

**THE STATUS OF WOMEN AND LANGUAGE USE WITH PARTICULAR
REFERENCE TO ISIZULU**

by

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DEDICATION

I dedicate my work to my dad and my late grandmother who, in the absence of my mother, took upon themselves to raise me in spite of all odds and inculcated the culture of learning to my mind and gave me all the love any parents could give to their daughter.

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Lastly, to my school principal, Dr. G.N.Donda, who always encourages us as staff to go on with our studies: I am appreciative of his encouragement and moral support.

DECLARATION

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

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ABSTRACT

The main purpose of the research carried out for this study was to look at the status of women and language use especially in isiZulu language. The dissertation examines the way women are treated in Zulu families, in societies and in the workplace. The dissertation also examines how female learners are differentiated from male learners in terms of their intellectual capacity and responsibility. The data collected in this study shows the unequal treatment given to female managers by society compared to that of male managers. It also shows restrictions and regulations faced by married women in a patriarchal society in terms of their movements, how they should dress, behave and use the language. Another interesting finding of this study is that ironically speaking, women have control over men because even though women are considered as having the inferior status than men, in a Zulu family, a man cannot take decisions without the approval from his wife. For example, if Mr Mkhize asks Mr Zulu to sell him a cow, even if Mr Zulu likes the idea, he would not just agree. Instead, Mr Zulu will lie to Mr Mkhize and say he is still going to think about what he is asking. But in reality, he will be creating time to discuss the matter with his wife. Mr Zulu's response will entirely depend on whether the wife agreed or not. The findings of this study suggests that in most societies women are still not viewed as good enough to hold high positions and still viewed as misfits particularly in rural areas. It is up to women to prove their worth to the world by behaving and speaking accordingly.

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CHAPTER 1

1.0 INTRODUCTION

This study attempts to find out how sexist language use differentiates between men and women in terms of their status especially in isiZulu.

1.1 Background to the study

The problem that this study attempts to look at is that women are considered inadequate to handle situations that men handle from implied language use in terms of how language is used. This is not because women cannot handle language properly but because they have been taught not to, by society. In Zulu society women are given a lower status than men. What is a complement to men is a derogatory to women. For example, it is normal for a man to enter into a polygamous marriage. In this form of marriage more than one woman are married to one man and can be owned by him because he has paid for them. Polygamy is only accepted by such a society where men obviously seem privileged. It is taboo for a woman in almost all African societies to have more than one man in her life and men cannot be married by one woman and everything is still be regarded as fine and good (Eckert and McCounell-Ginet 2003). On the other hand, outside Africa woman is allowed to have more than one husband.

African societies in particular, have extended such polygamous practices even to the way how language is used between the two sexes. This has largely tended to be a derogatory use of language for women. Things of positive value can only be attributed to men in Zulu custom. If a boy acts intelligently, it is said that he has inherited this from his father, but if the boy acts foolishly, he has inherited foolishness from her mother's family, *ufuze ekhaya konina* in isiZulu. On the other hand, things of negative value can only be attributed to women yet women

have also made good contributions in our societies. In fact, arguably, women are more responsible than men.

Most adults have been raised by women, either by their mothers, grandmothers, sisters, maids mothers, etc. According to Tannen (1993) mothers are the heroines of this world. However, women are not given the status they deserve, and they are considered secondary to men and are treated as subordinates of men. This inferior status has been inculcated in the minds of women to an extent that even if a woman finds herself in a superior position, she would feel so inferior that she makes a lot of mistakes just because her whole mindset tells her that she is in the men's world.

Sexist language therefore favours males and does not favour females and tends to place women in inferior position in Zulu culture. For example, the word *isoka*, which has a positive connotation, is used when a male is having an extra-marital affair but if a woman is behaving in a similar manner, she is called *isifebe*, a bitch, according to this society. This is largely caused by Zulu language use which treats men and women unequally. However, there is similar thing with English culture. For example, an unmarried man is called 'a bachelor' and this seems well and good while an unmarried woman is called 'a spinster'. The latter word has a negative connotative meaning. In Zulu it is more strongly so. An unmarried woman is referred to as *uzenda zamshiya*, 'an outcast'. This shows how language discriminates women.

Eckert and McCounell (2003) state that changing names and surnames of women only after they have married serves as linguistic sexism which is directed to women. For women, to be regarded as intelligent and capable in Zulu society, they have to imitate men in terms of the language that they engage themselves in. This has resulted in many women forgetting who they really are in order to please men. Some women change even their favourite hobbies like baking, sewing, etc. because these are viewed as too feminine, and thus adopt men's interests like sports and politics in order to gain men's attention.

If women could start using language equitably and doing things competitively, they could contribute more to the economy of this country because they are in the majority. The only requirement would be to come out of their secluded zones and not expect men to do things for them.

1.2 Objectives of the study

Firstly, this study aims to find out how language differentiates between men and women in terms of their status in Zulu culture. Grillo (1997: 39) maintains that language has been constructed in such a way as to put women outside it so that using language as all human beings must, becomes a process of alienation from their own reality. It is important to note that language restricts women from the ways of talking that will empower and liberate them (Hudson 1996).

Phrases like 'a woman must obey her husband', is a sexist expression and such a phrase shows inequality between two sexes. Women struggle to make a shift in culture from the old bad days when women were powerless and generally subordinate to men, to a new era where all have equal rights and status. The problem is that languages which we have inherited were developed in the bad old days, so the question is whether we force ourselves to think along the old lines without realizing it or not.

Secondly, the study also aims to find out the effect of societal stereotypes in developing women as separate species from men. Considering that parents raise and talk to female children differently than to male children also implies that there is a sense of difference between children. Eckert and McCounell-Ginet (2003: 18) argue that children's eventual behavior is a product of the adult's differential responses to ways children act. It is considered natural for a woman to be submissive to men, but if a woman is moving away from nature it is seen as something unnatural.

Consequently, nature has become a great obstacle for women. Moreover, men and women differ in the kinds of languages they use because men and women often

fill distinctly different roles in society. In our society non-assertive behavior is often seen as an asset for women, and they are rewarded for it (Stewart and Ting-Toomey 1997).

Lastly, the study aims to explore whether it is language use that is sexist, or society. Herbig (1992) maintains that languages themselves may not be sexists; he believes that language behavior is largely a learned behavior. Therefore, men learn to be men and women learn to be women, linguistically speaking. The differences between women and men in ways of interacting may be the result of different socialization and acculturation patterns.

Consequently, women and men use language to achieve certain purposes, and so long as differences in gender are equated with differences in access to power and influence in society, we may expect linguistic differences too. The sexist language that is used which differentiates women from men does not give women the opportunity to see themselves as independent and that they are intelligent human beings. Women tend to look at themselves as inferior and subordinate to males.

1.3 Rationale for this study

The feeling of inequality among females and males is a disturbing problem even in our schools. Although the government has done a lot to uplift the stereotypes of the past, it is believed that a good and strong principal should be a male. Women, even today, are not seen as good enough for this position. The communities reluctantly accept female principals because, according to Stewart and Ting-Toomey (1997), women lack leadership skills like assertiveness, decisiveness, preciseness, aggressiveness and objectivity. They seem to put pressure on women that if they are to be effective leaders they should behave like men or be assimilated by the behaviors of men. On the contrary, if a woman is aggressive and assertive, she is violating the norm which states that a female should be a passive respondent to a male's initiation (Stewart and Ting-Toomey 1997).

School Management Team (SMT) which is a team composed of the principal, deputy principal and head of departments should be a strong group of men only, if the school is to have order. In the past, women did not form part of the SMT because it was, and in some communities the governing bodies still believe that women lack decision-making skills and the necessary power to hold high positions and they are also very emotional. Because of this, very few female educators reach retirement age having attained senior positions. For women to get senior positions, they have to acquire behavioral attitudes of men and male identities. In this process women tend to forget their own and become schizophrenics. The argument in this study is that, largely, this is an extension of how language is used which determines the class that women occupy in society.

This study further reveals that as a result of such language use, educators perpetuate the feeling of inequality among female and male learners in the classrooms by encouraging boys and not girls to be in control and to take decisions for the whole class. Educators should be correcting this mistake which started in the past, but instead, they always expect the solutions to problems and the right way of doing things to come from the boys only.

Similarly, male learners are expected to possess initiative and demonstrate competence and dominance while female learners are expected to display supportiveness and dependency. Stories about girls behaving as complete and independent persons are so rare that they seem odd (Tannen 1993). Boys are made class captains where their duties are predominantly advising and ordering the class while girls' duties are minor tasks like sweeping the floors and closing of the windows. This research reveals how schools train children to conform to societal definitions of male and female role behaviors which encourage the stereotyping, and that these are largely a reflection of how societies handle language use between males and females.

Instead of empowering children, educators create the kind of learners that are unequal. Other educators use vulgar language which humiliates female learners, for example, in calling them to order. Under such situations it becomes difficult to

expect young girls to grow up confidently and proud of themselves. These perceptions about girls affect the manner in which women present themselves and the results they obtain. For example, the lack of confidence in their own abilities inhibits them even from things that would inspire to empower them. The existence of sex role stereotypes exerts strong influence on how women view themselves in communication situations. Language use, therefore, has a formidable role to play in redressing these imbalances.

1.4 Significance of the study

From the research findings attempt is made to establish what really happens in Zulu society as far as the status of women is concerned. This is from the linguistic usage perspective, where many women are still not aware of their self-worth and they seem to be still looking down upon themselves. However, the few that have gained their liberation are very powerful and are encouraging the other women to start taking themselves seriously.

Looking at the potential of these powerful and strong women, most men have started realizing that women too, are capable of finding solutions to problems without being emotional. In the long run, the position that women are in, in a changing world could possibly influence how language is used, thereby the current levels of inequality between sexes would be reduced. This significance of a study of this nature, therefore, is that it could possibly throw some considerable light on how language ought to be used. This is in order to bring about a fairly balanced society. Through a changed use of language it is hoped that inequalities that are still persistent in positions taken by men and women, boys and girls could relatively or in fact be brought to a part. The contention, therefore, is that this would result to society using language that is considered fair and balanced for all.

CHAPTER 2

2.0 LITERATURE REVIEW

2.1 Introduction

This chapter attempts to review a number of factors that are influential in determining the status of women and language use with particular reference to isiZulu language.

