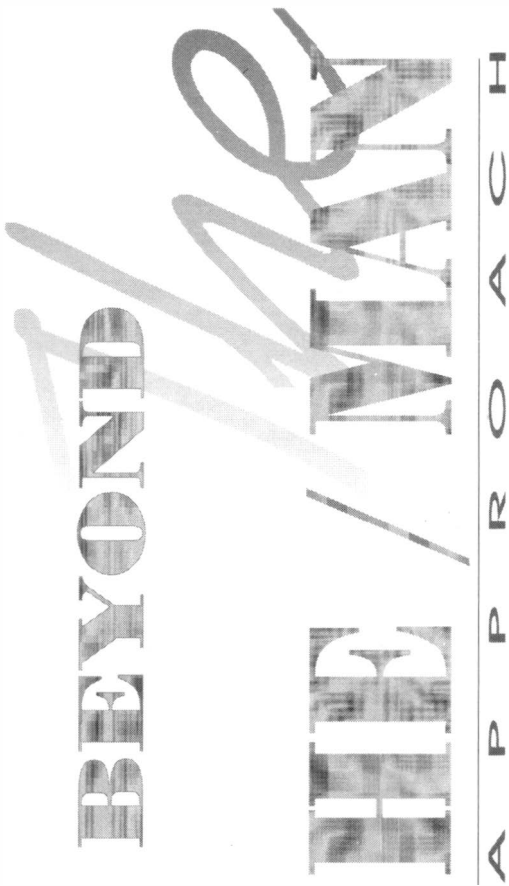




UNISA

Guidelines for gender-inclusive language



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Preface

This document has two focuses: the use of gender-inclusive or gender-neutral language, particularly within university documents, and corporate behaviour at the university which is non-sexist. The basic document was prepared in English and then translated into the other official languages where practical. For instance, documentation within the university up till now has only been in English and Afrikaans and therefore it was not possible to provide African language examples. Furthermore, languages do not all encode reality in the same way so there were not always parallel examples even in English and Afrikaans. The African languages with their gender neutral third person singular do not require the same amount of awareness raising as English, for example, which has 'he' and 'she' but often uses 'he' and 'man' to imply 'people' of either gender. It was therefore decided to translate only those sections of the document that were equally applicable to all university situations.

Afrikaans

L Korentajer

Inleiding

Vind u die volgende voorbeelde vreemd?

'Menstruasiepyn is verantwoordelik vir 'n geweldige verlies aan man-ure.'

'Man, being a mammal, breastfeeds his young.'

'X, a prominent gynaecologist, was given an award for service to his fellow man.'

'Vroue – Die Antwoord op u Mannekragsprobleem?'

Waarom treft die volgende bevindinge?

(Vermeld in Thorne *et al* 1983)

Bem en Bem (1973) het bevind dat vroue met hoërskoolopleiding minder geneig is om te reageer op advertensies vir betrekings wat die sogenaamde generiese 'hy' gebruik as op advertensies wat neutrale of inklusiewe voornaamwoorde gebruik.

Navorsing deur MacKay en Fulkerson (1979) het aan die lig gebring dat luisteraars of lesers wat die voornaamwoord 'hy' aantref, oor die algemeen verwag dat daar 'n manlike selfstandige naamwoord in die sin sal wees.

'n Aantal studies (Kidd 1971; Bem en Bem 1973; Bate 1975; Motnemayor 1975; McArthur en Eisen 1976; Shepelak 1977; Moulton, Robinson en Elias 1978; Martyna 1978a; Martyna 1978b; MacKay en Fulkerson 1979; MacKay 1980; Adamsky 1981) het tot die gevolgtrekking gekom dat daar iets skort met die voorskrif dat 'hy' 'hy en/of sy' beteken. Die voornaamwoord 'hy' en die woord 'man' in Engels is geneig om by lesers 'n spesifieke manlike beeld op te roep. Daar word oor die algemeen aanvaar dat sinne wat 'hy' bevat, na mans en nie na albei geslagte verwys nie.

The primary meaning of 'he' is diametrically opposed to its secondary 'he or she' meaning: the primary meaning excludes women whereas the prescribed meaning is intended to include them. Incompatible primary and secondary meanings interfere with one another and a prescription such as 'true will henceforth and in certain contexts mean *false*' could be expected to meet with a comparable lack of success (MacKay 1983:44).

Ons Argument

Deur 'n evolusionêre proses het vroue al hoe meer die werksterrein buite die huis begin betree en deesdae beklee al hoe meer vroue senior posisies. Dit het tyd geword om optrede teenoor vroue in die werkplek in heroorweging te neem en om die wyse waarop houdings teenoor vroue in die taal geënkodeer is, krities te ondersoek. Ons begryp die nou verwantskap tussen 'n taal en die gebruikers daarvan en die gevolglike irritasie as taalgebruikers meen dat taalgebruik of -konvensies onnodig verander word. Ons besef egter ook dat taal nie staties of monolities is nie en dat dit voortdurend verander as gevolg van allerhande soorte druk. Ons wil nie belaglike veranderinge aanbring nie; ons wil net seker maak dat taalgebruik werklik albei geslagte insluit en dat dit nie verkleinerend is teenoor vroue of mans nie.

Na ons mening is die generiese manlike vorm dubbelsinnig en ook diskriminerend. Dit is nie net 'n grammatikale kwessie nie; dit is 'n faktor wat seksisme in die gemeenskap weerspieël en voed. Ons bepleit die gebruik van nieseksistiese taal of taal wat albei die geslagte insluit. Soos Thorne *et al* dit stel: '[a] language which neither obscures nor emphasizes the differences between the sexes, one which is clearly committed to expressing both maleness and femaleness, rather than a maleness which is supposed to encompass us all' (Thorne *et al* 1983:29).

Daarenteen word seksistiese taal omskryf as 'language which conveys, through linguistic means such as the word "mankind", "he" as the generic pronoun, and condescending nomenclature to refer to women, stereotyped and biased views of the human race, and of the role of women in society' (Adey *et al* 1994:226).

Hierdie riglyne is nie ingestel op 'n oppervlakkige verandering in die gebruik van voornaamwoorde of woordeskat nie. Dit beoog 'n ware erkenning van die permanente plek van vroue aan die universiteit (as personeel en as studente) en van hul waardevolle bydrae tot Unisa se etos en produksie. Die volgende riglyne behoort van toepassing te wees op alle skryfwerk wat by hierdie universiteit gedoen word – hetsy in die vorm van studiemateriaal wat aan die studente gerig word, memorandum aan kollegas, beleidsdokumente, of referate.

1 Man

Let wel: Ons het nie in Afrikaans die probleem wat Engels ondervind met die kontensieuse woord 'man' waar ons die tweeslagtige woord 'mens' gebruik nie. In die twee Engelse voorbeelde aan die begin van hierdie dokument sou ons 'man' in die eerste geval met 'die mens' vertaal en 'fellow man' met 'medemens'. Raadpleeg egter die Engelse weergawe van hierdie brosjure wanneer u in Engels skryf, en hou die volgende probleme in gedagte wat wel in Afrikaans voorkom.

Vertalings van Engelse uitdrukkings wat die woord 'man' of alternatiewe daarvan bevat

Soms werk dosente met parallelle tekste in Afrikaans en Engels, dus is dit nuttig om te sien hoe seksistiese taal in Engels vermy kan word en hoe die Afrikaanse teks daarby kan aanpas. Die volgende vier voorbeelde kom in die Engelse weergawe van hierdie brosjure voor:

man, man in the street, mankind, men

Die Afrikaanse vertalings hiervoor sou wees:

die mens, 'n alleman, die mensdom, mense

Die ander woorde is nie seksisties nie, maar 'n alleman' sou vervang kon word deur 'die algemene publiek'.

Let egter daarop dat die Engelse teks dikwels die woord 'man' deur ander woorde sou vervang. Ons gee hieronder voorbeelde van woorde waardeur 'man' vervang kan word, met hul Afrikaanse vertalings:

Engels

person
persons
people
individuals
humanity
humankind
employee
staff member
personnel
human resources
work force
citizen

Afrikaans

persoon/mens
persone/mense
mense
individue
die mens
die mensdom
werknemer
personeellid
personeel
menslike hulpbronne
werkers/arbeidsmag
burger

Die gebruik van die werkwoord 'om te beman'

Hierdie woord kan vervang word deur die volgende woorde:

van personeel voorsien/beset
bedien (byvoorbeeld 'n skakelbord)
bedryf

Die hantering van saamgestelde woorde met '-man'

In baie gevalle gebruik Afrikaans nie 'n samestelling met '-man' nie waar Engels dit wel doen; gewoonlik word hierdie samestellings in Afrikaans met '-mens' gevorm. In ander gevalle kom die samestelling met '-man' egter wel voor in Afrikaans en kan dit deur iets anders vervang word. Ons gee hieronder eerstens voorbeelde van Engelse samestellings met '-man' en voorgestelde alternatiewe daarvan met die Afrikaanse ekwivalente. Vervolgens

gee ons voorbeelde van Afrikaanse samestellings met '-man' wat deur ander uitdrukkings vervang kan word.

