

Language and Gender in Khartoum State

AMIR KHABIR SATTI HAMED

Part time lecturer and PhD candidate

YUSUF ALTIRAFI AHMED ABUAGLA

Assistant Professor

Sudan University of Science and Technology

Abstract:

This paper aims at presenting the difference in women's and men's language in The State of Khartoum. The language which is used in Khartoum State is colloquial Sudanese Arabic, a variety of standard Arabic Language. This article cast an introduction that has demonstrated the initiative start of this field of study. Then later it has become a branch of the Science of sociolinguistics. Then a Literature review and related studies are presented. In addition to that we speculate the objectives and motives of the study. And further more we handle the core of the case study. We have made a random sample of respondents of Sudanese colloquial Arabic Lexical items for men and women in The State of Khartoum in colloquial Sudanese Arabic and on the face of it its equivalent in Standard English Language. The article has shed lights on semantic meaning. Then we conclude with the impact of Sudanese culture on language use on this Sudanese Society.

Key words: language, gender, Khartoum State, colloquial Sudanese Arabic

INTRODUCTION:

(Penelope Eckert and Sally Mc Connell – Ginet, 2003 Argue that the scholar Robin Lakoff , in 1975 has published a topic

with the little as language and women's place that made a great raw of discussion there were some people who found the inside of the article ironic according to their view point other found the topic as women nerd .While women who had got into entry gate of arguments involved in the issue and considered it as steps to be put forth.

Hence this was imitative start into the study of language and gender. In according to Lakoff (1975) women have different style in speaking from men.

It is an approach of or a way of speaking that indicates a subordinate location in community. Due to Lakoff women's language is prestigious with devices such as qualifier (really happy , lovely , so beautiful) and example such as (sort of , I think) this language of women language reflects tentative speed and unaffectedly and marginal . Thus this disqualification make a gab of distance between them and power or authority.

(Gender and Language: Challenging the stereotypes
BRENDA WRIGHT 2002,
<http://www.birmingham.ac.uk/Documents/collegeartslaw/cels/essays/sociolinguistics/Wright5.pdf>. - 15/12/2016 04:30 PM) Argue that, language and gender framework is demonstrated and imposed by men to females aiming of the exposure of domination and various aspect of language from a variety of perspectives still the profound studies of the study of gender, the study of females language and the studies of sociolinguistics almost can't establish justification to the reasons for the difference in women's and men's language. So as a result a far better research in this area is needed. Thus in this paper a survey is going to take place in The State of Khartoum capital of the Sudan. To investigate language and gender such as women's language in Khartoum State tends to the usage of vernacular and colloquial Arabic. Women in state of Khartoum tend to speak more than men. Women in Khartoum State for first class use flowery language as a prestige. Women try as far

as possible to attract attention in discussion with men. In Khartoum State language and gender can be identified as a basic factor in language variety in unacquainted female - male society group of in terminated or interaction. The production of language in this case would be exclusively both between and within groups of gender of the same sex more over it is related to potential frameworks of domination, differences and variability. Here women use more flowery standard form of language in Khartoum first class such as: (mâfi – hâdzâ) means there is nothing. Women tend to emphasize on turn – taking there is nothing. Women were less direct in speech compared with men. Women use standard flowery language to impress others of their social class background. The study combines empirical and men – women's Sudanese lexical items and their equivalent in Standard English and standard Arabic.

OBJECTIVES AND MOTIVES:

This study aims at investigating the lexical items that are used by women in The State of Khartoum and the lexical items used by men. For example this expression by female in Khartoum: (hâl – ʌlsru:r) in standard Arabic it is (hâza yad?u lilsurur) in English language " really happy. In case we omit the expression (hâl) the remain lexical item is (ʌlsru:r) means happiness it becomes men's language expression.

The motives are to investigate the variance and diversity in women and men language in The State of Khartoum. It is the fact that to put the difference in men's and women's language in The State of Khartoum to be under focus. And what is the distinction between males and females Arabic language in Khartoum capital of the Sudan. And to what extent social class has its impact on the vocabulary and grammar in Arabic language. To what degree does women's language tends to use vernacular and colloquial Arabic. In addition to that

what is the affect of chosen vocabulary when we handle social Sudanese class?