Herbert (1992:335) states that language and words can be either good or bad and discriminatory depending on the people using them. In isiZulu a woman is called *uyindoda*, (a man) if she has done something that people view as good. This example suggests that only men can be achievers of heroic deeds, not women. On the other hand, if a man has a tendency of doing the wrong things all the times or misbehaves, he will be reduced to the levels of women and be called *umfazi*. This kind of behavior is deep-seated in the minds of our society whether educated or not and this reveals that there is still a lot of inequality between men and women. Women belong to lower social ranks than men.

Fromkin and Rodman (1978:277) argue that equivalent words referring to men and women have quite different associations. Words with positive connotations are used when referring to men whereas words or expressions with negative connotations are used when referring to women. The word *isoka*, for example, is used when a man has more than one lover but if a woman has more than one friend of the opposite sex she is referred to as *isifebe*, which means, a whore, or a bitch etc. The same bad act is described differently by the society. If it is done by a male it is perfectly acceptable but if it is done by a female it is socially unacceptable and is frowned upon.

It is not only the Zulu nation that is still captured by gender stereotypes. Herbert (2002) points out that other cultures have similar attitudes towards women like siSwati nation where women are given lower status than men and these values of inequality are even grammaticalised in siSwati. However, there are signs of changes in attitudes towards women in Swati society particularly younger speakers and urbanized women and these shifts are affecting the SiSwati language. Changes in SiSwati language shows more positive cultural values towards women.

In English language there are pair words like 'host' and 'hostess', 'hero' and 'heroine', which show that a male term forms the base or the foundation from which a female term is derived. This reflects that the societal view is that of looking at women as holding a secondary status compared to men. This also reflects that things of positive value can only be attributed to men. The attempts to eliminate these sexist features reflect an increasing awareness of the way in which languages can discriminate against women and of the need to change the way we use language (Herbert 1992).

Language treats men and women unequally. Similarly, in a Zulu society, if a man gossips it is said that he speaks softly and this is viewed as a normal behavior. However, if the same thing is done by a woman, she is particularly said to be gossiping. This means that it is proper for a man to gossip, whereas for a woman, it is not. A woman is called *umdlezzane*, which means a woman who has recently given birth. She is regarded as an outcast by society on account of her biological and physical condition. A man is not allowed to enter the room where there is *umdlezzane*, in Zulu custom even if she is his wife until a certain period of time is over.

A woman is thus regarded as less than a complete human and thus considered non-human for biological reasons because she has given birth. This kind of behavior does not happen to men. Men are viewed as full humans at all times. If a man more often walks and talks with women, the society calls him *induna*.

yabafazi, a head of women and because of this people lose respect for those particular men (Herbert 1992).

2.2 Social attitude towards women

The societies we live in have an enormous contribution to how women are treated (West 1995). For example, to liken a boy child to his mother would be offensive in Zulu society. What can be taken as a compliment to a young man would be to say that he is just like his father. Heroic acts of a son would be said to have come from the father and not the mother. It would be said *ufuz'uyise*, meaning that the boy is just like his father. If a child shows good attributes like an open heart, bravery, honesty, reliable, hardwork, etc. all these will go to the father. Attributes which are supposed to come from the mother would be those of weeping, seeking protection, shyness, laziness, cowardice and tendency towards witchcraft, etc.

When a man and a woman enter into their Zulu neighbor's house, a person who is to be given a chair to sit is a man in a Zulu culture. A woman will be given *icansi*, a traditional mat, to sit on so that she would not be able to be on the same level with her husband. According to Zulu culture a man should occupy a superior position at all times and a woman should be at a lower position in order to show respect.

Literature has shown that men and women play different roles in the society (Lander 1986). A woman does all the work at home while a man does very little either than going to work. In the cases where a mother is also working, she becomes more or less a slave of her family because both man and woman come home both tired but the father would just throw himself on the sofa and watches television or reads a newspaper. The mother begins her feminine chores at home of preparing food and doing everything for everybody for the next day, unassisted. She is the last one to sleep and the first one to wake up. She is seen as the jack of all trades by her family. This is stressful to women because they are

expected to do their work perfectly in both areas. A mother is supposed to take care of everybody at home but nobody cares for her.

2.3 Language and gender

It is evident from the literature Layoff (1993) that there are gender differences in language use. We shall further examine how women's speech differs from that of men. There are certain words and phrases which are acceptable when they are used by men but not quite acceptable when used by women. For example, in English language women use colour words like mauve, beige, aquamarine, lavender and magenta but most men do not. Furthermore, Layoff(1993) maintains that adjectives like adorable, charming, divine, lovely and sweet are commonly used by women but only rarely by men. Women are said to use their own vocabulary for emphasizing certain words and expressions such as so good, lovely, adorable, darling and fantastic.

However, if the same emphasis on these words and expressions are encouraged by a male, this is likely to be regarded as a sign of effeminacy. English language makes similar distinctions with isiZulu, of a sex in some of the words. For example, 'actor _ actress', 'waiter _ waitresses' and in Zulu, 'indoda _ indodakazi'.

Similarly, some words show a vast difference between males and females. For example,

'boy _ girl'

'gentleman _ lady'

'bachelor _ mistress'

In isiZulu it is said,

'umfana _ intombazane'

'insizwa _ inkosazana'

One is allowed to say,

‘she is Fred’s widow’

But one cannot say,

‘he is Sally’s widower’

Equivalent words referring to men and women do have quite different associations in English (Kunene and Mulder 1991).

Women’s high-pitched voices are not acceptable kind of voices that can be used by a manager, for instance. In the study conducted by Kunene and Mulder (1991) it was found that women are advised to speak more like a man. This means they should use low-deep voices in order to fill a position previously filled only by men. At one stage Margaret Thatcher was told that her voice did not match her position as a Prime Minister because she sounded too shrill. She was then advised to lower the pitch of her voice, diminish its range, more slowly, in order to adopt an authoritative delivery. When she started practicing what she was told to do, Margaret became successful to such an extent that her new speaking style became a kind of trademark that was used by her admirers (Kunene and Mulder).

Differences in voice may be caused by beliefs about what men and women should sound like when they talk or it may be caused by differences in upbringing. Some parents discourage their female children to use a big voice like male children because they think that these are signs of children being lesbians. This brings confusion in the mind of a child because when she is old and may be, a manager in a company, she is encouraged to use the same voice she was not allowed to use when she was still young (Hall 1990).

According to Wardhaugh (1989) differences in terms of the language that women and men use are not only sex-graded but they are also age-graded. It is important to note that in our Black communities older people are not supposed to use certain words and phrases that young boys and girls use. For example, it is unacceptable to hear a middle-aged woman greeting like this:

'wola seven', 'howzit', 'moja'

Which means:

'hello, how are you, I am fine'.

This language is associated with urban and modern forms of upwardly-mobile male colloquialism and thus viewed, by some, as largely male-dominant.

Instead, she is supposed to be polite and say:

'sawubona, unjani, ngiyaphila'.

Because if she does that she is laughed at and there would be nasty remarks like:

'lowo akafumi ukuguga' or

'uzenzingane'

This means that 'that shows she does not want to grow old'. This is an embarrassing moment for the speaker.

Nevertheless, Wardhaugh (1989) makes an important point that language is not sexist but it is people who use particular forms of language who choose to be sexist. For example, the Chinese, Japanese, and Turkish do not make the kinds of sex distinctions English makes through its system of pronouns. But it would be difficult to maintain that these languages are less sexist than males who speak English. There are sex differences in word choice in various languages, for example, Japanese women show that they are women when they speak, by the use of a sentence-final particle 'ne' or another particle 'wa' whereas a male speaker refers to himself as 'boku' or 'ore' and a female uses 'watasi' or 'atasi'.

In Zulu culture, a woman who has just married called 'makoti' is not allowed to say certain words in the presence of her father-in-law. A woman has to use the

language of respect which is known as ‘isihlonipho sabafazi’. For example, if a father-in-law’s father’s name is ‘Sigebengu’, meaning criminal, ‘umakoti’ is not supposed to call a criminal ‘isigebengu’. She is expected to coin or use another word and say,’ utsotsi’ which is a synonym or use other words(Chaka, 2003). This is called ‘ukuhlonipha’, to respect and it is only done by women. If ‘umakoti’ ignores this rule, she is regarded as disrespectful and told to go back home so that her parents could teach her to be respectful. This reaserch shows that only in exceptional cases do men ‘hlonipha’.

Even though some of the cultural rules are no longer used especially by the communities in the cities, this one is still popular with Zulu men because they say a woman should know her place. It is also commonly used by the Nguni groups such as Xhosa, Swazi and Ndebele. To women, this kind of a rule makes them feel that they are not part of the family. They feel alienated and marginalized but because they love their husbands, they are always left with no choice but to abide by the rules (Chaka, 2003).

Similarly, some other words or phrases are a taboo when said by women and some are totally forbidden to women. For example, if a man has committed adultery it is regarded as a temptation in the family and the wife is supposed to forgive and forget. A woman is not supposed to say ‘hamba’, ‘go away’ to a man because they say, ‘indoda inkulu idla inyama’ ‘man is big enough to do whatever he likes.’ But if the same thing happens to a woman she is not even given a chance to explain, she is chased away, sometimes she is severely beaten and badly injured and called by all humiliating names like she is referred to as a dog. Other women get killed by the in-laws in this process saying that she does not deserve life.

What is a temptation to a man is not a temptation to a woman. This then shows how, in other societies this world is still a man’s world unless women stand up and fight for what they deserve, there will always be such things.

According to Brend (1995) women are not expected to raise their voices even if they are angry because if they do this they are seen as rude and not fit to be mothers. They should show politeness at all times. The intonation patterns of men and women vary with women using certain patterns associated with surprise and politeness more often than men.

If a woman answers a question with a statement that employs the rising of the intonation pattern this is usually associated with a question rather than the falling intonation pattern associated with making a firm statement. This places women in a position that they do this because they are less sure about themselves and their opinions than men are. For example, women use tag questions like:

‘They caught the robber last week, didn’t they?’

Brend (1995) argues that using these types of questions shows that women are insecure about what they are saying, even though they know what they are saying is reality but they still need assurance from the addressee.

This study indicates that women do not use certain words men use, if they do, they use them in different circumstances or are judged differently for using them. A woman using vulgar language to a man is regarded as disrespectful and rather confused or mad no matter how she might be, but it is always acceptable for a man to call a woman with whatever word he might decide to call her and still be regarded as normal. For example, a woman would say:

‘Oh dear, you’ve put peanut butter in the refrigerator again.’