Engelse samestellings met '-man' wat in Afrikaans nie deur samestellings met '-man' vertaal word nie

Engels	Alternatief	Afrikaans
manpower	<i>personnel</i>	werkkrag arbeidskrag mensemateriaal
mankind	<i>people</i> <i>human society</i> <i>humanity</i> <i>humankind</i> <i>the human race</i>	die mensdom mense
workman	<i>worker</i>	werker
manmade	<i>handmade or</i> <i>manufactured</i>	handgemaak of vervaardig
man-hour	<i>work-hour</i>	werksuur
manhole cover	<i>access cover</i>	luikgatdeksel inspeksiegatdeksel
chairman	<i>chairperson</i> <i>chair</i> <i>convenor</i> <i>presiding officer</i> <i>spokesperson</i> <i>representative</i> <i>coordinator</i>	voorsitter saamroeper/sameroeper voorsittende beampte woordvoerder verteenwoordiger koördineerder

Engels	Alternatief	Afrikaans
Englishmen	<i>the English</i>	die Engelse
sportsmanlike	<i>sporting</i>	sportief

Voorbeelde van Afrikaanse samestellings met ‘-man’ wat deur ander uitdrukkings vervang kan word

Engels	Alternatief	Afrikaans	Alternatief
foreman	<i>supervisor</i>	voorman	<i>toesighouer</i>
fireman	<i>firefighter</i>	brandweerman	<i>brandbestryder</i> <i>brandweerder</i>

Wanneer die samestelling met ‘-man’ as ‘n posbeskrywing dien, kan ‘n mens ‘n meer inklusiewe woord probeer kry. Wanneer dit gaan om ‘n abstrakte betekenis waar ‘n mens nie bloot een woord deur ‘n ander kan vervang nie, kan die woord dalk omskryf word. Die Engelse statesmanlike (soos ‘n staatsman) word byvoorbeeld in die Oxford Dictionary omskryf as ‘gifted with wisdom and a broadminded outlook in public affairs’. Op dieselfde wyse sou ‘n mens so iemand in Afrikaans kon beskryf as iemand met wysheid en ‘n ruim visie in staatsake.

2 Spesifieke uitdrukkings binne universiteitskonteks

alumni

Alumni-vereniging

Alumnae en Alumni-vereniging

Alumnae/i-vereniging

Oudstudentebond

Wanneer u binne die universiteitskonteks skryf, is dit raadsaam om woorde soos rektor, dosent, registrateur, student, departementshoof, ensovoorts nie te gebruik asof hulle net na

mans verwys nie. Vermoedlik dus voorbeelde soos die volgende: 'Enige dosent wat aansoek doen om 'n senior pos sal probleme ondervind met die wedywing teen vroue'; 'Hoofde van departemente en hul eggenotes word uitgenooi om die funksie by te woon'; 'Studente het baie steun van hul vroue en gesinne nodig in die eksamentyd.'

Vermoedlik ook aannames dat die persoon wat die notule tydens 'n vergadering afneem outomaties 'n vrou sal wees, byvoorbeeld: 'Die persoon wat aangestel word om die notule by elke vergadering af te neem, moet seker maak dat sy kopieë van voorstelle kry van diegene wat die voorstelle maak.'

3 Voornaamwoorde

Inklusief

Dubbele voornaamwoorde

sy of hy, haar of sy, hom- of haarself

hy/sy, sy/haar, hom-/haarself

(Let wel: Hierdie konstruksie met dubbele voornaamwoorde kan lomp raak in lang tekste en is nie geskik vir mondelinge voordrag soos by lesings of referate nie.)

Afwisselende voornaamwoorde

'Sy' kan byvoorbeeld in een afdeling of eenheid gebruik word, en 'hy' in die volgende. As die afdelings baie lank is, sou 'n mens die voornaamwoord by elke subhoof kon afwissel, byvoorbeeld: 1.1 'sy'; 1.2 'hy'; 1.3 'sy' ... ensovoorts. U sou 'n muntstuk kon opgooi om te besluit met watter voornaamwoord u wil begin.

Neutraal

Meervoudsvorme ('studente ... hulle' in plaas van 'die student ... hy of sy').

Verander die sinstruktuur om die gebruik van voornaamwoorde te vermy.

Wanneer 'n mens opdragte of raad gee, sou jy die leser ook direk kon aanspreek. In Afrikaans hou dit die probleem in dat 'n mens nie die maklike Engelse 'you' deurgaans kan gebruik nie; besluit dan of die formele 'u' en of die informele 'jy', 'jou' en 'julle' meer van pas is.

Persoonlike voorkeur sal 'n belangrike rol speel in die besluit oor gepaste konstruksies om seksistiese voornaamwoorde te vermy. Konstruksies wat deur sommige skrywers voorgestaan word, sal vir ander onaanneemlik lyk. Eksperimenteer gerus met 'n eie reeks alternatiewe konstruksies waarmee u op u gemak voel. U gehoor, die soort teks wat u opstel en u doel met die teks is alles faktore wat u styl behoort te bepaal. Die Redaksiedepartement beoog om 'n afdeling oor inklusiewe taalgebruik by hul stylhandleiding in te sluit. Dosente is ook welkom om lede van die Redaksiedepartement te skakel vir spesifieke raad of hulp met taalkwessies.

4 Status

Bekwaamheid hang af van faktore soos opleiding, ondervinding, talent en persoonlikheid; dit berus nie op kenmerke soos geslag, kleur, ouderdom, grootte of liggaamlike gestremdheid nie. Boonop erken die kultuur van 'n universiteit waardes soos professionalisme, deskundigheid, gelykheid en individuele waardigheid. As 'n mens seksistiese taal wil vermy, moet jy die volgende doen:

- 4.1 Moenie oor vroue skryf as aanhangsels van mans nie (byvoorbeeld ' 'n dosent se vrou en gesin').
- 4.2 Moenie biografiese inligting gee oor 'n vrou wat jy nie sou gee oor 'n man wat 'n professionele kollega is nie (byvoorbeeld 'moeder van drie', 'aantreklike blondine').
- 4.3 Moenie die voorkoms van vroue vermeld in teenstelling met die prestasies en persoonlikheid van mans nie.

- 4.4 Vermoedings wat 'n vrou bloot binne die konteks van ander vroue plaas, byvoorbeeld 'goed vir 'n vrou', of nog erger, 'so goed met haar werk dat jy skaars sou sê dat sy 'n vrou is'.
- 4.5 Moenie die suggestie maak dat vroue wat professioneel uitstyg 'n dubbele afwyking toon nie: as vroue kan hulle nie ware professionele mense wees nie en as professionele mense kan hulle nie egte vroue wees nie.
- 4.6 Vermoed neerbuigende en verkleinerende uitdrukkings, deur vroue byvoorbeeld 'meisies' te noem.
- 4.7 Uitdrukkings soos 'werkende eggenotes/moeders/vroue' behoort vervang te word deur 'vroue in die arbeidsmag' of 'werkers'. (Sou u na 'n manlike kollega verwys as 'n 'werkende eggenoot', of na 'n departementshoof as 'n 'werkende man'?)
- 4.8 Moenie professies stereotipeer volgens geslag deur 'vrou' te gebruik waar u nie 'man' sou gebruik nie. Ons praat nie van 'n 'manlike dekaan' nie, dus behoort ons nie van 'n 'vroulike registrator' te praat nie. Insgelyks sou 'n mens etikette soos 'manlike verpleegkundige' of 'manlike biblioteekkundige' vermy. Moenie vroulike uitgangse soos '-ster' of '-trise' gebruik by woorde wat reeds algemeen vir mans en vroue gebruik word nie (byvoorbeeld 'voorsitter', 'sameroeper' of 'direkteur').
- 4.9 In situasies waar mans op hul titels of vanne aangespreek word, behoort vroue nie op hul voorname aangespreek te word nie. Professionele titels geniet voorkeur bo sosiale titels ('Doktor', nie 'Mevrou' nie).
- 4.10 As u gebruik maak van hipotetiese voorbeelde of gevallestudies in u studiemateriaal, moet u probeer om die geslag, ras en klas van u protagonis af te wissel. Moenie aanvaar dat die bedrywighede en wedervarings van 'n blanke middelklasman met die naam 'Johan' of 'Pieter' outomaties op al u studente van toepassing of vir almal van belang sal wees nie.

5 Gedrag

Vroue sou dieselfde hoflikheid en professionalisme wat teenoor hul manlike kollegas betoon word, op prys stel:

- 5.1 Oormatige galantheid en ontoepaslike seksistiese gedrag (opmerkings oor iemand se voorkoms, die gebruik van verkleinwoorde, ensovoorts) is nie aanvaarbaar nie.
- 5.2 Net so min as wat 'n mens 'n ophef daarvan sou maak dat een of twee komiteedele toevallig swart is, net so min behoort die feit beklemtoon te word dat daar vroue teenwoordig is (byvoorbeeld deur verwysings na die 'rose tussen die dorings', 'sierlike toevoegings tot ons vergadering' of 'die teenwoordigheid van die skone geslag').
- 5.3 Moenie vroue geringskat deur te impliseer dat hul gedrag emosioneel of irrasioneel is nie.
- 5.4 Gebruik u optrede teenoor 'n manlike kollega as 'n breë riglyn vir toepaslike en professionele gedrag. As u nie die hand van 'n manlike kollega sou soen, vleierende opmerkings sou maak oor sy pak of sy naskeermiddel nie, hom nie op 'n bynaam sou noem of hom met 'n verkleinwoord sou aanspreek nie, nie sou verwag dat hy u koffie skink of 'n ophef daarvan sou maak dat dit so 'n voorreg is om langs hom te sit tydens 'n vergadering nie, behoort u nie hierdie soort galantheide op u vroulike kollegas af te dwing nie.
- 5.5 Die algemene praktyk om mans geluk te wens met 'n handdruk terwyl vroue gesoen word, is diskriminerend. Dit is verkieslik om almal op dieselfde manier te behandel. Aangesien dit onwaarskynlik is dat die meeste mans daarmee genoë sal neem om hul manlike kollegas te soen, stel ons voor dat 'n handdruk die standaard word vir amptelike gelukwensings.