Women in the range of age between 18th and 23rd years old have their own females' language that differs from those of the range age between 40th and 50th. Thus this study puts under focus the diversities of expression of women's and men's language and the range of ages and social class. The initiative sociolinguistics studies, or variationist studies investigated the use of variants such as social class, education , sex , (labor 1972) according to the influence of these factors on pronunciation or grammatical structure; according , to social class in The State of Khartoum women produce language that is closer to the standard of men.

Tightness of social networks and increasing employment opportunities for women can be seen as belonging as much of an influence as gender in Lesley Milory's (1980) study of Belfast working class communities where women with tight social networks use vernacular forms more than men. Beth Thomas (1989) found that a combination of age and tight – Kint networks corresponded with more use of the vernacular for women in a study of a Welsh community.

In this approach quantitative sociolinguistics has been criticized for ignoring societal influence structures or frameworks underlying and extremely controlling language production. The matter of how sexism and bias is inherent in language was addressed by Robyn Lakeoff (1975) who was innovative in directing gender research away from a previous focus on grammar and phonetics towards a syntactic, stylistic and semantic focus. She suggested that women reinforced their own subordinate status through e.g. hedges and tag questions. Her work however has since been challenged as Lacking empirical Validity, being based on intuition and, as Jane Holmes Points out hedges may not only express uncertainty, but also have other functions (Janet Holmes, 1992:318).

THE INFLUENCE OF FEMINISM AND FEMINIST LINGUISTICS:

(Jane Sunderland, 2003.) Argues that due to the domination of "male" approach to language and gender on which Dale Spender was drawing and to which she contributed in her emphasis on the conversational 'silencing' of women was very much a child of its time, deriving from the concerns of women's movement (with its early Language of patriarchy' and sexism, and resonating with feminist interests. As Deborah Cameron Later wrote, dominance was the moment of feminist outrage, of bearing witness to oppression in all aspects of women's lives (1995:39) famously characterized women's contribution to mixed-sex talk as 'shitwork': women do support work while men are talking and it is the women who generally do active maintenance and continuation work in this tradition largely saw women's talk in relation than men. However, although women may tend to talk distinctively although this will always vary with context, on contextual factor being one's interlocutor or co-conversationalist), they may also talk differently in conversation with women than with men As Jennifer Coates wrote it is very important that we do not confirm the "women's language" said to be typical of mixed - sex interaction with the "women's language" which characterizes all female discourse (1989:121) Generalizations about women's talk (even assuming these are possible) cannot come out of findings about mixed-sex talk (or indeed single-sex talk) alone, correspondingly , the nature of single – sex talk cannot be simply inferred from the way women (or men) talk in mixed conversation.

LITERATURE REVIEWS:

The under focus of investigation concerning the intermingle relation between language and gender (by gender it is meant biological and cultural classification is for a longer period of

time a tradition more than feminist linguistics and criticism within that they are mostly located. The first intensive and extensive researches on language and gender relationship were demonstrated in 1970s at California University. This first start outcome into the presentations of Mary Key and Robin Lakoff, and in texts book references whose entitled as self-explicit: Female's language and language and women's condition. This is very same article was the subject of study of the world sociology congress in 1978 in the European condition. Then an year to follow, of international academic symposium on feminist linguistics at the university of Osnabruck (Jurasz, 1994) Marina Yaguello's Book *Les Mots et Les Femmes* was published in Paris in 1987. And with the duration of time, the studies of these hot issues moved into and independent developed field of research studies embodied in linguistics field of study. It handles the differences in language usage among women and men, males and females. It has focused on the relationship between the roles of culture that is related to gender within the environment of language use. This scale range of area studies emerged strongly in the United States of America in the time of feminist movements. Here appeared to the surface the paying of attention to the cultural diversities that classified ethnic groups. And the under focus of American studies were of minorities.

