The influence of culture and gender differences in communication: society’s perception

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ABSTRACT

The study looked at how the differences in gender and the social setting affect society’s perceptions of women’s ability to communicate as leaders. Research shows how culture influences individual thinking, language, communication, and behaviour. The study indicated that gender construct influences individuals’ attitudes, emotions, and behaviours. The same is true for assigned positions in society depending on gender and leadership position. The problem identified cultural aspects of leadership that represent variations in gender norms and communication styles for women in leadership and elements linked to sexual distinction. This article, therefore, focuses on the problems that culture influences gender communication. The research adopted a qualitative approach, a systematic analysis of the literature of the baseline data collected, forming part of a randomised controlled sample collection. The findings indicate the persistent gender discrepancies in communication in several contexts, as women prefer to use more concrete vocabulary in several contexts, emphasising how people can achieve goals, including specifics, and using terms that are easy to imagine. It is no mystery that we are in a period of transformation, and attitudes about sex and gender leadership are changing, therefore, understanding the problems of sexual difference and women’s ability to communicate in leadership can be addressed by creating and strengthening an adequate framework with the condition of a mentality change.

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Introduction

Culture influences individual thinking, language, communication, and behaviour. For individuals’ attitudes, emotions, and behaviours, Joshi (2020) avers that people’s views are also influenced by the events that take place around them and are shaped by the social context in which one is born in born and lives. The same is true for assigned positions in society depending on gender and leadership position. The problem identified cultural aspects of leadership that represent variations in gender norms and communication styles for women in leadership, as well as elements linked to sexual distinction. This article, therefore, focuses on the problems of how culture influences gender communication. Over the last few years, academics have debated whether men or women provide more details in communication.

The question is between men and women, who communicate more abstractly? According to Joshi (2020), research shows that gender inequalities in communication continue. Women tend to use more concrete language in a range of situations, focusing on ways for individuals to achieve goals, providing specifics, and choosing terms that are simpler to imagine. Men, on the other hand, prefer to employ more abstract language, emphasizing the overall goal or purpose of acts, thereby focusing “on the gist of the message rather than the details, and using more abstract and difficult-to-visualize words” (Joshi, 2020; Fernald, Marchman, and Weisleder, 2013). Gender disparities in language can be found in all age groups, all socioeconomic levels, and in both written and spoken language (Eriksson et al., 2012).
Today, women’s leadership is not just important, but essential. Organisations led by inclusive leadership teams, whether in the public or private sector, make better decisions and produce better results (Byerly, 2011). The capacity to integrate, interact, understand, and communicate are all skills that tend to be “feminine” in nature and are essential for leadership in the twenty-first century (Chapman and Mullis, 2000). Women in positions of leadership in organisations in a way that makes them future-ready. As a result, it is the first step toward a more inclusive, equitable, and balanced society. Either this is achieved peacefully and proactively, or we might expect unrest from our society’s marginalized elements. It is simple rational low-hanging fruit to create an atmosphere that allows women to have a full and equal voice in our institutions, businesses, and the public electorate.

It enhances everything and creates a culture in which we can hear other vital voices, particularly those of different nationalities and generations (Bigelow et al., 2012). Women and girls will continue to be disenfranchised and treated as second-class citizens if there is a severe leadership gap. The power imbalance impacts everything we teach our children, as well as how women and men are expected to interact in the workplace. It is poisonous to a determined pursuit of self-assurance and achievement. Women contemplate their impact on their children and future generations when making decisions and are thus more inclined to lead in ways that benefit not only themselves but the world. Therefore, this paper aims to understand the influence of cultural and gender differences in a society’s communication.

**Literature Review**

Gender discrimination among women is largely influenced by cultural norms and laws in the land that still favour men (Naidoo and Israel, 2021). However, technology can be used as a tool of advancement and empowerment which could positively contribute towards equality. One of the variables that determine thinking, language and human behaviour have been recognized as culture. Brewer (2003), argued that “individuals’ attitudinal, emotional, and behavioural reactions, as well as their perceptions of what is going on around them, are shaped by the social milieu in which they are born and live”. The equivalent may be said for gender-based assigned roles in society. Scholars like Enaifoghe (2018a), argued that “the social environment, where individuals’ attitudinal, emotional, and behavioural reactions, as well as their perceptions of what is going on around them, are shaped by the social milieu in which they are born and live”, and their roles in society.

