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INTERNATIONAL CONFERENCE ON LANGUAGE, LITERATURE, AND ART IN NEW MEDIA AND TECHNOLOGIES AND PUBLIC SPACES

Editor:
Dr. Andang Saehu, M.Pd.



English Department
Faculty of Humanities
UIN Sunan Gunung Djati Bandung



Faculty of English and Communication
Universitas Islam 45
Bekasi

values institute

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*on Language, Literature, and Art
in New Media and Technologies
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(Universitas Jenderal Soedirman)

Dr. Shrimati Das

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Gender Equality in Action; Analysis on Arabic and English Pronouns

Akmaliyah and Mohammad Rosyid Ridho
Universitas Islam Negeri Sunan Gunung Djati

Language is a cultural product of a society. It affects, and is influenced by, a society. Thus, one may construct a society in relation to gender equality through the enactment of apt language expressions; one of which can be done through its pronouns. In that way, gender equality may affect language products, and surely vice versa. In this paper, the author analyzes Arabic and English pronouns to substantiate the argument that gender equality has influenced, and is influenced by, the language.

Keyword: Equality, Gender, Word Changes, Arabic, English

Introduction

Language is a cultural product, and for that reason, a culture that has in itself matters that thwart gender equality may construct a language that brings difficulties in relation to the roles played by men and women in the society. Therefore, it is interesting to study the interaction between language and culture that takes into account the values of gender equality. This paper would like see it at work in Arabic and English pronouns.

Theory and Methods of Research

Using descriptive analysis, this paper is reviewing and comparing the Arabic and English pronouns in the light of common theory of gender equality. The aim is to comprehend the dynamics of interaction between language and the values of gender equality.

Finding and Discussion

1. Gender Equality at focus

Equality is a word corresponding to the other words "parallel," and "balance" (Depdiknas, 2001, p. 1143). In Arabic language, it has its counterpart, the word '*adl*'. It means, among others, justice, honesty, and sincerity of the heart (Ahmad, 1984, pp. 971-972). A common word in English, gender, as mentioned in a dictionary, means sexual classification (A.S Hornby, 1989, p. 152).

In Indonesia, this term is also commonly used, even more in the office of the minister of Women's Empowerment (Nasaruddin, 2017, pp. 2-3). The word "gender" in the Indonesian dictionary begins with "j" instead of "g" (therefore "jender," not "gender"), based on the spelling guidance of the Indonesian terminology, that "writing of a term is generally based on phonemic spelling; namely, only a sound unit that functions, and thus it is denoted by a letter." (Depdiknas, p. 77).

Gender is a cultural concept that seeks to make a distinction in the problems of the roles, behaviors, mental and emotional characteristics in men and women as recognized by a society. According to Hillary M. Lips, gender is the cultural expectations of how men and women may pose in the society. In like a manner, thus says Lindsey. She argues that all the provisions of society that determine roles played by men and women are the main concerns in the field of gender studies.

According to Mansour Fakh, gender is a trait inherent in men and women as formed or constructed socially or culturally. The inherent attributes of women are gentle, emotional, and maternal, while in man, masculine, fatherly, and rational in nature. These attributes may interchange due to an ever-growing culture of a community, or as time passes. In certain societies or certain period of time, women might be considered rational, masculine, and powerful, as now for the nature of men (Mansour Fakh, 1996, pp. 8-9).

So, gender is a trait attached to women and men based on the cultural development and progress of the time. Their nature

is not attached to the sex differences between them, but because of the will of the society and the culture of the time.

What we mean by gender equality is the concept of equilibrium or equality between men and women as human beings, as individuals who cannot be measured rigid and equal in absolute mode. That way because men and women have biological differences which posit that complete elimination is considered impossible. These biological differences will give rise to differences in behavior and duties between men and women.

The gender equality was affirmed by GBHN (*Garis-garis Besar Haluan Negara*, Guidelines of National Steered Development) of 1993 (GBHN, 1999-2004, p. 26). The concept of gender equality was also established by the United Nations Development Program in 1995 as one indicator to the success of development in a country. The expected equality is a perfect equality between men and women (fifty-fifty).

2. Words and Meaning

According to scholars in linguistics, there are several characteristics of a word:

1. It uses freedom in utterance (Bloomfield (1933, p. 78)
2. It uses pause and isolation (Hockett, 1958, p. 167).
3. It has the characteristic of the moment of the language; can be separated; can be moved; can be exchanged (Reichling, 1935, p. 35)
4. It may stand alone and has meaning (De Groot, 1964 in Mansoer Pateda. 2001, p. 134).

