

Logic and Truth: Gendered Words Perspectives in Sukuma Speech Community, Tanzania

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Abstract

The paper informs what exists pertinent to gender norms in the Sukuma speech community within the scope of philosophy of language and logic and truth in particular. The paper was motivated by the existing of social and gender norms in Sukuma through language and logic in Sukuma land and thus was selected purposively. The study used an interpretivism paradigm under a case study design in which the Njingani village of the Geita region of Tanzania was surveyed. The study used 21 informants in data collection via focus group discussion. An embedded (mixed) research approach was applied in data analysis which was seconded by cognitive-developmental, grammar and Social theories. The study revealed that Sukuma lexemes i: e kaya, Nshimbe, mbehi, kulilwa and tola develop gender stigma on the expense of women in forms of gender disparity. Logically, it is a social pragmatics construction whose

insights have no truth on gender stigma, thus needs new revelation for harmony. It was recommended some communities including Sukuma need education on gender stereotypes and stigma; educators should avoid generalizations in their discussions of gender issues as people know their rights in their homestead. This would reduce gender stereotypes and biases which have been developed using different linguistics lexemes.

Keywords: Logic, Truth, Language; Sukuma; Gendered Words, Gender Norms

Introduction

Language is a system of conventional communicative tool to human being that conveys thoughts, ideas, feelings, and information to others (Mailani et al., 2022). It is our everyday culture and social development that triggers social relationship. Such system of communication reinforces pertinent to constructing gender stereotypes in our speech community or society. From this matter it is the language that views about roles, characteristics, and behaviors considered typical or appropriate for certain genders (Rokhmansyah, 2016). Through language, people construct idea, thought and capacity of gender inequality; they do this from either the logic of biblical, paradigms or illusion of voiced and unvoiced paradigm of ancestors that is inherited from generation to generation. This made the introduction of different movements to of feminism in 19th and 20th centuries with two Key philosophers John Stuart Mill and Mary Wollstone Craft (Akhter, 2020) with the aim of upholding equitability among men and women in the world perpetuating common good of human being. Despite the movement, gender issues have been difficulty to level equality; this made even the current study arose depicting one among the big tribes in Tanzania (Sukuma) to see their logic and truth pertinent to gender disparity within the scope of cognitive social science being its language structure and grammar. Why? This would provide insights on the ongoing malpractices that reflects gender stereotypes by using words, phrases, or language constructions that associate males or females.

Statement of the Problem

Gender inequality has been an ongoing and tabled topic in a public context, this has become such a way following the point that the male gender feels above of female gender both socially and biological standing point which creates gender stereotypes of men (strong) and women (weak). However, this is the problem of knowledge-based culture. As Booth et al (2003) argued social problem is motivated not by palpable unhappiness, but by incomplete knowledge or flawed understanding, it can be solved not by changing the world but by understanding it better, p 59.

Literature Review

Salsabila et al (2024) investigated the role of gender in language and Communication within the scope of linguistic perspective. Their investigation was qualitative in which data were carried out by exploring books, journals and other information relevant to the research. The analysis within these written documents involves identifying gender-related language patterns and structures, using linguistic theoretical frameworks such as sentence structure analysis, pragmatic analysis, and sociolinguistic analysis. It was revealed that in everyday language use, there are clear patterns in the use of words, phrases, and language constructions that perpetuate gender stereotypes. For that matter, this reflects the way people perceive and understand gender roles in social contexts. In addition, research also shows differences in communication patterns between men and women; including speaking styles, body language use and communication preferences. Authors added that these differences reflect social and cultural influences that affect how individuals express themselves and interact. The findings are very important to the current study because they have shown how the language perpetuates gender stereotypes. With this regard the current study goes beyond looking at logic and truth based language in manifesting egoism among men and women in Sukuma

speech community. This would provide insights on social gendered construction through the use of language or symbols of action.