Scholars emphasized the “social and cultural components that reflect disparities in gender roles, as well as elements connected to the ethics of sexual diversity” (Enaifoghe & Khoalenyane; Bigelow et al., 2012; Eagly, Johannesen-Schmidt, and van Engen, 2003). The purpose of this study is to present these concerns from an interdisciplinary approach. This research focuses on the relevance of communication in the transmission of gender roles, as well as cultural factors that “reflect role differences between cultures, discrimination” difficulties, and sexual difference ethics. What causes these gender differences? Women are said to communicate more concretely than males due to gender variations in social interaction patterns (Eagly, et al., 2003). According to Enaifoghe (2018a), girls socialize in smaller, more intimate groupings than boys, as they are also more inclined to form bonds with others and establish rapport. Gender inequalities endure throughout one's life.

According to Kray, Reb, Galinsky, and Thompson (2004), “We do know, however, that abstract speech is better suited for communicating with large, diverse groups”. After all, “abstract language is less distinctive and more meaningful” to others who are dissimilar from us as individuals. As a result, tangible “speech may be more adapted to meet women’s normal communication goals in small groups, whereas abstract speech may be better suited to meet men’s interaction needs in bigger groups” (Miron and Brehm, 2006). Surprisingly, “when women are instructed to envision their audience as psychologically distant and unlike them”, they employ abstract discourse at the same rate as men (Enaifoghe, 2018a). This section of the research attempt to demonstrate that gender variations in abstract speech usage do not represent differences in abstract communication competence. Men and women, on the other hand, appear to tailor their communication to their social objectives (Rojahn and Willemesen, 1994).

Differences in abstract speech between men and women have significant implications for women’s leadership. People judge others’ rank and authority based on how abstractly they communicate, and those who speak abstractly are more likely to be chosen for leadership positions. As a result, women’s tendency to communicate in tangible terms may impede their ability to rise to positions of authority. Although individuals may use speech abstraction to assess a woman’s leadership capabilities, through use of complex communication is improbable to be related to a leader's performance (Enaifoghe, 2018b). When it comes to leadership performance, leaders’ ability to adjust their speech to the circumstances appears to be more important than their use of abstract or concrete speech (Ani, 2013). Several female leaders, including New Zealand Prime Minister Jacinda Arden and Taiwan President Tsai Ing-Wen, are surpassing their male counterparts in leading their nations against the coronavirus epidemic, which may be attributable to women's use of concrete discourse (Garikipati and Kambhampati, 2020).

Their early warnings to stay at home, and unambiguous, tangible, and unambiguous expectations, may have effectively pushed their populace to essential in the prevention steps. When lotteries are portrayed as financial losses rather than gains, males are shown to be more risk-averse than women, according to Garikipati and Kambhampati (2020). “Male leaders’ late lockdown choices may reflect their resistance to the potential costs that come with shutting down the economy” (Garikipati and Kambhampati, 2020). In terms of gender leadership styles, another explanation for gender variations in responding to the epidemic can be found in men's and women's leadership styles. According to studies, men are more likely to lead in a “task-oriented” manner, while women are more likely to lead in an “interpersonally-oriented” manner (Garikipati and Kambhampati, 2020).
Women, on the other hand, have a more democratic and participatory attitude and superior communication abilities. The scholars further noted that several female leaders have demonstrated this throughout this crisis by using decisive and straightforward communication strategies, “whether it is Norway’s Prime Minister Erna Solberg speaking directly to children or Ardern checking in with her residents via Facebook Live” (Garikipati and Kambhampati, 2020). According to the data, COVID outcomes in the early phases of the epidemic were frequently and significantly better in nations governed by women. This might be explained in part by the proactive policy responses they put in place. Even when institutional context and other restrictions are considered, having a female leader has provided nations with an advantage in the present crisis. Women may gain from some of the more intellectual dialogue to increase their prospects of becoming executive leaders.

However, when it comes to leadership, both men and women must adjust their communication styles to the occasion. To guarantee that men and women have equal access to leadership, decision-makers, such as hiring managers, must avoid relying on speech abstraction to identify who has leadership potential. Women’s advancement as leaders is hampered when leaders are chosen based on their proclivity for abstract communication. This is sad because research demonstrates that women's leadership styles are just as effective as men’s leadership style approaches, if not more effective.