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Aantekeninge

- 1 'n Studie van verskillende Unisa-dokumente toon hoe voornaamwoorde by hierdie universiteit gebruik word. In die *Fakulteit Lettere en Wysbegeerte: Jaarprogram 1994* kom daar gevalle voor soos 'Die Hoof/sy verteenwoordiger'. Die *Biblioteekdienste en -regulasies vir Personeel 1994* gebruik oor die algemeen meervoude of vermy voornaamwoorde in sinne soos 'Indien 'n personeellid versuim om 'n waglysboek terug te besorg, sal verdere uitreikings geblokkeer word 14 dae nadat die boek teruggeroep is.' Die manlike voornaamwoord word net enkele kere as 'n generiese vorm gebruik, byvoorbeeld: 'Indien 'n personeellid iemand anders vra om ... namens hom materiaal uit te neem of te hernu ...' Die *Beleid insake Eerste Studiebriefwe* gebruik oor die algemeen meervoudsvorme, lydende vorme of 'u', aangesien die dokument voorskriftelik van aard is. Die Universiteit se *Diensvoorwaardes* gebruik egter deurgaans die generiese 'hy/hom/sy', behalwe in die afdeling oor verlof gedurende swangerskap. Origens lees ons van die (personeel)lid en 'sy aanstelling', 'n lid en sy afhanklikes', 'sy salaris' ensovoorts. Selfs die omsendbrief van 16 Junie 1994 wat 'n wysiging in die diensvoorwaardes aankondig, gebruik steeds die manlike voornaamwoord: '... word 'n lid geag vrywillig uit die Universiteit se diens te getree het wanneer hy ...'.

2

Sodat ons lesers nie moet dink dat ons oordryf nie, wil ons net meld dat nie een van die voorbeelde in hierdie dokument denkbeeldig is nie. Al die gevalle van gedrag of taalgebruik wat ons hier genoem het, het wel by Unisa voorgekom.

English

W Kilfoil & M Orr

Introduction

Notice anything odd about the following?

'Menstrual pain accounts for an enormous loss of manpower hours.'

'Man, being a mammal, breastfeeds his young.'

'X, a prominent gynaecologist, was given an award for service to his fellow man.'

'Women – The Answer to Your Manpower Problem?'

What about the findings below?

(Reported in Thorne *et al* 1983)

Bem and Bem (1973) found that high school women are less likely to respond to job advertisements using the so-called generic 'he' than to advertisements using gender-neutral or gender-inclusive pronouns.

Research by MacKay and Fulkerson (1979) showed that listeners or readers who encounter the pronoun 'he' search the sentence for a noun assumed with high probability to be male.

A number of studies (Kidd 1971; Bem and Bem 1973; Bate 1975; Motnemayor 1975; McArthur and Eisen 1976; Shepelak 1977; Moulton, Robinson and Elias 1978; Martyna 1987a; Martyna 1978b; MacKay and Fulkerson 1979; MacKay 1980; Adamsky 1981) concluded that the prescription of 'he' to mean 'he and/or she' is defective. The pronoun 'he' and the term 'man' tend to evoke a gender-specific image of males in readers. Sentences containing 'he' are usually taken to refer to males rather than to both sexes.

The primary meaning of 'he' is diametrically opposed to its secondary 'he or she' meaning: the primary meaning excludes women whereas the prescribed meaning is intended to include them. Incompatible primary and secondary meanings interfere with one another and a prescription such as 'true will henceforth and in certain contexts mean *false*' could be expected to meet with a comparable lack of success (MacKay 1983:44).

Our Argument

Through an evolutionary process women have moved increasingly into the workplace outside the home and today more and more women occupy senior positions. It is time to review behaviour towards women in the workplace and to examine critically the way in which attitudes to women are encoded in language. We understand the close relationship between a language and its users and the consequent irritation if users think that language usage or convention is being changed needlessly. However, we also know that language is not static or monolithic and it changes constantly under various pressures. We are not seeking to make ridiculous changes, but only to ensure that language usage is genuinely gender-inclusive and not belittling to women or men.

We suggest that the generic masculine ('he/man' language) is both ambiguous and discriminatory. It is more than a feature of grammar, but a factor which both reflects and maintains societal sexism. We propose the use of nonsexist or gender-inclusive language, a 'language which neither obscures nor emphasizes the differences between the sexes, one which is clearly committed to expressing both maleness and femaleness, rather than a maleness which is supposed to encompass us all' (Thome *et al* 1983:29).

Sexist language, on the other hand, is defined as 'language that conveys, through linguistic means such as use of the word "mankind", "he" as the generic pronoun, and condescending nomenclature to refer to women, stereotyped and biased views of the human race, and of the role of women in society' (Adey *et al* 1994:226).

The aim of these guidelines is not a superficial pronoun or vocabulary change but a real acknowledgement of the permanent place of women in the university (both as staff and as students) and of their valuable contribution to its ethos and output. The following guidelines should apply to all writing done at the university – whether it be in the form of tutorial material directed at students, memos sent to colleagues, policy documents, or conference papers.

1 Man

Man, man-in-the-street, mankind, men

person, persons, people, individuals, humanity, humankind

employee

staff member

personnel

human resources

work force

citizen (rather than 'the man in the street')

To man (verb)

to staff

to operate

to run

Compound words

manpower – personnel

mankind – people, human society, humanity, humankind, the human race

workman – worker

manmade – handmade or manufactured

man-hour – work-hour

manhole cover – access cover

<i>chairman</i>	–	<i>chairperson, chair, convenor, presiding officer, spokesperson, representative, coordinator</i>
<i>Englishmen</i>	–	<i>The English</i>
<i>foreman</i>	–	<i>supervisor</i>
<i>sportsmanlike</i>	–	<i>sporting</i>
<i>fireman</i>	–	<i>firefighter</i>

Generally, when the compound using 'man' is a common noun associated with a job description, look for a more inclusive term. When a single word substitution is not possible, you could consider using a description. For example, 'statesmanlike' is defined in the Oxford Dictionary as 'gifted with wisdom and a broadminded outlook in public affairs'.

Alumni

Alumni Association	–	Alumnae and Alumni Association Alumnae/i Association Graduates' Association
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Writers in a university context should avoid using gender-neutral terms such as principal or rector, lecturer, registrar, student, head of department and so on as if they referred only to males; for example, 'Any lecturer trying for a senior post is going to have trouble competing against women'; 'Heads of departments and their wives are invited to attend the function'; 'Students need plenty of support from their wives and families during exam time.'

Similarly, avoid assumptions that a secretary or person taking minutes at a meeting will automatically be female; as in 'The person appointed to take minutes at every meeting should ensure that she acquires copies of proposals from those making them.'

2 Pronouns

Gender-inclusive	–	she or he, his or her, him or herself he/she, her/his, him/herself s/he
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(NB: This double pronoun construction can become unwieldy in extended texts, and is not suited for oral delivery – lectures or conference papers, for example.)

Alternate pronouns using 'she' in one section or unit, and 'he' in the next. If the sections are very long, you could use 1.1 divisions as the place to change – 1.1 'she'; 1.2 'he'; 1.3 'she' ... and so on. You could flip a coin to decide which pronoun to start with.

Gender-neutral

– Plural form ('students ... they' instead of 'the student ... he or she')

Recast the sentence to avoid the use of pronouns.

When giving instructions or advice it would also be possible to speak directly to the reader and use 'you'.

Use it for animals and inanimate objects such as cars and boats.

Personal preference will play a significant role here. Constructions favoured by some writers may sound extremely ugly to others. It is important to experiment with a personal range of alternative constructions that you feel comfortable using. The audience for whom you are writing, the type of text you are producing, and your purpose in writing are all factors that should shape your style. A stylesheet on inclusive writing is available from the Editorial Department. In addition, lecturers are welcome to contact members of Editorial for specific advice or assistance on language issues.

3 Status

Competence depends on factors such as training, experience, talent and personality; not on incidental characteristics like sex, colour, age, size or physical disability. Moreover, the culture of a university is one that recognises values such as professionalism, expertise, equality, individual dignity. In order to avoid sexist language:

- 3.1 Do not write about women as appendages of men (for example, 'a lecturer's wife and family').