In its research on advancing positive gender norms and socialization through UNICEF Programmes, UNICEF (2020) specified gender socialization is the process by which individuals internalize gender norms and roles as they interact with others. Also it underpins gender differential outcomes in health, education, child protection and other areas. The finding showed that this process, which starts at or before birth and continues through adolescence and beyond, tends to enhance the privilege and power of men and boys relative to women and girls and children of all genders. More importantly, it was identified that gender socialization takes place both in the family and through social institutions, such as schools and other public services, the media and religious institutions. Despite UNICEF provided a framework in different areas (Cf. media and marketing, education, social workplace development, Adolescent girls' empowerment, Harmful practices) pertinent to gender sensitivity, still there are existence of gender norms and roles stigmatization in our social environment. Human readiness on the matter of facts needs consciousness from the glass root other than romantizing in the towns. With this regard, the current study feels to provide insights reflecting how other African societies need disclosure by perishing ego based malpractices among men and women. This would provide an understanding on the topic under discussion; note that most of people think that gender issues are just related to women, that is why others do not act activeness by thinking that only women are favored other than its counterpart.

In promoting gender equality and equity Montano, (2024) investigated on Language as an agent of Change within the scope of promoting gender equality and equity at the City College of Calamba's Arts and Sciences Department. The research explored the complex dynamics of gendered language usage in an effort to provide guidance for language-based

initiatives that advance gender equality that includes a number of goals, such as determining how frequently gendered words are used, analyzing inclusive language policies' effectiveness and presence, learning about respondents' opinions about gendered language, and finding barriers to the adoption of gender-inclusive terminology. It was revealed that respondents were mostly in agreement with the negative effects of gendered language in media and advertising, as well as the difficulties in promoting gender-neutral language, especially in media sources. Therefore, because language reflects our values, beliefs, and social systems, choice of words, phrases, the current study promises in revealing ego based malpractice in Sukuma speech community of Tanzania that is operated through language use, assessing the logic and truth of the grounded framework to their gender egoism and comprehension. Such standing point would provide achievement on gender equality practices. Note that gender structure as in men and women has no problem, it is human themselves complicate things following the ground of gender and social norms within the scope gender needs and social construction in a particular society.

In the title "You Talk like a Girl: Stereotypes about Women's Language" Fisher (2021) conducted investigation among women and men interaction within the approach of Lakoff (1973) on "Language and Woman's place". Fisher's study expected to identify current assumptions about women's language to uncover the relevance of Lakoff's claims today and the wisdom of advice directed at women regarding their language behavior. It must be noted that Lakoff claimed that clear differences exist between the speech of women and men and that these differences both reflect and perpetuate women's powerlessness in society as in the use of empty adjectives, tag questions, hedges, hypercorrect grammar, and super-polite forms to mention just but a few. The author concluded that gender stereotypes about women's language today are largely similar to those in 1973 when Lakoff published. Lakoff believed that women may be taken less seriously due to their use of women's features, like tag

questions and apologies. The current study stands different from Fisher (2021) because these features are not from the vacuum; they are either biological or socially constructed, if this is true, language itself has no problem despite the different styles of speaking among women and men, but is social egoism that does not cement the epistemological egalitarian phenomenon on gender equity.

Gender is natural because it defines part of whom and what we are, how others treat us and our general standing in society (Lorber 2018). The author continues arguing that our bodies, personalities, and ways of thinking, acting, and feeling are gendered, and that because we are gendered from birth by naming, clothing, and interaction with family, teachers, and peers, our identity as a boy or girl, and then as a man or woman, is felt as, and usually explained as, a natural outcome of the appearance of our genitalia, the signs of our biological sex. From this base, the community sometimes does gender by treating men and women having each group with special ways of doing related to social construction, shapes and roles. It must be noted that changes do not come easily because of gendered social order by either religion or mass media to mention just but a few. In the Sukuma speech community, gender issues do not matter and even women themselves arrive to the point of wondering when men do not even abuse or say arrogantly, some believe that when a man does not abuse or be seriously treating you, probably he has another locally known as “Mchepuko” meaning *concubine* which he is satisfied with her. Therefore, this is like dancer and dancer game (Cf. Lorber 2018) of doing gender as the fact of our anatomy determined by XX or XY chromosomes and grew in utero in response to fetal hormones, the it is believed that our brains and therefore our subsequent behavior also has to be determined by physiology. The angle of physiology affects mental psychology as Sukuma speech community, this appeals to difficulties in dismantling men from ego based practices over women. The current

investigation exposes how this community manifests social and gender norms in the scope of linguistics perspectives, logic and truth is particular.