Research and Methodology

The research adopted a qualitative approach with a systematic analysis of the literature of the baseline data collected, which forms part of a collection randomized controlled sample. Literature was reviewed from different domains. The study used desktop research (also referred to as secondary data analysis) to collect data on the topic under study (Green and Aarons, 2011). To give credibility to the information retrieved from different domains, the utilized sources included: book chapters, journal articles, thesis, and dissertations (Dey, 2005). Through advanced search using keywords, literature shows the existence of the characteristics which distinguish men from women in their various leadership styles (Cresswell and Plano Clark (2011). The different characteristic has been identified as cultural factors that influence gender communication. This study finds a lack of research that has examined how cultural factors influence gender communication.

Findings and Discussions

Culture Influences on Gender Differences in Communication

In cultural determinism, many hypotheses have been established to explain individuals’ default integration of “socio-cultural values and their influence on attitudes, mentalities, perceptions, and behaviours”. Undoubtedly, there are many different levels of culture, and each one has some influence. In general, cultural identity is thought to have the most effect, but there are cultural pariahs based on “ethnicity, religion, social class, age, gender, education - training, and other factors” (de la Baume, 2012). It often says, “in general” because there are several phenomena that are currently occurring that cannot be linked to or are not necessarily linked to national culture (Enaifoghe and Makhutla, 2020), “even if they do suggest the importance of a common cultural background for members of a group that make up the community, this includes a virtual community”.

In terms of culture, the personality and perception of the social environment have an influence on gender communication and gender representation in media. As a result, our cultural identities and personalities have an impact on our views (de la Baume, 2012). People are sometimes aware of the consequences, and sometimes we are not. In either case, “people have a predisposition to favour those who share their cultural or personality characteristics” (de la Baume, 2012). According to McCornack (2007), this inclination is so strong that it frequently leads us to believe that people we admire are more like us than they are. Knowing more about how these forces shape our perceptions can help us become more aware of and capable of forming impressions of others. In the discourse of culture, race, gender, sexual orientation, class, ability, nationality, and age all have an impact on our impressions of culture. Our cultural identities influence the schema by which the people interpret what they see. People are seen to assimilate views, attitudes, and values shared by others in our cultural group as we are socialized into diverse cultural identities.

Members of a cultural identification group’s schema are similar, although schemata held by distinct cultural groups might differ significantly (de la Baume, 2012). People will likely have a narrow or naive vision of the world unless they are exposed to diverse cultural groups and discover how others perceive themselves and the environment around them. They will think that others see things the same way they do (Beer and Watson, 2008). Exposure to the experience of cultural differences in viewpoint does not imply that you must adapt your schema to fit the schema of another cultural group (Enaifoghe and Maramura, 2019). Instead, it may provide you with an opportunity to learn more about why and how your schemata were built the way they were. Information that comes in through our senses is the starting point for perception (McCrea, 2001). Our culture has an impact on how people perceive even basic sensory information, as is exemplified in the table below.
Table 1: Culture’s impact on how people perceive information

<table>
<thead>
<tr>
<th>Theme 1</th>
<th>People from various cultures “read” art in different ways, with differences in how they begin looking at an image and the types of information they notice and process.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sight</td>
<td>In some Asian cultures, “atonal” music is unappealing; it makes individuals uncomfortable who have not been educated that particular sound combinations are agreeable.</td>
</tr>
<tr>
<td>Sound</td>
<td>In some cultures, touching a woman who is not related, even a tap on the shoulder, is considered highly disrespectful.</td>
</tr>
<tr>
<td>Touch</td>
<td>Food preferences differ considerably around the globe. To many international tourists, “stinky tofu,” a popular delicacy in Taipei's famous night market, would undoubtedly be quite off-putting in terms of flavour and smell.</td>
</tr>
<tr>
<td>Taste</td>
<td>While in the United States people spend a lot of money on soaps, sprays, and lotions to disguise natural body odour, which other people find unpleasant, certain other cultures would not find it unpleasant or even notice what we label “body odour.” Those same cultures may find the “clean” (soapy, perfumed, deodorized) smell of a US American offensive.</td>
</tr>
</tbody>
</table>

Apart from differences in how we react to the basic information we receive through our senses, there are also cultural variances in how we view more complex constructions such as marriage, politics, and privacy. In May of 2012, the French people chose a new president. François Hollande and Valerie Trierweiler, his five-year partner, have moved into the presidential residence (de la Baume, 2012). They are the country’s first unmarried pair to occupy the presidential palace (de la Baume, 2012). Even while new census data shows that;

More unmarried people are living together in the United States than ever before, many people still oppose the practice, and it is difficult to imagine a US president in a similar circumstance as France’s Hollande. Saudi Arabia and the Vatican, for example, have significant cultural aversions to such a ritual, which could cause complications for France’s first couple when they travel overseas (Enaifoghe, 2018a).