On the other hand, a man says:

‘Shit, you’ve put the peanut butter in the refrigerator again!’

Men, as part of the community, believe that women have to be submissive to men all the times no matter how the situation is.

It is not only what women say but who they are willing to say it to, that is important (Smith 1985). In other countries men are encouraged to talk in all occasions, but the wife is expected to be silent in the presence of her husband, and at gatherings where men are present she is expected to talk only in whispers, if she talks at all.

Women are also usually required to be silent in situations where men may speak. For example, in a meeting where, may be, there is only one woman, she may not be given a platform to talk, men believe that a woman should show respect of men by keeping quiet when men talk. If some women try to speak out their views in situations like these, they are usually ordered to keep quiet or their views are not listened to and disregarded or ignored no matter how valid they might be. After all what have been raised by men has failed, it is then that a woman's view is considered. However, this opinion is going to be maneuvered and made as if it is their own because they think that they are the ones who should come up with brilliant ideas, not a woman. That an idea was a woman's idea is going to be kept a secret because if it can be heard by other people, they will lose their dignity and their status as men and they will be reduced to nothing. Men do not want to take things from women but they want women to take things from them at all times.

In other societies, if there is going to be a community meeting women are not allowed to speak. If a woman has a point to say, she would have said it to her husband and it is the husband who is going to stand up and make that point in the meeting. The husband is also not going to mention that he is sent by the wife because that too would affect his image negatively (Carr 1990). The motive behind this is to discourage women from participating in such meetings because men believe that women are not intelligent enough to talk about the issues of a country.

Some senior positions in our communities are held by only men. For example, an 'induna', a chief, of a tribe is always a man. One of the duties of an 'induna' is to pass on the orders of the king or chief to the clan. In this situation, men will not allow a woman to tell them what to do even if that woman is sent by a king. One would hear men saying:

'Angeke thina sitshelwe ngabafazi ukuthi masenzeni,' meaning:

'We will not be told by women what to do.'

No matter how incompetent the male 'induna' might be, the community will always accept that the power is in right hands just because he is a man.

According to Wodak (1989), other topics are regarded as men's topics, for example, business, politics, legal matters, taxes and sports. And others are regarded as women's. These include topics on social life, books, food and drink, life's troubles and lifestyle. The wrong perception that men are more intelligent than women causes most women to ignore and forget about what they really like in life and start following what is liked by men in order for them to be seen as intelligent as men. For example, a mother suppresses her love for reading books during her spare time and starts becoming a soccer fan because her husband and his friends watch matches almost every weekends at this home. A mother feels isolated and less vibrant if she does not watch football and have nothing to say if the father and children talk about what was happening in the previous match.

Men and women are biologically different and this difference has serious consequences for gender. Tannen (1993) points out that women speak less forcefully than men, and men swear much more than women. Men are to the point when they speak whereas women beat about the bush most of the times. Many researchers agree that men speak more than women do and when they speak to other men they focus on competition and teasing, sports, aggression, and doing

things. On the other hand, when women talk to other women they focus on the self, feeling of affiliation with others, home and family. What is particularly important in female friendships is the sharing of activities.

2.4 Conversational differences between men and women

Men and women are also different in the way how they interact (Coupland and Jaworski 1997). This may be caused by the result of different socialization and acculturation patterns. Men, more than women, are more likely to use interruption as a means of domination and controlling interactions whereas women ask more questions than men, encourage others to speak, use more signals like 'mhmm' to encourage others to continue speaking, use 'you' and 'we' more often and do not protest as much as women when they are interrupted.

In their interactional patterns in conversation, men and women seem often to exhibit the power relationship that exists in society, with men being dominant and women subservient (Tannen 1993). For example, in Zulu culture if a man sets a rule, he does not consult with the wife, he just announces it, forces everybody to abide by that rule. If the wife holds other views concerning that rule, she will keep quiet and pretend everything is alright in order to be viewed as an obedient wife.

Women are, somehow psychologically involved with one another and mutually supportive and non-competitive. On the other hand, men are innately so independent into power rather than to solidarity and they believe life is about competition. In a family where a mother is earning more than her husband, that becomes a source of conflict. A man feels threatened by the power that the wife has acquired herself and becomes insecure. Other men feel so insecure to such an extent that they start beating their wives for absolutely no reason at all. So long as differences in gender are equated with differences in access to power and influence in society, one may expect linguistic differences too.

In Malagasy society, for instance, women's speech is direct and men's speech is indirect but it is indirectness which is prized in this part of the country. In social situations where indirectness is required, men are recruited, but where indirectness and explicitness are desired, women and children are recruited. Therefore, one can see how the speech of the two sexes reflects their relationship within the total society (Coupland and Jourski, 1997).

2.5 Language and language practices in Soweto

According to Ntshangase (2002) men and women differ in the kinds of language they use because men and women often fill distinctly different roles in society like in the case of the language called Iscamtho meaning 'ukuqamunda', to speak, which is mostly used in Soweto. Iscamtho has no structures of its own, therefore, it draws its lexical base from Zulu and Sotho languages. It reflects urban identity and social barriers between its users and non-users. For example, a Zulu person using Iscamtho would say, 'ngiyavaya', meaning, 'I go', and a Sotho speaker would say, 'keyavaya', meaning 'I go', as well.

Not everybody speaks Iscamtho in Soweto. It is generally used by young males who were born there or who have resided there long enough to have acquired its habits. Females are not speakers of this language. They are marginalized because criminals' gangs which have been using it have been patriarchal and male dominated. Females who use the language are scorned, ridiculed, and referred to as prostitutes, nymphomaniacs and social outcasts (Ntshangase 2002).

Women appear to be more conscious of the uses of the language which they associate with their 'better' in society, i.e. those they regard as being socially superior. This is caused by the fact that in a Zulu family, for example, a grandfather teaches women and children the language which is accepted and used in a family.

Men, as the dominant group, are the ones who produce language, thought and reality in the families. Women are expected to use this language in order to show respect of the elders and also to show obedience to the laws of the ancestors. Males are not forced to use the language at home like in the case of women. They are taught polite forms of language so that they will be able to teach their granddaughters and make sure that the language of the family is conveyed to the next generation. Women, therefore, tend to be in the vanguard of change toward the norms of their family (Tannen 2002).

On the other hand, men have power, even at the lower-class level, and are less influenced by others linguistically and they may seek solidarity through toughness. This means that if a woman does not comply with the teachings, force will have to be used on her by means of beating. Sometimes a wife is ordered to go back home to be taught respect, 'ukuyalwa'.

In this custom a daughter is told by the elders to persevere and submit to her husband no matter what happens. When she comes back she will have to bring along a goat or a cow. This will have to be slaughtered in order to apologize to the elders for not obeying their rules. This is called; 'inhlawulo' in Zulu.

2.6 Women's submission

In Colossians 3:18 the Bible advises women to submit to their husbands, as is fitting in the Lord. But the submission of women to their husbands was not meant to cause them harm. Respect and submission have to come from both parties and each of the parties has to earn it by doing good to the other. It is not healthy to submit to oppression, nor is it fine to turn a blind eye to manipulation and abuse in the name of womanhood.

It cannot be denied that submissiveness has become a woman's second life. If a woman does not take everything to her stride whether she agrees with it or not, she is, most of the time, made to feel incomplete and incompetent. A woman ends

up giving and giving to the point of sacrificing her dignity. This is caused by the chauvinistic mindset of some other males that women are inferior. The question remains: when it comes to women and submission, when is it truly enough?

The gravest mistake is when women fail to differentiate between respect and submission. Most men believe that the creation of a woman came as an afterthought. But the truth is that no man would be born if it were not for a woman. Because of this, men should respect women and not force the other sex to submit. Women should not be addictive to submission almost to a point of self-destruction, because she has lost her essential being. Swann (1988) explains that a submissive woman does not involve herself to support structures which are meant to develop and bring confidence to women. Instead she maintains a safe distance and chooses to remain in little cocoon and allows her life to be dictated by her husband. Her only focus is to keep him happy even if it is at her expense.

2.7 Cultural views on submission

Soul Magazine (2004) explains that women's submission is a dilemma which stems from the very foundations of Black culture. African tradition demands that a woman should always be on her husband's side, although she cannot sit and share^{*} at the same table with him. This kind of tradition is a pure recipe of exploitation. Tradition teaches a woman to look up to her man at all times. This perception goes back to ancestral times where the birth of a girl was celebrated as a sign of wealth. A girl was considered as an item born to be nurtured and then exchanged for a herd of cattle or money. Although certain customs loosen with times, the 'lobola' issue has remained an important custom to be retained. Some people have changed it into a money-making business where young women are sold. Even in modern times the role of 'makoti' is often perceived as a form of slavery.

2.8 From childhood to youth

Men's and women's speech differ because boys and girls are brought up differently. Boys are brought up to behave like men and girls to behave like women and the two fill different roles in the society. In a patriarchal society it is the mother who has the task of bringing up the children, who teaches them to speak and learn the rules according to which a child must live in order to be an acceptable member of the community (Finlayson, 2002). Among other things, a young boy at the age of five or six, is taught to herd calves or lambs and they will wake up and set off at early hours of the day. When they come back they are made to eat cold food rather than freshly prepared meals. At the age between ten and twelve, the young boy will now begin to herd cattle and be instructed to do spear throwing and stick fighting. His father becomes involved in the teaching of his son at this age.

On the other hand, the young girl is kept at home to do household chores such as collecting water and wood, she acts as a nurse to her brothers and sisters and play with dolls. At this age, the girl is solely under the supervision of her mother. From ten to twelve the young girl will now learn to perform more responsible work in the home and its surroundings. She is now the responsibility of other women in the home who teach her how to cook, sew, and work in the garden.

At each stage of development each child is taught to respect his or her seniors. The tradition continues until the child reaches initiation school where a girl would become an 'intombi' and the boy would go through the circumcision rites as 'insizwa'. Both of these ceremonies have linguistic rules attached to them and this period of life is associated with courtship and games related to this courtship.