The Under-pinning Theory

The study within the ground of language philosophy and logic and truth of the gendered language perspectives in Sukuma Speech ego based community was analysed using Cognitive-developmental theory that attempt to explain the mechanisms and processes through which gender is developed and understood better. Cognitive-developmental theory: this is one of the frameworks that view gender as the result of three processes (Cf. Martin, Ruble, and Szkrybalo, 2002) namely (i) gender identity, or a child's growing understanding that they belong to either the category of boy or girl, (ii) gender stability, or the realization that this gender identity does not change over time, and (iii) gender consistency, or the understanding that gender identity is not directly affected by changes in appearance, activities, and characteristics, this process is termed gender constancy (Cf. West, 2015) it is the gradual understanding that gender is fixed, and is an essential component of the cognitive-developmental approach. Cognitive-developmental theory argues that gender is constancy within the human being, thus gender categories become both more important and more relevant (Ibid: 2002).

However, the cognitive-developmental theory of gender cannot account for the concepts of logic and truth pertinent to gendered languages in the Sukuma speech community. This triggers the exhaustion of two theories, one handling cognitive semantics of the discourse (Cognitive grammar), and two, the Social Cognitive Theory of gender development and differentiation. The cognitive grammar theory (Cf. Langacker 1982, 1987, 2000; Kövecses, Z. 2002; Taylor, 2002, 2003) captures the sense that meaning is conception; therefore a word or phrase cannot be claimed to belong to one sex-type gender in Sukuma speech community. While this is truth, Social Cognitive Theory of gender development and

differentiation (Cf. Bussey & Bandura, 1999) emphasizes that the environment and social practices produce and perpetuate gender differentiation. Bussey & Bandura, (1999, p. 688) argued that this is achieved through *Personal factors, behavioural factors and environmental factors* are the numerous social influences experienced in every day interactions. Within these theories, even the educated person within the Sukuma community is grounded under social schema or experiences rather than contents.

Methodology

Paradigms: Two research paradigms were used: phenomenology and feminism. Phenomenology relies on the fact that social reality has to be grounded in people's experiences of that social reality of the life-world (Tesch, 1994). The use of this approach was due to the fact that phenomenology explores personal constructions of the individual's world and its unit of analysis is meaning. Feminism paradigm was used because the study takes women themselves as an oppressed social class; feminist epistemologies take the view that what a person knows is largely determined by their social position (Cf. Williams and May, 1996).

Approach: The epistemological mixed paradigm approach was used in data analysis. This is lined with an embedded approach in which one of the two is more used than the other. Currently, qualitative is more lined than quantitative. In mixed methods, research qualitative and quantitative are mixed, or combined in some way (Punch, 2009, p. 228).

Design: Is the structure of research which is used to hold all the elements in a research project together (Kombo and Tromp 2006). The article used descriptive design to describe the phenomenon of meaning and truth in the scope of the gendered language of linguistics perspectives operated in the Sukuma speech community of Tanzania.

Population: Population can also be defined as the large group of individuals, objects or items from which samples are taken for measurement (Kombo & Tromp, 2006:76). The study used

the Sukuma population in exploring logic and truth of gendered language pertinent to ego-base practices and beliefs among women and male in these communities. The population was selected following the fact that it is the place where gender sensitivity is of low value.