The fact the inter relation between language and gender is quietly obvious and tangible evidence from on discourse although they were apprehended and understood in different time of periods due to history. For instance, Cicero believed that women's discourse is to be the main vessel of linguistics tradition, since women's mission is to transform the ability of speaking perfectly to children. Although to contradiction women's speech were justified as junior or inferior compared with men's speech (Baron, 1986). As an explanatory to these differences were social, biological and genetically depending on time point of view. Baron says that the biblical myth of the

creation of women from Adam's rib. Largely contributed to feminist language that is considered to be as least perfect (not fundamental), which was judge to the belief that all females forms were inflected from masculine or males forms (Baron 1986, P78) Female speech didn't lack innovation of creativity, but generally it was males forms discourse linguistically considered as standard since they were ever lasting and significant generally speaking. Thus social unequal between men and women started strongly according to the thought in the biological tools of the sex. And as a result the language of men and women were involved clearly with regards to gender. Thus the social and cultural identity plays vital roles.

The variance and differences of the way males and females speech are undoubtly unquestionable. They can be realized and indentified at a primary level of language elements and discourse of speech. From the viewpoint of the morphology, lexical items and syntactic liner order of sentence arrayed order. And this is clearly appeared due to their style in language and communities cultures, (the differences) which appear in shape of diglossia, which composes in the usage of two separated languages that their distribution is strictly identified by the folding and binding governed rules of social communication.

GENDER AND COMMUNICATIVE PROCESS:

(Suzanne Romaine, 2001 - <https://www.eolss.net/Sample-Chapters/C04/E6-20B-09-01.pdf> 20/12/2016 07:00 PM) Argues that it is known through periods of time gender communicates communicative process. It is structured mainly through language. In case someone or any person is heard speaking about individual named as Tom, Jack, Paul, Mark, George, Jeffery and Henry we think that they are masculine names of males. While English females names are derived from male's names, e.g. Paulette, Pauline, Paula, Henrietta, Georgina, etc.

On the other hand address and titles in English and many various languages impose women to select forms that are distinctive in some way, Miss, MS and Mrs. to indicate marital and social status in addition to gender factor. While the masculine males title as Mr. which is signals only that the individual referred to is male. Such use has its impact on societal speculations about gender and gender roles, in particular, the high premium placed on women's potential availability to men as marriage partners. In case that an individual describes a color as "baby blue", carnation pink 'lavender' or mauve, the speaker is likely to be imagined a woman rather than a man. When spectators or readers see stories of science fictions in newspaper or mass media, mainly establishes a ground of mental image of males. Even though it is a fact that many women are now scientists. When people read on newspaper headline of article that Doctor seduced patient, they speculate that the Doctor is a male and the patient is a female. Also the use of man to indicate human being, or people make the women's contribution into language is to some extent poor. When Neil Armstrong became the first man to set foot on the moon in 1969 he articulated these expressions: "That is one small step for man, but one giant leap for mankind".

In present time in the case of such use it is called "sexist" most associations even government authorities in almost vast majorities of countries have told authors to avoid such language that excludes women or the common stereo types females in non-positive approaches. The outlines into contributors of the encyclopedia of life support systems "EOLSS" would be free from sexist and racist expressions. These expressions are preferred by linguists such as: Human kind, Humans, Chairperson, Spokesperson, such substitution are reshaped, reformed, and strong agreed choice not to make them increasingly stand outside the arena. Talking publicly the so called "gender neutral" Language now emerges. Many

universities nowadays have named chairperson and in some restaurants have used waitpersons or waitrons expressions. Even though, these terminologies do not make gender. Since this is a fact it forces speakers to make choices and varieties of meaning that their users are not intended to do so. But still gender neutral such as person, member of community or society, scientist, doctor, teacher, etc. are often considered as males attribution by default.

On one hand Linguistics as a science has discovered many areas of grammatical items and lexical items where gender is obligatory or optionally tabulated in language in particular to personal pronouns. They are occupational terminologies, titles, moreover addressing forms that may deliver negative behaviors and stereotypes concerning women. As preferred to be mentioned such as the Mrs. or the little woman is an indicator of the subordinate locate attributed to women. In many languages in particular to those so – called grammatical gender like Arabic, French and German, gender is more overt than in languages like English. Grammatical dilemmas arise at present time that females hold titles or positions that traditionally are been masculine in gender in language like Arabic e.g. { reis âluozâra } prime minister {wazir} minister the masculine status of the nouns is an indicator of masculine formed noun .