- 3.2 Do not give biographical information that you would not give about a male who was a fellow professional (for example, 'mother of three', 'attractive blond').
- 3.3 Do not mention the physical characteristics of women in contrast with the achievements and character of men.
- 3.4 Avoid statements that place a woman only within the context of other women; for example, 'Good for a woman' or even worse, 'so good at her job you wouldn't say she was a woman'.
- 3.5 Do not suggest that women who excel professionally are a double aberration: as women they can't be real professionals and as professionals they can't be real women.
- 3.6 Avoid patronising and demeaning terms such as calling women 'girls'.
- 3.7 Terms such as 'working wives/mothers/women' should be replaced by 'women in the workforce', or 'workers'. (Would you refer to a male colleague as a 'working husband', or to a head of department as a 'working man'?)
- 3.8 Do not sex-stereotype professions by using 'woman' in a position in which 'man' would not be used. We do not speak of a 'male dean' so we should not speak of a 'lady registrar'. Similarly, one would avoid labels such as 'male nurse', 'male librarian', 'male secretary' or 'male typist'.

Avoid adding '-ess' endings to common nouns such as 'author' or 'poet'.
- 3.9 In situations in which men are addressed by their titles or surnames, women should not be addressed by their first names. Professional titles take precedence over social titles ('Doctor' not 'Mrs').
- 3.10 In writing tutorial material in which you present hypothetical examples or case studies, try to vary the gender, race, and class of your protagonist. Do not assume that the activities and experiences of a white middle class male called

'Joe' or 'Harry' are going to have automatic relevance and interest for all your students.

4 Behaviour

Women would appreciate the same courtesy and professionalism accorded to male colleagues:

- 4.1 Overt gallantry and inappropriate sexist behaviour (comments on looks, use of diminutives, etc) are not acceptable.
- 4.2 Just as one would not make an issue of the fact that one or two members of a committee happen to be black, avoid pointed references to females in your midst (as in 'the roses among the thorns'; 'decorative additions to our gathering', or 'the presence of the fairer sex').
- 4.3 Do not trivialise women by implying that their behaviour is emotional or irrational.
- 4.4 As a rule of thumb, use your behaviour to a male colleague as guideline to appropriacy and professionalism. If you would be unlikely to kiss the hand of a male colleague, comment admiringly on his suit or his aftershave, call him by a nickname or a diminutive, expect him to pour your coffee, or make a great play of what a treat it is to sit next to him in a meeting, do not inflict such gallantries on female colleagues.
- 4.5 The common custom of congratulating men by shaking their hands, while kissing women, is discriminatory. A uniform approach is preferable. As it is unlikely that the majority of men would feel comfortable kissing their male colleagues, we suggest that hand-shaking become the standard.

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- Sponder, Dale. 1981. *Man Made Language*. London: Routledge and Kegan Paul.
- Thorne, Barrie, Cheris Kramerae and Nancy Henley. 1983. *Language, Gender and Society*. Rowley, Mass: Newbury House Publishers.

Notes

- 1 A study of various Unisa documents shows how pronouns are dealt with in the university. In the *Faculty of Arts Year Programme for 1994*, instances such as 'Head of Department or his/her representative' occur. In speaking of the Dean's fund, the programme states: 'The special fund may be used at his discretion ...' As the context clearly refers to 1994 and the Dean in office was a male, this use of the male pronoun is acceptable. The statement was not intended as a generalisation about the Dean's fund. *The Library Services and Regulations for Staff for 1994* uses plurals or avoids pronouns in sentences such as 'Should a member of staff fail to return a recalled book within fourteen days, further issues will be blocked.' Only once is the male pronoun used as a generic: 'A staff member may ask someone else to take out or renew material on his behalf ...' The *Policy Regarding First Tutorial Letters* commonly makes use of plurals or uses 'you' as the document is instructional in nature. The publication on *Services and Procedures for 1994* keeps to 'you'. However, the university's *Conditions of Service* uses the generic 'he/him/his' consistently except in the section on leave during pregnancy. Otherwise we read of the member (of staff) and 'his academic duties', 'his appointment', 'his office', 'his term of employment', 'a member and his dependants', 'his salary' and so on. Even the circular dated 16 June 1994 that announces an amendment to the conditions of service continues to use the male

pronoun: '... a member is regarded as voluntarily terminating his service with the University when he is ...'.

- 2 Lest any of our readers think we exaggerate, none of the examples used in this document is concocted. All are actual instances of behaviour or language usage at Unisa.

Northern Sotho

D M Mampuru

3 Boemo

Bokgoni bo ithekgile ka mabaka a go swana le thutantšho, boitemogelo, mpho le seriti, e sego dipharologantšho tša sewelo tše bjalo ka bong, mmala, nywaga, bogolo goba go šitega ga tša popego. Godimo ga fao, setšo sa yunibesithi ke seo se amogelago mehola ye bjalo ka bohlangedi, botsebi, tekatekano, seriti sa motho ka noši. Gore o tle o se šomiše polelo ye, e lebiša tshekamelo go bong:

- 3.1 Se ke wa ngwala ka basadi bjalo ka dikokeletšo tša banna (mohlala, 'mosadi wa mofahloši le ba lapa')
- 3.2 O se ke wa fa ditsebišo ka ga bophelo, tšeo o bego o ka se di fe ka ga motho wa monna yoo e lego mošomišanimmogo le wena (mohlala, 'mmago bana ba bararo', mosadi yo a bogegago wa meriri ye mepududu').
- 3.3 O se ke wa bolela ka ga dipharologantšho tša sebopego sa mosadi o se bapetša le bokgoni le semelo sa monna.
- 3.4 O se šomiše dipolelo tšeo di beago mosadi fela maamong a go mmapetša le basadi ba bangwe, mohlala, 'se se loketše mosadi' goba, go befišetša ditaba pele, 'ka mokgwa wo a kgonago mošomo wa gagwe, o ka se re ke mosadi'.
- 3.5 O se ke wa akanya gore basadi bao ba tšwelago pele ka go fetiša ka bohlangedi ba na le boarogi bjo bo menaganego: bjalo ka ge e le basadi ba ka se kgone go ba bahlangedi ka botlalo, gomme ge e le bahlangedi ba ka se kgone go ba basadi ka botlalo.
- 3.6 Tlogela go pepetletša basadi le go theoša maemo a bona ka go ba bitša 'bannyana'.
- 3.7 Mareo a go swana le 'bagatša/bomme/basadi ba ba šomago' legato la ona le swanetše go tšewa ke 'basadi bao ba lego dihlopheng tša bašomi' goba 'bašomi'. (Na mošomi ka wena wa monna o ka mmitša 'mogatša (wa monna) yo a šomago', goba wa bitša hlogo ya kgoro 'monna yo a šomago?')

- 3.8 O se ke wa lebelela bohlangedi le bong ka 'ihlo le tee, wa re ka gore go thwe basadi ba fiwe maemo, wa fa mosadi maemo ao go ona monna a bego a ka se šomišwe. Ga re ke re re 'mookamedi (tini) wa monna', ka go realo, ga se ra swanela gore 'retšistrara wa mosadi'. Go no swana le ge re swanetše go tlogela go šomiša mantšwana a go swana le 'nnese ya monna', 'rabokgobapuku wa monna', 'motlangedi wa monna', goba 'motlanyi wa monna'.

Lesa go šomiša meselana ya go laetša bosadi ya go swana le '-ana' go mainagohle a go swana le 'mongwadi' goba 'sereti'.

- 3.9 Mo mabakeng ao banna ba bitšwago ka difane goba mareo, basadi ga se ba swanela go bitšwa ka maina a bona. Mareo a bohlangedi a etišwa pele go na le mareo a go laetša phedišano ('Ngaka' e sego 'Mohumagadi').
- 3.10 Ge go ngwalwa matheriele a go rutiša moo go hlagišwago mehlala ya go inaganela goba mehlala yeo go ithutiwago ka yona, leka go fapanya bong, bohlobo, le maemo a mothušano. O se ke wa no tšea eke mediro le boitsebelo bja monna wa leggowa wa maemo a bogareng yo a bitšwago 'Joe' goba 'Harry' di tla no swanela, tša goga kgahlego ya barutwana ka moka.

4 Maitshwaro

Basadi ba ka thabela go fiwa tlhompho le go swarwa ka moya wa bohlangedi, tšeo di fiwago badiramongo le bona ba banna.

- 4.1 Go kganyoga mo go lego pepeneneng le maitshwaro a go sekamela go bong (go bolela sengwe ka ga go lebellega, tšhomišano ya mantšu a nyenyefatšo ga go amogelege.
- 4.2 Bjalo ka ge go ka se hlwe go tladitšwe mašata ka taba ya gore maloko a mabedi goba le tee la komiti ke bathobaso, tlogela go hlwa o laetša gore mo gare ga lena ba bangwe ke basadi (bjalo ka 'nku gare ga dipudi', 'kopano ya rena lehono e kgabišitšwe', goba lehono re na le bale ba babotsana').

- 4.3 O se ke wa nyenyefatša basadi ka go ba tšea bjalo ka batho bao maitshwaro a bona a laetšwago ke maikutlo le go se gopodišiše.
- 4.4 Bjalo ka ge e le molao wo o šomago ka tlwaelo, tšea mokgwa wo o itshwarago ka gona go bašomikawena ba banna, e be tlhahlo go iša go bomaleba le bohlangedi. Ge e le gore o be o ka se atle seatla sa 'mošomikawena wa monna, wa bolela ka mokgwa wo o kgahlwago ke sutu ya gagwe goba loušene ya morago ga go beula maledu, wa mmitša ka leina la dikwero goba wa šomiša nyenyefatšo, wa tšea gore o swanetše go go tšhelela foogamo, goba wa hlwa o ratharatha o re o mahlatse go dula kgauswi naye ka kopanong, o se ke wa tena basadi bao bo šomago nabo ka go laetša pepeneneng ka mokgwa woo o ba kganyogago.
- 4.5 Mokgwa wo o tlwaelegilego wa go lebogiša banna ka go ba dumediša ka diatla mola basadi bona ba lebogišwa ka go suniwa, o laetša kgethollo. Se se kaone ke go šomiša tebanyo ya go swana. Bjale ka ge go sa dumelego gore banna ba ka thabela go suna bašomikabona ba banna, re šišinya gore go dumedišana ka diatla e be mokgwa wo o šomišwago go bohle.