Sampling: This is the process of selecting samples for data collection. The study used purposive sampling in selecting five Sukuma families through the snowball technique e.g. the researcher started with a village executive officer (–cultural-disciplinary leader) who helped to reach the five families. Each family provided four informants who were selected purposively e.g. father, mother, son and a girl. This made a total of 21 informants for data collection.

Instruments: As per research paradigms used, the study used two methods of data collection namely: non participant observation and unstructured interviews. Non participant observation was used in one month (September, 2024) where the researcher used to observe at homes, farm areas, market place and one village development meeting. This made and acted as the source of unstructured interview checklist that the researcher created for interview. Three sections were gathered for interview: first group women, second group men and the third group girls and boys.

Ethics: The study of standards of conduct and values, and in research, how this impact on both researcher and research subjects (Gray, 2004:682). The study followed ethical procedures in data collection including informed consent, keeping informants privacy, permission from the MNMA institution, and freedom of the informants to withdraw at anytime during the process of data collection. Additionally what exists in the context is what is presented in the paper article.

Analysis: The data were analyzed by using mixed approaches as in qualitative and quantitative. A qualitative approach (Cf. Bryman, 2008) was used whereby words, expressions, clauses, pronouns, nouns and sentences were used in describing the behavior and

meaning practices in Sukuma speech community. Quantitative was used in which percent of the informants were calculated using Microsoft Excel, whereby charts or graphs were presented showing percent of population understanding of different words and their perception in Sukuma speech community. Cognitive-developmental theory, cognitive grammar theory and the Social Cognitive Theory of gender development and differentiation aided the descriptions of ego based words in the context of the Sukuma community of Tanzania.

Discussion of the Findings

This section presents and discusses the findings from the field on logic and truth within the scope of gendered language perspectives in the Sukuma Speech ego-based community of Tanzania. The use of language in this community reflects gender stereotypes by using words and phrases that associate males or females with certain characteristics. The next subsection exemplifies how the Sukuma speech community uses language treating different gender norms.

The use of the word 'tola': The derivation forms of the verb 'tola' marry and 'tolwa' be married specifies gender norms in Sukuma speech community. This can be evidenced from different lexemes and amongst them is the lexeme *tola* whose English gloss is "marry". Consider the derivation as shown in Table 1

Table 1: Derivative gendered verb *tola* "marry"

Derivation	English gloss	Sex
Tola	Marry	Male
Tolwa	Be married	Female

The data in Table 1 shows that the Kisukuma verb *tola* "marry" belongs to male gender and its derivation *tolwa* which means be "married", logically, in this community like other speech

communities in Africa, marriage takes place where women come from their destination families to follow men's destination families. From this base, it has been perceived and constructed that men have roles of searching for marriage and not women. In Sukuma speech community there are environment where men are married and kept in women's houses but still, the kept man is considered to have the role of marrying this woman. Consider the below discourse from one of the female respondents:

Kisukuma: *“Tukitogwa nu ngoshi wane, hanuma atina wikalo ... smiles... Nung'wila wize ha ng'wane tuigashe na uzunya. Ila abhanhu bhalinseka no giki wa tolilwe na nkima bhuli? Ulingosh ki lulu! Cholaga hang'wako ngosha mkikale “ (Female respondents.*