As previously said, our brain organizes information by categorizing it and searching for dependability and patterns. This study has already proven how we can do this with sensory input and more abstract notions such as marriage and politics, but we can also do it with humans. When we categorise others, we frequently classify them as "like us" or "not like us." This underlying us/them distinction influences future interaction, including perceptions and attributions. People we think are like us, for example, are more trustworthy, polite, and honest than people we think are unlike us (Brewer, 1999). Internal attribution is also more likely to be used to explain the negative behaviour of those whom we perceive to be different from ourselves. When a motorist of a particular ethnicity cuts another car off in traffic, the driver of the other race is penalised rather than the driver's characteristics.

As the research explains later, such rigid categorization may have negative consequences, and how placing people into narrow groups leads to stereotypes, bias, and discrimination. Of course, race isn't the only thing that influences our perceptions, and the difficulty with our basic classification of individuals into "like us" and "not like us" categories is that these distinctions aren't as clear as we think. By looking at someone, we cannot always tell if they are culturally like ourselves. When it comes to some cultural identities, such as sexual orientation and ability, we may not be aware of any differences until the other person reveals their identification to us. You must have probably heard and read a lot about the “significant disparities” between men and women. People will line up to say that “women are one way and males are the other way, whether it is communication, athletic ability, expressing emotions, or perception” (Enaifoghe, 2019). While gender does influence our perception, this difference is due to social standards rather than genetic, physical, or psychological differences between men and women.

People have been pattered and socialized to see distinctions between men and women, which causes us to exaggerate and magnify those disparities (McCornack, 2007). People and society, in general, notice stereotypes and disparities that we are trained to see, which contributes to a reality in which gender differences are “obvious”. However, various studies have indicated that men and women communicate far more similarly than differently, especially when it comes to multiple elements of communication. In brief, our cultures or identities can impact people's perspectives of others just because we integrate the ideas, attitudes, and values of the cultural groups to which we belong into their schema (Enaifoghe, 2018a). The personalities also offer us some fascinating perceptual advantages and disadvantages, which will be discussed in the next section.
Cultural Value Factor to Gender Communication

There are various degrees of culture or combinations of values that are established fundamentally or with joint actions, and one of them is decided by the membership of a certain gender. Issues underlying political decisions, such as discrimination based on a variety of variables, become of relevance in the context of economic and socio-cultural trends (based largely on an unprecedented evolution of IT). In this context, there are also debates about gender inequality and the role of women in society (Kangas et al., 2014). Many initiatives, programmes, directives, global, European, and national rules, as well as militant organisations, have called attention to these concerns, with many of them stemming from the literature that has investigated the function of “sexual difference over time and addressed issues relating to ethics differences”. Therefore, people choose to face an issue brought to their notice by political interest (Kangas et al., 2014).

The Differences in Gender Roles and Culture

Gender and sex are separated in Western research. These phrases are not interchangeable; they are used to distinguish between men and women in terms of physical and cultural distinctions. The following are some notable differences: “gender is a social construct, not a biological concept; gender is determined by genetics and biology, not society; sex is permanent (Kangas et al, 2014). “Gender varies over time and across cultures; sex is individual ownership, not a social construct” (Enaifoghe, 2019). Individuals become of a certain type because of social prescriptions inscribed in their own identity (Onea, 2014; Anghel, 2010).

Communication of Role Differences

This study emphasizes the position of “communication in the transmission of gender roles, starting with the definition of culture offered” by anthropologist Hall (1984), the father of intercultural communication: “culture is communication and communication is culture.” The (culturally determined) role distinctions between sexes are a product of communication, but they also impact communication. Individuals’ lives are shaped via communication. The communication transmits attitudes, mentalities, viewpoints on the action, and developed solutions. All these factors have an impact on human behaviour, particularly moral behaviour. As a result, communication includes moral obligation (Mulvaney, 1994). Communication (verbal, nonverbal, implicit, explicit) is the process through which we learn to be male or female, that is, to act in gender-appropriate ways.