Sesotho

R Mooketsi

3 Boemo

Bokgoni bo itshetlehole hodima mabaka a tshwanang le kwetliso, boiphihlelo, neo le botho. E seng hodima matshwao a bosawana a kang a bong, mmala, dilemo, boholo kapa bofokodi ba mmele. Ho feta moo, setso sa yunibesithi ke se seng se lemohang bohlokwa ba borutehi lekaleng, le tsebo e tebileng, tekano le tlhompho ya motho ka mong.

Ho phema puo e kgethollang basadi:

- 3.1 Se ke wa ngola ka basadi eka ke dikgomathiso tsa banna. (Mohlala, 'mohatsa morupedi le lelapa'.)
- 3.2 Se ka fana ka tsebiso ya ngolophelo eo o neng o ke ke wa fana ka yona malebana le molekane-thutong e motona. (Mohlala, 'mme wa bana ba barao', 'tshehlana e bohehang'.)
- 3.3 Se ke wa bolela ka tshobotsi tsa basadi kgahlanong le katleho le boleng ba banna.
- 3.4 Phema ditokodiso tse beang mosadi ka hara moelelo wa basadi ba bang; mohlala, 'e loketse mosadi' kapa ho hobe le ka ho fetisa 'O motle haholo tshebetsong ya hae, o ke ke wa re ke mosadi'.
- 3.5 Se ke wa hlahisa hore basadi ba ipabolang makaleng a tshebetso ke mekgelo ka ho menahana; jwalo ka basadi, ba ke ke ba eba basebetsi ba nnete lekaleng, mme jwalo ka basebetsi ba lekala ba ke ke ba eba basadi ba nnete.
- 3.6 Phema ho tshehetsa le ho sebedisa mabitso a nyedisang, jwalo ka ho bitsa basadi 'banana'.
- 3.7 Mabitso a kang 'basadi ba sebetsang/ bomme/ basadi' a tshwanela ho nkelwa sebaka ke 'basadi ba tshebetsong' kapa 'basebetsi'. (Na o ka bua ka mosebetsi-mmoho le wena e motona wa re ke 'mohatsa ya sebetsang' kapa ho hlooho ya lefapha wa re ke 'monna ya sebetsang'?)

3.8 Se ke wa sebedisa setlwaedi sa bong tabeng tsa tshebetso e ikgethileng ka ho sebedisa lentswe 'mosadi' moo lentswe 'monna' le ke keng la sebediswa. O ke ke wa utlwa re bua ka 'mookamedi e motona', ka hoo re se bue ka 'mongodi wa mosadi'. Ka ho tshwana, mong a ka qoba ditshupo tse jwalo ka 'mooki e motona' 'molaeborari e motona', 'mongodi e motona', kapa 'motlanyi e motona'.

Puong ya senyesemane, qoba ho kgwesa mohatlana '-ess' mabitsong a tshwanang le 'author' (mongodi) kapa 'poet' (seroki) ho bontsha botshehadi.

3.9 Mabakeng ao banna ba bitswang ka dihlooho kapa difane, basadi ha ho a tlameha hore ba bitswe ka mabitsa a bona.

Dihlooho tsa makala a ikgethileng di tshwanela ho fuwa monyetla hodima dihlooho tsa setso ('Ngaka' e seng 'mofumahadi').

3.10 Ho ngolweng hwa mosebetsi o malebana le thuto, moo o behang mehlala e itshetlehileng hodima tse tsejwang kapa dithutong tse ntseng di hlahlojwa, leka ho fana ka tshebediso e fapanang ya bong, botjhaba le sehlopha sa monka-karolo e moholo. Se ke wa ipolella hore diketso le boitemohelo motho e motona e mosweu ya sehlopheng se bohareng ya bitswang 'Joe' kapa 'Harry' di tla ba le kgohedi ya kamano le ho thahasellwa ke barutwana ba hao.

4 Boitshwaro

Basadi ba ka ananela tlhompho e tshwanang, ha mmoho le temohelo tshebetsong e fuwang basebetsi-mmoho le bona ba batona.

4.1 Pepeso ya botshehetsi ba basadi le boitshwaro bo sa nepahalang ba kgethollo ya bong (ho bua ka tshobotsi, tshebediso ya nyenyefatso, le tse ding) ke ntho tse sa dumelleheng.

4.2 Jwalo ka ha mong a ke ke a etsa taba hodima ntlha ye hore setho se le seng kapa diitho tse pedi tsa komiti ho tsebahetse hore ke batho ba batsho, leka ho qoba ditshupo tse lebisitweng ho batho ba batshehadi ba teng mokgoping (jwalo ka

'dirosa hara meutiwa' 'dikgabane tse ntlafatsang kopano ena' kapa 'ho ba teng ha dikgabane tsena').

- 4.3 Se ke wa nyenyefatsa basadi ka ho bolela hore boitshwaro ba bona bo laolwa ke maikutlo kapa ha bo a tsepama.
- 4.4 Ako re feela ka mokgwa wa tlwaelo, mme o rute banna bao o sebedsang le bona semelo ka boitshwaro ba hao. Haeba ho sa kgonahale ho suna letsoho la hae, ako boledise bottle ba sutu ya hae kapa monkgo wa setlolo sa ka mora ho beola seo a se sebedisitseng. Le ha e le ho mo bitsa ka lebitso la theneketso kapa le mo nyenyefatsang, mme o lebele hore a o thabele ka ho o tshella kofi, kapa o etse tabahadi hodima ntlha ya hore o dutse pela hae nakong ya kopano. Se ke wa bontsha tshekamelo ya hao e tletseng botshehetsi ba basadi ho basebetsi-mmoho ba batshehadi.
- 4.5 Moetlo o tlwaelehileng wa ho thoholetsa banna ka ho ba dumedisa ka matsoho, ha basadi bona ba akwa, o bontsha kgethollo. Mokgwa o akaretsang bohle ke ona o ka ananelwang. Ha se hangata bongata ba banna bo ka kgotsofallang ho akwa ke basebetsi-mmoho le bona. Re hlahisa ke hona hore tumedisoe ya matsoho e be yona e amohelehang.

siSwati

Z Sithebe

3 Tikhundla

Likhono lemuntfu liya ngekuceceshwa, lwati lolubanti, siphwiwo nesimilo sakhe; aliya ngetintfo letifana nebulili, libala, iminyaka, bukhulu/buncane nobe kukhubateka emtimbeni. Kute ugweme lulwimi lolubandlulula ngebulili:

- 3.1 Musa kubhala ngebafati njengetintfo letigcamisa budvodza bendvondza (sib. umfati wemfundzisi-Nyuvesi nemndeni; -lomfati unelibito lakhe).
- 3.2 Gwema kuchaza limuva lemfati ngetintfo longeke utibale kube bekuyindvodza lena lokhuluma ngayo (sib. unina webantwana labatsatfu, simomondiya semfati).
- 3.3 Musa kusho timphawu temtimba webafati uticatsanise nesimilo nemisebenti lemhle yemadvodza.
- 3.4 Gwema emavi lakavalela umfati esibayeni sebulili njengalawa, 'Akukabhekeki emfatini kwenta loku', noma 'Cha udvodzile make- ngeke usho kutsi kusebente umfati lapha'
- 3.5 Musa kutsatsa ngekutsi imphumelelo yebafati emisebentini labaceceshelwe yona sento lesehlula kwenta ngoba bafati bangeke basebente ngemphumelelo emisebentini labayifundzele babuye babe bafati emitini yabo ngalokugcwele, (uma wenta loko utsatsa shengatsi imisebenti yekufundzelwa yakhelwa emadvodza odvwa, uma bafati bayenta ngeke babe bafati ngalokugcwele).
- 3.6 Musa kuteketisa ngekwelisa njengekubita bafati ngele- 'mantfombatanyana' 'tingabisa'.
- 3.7 n/a
- 3.8 Musa kugceka basebenti ngelulwimi lolune 'bulili-bandlululo' ngekusebentisa 'umfati' nawukhuluma ngesikhundla lapho ligama lelitsi 'indvodza' ungeke ulisebentise khona. Sibonelo, asikhulumi nga 'Dean lomdvuna', 'mabhalane lomdvuna' nobe 'thishelanhloko lomdvuna'. Kanjalo-ke, emaganyana lachaza

bulili lanjengalawa kungaba kuhle agwenywe: 'nesi lomdvuna', 'umgcini-tincwadzi lomdvuna' njll.