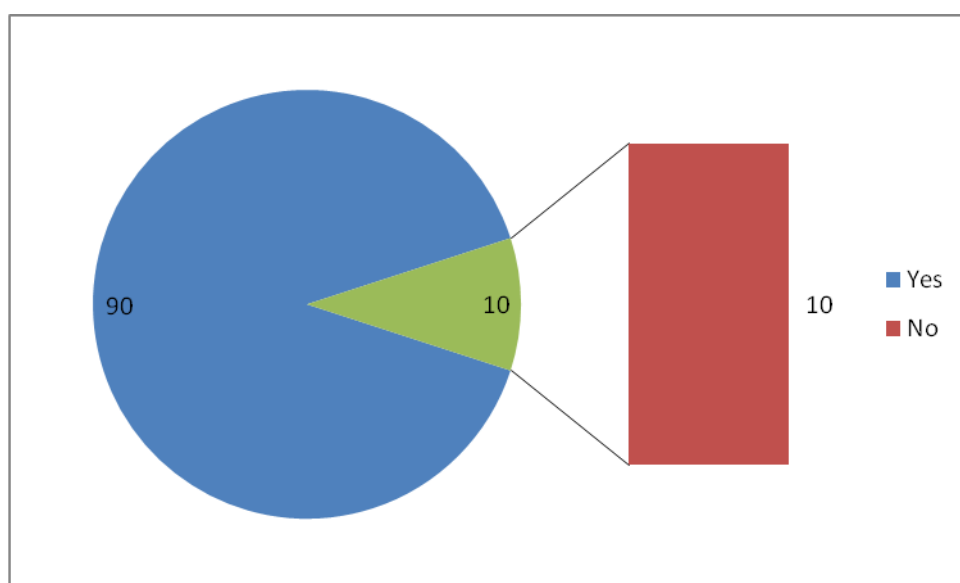
Translation: *“We loved each other with my husband but then he had no place to live... smiles... He agreed to stay to my house though people laugh at him why being married by a woman? How a man are you! Find your place to live with her”.*

The above discourse indicates that there are words created by Sukuma speech community that reflect gender roles and this goes beyond looking as if one sex (female) is unable to do e.g. taking men to their own houses for living. Logically, marriage takes place among the two different sexes (male or female) and currently many men are living in women's shelters and others are given a pride price by women to pay. This accounts for the truth that a man can be married and vice versa in African contexts. As it may Sukuma people regard marrying is where they take women to their shelter and care for them but men also are cared for with no problems. However, Sukuma applies egoism-based construction whose logic is logicless. This argument mirrors the Social Cognitive Theory of gender development and differentiation which insists that the environment and social practices produce and perpetuate gender differentiation. From this base, Sukuma tribes and their practices through

marriage construct gender norms which triggers or influence to value male as leaders or producers and not the vice versa.

The use of the word 'Nshimbe': The lexeme *Shimbe* means "bachelor" or "spinster" in English language. Linguistically, it is one among grammatical gender in Sukuma speech community of Tanzania whereby the term is specific reference to unmarried woman. It can appear in different forms depending on the nature, behavior or structure of a person e.g. *Mashimbe* (tall, many or big bachelors); *βashimbe* (spinsters); *tushimbe* (short, many, few, weak) to mention just but a few. Findings in chart 1 indicate that (90%) of informants agreed that *Nshimbe* is a bachelor woman whose husband died, a woman who has children out of marriage etc.

Chart 1: Perception of *Shimbe* "Bachelor woman"



The information in chart 1 indicates that most of Sukuma people understand that bachelor belongs to female sex. To them, conceptualize that these women become bachelor as they have been married and chased by different men or they have got children out of the spot. From this base they connotate *Shimbe* as "bachelor woman" as unsettled woman or a woman with bad behavior.

The use of the word 'Ngumba': The lexeme *ngumba* is a Sukuma word which means "barren". In a common sense, barren can happen to both female and male. However, Sukuma speech community has gender construction through which they understand that only a woman is the one in which such situation of barren appears and not a man. Logically, this is not true following their claim because any of the two sexes can become barren from their birth. But it is just a fully ego based knowledge without awareness. Such claim result into gender disparity, this happen women become segregated or chased from their husband with the claim of being barren, while this is a normal practice in Sukuma, scientifically there are men also who are barren just like other women. Therefore, the use of words in this community results sometimes into gender stereotypes which relies on stigmatizing women. See the following discourse by one among interviewed women:

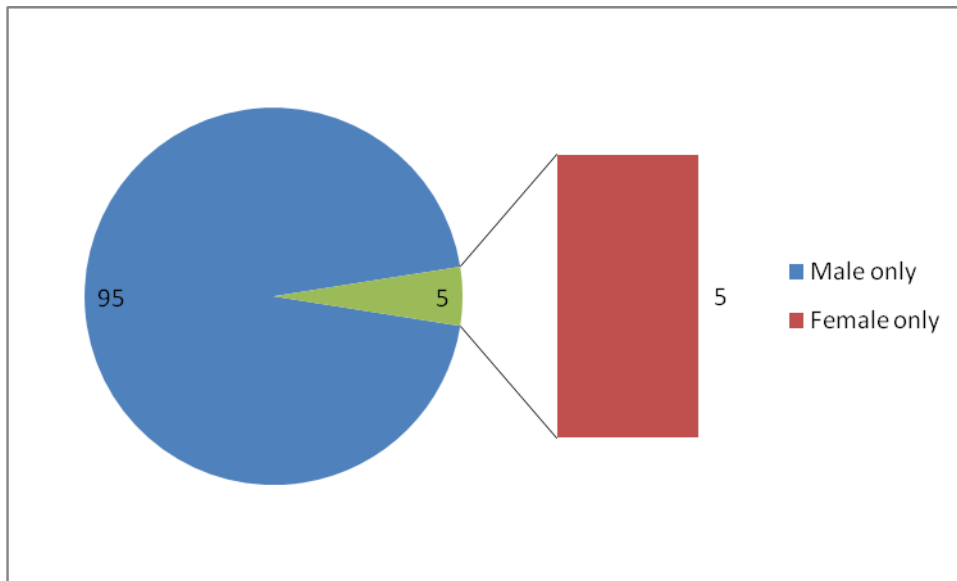
Sukuma: Unene nakatolwa na ngoshi alitanwa Maduka, nigasha nang'we ng'waka na mwejiine, hitulwa nandya kuyutulwa na ng'wisho unipeja, kulwanguno natabhyalaga, bhashi ninga nuja kaya, nakalumila sana. Hanuma hangi nibhujaga no giki bhuli pyabhose umunda ya ng'ubhabha bhakabhyalaga! Bhashi nukaman'ya na kayanda nulala nako kamo duhu, natabhonile ishike aho nakapima nail na bhidito. Ung'wichane aho ninga utola kanike niyo akakalecha shule ili abhyale bhana, bhigasha mweji itandato, aho kigwa nalinda kung'wila bhakapime bhubyaji, bhusangwa ungosha alitasa... nakasekanho ... Mungu uyu!"

Translation: *"I married with the man called Maduka "Shops" and I stayed with him for one year and four months. Maduka started harassment and finally, I was chased because of having no capacity of bearing children, it pained me very much. I was thinking why this happened because in our family all sisters bear children. As I was at home I went with a boy at one time from there I did not*

see my period ..., and I was pregnant. In my away from there, he married a school girl for many children but when at six (6) months they had no sign of pregnant ... such girls heard that I have been pregnant... she forced him for health consultation as the result he was found had health problems pertinent to the inability of causing pregnancy to any woman I laughed very much ..., all almighty God..." (Female respondent)

From the above discourse, we can argue that the lexeme *gumba* has been connected to gender stereotypes and inequality in the Sukuma speech community because men think are fit biologically to each and everything. With this regard cognitive-developmental theory is in evident of gender identity, stability and consistency (Cf. West, 2015). In other words, men identify themselves as able to produce other as women. Logically, the constructed social reality of meaning to Sukuma people has no matter of truth the story above. People need consciousness of some claimed phenomenon as it has been said that (Cf. Booth, 2003) social problem is motivated by incomplete knowledge or flawed understanding of the phenomenon and that it can be solved not by changing the world but by understanding the phenomenon better. In other words, Sukuma community needs education and awareness of gender stigmatization.