Since childhood, we have been taught several verbal patterns that have historically been associated with gender behaviours. “A woman is not born, but rather becomes a woman,” remarked Simone de Beauvoir (2006/1949), recognising the importance of culture and, by extension, communication in shaping women's roles in society and the implications that follow. Gender-based norms and expectations about human roles are communicated through religious, mythological, philosophical, and political discourses: Permissions are what a man or woman may (and should) do, whereas prohibitions are what a man or woman cannot or should not do, and how it should be done. Some conversations that are acceptable for boys and men are inappropriate for girls and women.

As a result, there are disparities in how people learn to use a language and how they use it. As a result, the social role is reflected in the language: “First and foremost, communication is the essence of a relationship through the transfer of emotions and feelings; second, communication is a form of control, independence, and status improvement for males, generally through the transmission of information” (Hofstede et al., 2012). As a result, “communication models (conversational style, language techniques, conversational ritual, nonverbal behaviour, and how space and time are used) differ between sexes” (Hofstede et al., 2012; Mulvaney, 1994).

Role Differences and Discrimination

The following lines discuss role differences and discrimination, to emphasize that role variations should not be connected with discrimination. There is cultural normality that is linked to what is inherently in a specific culture, just as there is natural normality that causes variations at a biological level. As a result, there are discrepancies in how men and women assume and assign gender roles. In essence, gender discrimination is a reflection of.

“any distinction, exclusion, restriction or preference based on gender [...] which has as purpose or effect the restriction and exclusion of recognition, usage or exercise of human rights and fundamental freedoms or rights recognized by law, inequality conditions, in the political, economic, social, cultural or any other field of public life” (Law no. 324/2006).

Role differences between sexes can be viewed as reflections of a social contract’s values and norms. Researchers have discovered cultural uniqueness aspects that mirror the gender inequalities expressed by culture. The masculinity-femininity dimension, for example, reflects the degree of interchangeability of gender roles in society. This dimension, which is linked to the differences in children’s socialization concerning aggression - children learn to avoid aggression “in feminine countries, while they learn to defend themselves in masculine countries, is also linguistically manifested” (Enaifoghe, 2018b). Thus, Hofstede et al., (2012: 141), states that “a society is considered a masculine one if the gender emotional roles differ clearly: men should be authoritarian, harsh and focused on material success, while women should be modest, gentle and concerned with the quality of life”.

“A society is considered a feminine one if the gender emotional roles overlap: both men and women must prove modesty, gentleness and concern for quality of life” (Hofstede et al., 2012: 141).
Cultural-religious views, as well as historical and environmental circumstances, influence the assignment of social positions based on gender (Eneafoghe, 2018b; Hofstede et al., 2012). Sexual difference ethics. As a logical extension of the preceding notions, we examine if there are cultural antecedents for prejudice and if the masculinity-femininity dimension may provide insight on this subject. It is clear from the definition of this dimension that in nations characterized by masculinity, the truth is we find more inequalities between the roles of the two sexes, “leading to a stronger impression of gender discrimination than in countries characterized by femininity”.

Because of these muddled distinctions, gender disparity is misunderstood. This dimension is used as an example to demonstrate the distinctions between femininity and feminism; discrimination's cultural underpinnings are linked to the larger context, which is represented in socio-cultural mentalities as well as economic and political beliefs. It would be dangerous to think of the values that this cultural dimension entails as defining and deciding prejudice. The ethics of sexual diversity raises several concerns that must be evaluated in a specific setting.

**Differences in Cultural Allocation of Gender Roles**

There are cultural variances in the distribution or assumption of gender roles that do not always indicate “inequality” or “discrimination” (Enaifoghe, 2018a). Differences in cultural gender role allocation/assumption do not always indicate “inequality” or “discrimination.” The latter is a violation of human rights and the freedom to choose. The societal acceptance of a gender emotional role and its embodiment without regard for constraint or limitation. Given that “raising children predominantly by moms in some macho communities where dads are more preoccupied with acquiring sufficient riches” are characteristics that might be categorised as discriminatory, this social compact should not be seen as natural.