(Janet Holmes and Meyerhoff, 2003 - https://is.muni.cz/el/1423/podzim2012/SAN230/um/the_handbook_of_language_and_gender.pdf - 02/01/2017 01:30 PM) Argue that, males are more comfortable with power than females. It seems strange for them and it is making them not feminine. This notion makes the culture of certain community excludes women from fully participation in any affairs of politics. Not only in identical and definite sense of that word, "the art of the science of governing " but also in most general sense assumed here the ways in which power is located that justified, among the members of the society" because politics extends beyond

government to other public associations let us turn to more adequate "politics" how women are talked about by the politicians, as voters, how women in distinguished position are discussed. And strong view point it is the case the media discussion of Hillary Rodham Clinton, ex-first lady of the white house in the United State of America and then senator from New York City. It is speculated that women voters could have become unremarkable and undistinguished still the obsession with women voters has strongly grown solid in recent years. That can be realized and encourage the idea that women do have power and cannot be neglected. Still the ways in which women should be noticed are distressing. One a group is identified as having power and needs politician may expect to meet these needs. Naturally these happen for females. While general Education in primary and secondary form or level, have been considered women's issue in United State of America politics. Recently, although men candidates are for high office has begun to identify themselves as pioneer in education president. In addition to that appealing to women is done by outright and insulting pandering.

(Astghik Mavisakalyon, October 2011, <https://www.rse.anu.edu.au/media/44393/563.pdf> - 05/01/2017 11:00 PM) Argued that, in spite of significant based economic development women still hinder men in their degree of labour market participation in many places of the world (e.g. UNDP, 2010) the persistence of traditional views on gender roles has been a significant countervailing force for progress in important dimensions of women's employment (Akerlof and Kranton,200, Duflo,2005). In particular, beliefs about the appropriate role of women in society affect the labour market attachment of women (e.g. Fortin, 2005) that culture matters has also been demonstrated for the case of second generation immigrant women, by linking their fertility and labour market outcomes to those of women in their countries of ancestry assuming that both share the same culture background (e.g. Fernandez and

Fogli 2009). These approaches explain the difference in outcomes by differences in self-reported cultural beliefs or ancestral cultures, as peroxide by home country outcomes of women. What remains largely unexplained, however, is why we find differences in cultural gender biases to begin with.

As Fernandez (2008) notes, the rigorous study of culture and economics in its infancy propagate and change has yet to be fully understood. A recent article by Alesina et al. (2011) makes a first attempt in accounting for the origins of gender roles by tracing them back to traditional agricultural practices. The authors show that societies that traditionally practiced plough agriculture have lower female labour force participation and higher prevalence a attitudes favoring gender today. The percent article aims to advance this line of research by investigating the role of language gender systems as a source for the persistence of gender biased cultures and there by ultimately as an explanation for gender inequalities in labour market outcomes across genders, although feminist criticism of gendered language has been influential that intolerance, big reforms to make language more gender neutral have been initiated or proposal , with the hope that these reforms will lead to more gender – equal outcomes. For example in Sweden, the promotion of new gender – neutral terms and ways of communicating have recently been actively pursued not only by feminist movements , but also by the Swedish language Council (Miles,2011) some feminists have been proposed the introduction of a new language as a path to gender equality (e.g. Elgin 1985). Given the costliness of such reforms, it is important to study the empirical plausibility of the underlying assumption: is it really the case that linguistic gender systems are linked with gender inequalities in outcomes?

Based on the World Volutes Surveys, it documents a negative effect of the gender – intensity of the language spoken at home on the employment probability. Moreover, the position of a more gender – intensive language is associated with a

prevalence of more discriminatory attitudes over women's equal access to jobs.

THE CORE OF THE TOPIC WOMEN LANGUAGE IN THE STATE OF KHARTOUM:

This paper aims at presenting women language in The State of Khartoum. We are going to embody women expression in the capital of the Sudan. These expressions are considered to be taboo in society for men. In other words it is taboo for men in Sudanese society to use such expression. These expressions are colloquial Arabic which is used by women on the range of age between 18th up to 60 years for males. It is important to say that women in Sudanese community is less influential due to power in government for instance I've asked one of the Uma party headed by Mr. Asadig Almahdi, one of the member of the so called Uma party. My question is do you agree that Dr. Mariam Alsadig Almahdi to be the first prime minister for Sudan? He responded to my question saying that what shameful? Are there any men to hold this position? Since this man is a member of Uma party. He is an educated man. Thus the ministries that are assigned for females in the Sudan at the present time are ministry of social welfare and ministry of education. Even the culture here in the Sudan if you want to meet a physician they prefer this physician to be a male doctor. It is a fact that, the number of females in the Ministry of foreign affairs is very few as diplomats. However most of leading positions in the Sudan in general and in Khartoum State in particular are for males. Thus the Sudanese community is masculine society.