- 3.9 Etindzaweni letifana nasemsebentini, lapho indvodza ibitwa ngesibongo nobe ngesihloko-tsite, bafati kabasikubitwa ngemagama ekutalwa nobe ngetibongo talapho bendze khona. Tihloko temsebenti (professional titles) atisetjentiswe esikhundleni saleto letakhiwe simo lesitsite semmango njengekwendza nje (social titles) (sib. Dokotela Mdluli hhayi Umka Motsa).
- 3.10 Ekubhalweni kwemanotsi ekufundzisa lapho ubekisa khona ngetibonelo letifaka bantfu, tama kusebentisa bulili, tinhlanga nobe imikhakha yebantfu leyehlukene. Ungatsatsi ngekutsi nawubekise ngemlumbi lobitwa ngekutsi nguHarry lotalwa emndenini lotfokomele simo sakhe sitakufana ncwe nesabo bonkhe bantfu labasemhlabeni futsi nebafundzi bakho batasati basive ngalokufanako kute kutsi nemsebenti wesikolo labawentako bawente ngempumelelo bonkhe.

4 Kutiphatsa

Bomake bangatsandza kuphatfwa ngenhlonipho emsebentini njengoba kwenteka kubesilisa labasebenta nabo:

- 4.1 Tento letihahabisiwe naletinekuhhalatisa tiphatselene nebulili, kuphawula ngemtimba, kuteketisa ngetinciphiso njll. katemukeleki.
- 4.2 Njengoba kungete kwaba ndzabani kutsi emalunga latsite ekomidi amnyama nobe ngemaNdiya; ngako-ke gwema kuphawula ngekuba khwona kwebesifazane emkhambitsini lokuwo (uyekele nekuteketisa ngekutsi batimbali, tingilozi, imihlobiso yekomidi njll.).
- 4.3 Akuphele kululata besifazane ngekutsi batiphatsa njengebantwana, abacabangi kahle nafutsi banemawala abakwati kutitsiba batibambe njengemadvodza.
- 4.4 Loku kungasita kakhulu kwenta budlelwane bakho nebesifazane bungahhedli: indlela yenhlonipho lophatsa ngayo besilisa yisebentise ekuphatseni nebe-

sifazane. Nawungeke ucabuze sandla sendvodza lenye losebenta nayo, udvumise isudu nemakha ayo, uyibite ngemaganyana ekuteketisa/etinciphiso, ubheke kutsi ikutselele litiya noma wente kwangatsi yintfo lenkhulu kutsi ihleti dvute nawe emhlanganweni, musa kwetfweza wesifazane siphambano locabanga kutsi siyamkitalakita siyamjabulisa.

- 4.5 Lesento sekudvumisela besilisa ngekubachawula, kantsi besifazane bona bayacatjuzwa siyabandlululla. Akwentiwe intfo yinye. Njengoba kungaba lusica kutsi emadvodza acabuzane odvwa emsebentini, siphakamisa kutsi kubongela loyo naloyo muntfu (nobe ngubuphi bulili) akube kuchawula, loku kakube yindlela levumelekile emitsetfweni yeNyuvesi.

Tsonga

P Nkuna

3 Xiyimo

Vuswikoti byi lawuriwa hi vutiolori, ntokoto, nyiko ni vumunhu; ku nga ri swiwelo, tani hi rimbewu, muhlovo, malembe, mpimo kumbe vulema.

Ku kota ku papalata ririmi ra rimbewu:

- 3.1 U nga tsali hi vavasati tani hi swita-ndzhaku swa vavanuna (xikombiso, 'nsati wa muleteri ni ndyangu').
- 3.2 U nga nyiki mahungu ya tsalwa ra vutomi, leswi a wu nge swiendli eka mutirhi kuloni waxinuna (xikombiso, 'mhani wa vunharhu', 'wansati wa misisi yo kokaka mahlo').
- 3.3 U nga boxi swivumbeko swa vavasati hi ku va hambanisa na vuswikoti ni vumunhu bya vavanuna.
- 3.4 Papalati marito lama ya vekaka waxisati exikarhi ka swiyimo swa vaxisati ntsena; xikombiso 'I swinene eka vaxisati' kumbe 'a hi swinene', 'U kahle eka ntirho wa yena, lero a wu nge tshembi leswaku i waxisati'.
- 3.5 U nga ringanyeti leswaku vavasati lava va humelelaka eka mitirho ya vona va hambolokile ku andza hi kambirhi: Tani hi vavasati a hi vatrhi va ntiyiso, naswona tani hi vatrhi va ntiyiso a hi vavasati va ntiyiso.
- 3.6 Tivoneli eka timhaka to seketela no nyadza, vavasati hi ku va vita hi marito yo tani hi 'Vanhwana'.
- 3.7 Marito yo tani hi 'vavasati/vasati/vamhani lava va tirhaka' ya fanele ya siviwa hi 'vavasati' entirhweni. (Xana u nga vula eka mutirhi kuloni waxinuna leswaku i 'nuno loyi a tirhaka' kumbe nhloko ya ndzawulo leswaku i 'waxinuna loyi a tirhaka'?)
- 3.8 U nga languti mitirho hi tlhelo rin'we ra rimbewu, u tirhisa waxisati eka xiyimo lexi waxinuna a nga tirhisiweki. A hi vulavuli hi 'nhloko ya ndzawulo ya xinuna hikwalaho hi nga vulavuli hi "nkosikazi leyi lawulaka rijisitara'. Nakambe, munhu

u fanele a papalata marito yo tani hi 'Muongori wa xinuna', 'Mulayiburari wa xinuna' 'Matsalana waxinuna' kumbe 'Muthayipi wa xinuna'.

- 3.9 Eka tindhawu leti vavanuna va vitaniwaka hi swiyimo kumbe swivongo, vavasati va nga vitaniwi hi mavito. Swiyimo swa mintirho swi fanele ku siva swiyimo swa vutomi ('Dokedela' ku nga vi 'Manana').
- 3.10 Eku tsaleni ka mapapila yo dyondzisa lama eka wona u nyikaku xikombiso xo anakanyiwa kumbe xa xifaniso, ringeta ku hambanisa rembewu, rixaka, na xiyimo xa ximunhuhata-nkulu xa wena. U nga anakanya leswaku swiendlo na ntokoto wanuna wa xiyimo xa le xikarhi wa mulungu loyi a vitaniwaka 'Joe' kumbe 'Harry' swi ta va na xitiendlisa xo yelana na ku tsakela ka hinkwavo vadyondzi (swichudeni) swa wena.

4 Hanyelo

Vavasati va fanele ku amukela xichavo na mintirho yo fana leyi nyikiwaka vatirhi kulobye vaxinuna.

- 4.1 U nga tumbeti vunhenha ni mikhuva leyi yisaka mahlweni xihlawuhlawu xa rimbewu. (Ku kanela hi leswi voniwaka, ku tirhisa mintsongahato, Sw.n.Sw.)
- 4.2 Tani hi leswi swi nga amukelekeki ku vula leswaku xirho xin'we kumbe swimbirhi swa komiti swi vile swa vantima, papalata ku nyika swikombiso hi vavasati laha u nga kona (tani hi 'swiluva exikarhi ka mintuwa', swikhavisi leswi ...? weke enhlengeletanwini, kumbe vukona bya rimbewu leri antswaka').
- 4.3 U nga teki vaxisati va nga ri nchumu u vula leswaku hanyelo ra vona i ra nyanyuko kumbe va hava vutihlamuleri.
- 4.4 Tani hi nawu, tirhisa mahanyelo ya wena eka mutirhi kuloni waxinuna ku va xiletelo xo ololoxa ni vutitshembi ehenhla ka ntirho wa wena. Loko u ri hava mikateko yo untsontswa voko ra mutirhi kuloni waxinuna, ku n'wi bumabumela

eka maambalelo kumbe endzhaku ka loko a tsemete malebvu, n'wi vitani hi vito ra hava kumbe hi ku n'wi tsongahata, n'wi languteli ku ku chelela kofi, kumbe ringeta ku tshama, kusuhi na yena enhlengeretsanweni, leswi u nga swi endli eka mutirhi kuloni waxisati.

- 4.5 Ntolovelo wo tlangela vaxinuna hi ku va qhavula, u ri karhi u ntsontswa vaxisati, swi ni xihlawuhlawu. ... yin'we ya amukeleka. Tani hileswi vavanuna va nga tsakeleki ko ntsontswa vatirhi kulovo vaxinuna, hi anakanya leswaku ku tirhisiwa ku qhavulana.