Strict rules are imposed upon any relationship existing between young girls and boys. The young girls would begin to learn the linguistic rules of avoiding the syllables which are found in the family names of their boyfriends. The girls would

be practising what they are expected to do when they are married. There used to be threats of severe punishment such as baldness in boys and barrenness in girls if one does not adhere to these rules in their marriage life (Finlayson 2002).

2.9 Linguistic custom of respect

Males design custom in a way that suits them as the dominant group in the society (Finlayson 2002). The linguistic custom of respect called ‘hlonipha’ in Zulu culture is the conscious avoidance in a woman’s everyday speech of the syllables occurring in the family names of the husband. This custom displays the dominance of males in the family because this custom is only applicable to women. The custom also perpetuates the socially inferior status of women and other prohibitions governing the everyday life of women.

When a woman arrives to her in-law’s home she is expected not to say words which have syllables which are part of the names occurring among her husband’s relatives. This linguistic form of respect is done so that the daughter-in-law should always remember that she is not born in that particular family. It is also done in order to separate her from natural daughters. Because of this she is always viewed as a stranger and also as an outsider in the family and she feels alienated and marginalized.

The daughter-in-law is expected not only to respect the senior members linguistically but also to avoid them physically. Her movement in the home, the way she dresses and the way she eats is strictly restricted. She would get instructions on how to behave from her mother-in-law assisted by the eldest daughter-in-law.

The ‘hlonipha’ custom is easily carried from generation to generation because as the children are born, they are aware of the mother’s speech in the home and they

are made to follow suit and the whole cycle begins again. For an in-coming daughter-in-law, she is expected to 'hlonipha' throughout her whole life.

However, in some societies this custom gradually relaxes by a verbal order from the mother-in-law or by a special release ritual then a daughter-in-law is free to speak in a normal way again (Finlayson 2002).

2.10 Sexism and classism in and through language.

From a feminist-postmodernist point of view, sexism refers to the discrimination within a social system on the basis of sexual membership. According to Chaka (2003) this means that there are two categories which are in opposition with each other. These are male and female. The relationship between these two categories is not in terms of equality but it is a norm of the society. On the other hand, the female or a woman represents the 'other' and the 'abnormal'.

Language is used as a tool to put these societal patriarchal practices into practice and to make the patriarchal dominance to appear as a natural thing where women are discriminated and treated as inferiors. The Zulu language is against women in its everyday use and subjective towards men. As mentioned earlier on in this study for example, a woman who has more than one boyfriend is called 'isifebe', which means 'a bitch' but a man who has more than one girlfriend, is referred to as 'isoka', a Zulu name which is a compliment to the behavior of a man.

There are other Zulu words which are designed to 'denigrate' women and 'stigmatize' them like:

'inyumba', a barren woman,

'umdleokane', a woman who has just given birth,

'isindindwa', a woman who sleeps around, etc.

Most of these words mentioned above have no 'corresponding equivalents' to refer to men despite the fact that they too can behave in a similar way, if not

worse. This shows that language use is here discriminatory in favour of men, largely, than it favours women.

Another instance where sexist language appears is in terms of how it is used to refer to women in isiZulu like:

- ‘indodakazi’, a daughter
- ‘umalumekazi’, an aunt
- ‘umfelokazi’, a widow
- ‘umfundisikazi’, a female reverend
- ‘umkhwekazi’, a husband’s father-in-law, etc.

These words are derivatives of male words such as:

- ‘indoda’, a man,
- ‘umalume’, uncle,
- ‘umfelwa’, a widower’,
- ‘umfundisi’, a reverend’,
- ‘umongameli’, a president’
- ‘umukhwe’, a husband’s father-in-law, etc.

This reveals that only male words are original and in order to form words for females suffixes like ‘-kazi’ have to be used to generate female words. Women’s identities are ‘represented and projected as male appendages’ (Chaka 2003).

Men do not have words for them which are taken from those of women. This means that men’s identities are regarded as pure, stable and self-containing, whereas those of women are viewed as impure, unstable and ever shifting.

In isiZulu, men represent the ‘self’ and women represent the ‘other’. Men are positively represented while women are negatively represented. This stigmatizing shows labels that are designed to devalue and slander women’s identities (Chaka 2003). The purpose of these labels is to make the ‘other’ stereotype, isolated and distorted to their position. As a result of this women forget who they really are because their roles are concealed in terms of their interaction with both themselves and the ‘self’. Consequently, they find themselves unawarely

perpetuating and promoting negative the ‘other’ presentation of them. For example, most women use the same vulgar language which is used by men with the aim of devaluing the status of women which puts women’s private parts in jeopardy. This shows that the ‘other’ has colonized and accepted her reduced status.

In isiZulu there is also the notion of classism which occurs when men, as a group, form a separate class and women, as a group, form another class. Furthermore, classism takes place through language and cultural practices and expectations and through language and cultural practices and expectations and through certain patriarchal tendencies of societies. For example, classism occurs in the practice of naming of the children in isiZulu where personal and family names are given to boys and girls. Boys are given names of their fathers or heroic names which remind the family of the heroic acts of their paternal families (Chaka, 2003). Because of this, boys are always praised and glorified even if they are still young and have not yet done victorious acts. This is called ‘ukubongelwa’ which is the praise accompanied by a clap of hands and the boy shows appreciation and he responds by ‘ukusina’, the Zulu traditional dance. The examples of these personal names are as follows:

- ‘Mzwandile’ meaning that the family has increased,
- ‘Mzwakhe’ meaning his family,
- ‘Mzuvukile’ meaning the family is back on track, etc.

On the other hand, girls are given names which glorify the status of their fathers in the family and project them as appendages to their fathers (Chaka 2003) like the name ‘Ntombikayise’ meaning a father’s daughter. Other names given to girls have no signal other than that of the secondary role and have no sense of motivation like:

- ‘Ntombifuthi’ meaning another girl,
- ‘Ntombikhona’ meaning the girl is there,
- ‘Ntombeziningi’ meaning many girls

‘Ntombizanele’ meaning enough girls,

‘Ntombizethu’ meaning our girls, etc.

Naming of girls in a different way from boys in Zulu culture displays that women feature nowhere within this hierarchical and patriarchal family setup. This practice shows how girls, women and mothers are belittled in family setups. Boys and men are taken as a superior class and girls are viewed as an inferior class. This separation of the family according to classes privileges boys and men while lessening the status of girls and women. As a result of this, boys see themselves as dominant and heroes from a very early age, while girls are made to feel useless and have no important purpose or role at all.

Classism takes place also in a case of marriages because it is men, as a class, who marry women, as a class and this is not done the other way round. This is accepted as a divine act to be done by men because it is believed that only men have the capability and power to marry ‘their’ women. The tradition perpetuates this act by encouraging and teaching young boys to work hard, have their own cows or money so that when a boy is old enough he would pay ‘lobola’ when he marries his wife. It is this tradition of paying ‘lobola’ which makes men feel the sense of ownership of women. Men, as payers, feel they have proprietary rights over women they have married (Chaka, 2003).

Furthermore, in this aspect of classism, the ritual of calling a newly wedded woman ‘umakoti’ in Zulu alienates women from the family and it is thus oppressing in nature because a man, whether newly wed or not, is not called anything. In other cultures like Xhosa, after getting married a woman is given a new family name like ‘Nomonde’ which means the one who has patience, or ‘Nombeko’ meaning one who shows respect (Chaka, 2003). This is done to reduce a woman to a state where she forgets who she really is and accepts all the wrong things which are done to her and to be regarded as a dignified and obedient wife. The kind of patience and respect which is expected from the wife is not similarly

expected from the husband. It bears noting that the use of language in society between males and females similarly tends to classify females to a lower status.

After getting married a Zulu woman too, like the Xhosa, not only has to change her name, but her surname as well. She has to lose her maiden name and assumes her husband's family surname. For example, if Miss Mkhize gets married to Mr. Ntuli, she will from then on to be Mrs. Ntuli. Although some women are now allowed to use both surnames i.e. her maiden surname and that of her husband like Mrs Mkhize-Ntuli, it is not yet a well approved phenomenon by most men and therefore, it is rarely used. In fact such double-barreled names seem to be an assertion of women's place in society. In my study I have cited names of popular personalities such as Nkosazana Dlamini-Zuma, Madikizela-Mandela, Khanyi Dlomo- Mkhize, etc. However this study does not focus on this, but rather on sexist language use.

On the other hand, men's surnames remain the same. It is only women who are affected by this change(Chaka, 2003).This shows social repression that is experienced by women in the society.

Women as a class, have to display all sorts of good human attributes which a man, belonging to a secluded class, as ascribed by a given society does not have to display. In addition to this seclusion women are not given opportunities of good nourishment, for example, at a certain age girls in Zulu culture are not allowed to eat certain kinds of food like eggs, cheese and peanuts while boys are allowed to eat almost all of the described foods, possibly in addition to other foods as well.

This also applies to older women where they are not allowed to eat certain parts of a slaughtered domestic animal like a cow. For instance, meat from the neck, meat from the cow's head, etc. are perceived as edibles for men only. Moreover, there are places where a woman is not allowed to enter or to get near them which are regarded as for men only. For example, an 'umakoti' is prohibited to enter the

kraal, ‘esibayeni’. This shows how even women’s movements can be regulated and restricted in a patriarchal society. This is apart from discriminatory use of language between the sexes, where the ‘fair’ sex is largely ascribed derogatory language only.

Polygamy is another form of classism in Zulu society where a number of women are clustered in the hands of one man and can be owned by him. This kind of behavior is only accepted by society if it is done by men. In African culture this seems to be generally the case. In Europe, however, some women have more than one husband. It is a taboo for a woman to have more than one man in her life where in Zulu culture, albeit in other countries as well, men cannot be married by one woman and everything still be regarded as fine and good.

Linguicism is another case of language racism. Linguicism refers to language racism whereby super ideologies and structures are used by the dominant group to dominate and undermine the subordinate or marginalized group (Chaka, 2003). Changing names and surnames of women only after they have married not only serves as a classic case of sexism and classism but also serves as a classic case of language racism.

2.11 Language and gender

From the way gender is all over us in our conversation, it is considered as completely natural. However, is not something we are born with but it is something that is done or performed by everybody. With regards towards our attitude on gender matters, there are some restrictions and constraints as to who can perform what and who cannot. Although gender is a biological difference, gender seems to exaggerate this very difference. For example, there is no particular reason why women should polish their toenails red and men should not.