Only this viewpoint can be dangerous since it includes fixed gender roles. Furthermore, people from other cultures can have diverse perspectives on the same scenario. Some westerners, for example, consider Oriental norms relating to women’s behaviour and traditional clothes to be discriminatory. It typically turns out that these ladies are significantly more concerned with upholding their standards and traditions than we think, and that they deliberately require/impose these “restrictions.” This restriction for outsiders, normality for insiders.

It is vital to assess developments (technological, cultural, economic, demographic, political, and so on) that have a direct influence on the substance and dynamics of gender roles. If this situation emerges because of enforcing what has been established for millennia, it should not be considered that the changes indicate inadaptability owing to traditional roles, but rather discrimination. We cannot dispute the presence of a relationship between culture and prejudice, nor can we minimise the magnitude of the issue. The issues of sexual difference ethics were intertwined with religion throughout history, and thinkers from antiquity to the present have pondered them. Feminism, as a doctrine “aimed at women’s empowerment, freedom from subordination or domination,” has raised new questions (Kategile, 2020). In its positive form (there are exaggerations), feminism advocates equality and draws attention to the socio-cultural concept that women are mistakenly labelled as “the Other One,” “The Object,” and defined concerning males, who are “the Subject,” “the Absolute.” Even though most primitive civilizations believe in the duality of “the Same One” and “the Other One” (day-night, sun-moon, good-evil, yin-yang, etc.), there is no relationship between origin and gender division (Melchiorre et al., 2004).

When its religious practice, we must acknowledge its role in emphasising gender inequality (for example, the deity takes the figure of a man in most Christian religions, and women cannot function as priests; women use only 1.1 percent of the total number of words in the Christian Bible written by men (Kategile, 2020), reflecting the low representation of women’s contributions. We must also acknowledge the perks enjoyed by women at various times, while also balancing the phenomenon’s breadth (Kangas, et al, 2014). In ancient Rome, for example, “the Vestals were revered and involved in state affairs (it is true that happened only after extremely tough compliance requirements, whose breach was death)” (Kategile, 2020). In its positive form (there are exaggerations), feminism advocates equality and draws attention to the socio-cultural concept that women are mistakenly labelled as “the Other One,” “The Object,” and defined concerning males, who are “the Subject,” “the Absolute.” Even though most primitive civilizations believe in the duality of “the Same One” and “the Other One” (day-night, sun-moon, good-evil, yin-yang, etc.), there is no relationship between origin and gender division (Melchiorre et al., 2004).

It should be viewed as a complementarity, as Irigaray (2010) stated in a deconstructivism discourse when he emphasised the need to re-settle the culture by closing “the Other One” to “the Other One” and “never reducing one to the other.” Therefore, in general, “specific qualities should be taken into account, such as the ability to give birth, the relationship with nature, diffuse sexuality and pacifism” (Melchiorre et al., 2004). Makhutla et al (2021) aver that any African countries are likely to face unique leadership challenges compared to their western counterparts, such as those linked to the effects of colonial rule, poverty, internal unrest, and uncertainty of socio-economic opportunities. Furthermore, the diverse cultural challenges, oppression, corruption, poor public health such as HIV/AIDS and maternal mortality are disparities that continually plague society.

**Understanding the Ethics of Sexual Difference**

Regarding the gender diversity criteria, research reveals that there is a contradiction and a breach of what is recognised as common sense in the context of otherness: “woman is the Other in the centre of a totality, whose two pieces are needed one to the other” (Eneafoghe and Abosede, 2021). Binary logic thinking, which has taken on the function of dialectical reasoning, has distorted complementarity. “One” (as a directing point, a reference point) is more important than “the Other.” Studies and manly values contribute to the mindset. As a result, feminist studies (women’s studies) are becoming more popular. They are interested in learning
more about the mechanics of women's minimization as observed in androcentric studies (Bonte, Izard, 2007). Enaifoghe (2018a) argued that "men are seen to be competitive, assertive, daring, and make visual and auditory associations, whereas women have superior emotional intelligence, networking capacity, and abstract thinking". The scholar further indicated that;

“The differences between men and women at the genetic or cultural level highlight natural specific aspects (men are competitive, assertive, daring, and make visual and auditory associations, whereas women have superior emotional intelligence, networking capacity, and abstract thinking)”.