The use of the word 'Kwa': This is the monosyllabic verb in this language whose English gloss is paying bride price. It is used to connote paying wealth or prosperity to either married or expected wife to marry. Since then, the term is special applied for male sex whose claimed role is to search for properties, prosperities, wealth etc for marriage. Another way of saying this is that the term is understood by men in terms of sex-based and gender-based social and structural restrictions and constrictions. Very importantly, Sukuma speech community understands and feels the word best applied to men only as they are able to look for bride price as indicated in Chart 2:

Chart 2: Perception of *Kwa* "paying bride price"

Findings in Chart 2 show that (95%) of the Sukuma community agrees that only males find and pay a bride price to women. This is against 5% who argue that currently because of changing life style and modernization, the female gender also pays bride price but in a hidden context or indirect context. The perception is socially gendered and constructed process and its truth is stigma. Putting in a different sense, *Kwa* is currently applied to both males and females, that is to say, women also pay a bride price for men using in situ process or indirect process. This means that men feel shame to be assisted by a female gender for his claimed role in the community. That is why even females gender do not expose to neighbors that they have assisted their husband to be. To the best of practices, the term is logically neutral in its truth, because the underpowered group also pays but because of gender norms, construction says it openly afraid of humiliating the opposite group. What is missing here is the level of awareness and concientization, because being known that a female has paid for a man is not thin, after all wealth does not marry, and human being marries each other. Among the participants, were happy and enjoyed, thus two of the participants provided the following discourse:

Sukuma: P 3: *“Unene ungoshi wane walitinahela na tukitogwa no, nung’wila giki jaga uka bhadekeleke tuku bhona umo ila bhizile, ukawilwa miliyoni imo, bhashi, nusola hela jane nibhikijaga nu ng’wina laki pungati ukalipa, injinge akayuchola polepole nese ukamaligija twitola na kwitola. Ila atiho uyo a debhile maana akusaya, nubhing’we mti yu yomba hosehose. P2: Nu nene na kilipila ungoshi wane I sabho ila a ka twala ng’wene ng’ombe I tatu an mbuli I nee... nalinajo ja bhulisi aho najiguja ugula jinge ja makobha mbiga nyingenyinge ili bha tizudebha.”*

Translation: P3: *“Even my husband had no money though we loved very much, I told him just attend them, we shall see what it could be. He was told one million for my bride price. Then I took my money (700,000) and gave him for paying, the rest he started looking for slowly at the end he completed which made us marry each other. P2: The same to me I paid for my husband though in a different way. I took three cows and four goats which I was given after the death of my ground father. I sold them and gave him money so that he can buy of different colors, so that they cannot identify them.”* (Female respondent)

The above discourse shows that some words create negative gender roles or belongings something which does not harvest reality in the Sukuma community. As it has been demonstrated above paying bride price is gendered already but as the community changes triggers the change in claiming gender roles. Therefore, logically the exemplification above indicates that currently there must be an understanding of removing such stigma because men ego ego-based angle has been taken over to some extent with the female gender.

The use of the word 'Kaya': This is the generic reference name whose English gloss is a domestic place of home place where a house is built for living. In other words, Kaya is a synonymous term with house. However, this word was discussed following the fact that the head of the family in Sukuma land is the father and not the mother like in other human

cultures in the world, but differently, Sukuma people claim that ‘Kaya’ is the property of men. This means that even if the house is built by a woman herself the title of the family is a man, that is to say the whole family or household name represents a man’s name. For example, currently, women built their own house but men go and live there as husbands. However the title of the family name is the man. The reason behind is that a man is the leader of the family so he must be known as the owner of the family even if he has never built such a family. It must be noted that this is gender gender-constructed issue in favour of male gender logic-less because even if the family is broken often the man goes with nothing. See the below discourse:

Kisukuma: *“Aho ya acha inumba I ya kwandya nakazenga hang’wane nigashe ing’wene hanuna hangi nuandika igosha liliza Bhujiku nose lusamila getegete. Ila hitanagwa ha ng’wa Juma, mana hi lina lakwe. Sasa lali ng’wi la bhulandi, lushiku lumo wandya kunitula wang’waga aho wela nu ntwala ku ng’w bhalozi numbeja.... Atasolile shoseshose kwani atenileho shikolo shoseshose aha ng’wane”*