Biological differences between males and females lead to a thought that there is a difference in capabilities and dispositions (Eckert and McCounell-Ginet 2003: 12). For example, male's high level of testosterone causes them to be more aggressive and rational whereas women's lack of brain lateralization leads them to be more emotional. This leads to unequal treatment of women and men.

It is quite natural that at birth a girl-child is provided with pink dresses and boys with blue ones. Pink is regarded as a more delicate colour than blue and people tend to handle infants more greatly when they are females and more playfully if they are males. This kind of behavior from society shows that gender is so deeply sown in our practices, in the understanding of us and others so much that one cannot spell out linguistic utterances without taking gender into consideration.

Marland (1977) found that talking to female children differently than to male children continues the sense of difference between them. For example, parents use diminutives when giving names to girls calling them 'Ncane' which means 'tiny' that gives a girl-child a sense that she is always young even if she is old enough to be a mother of the house. More direct and emphatic prohibitives like 'don't do that!' and 'No! no! no!' are often used to boys than to girls.

At birth little babies cry the same but as they mature, boys are encouraged to cry less when they are grown-ups they are not expected to cry at all, hence, the saying 'tigers don't cry'. With these differential treatments, boys and girls eventually learn to be different in actions and otherwise. Eckert and McCounell-Ginet (2003) consider children's eventual behavior as a product of adult's different reactions to similar actions from the children.

Most girls and boys learn that most items given to boys and boy activities are more highly valued than items given to girls and girl activities, and boys are strongly discouraged from having interest on activities that are associated with girls. According to Eckert and McCounell (2003) it is men and not women do

important things as adults. It is deemed or viewed that men who have brilliant views as well as the right course of events in this world.

Gender specialization evaluates men as generally better than women. Consequently, a girl who adopts male behavior earns some respect and admiration. On the contrary, boys who adopt a girl's behavior are severely sanctioned and they are called 'sissy'. The society expects boys to play more with boys and girls with girls and not the other way round. But girls who prefer playing with boys are tolerated, while boys who prefer playing with girls are not.

Girls want to feel small and delicate, on the other hand, boys want to feel big and strong. Because of this, girls learn to be scared so that they can be protected by boys. Similarly, girls learn to cry so that boys can dry their tears. Girls put on men's large men's shirts to emphasize their smallness. Boys have to control their emotions as it is taboo to see men crying or showing fear. It is evident from this literature that gender is learned. Children learn gender at a very basic level. Children get gender from everywhere because gender is deeply embedded in every aspect of society (Marland 1977).

Considering that we normally say Mr. and Mrs. Zondi, husband and wife and not Mrs. and Mr. Zondi implies that men should be mentioned before women on the grounds of male superiority. The dominant ideology of men over women emphasizes that they are simply different. Eckert and McCounell (2003) suggest that even the size difference between men and women shows the inequality between these two sexes. Similarly, the fact that women are somewhat generally smaller in height than the average height of men also reveals the inferior status of women.

However, men who are small to other men are viewed as less masculine and women who are large with respect to other women are viewed as less feminine. In the study cited by Gal and Irvine (1995) men deemed feminine as inferior men

while women deemed masculine men sometimes to be seen as inferior women. They are also seen as striving for a valued personality of men. This is the reason why masculine behavior in women is often less stigmatized than feminine behavior in men.

2.12 Division of labour

According to Sankoff (1990) males, in most cultures have more access to positions of public power and influence than females. Females are made to do domestic work and if they happen to find employment in the marketplace, it is usually an extension of their domestic role. Women work as teachers of small children, as nurses and secretaries. Moreover, they are expected to remember birthdays, soothe hurt children, and offer intimate understanding. Men, on the other hand, are more expected to judge, to offer advice and expertise, or to figure out mechanical problems.

Literature has shown that males have been conditioned to be more competitive and assertive than females. However, many women may view arguing as incompatible with societal role expectations for females and thus develop a strong inhibition to this form of communication. Consequently, females argue less because males argue considerably much. According to Gilligan (1982) societal power differences and entrenched dominance to submission patterns are also suggested to explain sex differences in argumentativeness.

Studies of attitude toward women in management consistently reveal the perception of men, because they possess such stereotypically masculine characteristics as aggressiveness and competitiveness, are more capable, more acceptable and preferred for managerial positions. Considering that the identification of management as a masculine endeavor might simply be a reflection of the status quo which is not in a position to change any time soon, it

implies that for a woman to be successful in a managerial world, she has to speak and behave like a man.

Romaine (1982) points out that when management roles are filled predominantly by men and male-oriented behaviors are expected, then women managers will be judged as deficient. Women managers often have been trained to imitate their colleagues, thus perpetuating the male oriented managerial style. Nevertheless, a flexible style is emerging where there is an integration of female traditional female behaviors and skills with traditional male behaviors. But women are still underrepresented among the prestigious organizational and managerial positions.

It then becomes a question as to what extent women must adopt men's managerial styles to be effective managers. As a result of this, women are uncertain of how they should behave as managers. If she does not act like a woman she is criticized for being unfeminine, aggressive, tough, unkind, and mannish and if she is feminine in dress, shows emotions, is nurturing to her employees, she is judged unfit to the male business environment.

2.13 Women's language

Johnson (1983) identifies four different positions on women's language and argues that each carries specific value judgments, regardless of whether those value judgments are explicit or implicit. The deficit position holds that women's language is inherently inferior to men's language. Hence, the deficits of women's language exist because of the inherent nature of women. The deficiency in women's language is attributed not to the nature of women but to the perversions of a sexist society and therefore sexist use of language in a given society.

This study shows that women's language is seen to correspond to and reinforce the weak social position that women have in relation to men and there is hope that the deficiencies can be overcome by learning the languages used by men.

However, it is evident from Johnson's (1983) literature that all varieties of languages, including women's language, merit equal respect and evaluation. Similarly, the code-switching position values both women's language and the ability of women to change this language according to the demands of the situation.

Lakoff (1995) indicates that women have to fit the forms of functions of language to the language expectations that are part of defining situational parameters. Women's language categorically places them in an inferior or one-down position and, therefore, should be discouraged. Some people claim that gender has no consequences for communication. However, women have a language that is viably differentiated from men's –a language that is semantically and functionally their own.

According to Johnson (1983) women have to develop skills in addition to the ones they have if they want their communicative behavior to be valued positively in the workplace. These skills include assertiveness, decisiveness, preciseness, and objectivity. Women lack particular skills or information which men have. Because women have limited experiences in male environments, they have never developed the skills appropriate to these environments.

It is evident from our discussion in this study this far that male business terminology is almost foreign speech to women. Coates (1986) suggests that in order to fit in this working world, women have to learn to translate this jargon correctly because most words common in business are taken from the world of sports, the military, and the cloakroom. This idea concurs with that of Johnson (1983) who argues that women lack skills to be effective speakers, hence the authors say that the most important asset of a speaker are a strong voice, good eye contact, erect posture, clarity and decisiveness, and self-confidence. None of these has ever been considered feminine. This is largely caused by the Black African

culture which does not allow a woman to look into the eyes of a man directly because it is regarded as disrespectful.

Smith (1988) states that the socialization of women has made them dependent, uncertain, lacking in self-esteem, seekers of security, and not team members. Men, in contrast, are flexible, use more alert cues and signals which women may neither hear nor see. In our society non-assertive behavior is often seen as an asset for women, and they are rewarded for it.

Now that women are successfully moving up into the ranks of middle management, communication skills favour women. Tannen (1987) is of the view that women make better managers because they have better interpersonal skills. For instance, women listen to, encourage, support their employees, they are more open and less domineering. Women have special communication skills and they lead in ways different from men's because men have been programmed to give orders while women have been programmed to motivate people, to educate them and to bring out the best in them.

Women have the ability to make things happen, to bring people together, the ways women relate to people are a huge asset for them and cooperation is the game that women play the best (Romaine, 1982). Women are less confrontational, less aggressive in their personal style. Consequently, the difference between female and male managers makes women better managers in today's corporations because a style of management is far more a woman's style than a man's. Behaviors which are said to be effective are said to be embedded in a double standard that rewards men and punishes women. Women bring unique and special qualities to the workplace. If women possess the skills to handle tomorrow's management problems, obviously, people who need today's training are men.

Many working women believe that they must acquire stereotypical male skills if they are to succeed. But the behaviors and skills cannot be separated from

attitudes about the self. As women take on the behavioral attitudes of men, they are bound to take on male identities, and, in that process, to lose their own.

2.14 Sex role stereotypes

Considering that children are trained to conform to societal definitions of female and male role behaviors, it implies that the stereotyping is perpetuated (Tannen 1993). The child is taught acceptable and unacceptable role-related behaviors by a variety of sources such as the family, friends, schools and the media. For example, stories which are about girls behaving as complete and independent human beings are so rare that they seem very odd to children. Television dramas often show men in predominantly advising and in ordering positions, while women are significantly less frequently seen in this manner.

Males are always expected to possess initiative and demonstrate competence and dominance. On the other hand, females are supposed to display supportiveness, non-aggression, affiliativeness and dependency. These sex role stereotypes can mediate against successful bargaining outcomes for women. Males consistently initiate activity while females act as passive respondents.

If women try to be aggressive, it can be regarded as the violation of the norm that women are always expected to humble themselves. It is ironical, therefore, that if women conform to norms of passivity and dependence, they might fail to attain desired outcomes, whereas if they act assertively, they risk the results associated with any norm deviation. As a result of this, women are caught in a conflict between traditional female roles and new emerging behavioral alternatives. At the end, women are perceived as lacking decision-making skills and therefore rather too emotional.

2.15 Women's self-concept and personality

The existence of sex role stereotypes exerts influence on how women view themselves in communication situations. These perceptions, in turn, affect the

manner in which women present themselves and the outcomes they obtain. For example, women's lack of confidence in their own capabilities inhibits them from things that are going to empower them. a tendency to hesitate, to apologize and to disparage one's own statements all patterns associated with subordinates, are associated with females. Women are often motivated to avoid success and as a result they tend to fear success. Lack of risk-taking and assertive behaviors are limiting because of factors in women's success. Women are often non-assertive because they believe assertive behavior is viewed as aggressive and masculine (Gumperz 1982).