So below we are going to display randomly some of females' Sudanese expression which is taboo to be used by males in Khartoum State particular and in the Sudan general.

Table One:

Colloquial Arabic women's Language:	Standard Arabic	Meaning in Standard English
/sɑdʒɑmi/	/jâ-wili/	What a bad fortune (1)
/hârmânât/ - /ʕli/	/qasâm/	An oath (2)
/hâl/-/asru:r/	/jâ/ - /lisrur/	What happiness (3)
/sɑdʒm/ - /xâjmi/	/jâ/ - /wili/	What a bad fortune (4)
/edʒi/ - /jâ/ - /bânât/ - /umi/	/jâ/ - /lâ/-/dâh]a/	Astonishment expression (5)
/woub/ - /ʕli/	/jâ/ - /wili/	Oh .. awful (6)
/kur/ - /ʕli/	/jâ/ - /wili/	What a bad fortune (7)

Table (1) above item number (1), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when females in Sudanese Society received bad news.

Table (1) above item number (2), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used for oath by females in Sudanese Society when females would like to prove their validity.

Table (1) above item number (3), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when females would like to express happiness events.

Table (1) above item number (4), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when females received bad news.

Table (1) above item number (5), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of

Khartoum. It is used when females would like to express astonishment.

Table (1) above item number (2), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when females received bad news.

Table (1) above item number (2), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when females are put in conflict.

Table Two:

Colloquial Arabic women's Language:	Standard Arabic	Meaning in Standard English
/entâ/ - /jâ/ - /jâbâ/ - /râdʒal/ - /Altrâb/.	/entâ/ - /râdʒi/ - /seîa/	You are a bad man (8)
/hâl/ - /âlbânât/ - /kulehâ/	/Ahsân/ - /albânât/	What a good girls (9)
/barrî/	/lâ?/	No (10)
/sâdʒam/ - /ormâd/	/jâ/ /wili/	What a bad fortune (11)
/inti/ - /bâryâ/	/tuʃfi:n/ - /min/ - /Almârâd/.	I wish you fitness (12)
/jtr ni/	/qasâmo:n/ - /lm/ - /œsmâ° / - /hâzâ/ - /Alxâbr/	I swear that I've never heard the news (13)
/Alâh/ - /lâi/	/kun/ - /mâ°i/ - /ja/ - /Alâh/.	Oh ... Lord be with me (14)
/jâ°mini/	/uqsim/ - /lm/ - /orâ/ - /jîa/	I swear, I've seen nothing (15)
/hâl/ - /Aljâbani/	/jâ/ - /Al/ - /°âr/	Shameful (16)
/sâlât/ - /Alnâbi/	/sâlât/ - /Alâh/ - /°elâ/ - /Alrœsul/	Expression of praising (17)

Table (2) above item number (8), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when they would like to express their negative opinion on a specific male.

Table (2) above item number (9), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of

Khartoum. It is used when they would like to express their satisfaction upon certain girls.

Table (2) above item number (10), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when they would like to say negative response which is no.

Table (2) above item number (11), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when they would like to express dissatisfaction.

Table (2) above item number (12), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when they would like to wish a good health for other females.

Table (2) above item number (13), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when they would like to confirm that they have never heard such news.

Table (2) above item number (14), show that a majority of the random respondents of females in the range of age between 18th up to 60 years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when they would like to express their wishes that God to bless them.

Table (2) above item number (15), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in

colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when they would like to swear that they have seen nothing.

Table (2) above item number (16), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when they would like to express shamefulness.

Table (2) above item number (17), show that a majority of the random respondents of females in the range of age between 18th up to 60th years old use this female expression in colloquial Sudanese Arabic which is taboo for males in The State of Khartoum. It is used when they would like to express their praising and compliments.