Being physically or mentally different does not imply superiority or inferiority; this is precisely what feminism is attempting to clarify. People may observe a “difference in women's and men’s moral growth, in the sense that ideals such as fairness and equality matter more to men; in this situation, we can speak of a “morality of justice” (Melchiorre et al., 2004). Women place a higher priority on pain relief, which is characterized by a “moral responsibility” (Melchiorre et al., 2004). The warning applies to the civilizations observed; we cannot generalize since cultures differ, as the masculinity-femininity axis demonstrates. Issues of sexual difference ethics could be resolved by ensuring people's individual identities by “legislative measures that ensure equal rights for both genders based on respect for their distinctions” (Irigaray, 2010). Another component of the subject at hand is the feminine perspective in the context of feminist ideology. Equality does not imply attributing masculine characteristics to women, but rather the acknowledgement of distinct feminine characteristics as attributes in their own right, without relying on comparisons. Feminism is not synonymous with femininity, but it does highlight, valorize, and explain its fundamental importance, emphasizing the importance of its growth within a framework that does not restrict women’s liberties and rights.

Unpacking Gender Stereotypes

In the issues of stereotypes about gender, differentiation leads to inequity because of prejudices. In general, gender stereotypes (mainly offered by members of the opposite sex) devalue women, who are considered inferior to men and lack the capacity to reason, as depicted in Aristotle's or Jacques Rousseau's works. They identify the woman with meekness, renunciation, structural weakness/fragility, or a lack of qualities, as opposed to masculine characteristics that are considered favourable (Melchiorre et al., 2004). The woman is “fluid, vague, and open,” while a man speaks and does “meaningful” things (Parvu, 2005). Religious sources and ancient philosophy, particularly Middle Ages mentality (which is reflected in numerous articles), served as the foundation for social representations and gender stereotypes.

What seems to be more interesting is that Bourdieu pointed out, that these elements were absorbed by the fair sex: the man/woman dichotomy is not so much a biological fact as a social construct, with women unconsciously-bodily-postural contributing to men’s domination. Women internalized it just as much as they internalized the thinking categories of those who dominated them (Bourdieu, 2003). Essentially, a woman appears to reflect the guy, unable to choose her fate (Lung, 2007). We may dismiss old mentalities, yet they have repercussions in the present. To overcome them, one must engage in “alive and detached thought, quitting, and non-ecological behaviour” or non-ecologic, nor a possessive one” is needed (Irigaray, 2010).

In today’s society, the media plays a vital role. They give context for current events, provide interpretive frameworks, mobilize citizens on a variety of topics, replicate dominant culture and society, and entertain (Llanos and Nina, 2011). As a result, the media can play an important role in promoting gender equality communication in the workplace, as well as in the representation of women and men (in terms of fair gender representation (Kangas, Haider, and Fraser, 2014). Nevertheless, this study further seeks to assist media professionals to assess gender equality progress, identifying difficulties, and participating in debates and policy formulation. It calls on those in the media to do more to address gender inequity in all aspects of life.

Conclusions

Understanding how the differences in gender and the social setting affect society's perceptions of women’s ability to communicate as leaders are explored in this article. Research shows how culture influences individual thinking, language, communication, and behaviour. Individuals' attitudes, emotions, and behaviours, as well as their views of what is going on around them, are shaped by the social context in which they are born and live. The same is true for assigned positions in society depending on gender and leadership position.

It discovers that human behaviour is influenced by dual determinism, with biological and cultural factors influencing gender communication. When comparing sexes/genders, this is very apparent. Communication is used to communicate and reflect these disparities. Specific traits of both genders are reflected in cultural factors. The culture encourages this destructive mindset and spreads it through constructed stereotypes and stereotypes, to which the feminist movement responds with remedies demonstrating the necessity for dialectical thinking. She should be recognized for her originality rather than accepted. Acceptance has a tinge of inferiority to it. “She” is extremely valued in and of herself, not in comparison to “Him.” With the condition of mindset transformation, issues of sexual difference ethics can be resolved by developing and strengthening an effective legal framework.

It is no mystery that we are in a period of transformation, and attitudes about sex and gender leadership are changing, therefore, it is recommended that understanding the problems of sexual difference and women’s ability to communicate in leadership can be addressed by creating an adequate framework that deals with gender issues and mentality change. The ability to achieve these goals.
is contingent on the socio-political environment, in which cultural factors play a significant role and may or may not favour this strategy.

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