2.16 Women's language use

Women's speech patterns encourage expressions that suggest triviality in subject matter and uncertainty. Females utilize more tag questions when they speak yet according to Stewart and Ting-Toomey (1997), the use of tag questions function as status-ordering device. Here, women project low position commitment, uncertainty, politeness and non-assertiveness in stating their viewpoints. As women's credibility is negatively affected by these linguistic patterns, women are perhaps less likely to obtain desired outcomes in negotiation situations.

Women have learned the language of apology, permission, and excessive explanation. However, women are more sensitive, supportive, accommodating in their nonverbal behavior than men. Furthermore, Zulu women exhibit more eye contact with members of a different sex while speaking and listening and during periods of silence yet the greater use of eye-contact by low-power individuals places women in a one-down-communication position.

Men have physical control over women. For instance, Sunderland (1994) points out that men touch women twice as much as they are touched by women. This is not a sign of affection on the side of men but it is more of a status reminder that

men with deep voices are perceived as mature, sophisticated and well-adjusted, whereas deep-voiced females are viewed as ugly, lazy and sickly.

Gender related differences in non-verbal behavior frequently reinforce the power or status differential between men and women in communication situations. According to Stewart and Ting-Toomey (1997), males choose standard symbols which convey power and dominance, while females select nonstandard symbols express powerlessness and subordination. The effects of these female non-verbal actions are typically negative. Even when women attempt to exercise power or authority in negotiation settings, their efforts are often rebuked because of their inferior status in societies.

Nonverbal symbols of power used by women may be ignored, denied or punished by others, rather than accepted. Considering that women are perceived as less skillful or less deserving of managerial positions, this implies that employability differences are partially attributable to the jobs women seek. Even though women have the same interest in making money as men do, women seek jobs in lower paying areas like teaching and nursing. These choices may be related to the fear of success found in women and due to women being directed towards traditional areas. Stewart and Ting-Toomey (1997) have referred to these areas as 'velvet ghettos' since they are the places to which women are relegated and which offer much less opportunity for advancement. Female language portrays women as uncertain and unable to control conversations, yet according to Stewart (1982) women are not given recognition and opportunities to prove themselves.

Men's success is attributed to ability, whereas females' success is attributed to luck. Literature has shown that in countries where women are liberated, they feel good about themselves; they feel more independent and more in control. However, men, as the more powerful gender, have been able to appropriate and control the means of representation and communication, forcing women to internalize a male worldview contrary to their interests or denying women

resources with which to encode their competing worldview systematically in language and thus give it legitimacy in the culture.

Language has thus been constructed in such a way that it puts women outside it, using language, as a process of alienation from women's reality. Women are prevented from the ways of talking that will empower and liberate them.

Hudson (1996) explains that women's movement aims at a major shift in culture from the so called Bad Old Days when women were powerless and subordinate to men to a new era where we all have equal rights and status. The problem is that languages inherited were all developed in those very Bad Old Days which indicates that we force ourselves to think along the old ways without realizing it.

Do languages discriminate against women or it is people, is the question Hudson(1996) tries to question here. Some examples are quite clear, such as the English distinction between 'Mrs.' and 'Miss' which is not paralleled by a pair of male titles showing whether or not the bearer is married. This implies unfairly that it is more important for a woman than for a man to show whether they are married. But it is fairly easily remedied for women by the introduction of a new word, 'Ms'. This word has been unexpectedly successful in its use considering how odd a word is, in terms of both its spelling and pronunciation.

According to Hudson (1996) there are two tendencies that have been studied recently. One tendency involves words that are clearly restricted in reference to one sex or the other, with female words tending to have less favourable meanings. A classic pair is 'master' and 'mistress' where the male meaning is good and the female is bad, specifically, a 'mistress' but not a 'master' is a partner for extra-marital sex, a tradition that has served from aristocratic England and pervaded many colonized societies as well, as a result of English imperialism.

Zulu language, for example, has a rich vocabulary of insult terms for women, all related to sexual behavior, but there are very few such terms for men or boys. The other unfair tendency involves the notion of prototype. For example, the word 'doctor' appears to be sex-neutral, but a little thought shows that the prototype doctor must be a male when the doctor's sex is not directly relevant we are much more likely to specify it for a female than for a male. The same seems to be true of most names for professions, with a few obvious exceptions like nursing.

Hudson (1996) agrees that this bias against females is in the concepts that the words express and not in the words themselves, but this conceptual inequality reinforces itself by its effect on our speech. He indicates each time we refer to a female, for example, as a 'woman doctor', and a male as a doctor, we reinforce the bias.

The way in which people actually use the supposedly sex-neutral meanings, shows that they take the male as the prototype even for the sex-neutral concepts. For example, the generic use of the word 'man' meaning 'mankind' is rather special and it does not show that 'man' can mean 'person'. However, we can never apply it to a female hence we can not say :

• • • 'Zanele Zulu was the first man to have a baby in that ward' where
'person' would have been fine.

A better step, according to Kress (1989), would be the invention of a genuinely neutral pronoun distinct from both 'he' and 'she', comparable with Ms for Mrs. and Miss. Unfortunately, there are no pronouns in Zulu to indicate male or female. However, it is important to be realistic about what can be achieved. A genuinely sex-neutral pronoun will not in itself guarantee that women will be treated equally with men. Evidence for this comes from languages such as Farsi (modern Persian) which already have such pronouns but are spoken in societies where men and women are treated unequally.

2.17 Conclusion

Even though our government has done a lot in changing the imbalances of the past, from this literature review, we deduce that there is a lot to be done by us in educating our communities to change their attitudes as well, towards the way they view women. The segregation against women should not be taken as natural and normal because it is not.

CHAPTER 3

3.0 RESEARCH METHODOLOGY

3.1 Introduction

The overall aim of this study as set out in chapter one, was to evaluate the status of women in language use. Literature on how language use differentiates between women and men in isiZulu, in particular, was reviewed in chapter two with the aim of getting a better understanding of the status of women and language use.

This study collected its data through the use of three methods. These methods are questionnaires, interviews and observation. Interviews were conducted with female school managers, questionnaires were given to female married educators and observation was done in a class of seventy females and males Grade 11 learners.

The researcher selected these three data collection techniques particularly because they are practical, relatively easy to manage and economical in terms of time. The other reason is that the subjects were near the researchers' place of work, which means that the researcher is familiar with the subjects. Because of this, it was easy for the researcher to communicate the dates for interviews and to deliver questionnaires. Similarly, the subjects were comfortable with the researcher and free to give access to their premises because it was someone who was no stranger to them.

This research sought to evaluate the status of women and language use particularly in management positions, in schools and in society in Gingindlovu near Eshowe. Two schools were selected from this area. These schools are Ngwenya High School and Hemfane Primary School. The schools were selected because of the following reasons:

Firstly, the school managers are females from neighboring schools, therefore, they are known to the researcher and they were easily accessible. It was also easy for the researcher to go and conduct this study within the short time available.

Secondly, the selection of the schools ensured that costs would be minimized since there were minimal, traveling costs which the researcher had to pay. Sometimes the researcher paid no money at all.

Lastly, the selection of the schools catered for both urban and rural society because the school managers, the educators and the learners involved in the research were from Gingindlovu, a rural area, and others are from Esikhawini Township, Empangeni Town and Richardsbay.

The questionnaires were delivered to five female married educators of each school in order to increase the return rate of these questionnaires. The female married educators were selected because they represent 'omakoti' (married women) in society. With regard to the interviews, two subjects were school managers from the above mentioned schools. These were selected because they represent women in the management positions.

Observation was done at Nzuza High School which is also in Gingindlovu, where the researcher is employed, in a Grade 11 class.

3.2 Formulation and administration of data collecting methods

3.2.1 Questionnaires

One set of questionnaires was designed for the female married educators of the two above mentioned schools. The set was a structured questionnaire which was used as a form of getting information directly from the respondents. Questionnaires were used as a major technique in collecting data and it was formulated from the study's aims covered in chapter one.

Welman and Kruger (1999) define questionnaires as a set of items dealing with some topic or related group of topics given to a selected group of individuals for the purpose of gathering information or data on a problem under consideration. A questionnaire is often used on social and educational research. It has many advantages over other tools of information gathering.

One important advantage is that it is possible to cater for a large population with little costs of money and time. According to Mouly (1978), questionnaires allow for uniformity in the way questions are asked, thus ensuring greater comparability in the response.

However, questionnaires have disadvantages, such as the poor rate of return. Opportunities for asking questions for clarity and chances for personal interaction are limited, whilst less response can be expected. Looking at the time factor, and despite the disadvantage mentioned above, a self-administered questionnaire was more appropriate for it is less costly than the interview.

Letters were personally delivered to each school from which questionnaires were to be distributed, requesting their participation and co-operation in the filling-in and administering of questionnaires from female married educators from both schools.

However, Cohen and Manion (1989) argue that interview questions are time-consuming and therefore off-putting to most respondents. The researcher thus scheduled the interviews to twenty minutes each.

3.2.3 Observation

The main aim of observation was to establish how the educators treat female learners in classroom situations. Learners were not aware that they were being observed, therefore, they were behaving as normally as on any other day. Hence Bless and Acholla (1990) advise that people who feel that they are being observed might change their behavior or they may become uneasy.

Nevertheless, observation has its advantages. These include the fact that the researcher does not depend on the participants' possibility of misleading reports, either in interviews or on questionnaires, about the relevant behavior, but instead, observes it directly. Similarly, Wellman and Kruger (1999) indicated that observation can have drawbacks such as that the presence of the observer, usually a stranger to the respondent, may influence the behavior to be observed, resulting in reactive measurement.

3.3 Design of questionnaires

'Yes' or 'No' answer questions were designed for female married educators to find out how they are treated in their homes by the in-laws and society at large. According to Welman and Kruger (1999), 'Yes' or 'No' answers allow respondents to express their attitude without much discomfort since it implied that they share them with other people.

Questionnaires also contained questions that had been graded on a five-point scale: strongly agree; agree; disagree; strongly disagree; I don't know. Cohen and

Manion (1989) point out that structured questionnaires have an advantage of being simple for recording and scoring purposes. These types of questionnaires allow for an easy comparison and quantification of the results. Similarly, easy structured questions would also measure participants who recognize that they are able to answer precise, straightforward questions without difficulty.