Tswana

M K Mothoagae

3 Boemo

Bokgoni bo laolwa ke mabaka jaaka katiso, maitemogelo, talente le botho, mme e seng dintlha tsa tshobotsi jaaka bong, mmala, dingwaga, mmele kgotsa bogole. Go tlaleletsa se, moonoo wa yunibesithi o batla le go amogela bomosola jwa phorofešene, boitseanape, tekatekano, le seriti sa mongwe le mongwe. Go fapoga tiriso ya puo e e tlhotlhololang go ya ka bong, dintlha tse di latelang di tshwanetse go tlhokomelwa:

- 3.1 O seka wa kwala/bua ka basadi jaaka ekete ke dithwe/dikarolwana tsa banna (sekao 'mogatsa motlhatheledi').
- 3.2 O seka wa naya dintlha ka ga botshelo jwa mosadi, tse o ka se keng wa di naya ka ga monna, ba bobedi e leng bodiramongo (sekao 'mmabana ba le bararo'/O montle').
- 3.3 O seka wa naya dintlha ka ga tshobotsi/popego ya basadi o di bapisa le dikgono le tsobotsi ya banna.
- 3.4 Fapoga dintlha tse di kayang mosadi fela mo basading (sekao 'go siametse basadi/o dira tiro ya gagwe sentle, o ka re ga se mosadi').
- 3.5 O seka wa tlhagisa kakanyo e e reng, basadi ba ba atlegileng thata mo phorofešeneng ya bona, 'ga se basadi tota' ebile jaaka basadi, ba ka se nne diphorofešene tota, ebile jaaka diphorofešene ba ka se nne basadi tota.
- 3.6 Fapoga mafoko a a mpampetsang bong le a a nyenyefatsang basadi, jaaka a a ba bitsang 'banyana'.
- 3.7 Mafoko a a tshwanang le 'bommabana ba ba dirang' a tlogelwe, mme go dirisiwe 'basadi ba ba dirang'. (Jaaka go se mo tlwaelong go kaya monna wa modiramongo jaaka 'rrabana yo o dirang'?)
- 3.8 O seka wa leka go tlhotlholola diphorofešene go ya ka bong, ka go baya 'basadi' mo maemong a 'banna' ba ka sekeng ba bewa mo go ona. Ga re bue ka ga '*Dean*

ya monna', fela jalo re seka ra bua ka ga '*registrar* ya mosadi'. A re fapogeng tiriso ya dimametlelelo tsa ditiro/diphorofesene jaaka 'mooki wa monna', 'mokwaledi wa monna', kgotsa 'motlanyi wa monna'! Fapoga mafoko otlhe a a tlhotlhololang phorofesene a dirisitswe boemong jwa maina a ntlha.

- 3.9 Mo mabakeng a banna ba bidiwang ka boithutedi jwa bona kgotsa ka difane, basadi ba seka ba bidiwa ka maina a ntlha. A maina a boithutedi/phorofesene a dirisiwe boemong jwa maina a ntlha (sekao 'Ngaka' e seng 'Mohumagadi').
- 3.10 Fa o kwalela baithuti dithuto, tse mo go tsona o dirisang dikao, leka go refosanya bong, lotso le boemo jwa ba ba farologonang le wena. O seka wa tseela gore ditiro le maitemogelo a batho ba maemo a a kwa godimo fa ba dirisiwa jaaka dikao, go ka tsosa kgatlhego le botlhokwa mo baithuting ka nako tsotlhe.

4 Maitsholo

Basadi ba eletsa gore tlotlo le bophorofesene tse di neelwang badiramongo ba banna, ba di neelwe, mme dintlha tse di latelang tse, di tlhokomelwe:

- 4.1 Go balwa mebala thata le go nyenyefadiwa go ya ka bong ga go amogelwe (sekao tlhagiso ya bontle, le tiriso ya bonnyennyane).
- 4.2 Jaaka fela go sa amogelesege go tlhagisa gore maloko a mabedi a komiti ke bantsho/basweu, fapoga go tlhagisa ntlha ya basadi mo mekgatlhong/dikomiting. (sekao 'bomme ba kgabisitse'/'ba ntlafaditse').
- 4.3 Se beye basadi mo diphatseng/mathateng ka go kaya gore ba maikutlo a botsatsa kgotsa ga ba ke ba akanya pele.
- 4.4 Jaaka sengwe se se tshwanetsweng go amogelwa, dirisa maitsholo a gago go modirakawena wa monna, jaaka sekao sa nnete sa bophorofesene. Fa o ka seka wa atla seatla sa modirakawena wa monna, wa babatsa sutu ya gagwe, wa mmitisa ka maina a matlhaletso, wa mo solofela go go tshela kofi, kgotsa wa kaya ka

moo go leng bothito ka teng go nna fa thoko ga gagwe mo kopanong, o seka wa dira tse mo modiringkawena wa mosadi.

- 4.5 Tlwaelo e e teng ya go dumedisa banna ka go ba naya diatla, le ya go atla basadi, e a kgetholola. A go latelwe tsela e le nngwe. Jaaka go ka se tiwaelesege gore banna ba atlane re tsitsinya gore go neelana diatla e nne mokgwa o o amogelesegileng.

Venda

N Raselekoane

3 Vhuimo

Vhukoni vhu bva kha u gudela, tshenzhemo, mpho na zwine muthu a vha zwone. A vhu bvi kha mbeu ya muthu, muvhala, vhukale, vuhulu kana vuhole.

- 3.1 Ni songo riwala nga vhasadzi sa zwipiga kana mirado ya vhanna (sa tsumbo, mufumakadzi wa lekitshara na muta).
- 3.2 Ni songo nea mafhungo a nganeavhutshilo ya mufumakadzi ine ni nga si i nee malugana na munna o gudelaho (mme a vhana vhararu).
- 3.3 Ni songo nea zwiga zwa tshivhumbeo zwa mufumakadzi nga u zwi vhambedza na zwiito na zwo konaho u swikelwa nga muthu wa munna.
- 3.4 Ni songo amba nga ndila ine ya khethulula vhafumakadzi (sa tsumbo, 'Hezwi zwo lugela muthu wa mufumakadzi' kana 'U kona mushumo wawe lune muthu a nga si humbule uri musadzi').
- 3.5 Ni songo humbula kana u amba uri vhafumakadzi vha no kona mushumo a si vhasadzi vha vhukuma.
- 3.6 Ni songo shumisa maipfi a no sumbedza u nyadza vhafumakadzi, sa tsumbo, dzigele.
- 3.7 Maipfi a ngaho 'vhafumakadzi vha shumaho' a fanela u bviswa a imelwe nga 'vhafumakadzi vha re mishumoni'. (Ni nga vhidza munna ane na shuma nae sa munna o malaho ane a shuma kana thoho ya Mhasho sa 'munna a shumaho'?)
- 3.8 Ni songo dzhia miwe mishumo i ya vhanna fhedzi. A ri ambi nga ha Dini (Dean) wa munna fhedzi, zwenezwo ri songo amba nga ha 'redzhisitara wa mufumakadzi'. Ni songo amba nga nnese wa munna kana muwaleli wa munna.
- 3.9 Hune vhanna vha vhidzwa nga dzithaitili dzavho kana zwifani zwavho, vhasadzi na vhone kha vha vhidzwe nga u ralo-vho. Vha songo vhidzwa nga madzina avho.

- 3.10 Musi ni tshi n̄wala ni songo n̄ea mafhungo a hone sa ane a khou itwa nga muthu wa munna fhedzi. Shumisani muthu wa mbeu in̄we na in̄we kana wa lushaka lūnwe na lūnwe.

4 Vhudifpari

Vhafumakadzi na vhone vha a t̄oḡa u farwa nga n̄ḡila yavhudi nahone ya tshiphurofeshenala sa vhanna.

- 4.1 Vhudifpari vhu sumbedzaho u nyadza in̄we mbeu a ho ngo tendelwa.
- 4.2 Vhunga muthu a songo tea u amba kana u sumbedza uri mīnwe miraḡo ya komiti ndi vharema, muthu a songo khethulula vhafumakadzi (sa tsumbo, 'ro khavhiswa (nakiswa) nga vhasadzi').
- 4.3 Ni songo sumbedza u nyadza vhafumakadzi nga u sokou ri vha na zwīnalāfiala.
- 4.4 Nga n̄ḡila ine na ḡipfara ngayo ni na vhānwe vhanna, sa u sa t̄oḡa kana u lavhelela uri vha ni itele tie kana u khisa zwanḡa zwavho, ni fanela u ita nga u ralo na musi ni na vhatu vha vhafumakadzi.
- 4.5 U vusana na muthu wa munna nga u fara nga tshanda ngeno wa musadzi a tshi tou khisiwa zwi sumbedza u khethulula. Muthu wa munna na wa mufumakadzi vha fanela u lumeliswa nga n̄ḡila i fanaho. Vhoṡhe kha vha lumeliswe nga u tou khadiwa.

Xhosa

F Dyubhele

3 Iwonga

Ubuchule bokwenza nayiphi na into buxhomekeke kwiimeko ezinje ngoqeqesho, amava, isiphiwo, kwanobunjani bomntu, abuxhomekekanga kwiimpawu zomntu ngobuni, ibala, ubudala, ubungakanani kwanobulima ngokwasemzimbeni. Ulwimi oluthi lucalule ngokobuni lungatyeshelwa ngokulandelwa kwale migaqo ilandelayo:

- 3.1 Xa kuthethwa ngabantu besifazane makungabhekiswa kubo njengabantu abaxhomekeke kwabanye ngokuthi babizwe ngamagama awalatha ubudoda (umzekelo, 'inkosikazi yomhlohli nentsapho').
- 3.2 Uludwe lwenkcazo ebingenakwenziwa xa kubhekiswa kumntu oyindoda ekubanjiswene naye ngokomsebenzi malungasetyenziswa (umzekelo, 'umama wabantwana abathathu', 'umntu onomtsalane wesifazane onwele zigwangqa').
- 3.3 Makungakhankanywa iimpawu zobufazi ngendlela eyahlukileyo kwechaza impumelelo nesidima sabangamadoda.
- 3.4 Maziyeke iintetho ezithi zimbeke umfazi kwimeko yobufazi; umzekelo 'ilungele umfazi le nto', 'indlela asebenza ngayo angekhe utsho ukuba ngumfazi'.
- 3.5 Xa sukuba abafazi begqwesa nakuluphi na udidi lomsebenzi makungathathwa oko njengento ephambukileyo kwimeko yesiqhelo: de kubonakale ukuba abafazi abangethathwa njengamagcisa okwenene okanye ubugcisa bokwenene abuna-kwayanyaniswa nobufazi.
- 3.6 Amagama athi abe nolutho lokuthoba isidima sabafazi xa esetyenziswa makayekwe. Umzekelo ukuthi 'mantombazana' kubhekiswa kubafazi.
- 3.7 Amagama anjengala 'amakhosikazi asebenzayo/oomama/abafazi' anokutyeshelwa kusetyenziswa la 'abafazi emsebenzini'. (Asingekhe sitsho ukuthi 'umyeni osebenzayo' xa kuthethwa ngendoda okanye kuthiwe 'indoda esebenzayo' xa kubhekiselelwa kwintloko yesebe.)