On the other hand, men in The State of Khartoum have got their own expression of masculine that is taboo to be used by Sudanese females these expressions in Sudanese colloquial Arabic are used by males in The State of Khartoum. Table (3) below, it shows some of colloquial Sudanese Arabic.

Table Three:-

Colloquial Arabic women's Language:	Standard Arabic	Meaning in Standard English
/ʔʕli/ - /etʕlâq/	/uqsim/ - /bel/ - /ʕltlâq/	I swear by the divorce (18)
/ʔʕli/ - /ʕljâmi:n/	/uqsim/ - /bel/ - /ʕltlâq/	I swear by the oath of divorce (19)
/ʔʕli/ - /ʕlhram/	/uqsim/ - /bel/ - /ʕltlâq/	I swear by the oath of divorce (20)
/jâ/ - /lil/ - /srur/	/hâzâ/ - /jâdʕu/ - /lil/-/sru:r/	What a happiness (21)
/kʕlâm/ - /rudjâl/	/ʕrdʕul/-/kʕlimâ/	I swear to keep my word (22)
/itʕfʕqnâ/	/hâzâ/ - /itifâq/	It is a deal (23)
/dâʕ/ - /iltizam/	/hâzâ/ - /itifâq/	I committed myself (24)
/jâ/ - /râdʕil/	/hʕl/ - /entʕ/ - /dʕâd/.	Are you serious?

Table (3) above item number (18), show that a majority of the random respondents of males in the range of age between 40th up to 60th years old use this male expression in colloquial

Sudanese Arabic which is taboo for females in The State of Khartoum. It is used when they would like to say serious oath.

Table (3) above item number (19), show that a majority of the random respondents of males in the range of age between 40th up to 60th years old use this male expression in colloquial Sudanese Arabic which is taboo for females in The State of Khartoum. It is used when they would like to say serious oath.

Table (3) above item number (20), show that a majority of the random respondents of males in the range of age between 40th up to 60th years old use this male expression in colloquial Sudanese Arabic which is taboo for females in The State of Khartoum. It is used when they would like to say serious oath.

Table (3) above item number (21), show that a majority of the random respondents of males in the range of age between 40th up to 60 years old use this male expression in colloquial Sudanese Arabic which is taboo for females in The State of Khartoum. It is used when they would like to express happiness for certain events.

Table (3) above item number (22), show that a majority of the random respondents of males in the range of age between 40th up to 60th years old use this male expression in colloquial Sudanese Arabic which is taboo for females in The State of Khartoum. It is used when they would like to promise keeping their word.

Table (3) above item number (23), show that a majority of the random respondents of males in the range of age between 40th up to 60th years old use this male expression in colloquial Sudanese Arabic which is taboo for females in The State of Khartoum. It is used when they would like to express their agreement as deal.

Table (3) above item number (24), show that a majority of the random respondents of males in the range of age between 40th up to 60th years old use this male expression in colloquial Sudanese Arabic which is taboo for females in The State of

Khartoum. It is used when they would like to commit themselves.

Table (3) above item number (25), show that a majority of the random respondents of males in the range of age between 40th up to 60th years old use this male expression in colloquial Sudanese Arabic which is taboo for females in The State of Khartoum. It is used when they would like to express firmness.

CONCLUSION:

It is a fact that women in the Sudan in general and in The State of Khartoum, role is inferior or junior and not senior. This has its impact on Language use since the Sudanese society is a community of masculine. On the range of politics and power the role of women is poor to some extent.

Even in teaching career it is believed that women cannot compete in this career. Students in general prefer men for transmitting academic information. These factors in Sudanese culture have its effects on language in The State of Khartoum in particular and in Sudan in general.

REFERENCES:

1. Astghik Mavisa Kalyan. October 2011. Gender in Language and gender in Employment.
2. Brenda Wright. 2002. Gender and Language: Challenging the Stereotypes.
3. Jane Sunderland. 2003. Language and Gender an advanced resource book.
4. Janet Homes and Meyerhoff. 2003. The Handbook of Language and gender.
5. Penelope Eckert and Sally McConnell – Ginet. 2003. Language and gender.
6. Suzanne Romaine. 2001. Linguistic Anthropology. Language and gender.
7. Zbigniew Kloch. 2000. vol 4 No.2 Psychology of Language and communication University of Warsaw.