3.4 Research questions and questionnaires

The next section, Chapter 4 presents the research questions and questionnaires that are formulated to answer the research questions. For example, to answer the research question: whether it is language use that is sexist or society. Questions that were included in the questionnaire required respondents to respond with either 'Yes' or 'No'. The information that was to be provided by answers to these questions was going to give a classification on the language that is used by society as to how language use discriminates against women. Moreover, to know whether it is the societal stereotypes which perpetuate the development of women as separate species from men.

3.5 Conclusion

The research method applied in this investigation has been discussed in this chapter. Interview schedules, questionnaires and observation are tools that were used to collect data from respondents. The collected data will be presented and analyzed in chapter four.

The presentation and analysis of data will be in the form of a discussion. The format used in the questionnaires, interviews and observation will be followed in the presentation and analysis of data. The presentation and analysis of collected data is categorized in terms of some of the objectives stated in chapter one as the questionnaires were designed from some of these objectives.

CHAPTER 4

4.0 Data presentation, analysis and interpretation

4.1 Introduction

This study aimed to obtain an understanding of women's perception regarding their status in society, schools and in higher positions of employment. The study sought to explore the effect of societal stereotypes in developing women as separate species from men. It also sought to look at language use that favors males and does not favor females. A structured questionnaire with both open-ended as well as closed questions was administered on female educators and school managers in order to solicit information from them about perception regarding the status of women and language use particularly in isiZulu language.

In this Chapter, data collected from the school managers, educators and learners is presented, analyzed and interpreted in order to obtain their views on the current levels and inequality between women and men in Zulu society.

4.2 Questionnaires for educators

The questions included in the questionnaire required 'Yes' or 'No' answers. They comprised multiple-choice questions and open-ended questions which allow the respondents the freedom to express them.

Responses	Number of educators	
Yes	09	
No	01	
Total	10	

On the question of whether there is equal treatment between females and males in a Zulu society, almost all ten responses said 'no' thus claiming that the majority of married women do not receive equal treatment. However, one response out of ten indicated that there are other families that value women therefore treat them accordingly.

Responses	Number of educators	
Yes	02	
No	08	
Total	10	

On the question of whether the use of Zulu language differentiates between females and males in terms of their status, eight responses said 'No' and two responses said 'Yes'. There seems to be a view from the responses that Zulu language does not seem to differentiate the two sexes. Nevertheless, two responses did not seem to agree with that point. This shows that may be it is society which differentiates between females and males, not language, per se.

Responses	Number of educators	
Yes	06	
No	04	
Total	10	

A further question asked the respondents whether they are free to move everywhere in their homes, six out of ten responses said 'Yes' but the other four said they were not. From this finding it is obvious that society is gradually moving towards liberating women and has begun to view them as free and independent species as men.

Responses	Number of respondents	
Strongly disagreed	04	
Disagreed	03	
Agreed	01	
Strongly agreed	01	
Uncertain	01	
TOTAL	10	

In the above table the question asked the respondents to choose from five possible answers. The responses to the question which asked the respondents whether females and males are raised in the same way in Zulu families, four responses out of ten strongly disagreed with the statement, three respondents disagreed, one respondent agreed, one strongly agreed and only one was uncertain about the correct answer. This indicates how our society perpetuates the stereotype of developing boys and girls as separate species and because of this, the tradition is passed from generation to generation.

Responses	Number of respondents	
Strongly disagreed	04	
Disagreed	02	
Agreed	03	
Strongly agreed	00	
Uncertain	01	
TOTAL	10	

On the question of whether the Zulu language favors males, four respondents out of ten strongly agreed, three agreed, and one respondent was uncertain as whether it favors males or not. Although two respondents disagreed with this question, there was no respondent who strongly disagreed with the question. This indicates that Zulu language does have a major imbalance in terms of the words used for females and those used for males.

Responses	Number of respondents	
Strongly disagreed	00	
Disagreed	01	
Agreed	04	
Strongly agreed	05	
Uncertain	00	
TOTAL	10	

Question six asked whether a husband has equal responsibility as a wife in raising children at home. Five responses out of ten strongly agreed with the statement, four responses also agreed to the question. However, one response disagreed but no response strongly disagreed with the statement. This signifies that most women feel that irresponsible husbands are not behaving accordingly.

Question seven was one of the open-ended questions that were included in the questionnaire. This question required the respondents to say what they think should be done to improve current subordinate position of women in Zulu society. Different views on this question were disclosed by the respondents. The respondents were of the view that women should do something to change the way they are viewed by society. For example, one out of ten responses stated that women should start by respecting themselves before they expect others to respect them. The other response noted the point of raising boys and girls in such a way that they are equal, thus help reducing inequalities between the two sexes. Two responses raised the point of women that they should not behave like men for them to be taken seriously but they should be themselves.

4.3 Structured interview

An interview was conducted to find the views of the female managers. The responses of the first school manager were as follows:

Her response to the question that asked whether society accepts a female to head a school, was that when she started to be a manager few years ago, society was not happy, including women members. They thought a male was needed to manage the school especially because it was a new school. She said that society believed in the toughness of the male in a position like this one. However, as years went by, they started to have trust in her that she is indeed capable of handling the school as much as a male can do.

Her response to the question which asked whether the school governing body takes her decisions seriously or not was that she encountered the same resentment from the governing body too at first. But now they respect her for the strength and courage she has shown for her school.

Her response to the question which asked about giving orders to older male educators, was that older educators are the most humble ones. She revealed that educators who she sometimes have a problem with, are the younger ones not because she is a female manager but because they are lazy to do their work.

The response to the question which sought to find out whether the male educators listens to what she tells them to do, was that she finds all educators very cooperative irrespective of their sex. She further indicated that she always set a good example by doing her work properly and they all follow suit.

The response to the question which enquired if males learners respect and accept punishment from her, she expressed her deepest concern about male learners in high schools that they are the most troublesome creatures on earth. She said that sometimes she is compelled to become very harsh with them to get them to do what is expected and to bring them to order. However, she revealed that she relies more on the support of male educators on this kind of behavior.

The response to the question which asked her whether she treats male and female educators equally, was 'Yes' and she further explained that she also treats females and male learners equally because she believes they are equal. Nevertheless, she indicated that male learners are more active than female learners; this causes her to use more of the male learners' energy to get work done.

The response to the question which asked whether there are problems she encounters that she thinks her male counterparts do not, was that she thinks the problems are the same whether one is a female or male, what matters most is the way a problem is handled.

Concerning the question which inquired about the advice she has for other female managers, was that they should be strong and show the world that they, as women, are capable of doing anything the way it should be done.

The responses from the second school manager were as follows:

The responses from the question that asked whether society accepts a female to head a school, was a 'Yes' and the reason she stated was that society likes her as the head of the school because the children in her school are still young since it is a primary school. They need to be loved and to receive tender care from a female figure. Because of this, society calls her mother including the older members.

Regarding the question which sought to find out the response of the school governing body on her views and her decisions in controlling the school, she reflected that although the female members of the governing body respect her decisions and her views, male ones still like to tell her what to do most of the time. The school head further indicated that they sometimes even go to an extent of taking decisions for her, of which she usually feels uncomfortable with. She disclosed to the researcher that they sometimes come to loggerheads with some of the male members.

Her response to the question which sought to find out the reaction of male educators especially the older ones were the positive ones. She said that female and male educators respect her very much. In fact, she pointed out that they are a team and they discuss what should be done at school. She said older educators are very cooperative and obedient as well.

The response to the question which asked whether educators listen to what she tells them or not particularly the male ones, was that she listens to the educators and they listen to her as well. They work as a team so; she does not have problems that she regards her own since she has a very supportive and dedicated staff.

Concerning the questions which sought to find out if male learners respect her and accept her punishment respectively, she said that male learners do respect her and they accept punishment because she does not use harsh methods of punishment since the children are young and that she is like a mother at home. This is how they take her.

The response to the question which sought to find out if she handles male and female educators and learners equally, she agreed that she treats female and male learners and educators equally.

The only problem she stated in the question which sought to find out if the problems she encounters as a female manager are the same as those encountered by male managers as well. Her response was that males want to take decisions and to dictate to her as to what she must do. She said that otherwise she does not think that there are problems that are different from those of her male counterparts.

The response to the question which enquired her advice to other female managers was that it was about time that women show their fellow brothers that they can act and behave equally. She asked other women to be bold and be good examples to the nation.

4.4 Observation

Observation was done at Nzuza High School in Grade 11 class where the researcher works. The work that learners were engaged in was part of their normal class activity. Although there was equal participation between females and male learners, the attention given by the educator was different. Most of the time an educator would look at the male learners whenever he has a question. An educator's behavior encouraged male learners to contribute more than female learners in this lesson.

What was also observed by the researcher was that male learners had more interruptions, while an educator was still teaching. They would answer questions without raising their hands. It is worth noting that interruptions like these which occurred at various points, may have attracted and maintained the educator's attention. Because of this, an educator would invariably give male learners more attention than female learners. In this lesson male learners seemed to dominate and the female learners were not encouraged to talk. However, three female learners from the front row seemed to participate well. Spender (1982) claims that it is virtually impossible to divide one's attention equally between boys and girls.

Nevertheless, an educator seemed to have a strategy of occasionally selecting a quiet child whose hand was not raised and encouraged that child to answer.

4.5 Conclusion

The information above tells us about two things. Firstly, although women want to liberate themselves from the imbalances of the past they are still at war with their male counterparts. Therefore, women are still trapped by the same old societal stereotypes that men should be in control at all times. Secondly, educators are not doing enough in my view to be creative and therefore achieve a balanced society linguistically and also equitably in the workplace, in terms of say classroom responses among learners and attitudinal factors and responsibilities between male and female employees, whether handed by a male or female superior at the helm.

CHAPTER 5

5.0 CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions based on Literature

The purpose of this chapter is to explain the reasons why to research this topic, to synthesis my conclusions' and to offer some suggestions for future research and future action regarding the status of women in language use. The study has thrown up a wide range of concerns that suggest that there is a pressing need for a language planning and a further language transformation to accommodate women.

According to Zulu culture, women belong to a lower social rank than men; therefore they cannot be achievers of heroic deeds. Bad behavior like adultery, swearing, unfaithfulness, etc. are viewed as normal or not that bad if it is done by men but a curse if it is done by women. However, other cultures have changed their attitudes towards women. They regard a curse a curse no matter who did it.

Language discrimination against women comes to light when different words are used for women for the same behavior. For women these words have a negative connotation. Some words are specially designed for women like diminutives and others are taken from male ones which show subordination of women to men.