- 3.8 Amagama atyhila ubuni besifazane makangasetyenziswa kwiimeko zemisebenzi apho amagama achaza ubuni bomntu ebengenakusetyenziswa xa kubhekiselelwa kumntu oyindoda. Njengoko kungatshiwo ukuthi 'umntu oyindoda ophetheyo' xa ekwisikhundla sokuphatha, makungatshiwo kwakhona ukuthi 'unobhala wenenekazi/olinenekazi. Kwakhona amagama awalatha umntu oyindoda ngokomsebenzi othi ayekwe ukusetyenziswa, umzekelo 'umongi oyindoda', 'umntu oyindoda osebenza kwithala leencwadi', 'unobhala oyindoda', 'umchwethezi oyindoda'.

Kwakhona izimamva ezikhomba ubukhomokazi kwizibizo ezinjengezi 'umbhali' okanye 'imbongi' mazingasetyenziswa.

- 3.9 Kwiimeko apho umntu oyindoda athi abizwe ngesimaphambili okanye ngefani, abafazi mabangathi bona babizwe ngamagama abo uqobo. Kwiimeko zomsebenzi umntu wesifazane makabizwe ngesimaphambili esimele umsebenzi lowo awenzayo kungasetyenziswa loo magama esini ngokwasentlalweni. (Umzekelo ukuba umntu ufundele ubugrirha makuthiwe kuye 'Gqirha' kungathiwa 'Nkosikazi').

- 3.10 Kwimiba enje ngokubhalwa kweembalelwano zabafundi loo mizekelo kuthi kuzekeliswe ngayo mayixutywe ngokobuni, ngokobuhlanga nangokomgangatho womntu kungasoloko kusetyenziswa imizekelo ejolise kubuni, uhlanga kwanomgangatho womntu othile. Makungasoloko kucingwa ukuba izenzo namava omntu oyindoda engumlungu nokumgangatho ophakathi nobizwa ngegama elithi 'Joe' okanye 'Harry' loo nto iya kusoloko ithathelwa phezulu ngabafundi.

4 Ukuziphatha/isimilo

Abantu besifazane baya kuyithakazelela ngakumbi into yokokuba impatho nembeko ejoliswe emadodeni ijoliswe nakubo ngokungenamkhethe ingakumbi ngokuphathelele kule miba ilandelayo:

- 4.1 Ubucunayi kwanokuziphatha ngendlela engeyiyo etyhila ubuni akwamkelekanga (umzekelo, iintetho ezibhekiselele kwindlela ajongeka ngayo umntu, ukusetyenziswa kwezinciphiso njalonzalo).

- 4.2 Njengaxa kungalindelekanga lukrikizo xa sukuba kukho ilungu okanye amalungu amabini amnyama kwigqugula, kwakhona makuyekwe ukusetyenziswa kwamagama athi abe nentsingiselo ebhekiselela kubuni babantu besifazane (njengakwezi meko zilandelayo: 'iintyatyambo phakathi kwameva'; 'ubumbejembeje obambese indibano'; okanye 'ubukho besini semfobe').
- 4.3 Abantu besifazane magangathathelwa phantsi njengabantu abathabatheka okanye abazeka msinyane umsindo indalo le yabo.
- 4.4 Ngokomthetho wamava, ngokubhekiselele kumlingane wakho oyindoda emsebenzini indlela oziphatha ngayo mayibe ngumzekelo weyona ndlela iyiyo yokuziphatha komntu. Ukuba akunandlela yakuphuza isandla somlingane wakho oyindoda, mncome ngesuthi ayinxibileyo okanye ngokubukeleka kwakhe xa egundile, mbize ngegama lesiqhulo okanye ngegama elisisinciphiso, mlindlele ukuba angade akunkinkishele nekomityi yekofu, okanye ungade umtsale ngokubonakalisa ukuba uziva njani ngokuhlala ecaleni lenene entlanganisweni, kodwa ulumke ungabubonakalisi obo bucunayi kubalingane bakho besifazane.
- 4.5 Isithethe sokuthi indoda yona uyibambe ngesandla xa uvuyisana nayo ngeli xa abafazi bona ubaphuza, lualucalulo. Kungcono kusetyenziswe indlela enye efanayo. Ngenxa yokokuba ingekhe iwavuyise amadoda into yokuphuza enye indoda, sibonisa ngohlobo lokuba kusetyenziswe indlela yokubambana ngezandla.

Zulu

N Masuku

3 Isikhundla

Ubuchwepheshe buncike ezimpawini ezifana nokuqeqeshwa; ubungcweti; isiphiwo kanye nesizotha; hhayi ezimpawini ezihambisana nobulili, umbala, unyaka, ubukhulu kanye nokukhubazeka.

Ukuzivikela ukusebenzisa ulimi olunobandlululo:

- 3.1 Ungabhali ngabesifazane njengesixhumelelo sabesilisa (isibonelo, 'Unkosikazi ka Mfundisi nomndeni').
- 3.2 Unganikezi imidati ephathelene nempilo yakho okungeze kwacelwa kowesilisa osebenza naye (isibonelo, 'umama wezingane ezintathu').
- 3.3 Ungaphawuli ngokwakheka kowesifazane uma umqathanisa ngempumelelo nobunjalo bowesilisa.
- 3.4 Xwaya amaphuzu abandakanya owesifazane nabesifazane; isibonelo, 'Kuhle kowesifazane'.
- 3.5 Ungaphawuli ukuthi abesifazane abangochwepheshe emsebenzini wabo bap-hambukile njengokuthi; njengowesifazane akakwazi ukuba nguchwepheshe bempela kanti futhi njengochwepheshe abakwazi ukuba abesifazane bempela.
- 3.6 Xwaya amagama abukela phansi abesifazane njengokubabiza 'amantombazane'.
- 3.7 Amagama 'anjengonkosikazi osebenzayo', 'omame/abesifazane' kufanele amelwe ngamagama 'abesifazane abasemsebenzini'. (Ungambiza owesilisa osebenza naye 'ngobaba osebenzayo?')
- 3.8 Ungasebenzisi igama 'owesifazane' esikhundleni sendawo lapho kungezusets-henziswa igama lowesilisa. Asikhulumi ngomphathi wesifazane.

Akwexwaywe ukusetshenziswa amagama anjengalana: 'Umhlengikazi wesilisa', 'unobhala wesilisa'. Xwaya izijobelelo ezinjengo -kazi kumagama 'anjengombhali'; 'imbongi'.

- 3.9 Endaweni lapho abesilisa begagulwa ngezikhundla nangezibongo, abesifazane akufanele babizwe ngamagama abo. Isikhundla somsebenzi sandulela sikhundla sasemphakathini ('Doketela', hhayi 'uNksz').
- 3.10 Uma kubhalwa izincwadi zezimpendulo lapho kuzosetshenziswa khona izibonelo; zama ukwehlukanisa ubulili; inhlobo kanye nenhlanga. Umgacabangi ukuthi izinkambiso zabelungu ziyahambisana nezinkambiso zabafundi bonke.

4 Isimilo

Abesifazane bangakwenamela ukuthola impatho enikezwa abesilisa.

- 4.1 Ukuphawula ngokubukeka kowesifazane nokusetshenziswa kwezinciphiso akuvumelekile.
- 4.2 Njengoba umuntu engezixake ngokuthi amalungu amabili ekomidini amnyama, makaxwaye ukubalula abesifazane esixukwini (njengokuthi 'sinenhlobiso enenezelwe') emhlanganweni wethu.
- 4.3 Unganyezi abesifazane ngokuphawula ukuthi impatho yabo ibuswa ukuhluthuka kwenhliziyo nokungacabangi kahle.
- 4.4 Ngokomthetho, sebenzisa impatho yakho kowesilisa osebenza naye njengesibonelo sokuziphatha kahle. Uma kungezokwenzeka ukuthi uqabule isandla sowesilisa osebenza naye; mane uncome ubuhle besudi yakhe, mgcone ngegama lakhe; mcele akuthelele inkomishi yekhofi, noma umjabulise ngokuncoma ukuthi kuyinjabulo ukuhlala eduzane naye uma nisemhlanganweni; kodwa.
- 4.5 Usiko olwejwayelekile lokuhalalisela ukubabamba ithambo, kodwa abesilisa ukuqabula owesifazane kuveza ubandlululo. Umkhuba ofanayo uyemukeleka ngoba abesilisa bangeke bakwenamela ukuqatshulwa ngomunye owesilisa; sicabanga ukuthi ukuxhawulana kube umthetho ozolandelwa nguwonke-wonke.