Translation: *“When my first marriage broke I built my own house and started living, then one of men started coming there during the night and finally we lived together as wife and husband. The family name was known by the name Juma as he was his name. The man was drunker, he started beating me one night, and however, the next day I sent him to VEO for chasing him; he did not take anything because he came with nothing to my family.”*

The above information shows that ownership of the house or family is propertized to men even if such a house was built by a woman. Women themselves do not mind as they argue that when the family is represented by female name, it is a shame to a man (husband) who is

there. This is illogical and it has no sense of truth because the document of the owner of the house is a woman but the socio-cultural name of the family is the father. Therefore, such social construction undermines women that they cannot own while they own properties.

The use of the word 'kulilagwe': The term refers to excusing. However, this was one of the issues raised in the discussion and the reason is that Sukuma male genders do not have the culture of excusing to female genders. This happens in the fact that even if male genders are mistaken they don't submit mistakes overtly to women. During the discussion, it was observed that most of men don't make mistakes against women because they feel shame or weak in front of women. Consider the following discourse when a woman is late:

Man: P1: Wali ulihe? (Where were you)?

Woman: P5: *“Ngoshi wane nikulilagwe, na diila u kwiza ukwishamba na lu ng'wisha ng'wana ng'homba. When kneeled down! Sorry my husband I'm late to the farm because of feeding my child stiff poledge (Female respondent)*

Woman: Wache lelwa gete wali ulihe! (You are late where you were)?

Man: Angu wanibhonaga nulu! (Don't you see me? What is wrong with your)

The above discourse is of evident that women are submissive while men are not. This follows the fact that Sukuma men apply Marxist approach of living that men have power is every aspect against women. This creates different gender roles as women are powerless while men have power of control. As a result other groups (power class) cannot be questioned more than the other (powerless) group. With this respect, Language indeed plays a role in reinforcing or constructing gender stereotypes in society. That is to say, stereotypes are common views or beliefs about roles, characteristics, and behaviors considered typical or appropriate for certain genders (Rokhmansyah, 2016). It is from this base the way Sukuma male gender answers the

female gender is the context of constructing negative role to female that they cannot say anything against the male genders.

The use of the word 'Mbehi': This is another lexeme in Sukuma-speaking community which comes from the verb 'beha' which means 'smoke'. However, 'behind' implies a literary smoker. The term refers to male gender persons as the smokers. This means that in this community smokers are regarded to be males and not females. From this base even if current women smoke are not called such names as *mbehi* smokers or *βabehi* smokers. With this regard, the term has been used in various contexts as the struggle male person, the male person with stand etc. This understanding is seconded within Cognitive-developmental theory in the fact that as men used to smoke in those days other than women, the process has been realized as the role of male gender person and not female gender persons even if male person smoke. Logically there are female gender person with stand in their life and are also rich but are not referred to such name. This means it is the word that has developed gender roles with specific references of which its manifestation and envisioning does not exist in such conventional. In other words, the envisioning of the word refers to all gender in real sense because a female gender also smokes. This is envisioned with cognitive grammar theory (Cf. Taylor, 2002) which treats lexeme's meaning is for conceptualization e.g. the phrase "*Mmmh! βabehi*" meaning 'Mmmh! You guys' can refer to women or men depending on the context of use.

Conclusion

Language is beyond the means of communication it is a tool that triggers gender and social norms; gender constructions: and gender stereotypes. This has made the current investigation to inform what exists in Sukuma speech community on the use of words which attract gender stigma. Logically, such existence is gender constructed from their ancestors that has been imitated from generation to generation. The truth or reality on these lexemes'

envisioning is senseless. Human being are equal under humanitarian ground, stigma is senseless since it causes dis-entangling human being as not equal. Thus education on gender constructed behavior that attracts gender stereotypes needs to be instructed to communities including Sukuma of Tanzania. This would perish gender biases among men and women.

Conflict of Interest: The corresponding author, on behalf of second author, confirms that there are no conflicts of interest to disclose.

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