At work women are expected to change their behavior and start to behave like men in order to match their male counterparts. Women are even advised to lower their voices through voice training from their high-pitched voices to low-deep voices of men in order to match their high positions.

Most men would not tolerate to be on equal level with women. Some of them even use force in order to retain their dominant position to women. The case of 'lobola' is perpetuating the unequal treatment of women in the family. 'Umakoti'

is believed to be a 'good' to work and sometimes to be a slave of the family. The 'hlonipha' custom which is observed by only women and other prohibitions in everyday life of women encourages the inferior status of women. 'Umakoti' is treated differently from the other members of the family. She is made to feel that she does not belong there by their in-laws.

It is not only the language in Zulu culture which discriminates women from men, society too discriminates against women. The way girls are raised differently by parents from boys causes great difference in the way girls view themselves when they are grown-ups and how they should behave. Naming of girls differently from boys also shows inequality between the two sexes. In addition, changing of names and surnames of only women promotes the social repression by women in societies.

In Zulu tradition if a married woman dies, her husband wears only a black belt around his arm. After some months, he is free. But if a husband dies, a wife wears black clothes for the whole year and prohibited from doing certain things until a big celebration of taking off these clothes is done. This reveals how women are being suppressed by a Zulu nation.

In deep rural areas women are still not allowed to form part of the meetings held by 'izinduna' and local chiefs. These are only done by men. A woman could only come to a meeting if she is going to be a witness on a certain case. Women's level of intelligence is still undermined here.

If the rules are made at home women are not consulted. 'Umakoti' is expected to accept all what is decided by the head of the family. She is not supposed to differ from what is said by her husband. Even sexually, a Zulu typical man would not cater for his wife's needs, he would do it only to his satisfaction and only if it suits him. A woman is to accept whatever is done by his husband. As a result of this, some women get into extra-marital affairs. Sometimes this kind of

relationship could go on to an extent that a woman bears children which do not belong to the family.

Even highly educated men do not want to be told by women what to do. A woman may be highly intelligent than a man in her life but that in itself causes conflict because she would question things and would want answers. Most men regard passiveness as obedience and assertiveness as disobedience.

In other societies a language used by only men still being created in order to retain their zone of excluding women from their conversations like in the case of Iscamtho in Soweto. The ancestors seem to be more irritated by what is said or done by women than what is done and said by men.

Our societies are encouraging women to go to church regularly to learn submission and respect so that in return they should submit and respect their husbands. Because of this one finds many female God worshipers than male God worshipers. Men are not church goers because it is believed that it is women who should be taught respect and submission. Women submit and submit until they forget who they really are because for men, it is never enough.

In many African societies women are still viewed as wealth because of the 'lobola'. A girl child at home is seen as a way of bringing money to the family either than equal to a boy child. Some families, especially Zulu men are reluctant to send girl children to schools because they believe that to educate a girl child is a waste of money. Because of this belief, unlike boy children, girl children are not given an opportunity to follow their dreams. This is witnessed by the low level of, for example, female doctors yet females are in majority compared to men.

Raising girls differently from boys makes them to view themselves differently and therefore behave differently. The way girls are raised makes them to lack self-confidence whereas boys are made to be strong and powerful. This becomes a

stumbling-block to females' success because things which were suppressed in her childhood are now demanded. This becomes a real problem. For example, keeping a girl child at home while boys are made to go hunting does not give a girl child a chance to explore her world. Her knowledge and experience are confined within what is happening within the home. This limits how women think and what they know. If a woman tries to behave like males there are traditional threats like barrenness, etc. Not to adhere to the traditional rules becomes too risky for both sexes.

The 'hlonipha' custom which forces only women to respect their husbands and their in-laws puts women in a position where they see themselves as inferior compared to men. On the other hand, this very custom puts men in a dominant position because they are not expected to 'hlonipha' anybody. Because of this males have a freedom of speech and of movement.

In a Zulu culture language is used to suppress and discriminate women. The use of certain words which have no corresponding equivalences for women changes the way how women view themselves. They start to look at themselves as the derivatives of men since a lot of their names are taken from those of men. Not only men in a Zulu society view women as inferior but also women themselves. Women should not be using these humiliatory expressions designed to look down upon their status, but they are. This shows how women have taken this kind of unacceptable behavior as a normal one towards them.

The derivatives from male words also show that there are few words designed for women. Names given to girls in a Zulu family have no significant meaning yet those given to boys have heroic meaning and they are valued as compared to those of women. In a Zulu home women are not free to move or eat certain kinds of food whereas men move and eat anything they like. Similarly, it is a Zulu man who marries more than one wife, not a woman.

The use of different clothes with different colours for men and women i.e. blue for boys and pink for girls creates the sense of inferiority to women. This grows women who are insecure and need to be protected at all times since a pink is a delicate colour.

In the workplace women are expected to behave like men in order to maintain managerial positions. Women are expected to display aggressiveness, competitiveness, etc. for them to be suitable for the so called 'male positions'. But if women become aggressive, this becomes a violation of the norm because women are expected to show humbleness at all times.

5.2 SUGGESTIONS

Following the discussion in the study the following suggestions are made. This is in the hope that language use would be mere friendly for both males and females. In itemized form these are the suggestions proposed:

1. Small changes that can be made in how language is used, can contribute to further changes in attitudes towards women as well. If change in society is occurring, change in language too, should occur.
2. Men and women should try to understand why they speak the way they do and try to adapt to each other's style. For example, men should accept that women have high-pitched voices and not deep-low voices like theirs and this does not mean that they lack authoritative and assertive skills.
3. Women should reinvent language for their own purposes, which is non-competitive, non-interruptive speech in order to liberate them. This could be achieved by persuading authors to be non-sexist in their writing.
4. Women should develop skills in addition to what they have if they want their communities' behavior to be valued positively in the workplace. Such skills include assertiveness, decisiveness, precision, and objectivity. Although assertiveness training may be the area in which the

skills deficit of women is most often proclaimed, women must accept their own non-aggressiveness and cooperativeness without losing warmth, concern for others and sensitivity that women have been socialized to feel and express.

5. Women need to find ways to integrate these female qualities into the workplace so that they will become more humane and more productive because according to Johnson (1983) a style of management is far more a woman's style than a man's style. Once women have crossed over to a new identity they can move back to recapture what is theirs, to regain their integrity.
6. Bad behavior should be unacceptable regardless of whether it is done by a male or a female and it should be discouraged. For example, if conceiving a child outside marriage life is wrong for a woman, it is much more so for a man.
7. Retraining of Zulu societies is needed to discourage the stereotype of looking and treating women as the subordinates of men.
8. Parents and educators need to start eradicating the negative aspects of the stereotypic roles for both sexes at an early age. For example, parents should limit their unequal treatment of the two sexes at homes. Educators should have confidence in female class captains as well.
9. Women should maintain their self-confidence in order to achieve leadership. It is here suggested that one way of doing this would be by the use of positive language style. For example, women would need to control the use of tag questions which create a hesitant image.
10. To enhance their image, women should capitalize on the skills they have such as listening skills, verbal and writing skills, and non-verbal skills. Women could use their enhanced awareness of non-verbal cues to monitor the actions of others and their own behavior simultaneously. Any personal cues conveying undesirable messages should be controlled.
11. Freedom that men have should be granted to women as well. For example, in a Zulu home a man has freedom of movement but 'umakoti' does not.

12. In-laws would need to stop treating their daughters-in-law as strangers and laws in the families should be applicable to everybody not only to 'umakoti'.
13. Everybody should be respected for who she or he is.
14. Women should not be forced to change their names and their surnames after they get married because this custom affects women's identity severely.
15. In deep rural areas 'amakhosi' (kings) should allow women to state their views freely in public meetings.

5.3 CONCLUDING REMARKS

It seems probably that if a serious survey was to be carried out to discover how society and language discriminates against women, it would show that there are a lot of words and expressions that need to be readjusted, changed or even introduced in order to bring back the status of women in society. If the language itself discriminates against women, society too will do the same because the culture of societies is retained through, amongst other things, its language.

The status of women and language use should be reviewed and corrected in order to retain the dignity of women in our society. Language writers should take the work of introducing words and expressions which are as accommodating as possible, seriously. Women should play a vital role to see that this is done. With such measures in place, the government and societies will, may be stop discriminating women and gradually start treating them accordingly.

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APPENDIXES

Appendix 1 (Questionnaires)

A. Please draw a CIRCLE around your choice on the answer sheet.

1. There is equal treatment of females and males in a Zulu society.

Yes or No

2. Language use in isiZulu differentiates between females and males.

Yes or No

3. Women are free to move all over the yard at home.

Yes or No

4. Women are free to dress the way they like in a Zulu family.

Yes or No

5. Married women are free to talk to anybody the way they feel at home.

Yes or No

6. House chores are shared equally between girls and boys in a Zulu family.

Yes or No

B. Please draw a CIRCLE around the letter you choose as your answer.

7. In a Zulu society girls and boys are raised the same way.

- a. agree
- b. strongly disagree
- c. uncertain
- d. disagree
- e. strongly disagree

8. IsiZulu favours males.

- a. agree
- b. strongly agree
- c. uncertain
- d. disagree
- e. strongly disagree

9. IsiZulu favours females.

- a. agree
- b. strongly disagree
- c. uncertain
- d. disagree
- e. strongly disagree

10. The husband has equal responsibility as a wife in raising children.

- a. agree
- b. strongly disagree
- c. uncertain
- d. disagree
- e. strongly disagree

10. Girls and boys do the same tasks at home.

- a. agree
- b. strongly disagree
- c. uncertain
- d. disagree
- e. strongly disagree

C. Write your answer in the space provided.

11. What do you think should be done to improve the current subordinate position of women in a Zulu society?

Appendix 2

D. Interview

Write your answers in the spaces provided.

- 1. Does society accept you heading the school being a female?**

- 2. Does the school governing body take your views and decisions for your school seriously?**

- 3. How do you find giving orders to male educators who some of them are older than you?**

- 4. Do the educators listen and do what you tell them to do , especially the male ones?**

- 5. Do the male learners respect you?**

- 6. Do they accept you punishing them if there is a need?**

7. Do you treat female and male educators equally?

8. Do you handle female and male learners equally?

9. What problems have you come across that you think your male counterparts do not encounter?

10. What advice can you give to other female managers?