The English word "life" is something that stands alone and has meaning. It is also free to stand alone in a communication. This word can be exchanged, separated or transformed into a range of sentences that can be understood each differently, such as "life style", "long life," and so forth. Example in Arabic: (قسم) becomes (...قسم اللغة, قسم الأمن). Unity of words in the form of a sentence is not free of meaning, cannot be separated and exchanged again. If the word is exchanged in another sentence then it will change meaning.

Knowledge of a word is closely related to four aspects, namely semantic, syntactic, pragmatic, and phonologic. In the semantic sense, a word can be understood from the nuances associated with them, besides their basic meanings. Take the word flower, it has not only the basic meaning, but also everything related to it, for example color, shape, kind, etc.

The next is syntactic. It helps consider the position and function of a word syntactically. Based on syntactic knowledge, a major difference may effect while picking a word for making a sentence. Since we know the word "read" is a verb, we would not use it in the sentence other than as a verb; otherwise, it would be an error. Correctly put: He reads the book.

The third is phonological. In Indonesian language, vowels *a, i, u, e, o*, among consonants are the most usual. It is nowhere in Indonesian dictionary a word with consonants void of vowels in it, unless an abbreviation.

The fourth is pragmatic aspect. Using pragmatics, a speaker may wisely choose one word above another while seeking appropriateness. Social relations among speakers and their audiences are taken into serious considerations in order to make communications smooth and proper. For example, word *anda* (means "you" in a polite way) in Indonesian usage is far more apt for a third person we respect than *kamu* (also means "you," but rather addressed to someone of the same age or younger (Soenjono, 2005, pp. 178-179)).

A word is regarded functional when included in the dictionary. This way, a meaning to a word according to a dictionary is called a lexical meaning. Moreover, a word stands as a spoken or written language element that embodies the unity of feelings and thoughts used in the language; utterance, speech; morpheme or its combinations which linguists regard as the smallest unit that can be declared as a free form, or a stand-alone language unit, occurring from a single morpheme or its combinations. In Arabic, a word or *كلمة* is a utterance that has meaning, either in one letter or more, e.g: *ب* means "therefore" and *على* which means "above."

Words in Arabic are classified as nouns (*isim*), verbs (*fi'il*) and letters (*harf*). Included is personal pronoun as part of the noun (*isim*). Each of these types of words has its own meaning, but may function to alter the meaning even if its roots stay the same. For example, *mu'allim* will be different in meaning with *muta'allim* while the roots *t-'a-l-m* remain as they are.

3. Gender Equality in Arabic and English Pronouns

Each language has its own characteristics. In terms of its richness in the vocabulary collection, variety of sentence structure and styles of expression. There are 28 letters of alphabets or *Hijaiyah* in Arabic. Reading these letters individually or in sentence must be correct. Otherwise, it may deviate the speaker's purpose and intention, because every letter in the word determines the meaning. Improper pronunciation of the letter (*makhraj*) will incur a mistake in meaning as well.

In Arabic, *kalimah* is a word while *jumlah* means a sentence. Every word in Arabic has derivatives, which in turns may bear different meanings. Arabic personal pronouns are among parts of the noun (*isim*) in Arabic. These 14 Arabic pronouns are:

فعل	له	هو
فعلا	لهما	هما
فعلوا	لهم	هم
فعلت	لها	هي
فعلنا	لهما	هما
فعلن	لهن	هن
فعلت	لك	أنت
فعلتما	لكما	أنتما
فعلتم	لكم	أنتم
فعلت	لك	أنت
فعلتما	لكما	أنتما
فعلتن	لكن	أنتن
فعلت	لى	أنا
فعلنا	لنا	نحن

In comparison, a pronoun in English is used in place of a noun. It refers to a noun.. It is important to have in mind where the pronoun refers to. That way, the noun it refers to is called the antecedent, meaning the thing that comes earlier. Examples: I read the book. It was good. "it" refers to the antecedent noun (The pronoun "book."). However, in another example: Mary said, "I drink tea," the pronoun "I" refers to the speaker, whose name is Mary.

English personal pronouns are several in types, representing either as subjects or as objects. They come as follows:

1. The first person pronoun, singles: I, (me)
2. The first person pronoun, plurals: we, (us)
3. The second person pronoun, singles: you (you)
4. The second person pronoun, plurals: you (you)
5. The third person pronouns, singles: he, she, (him, her)
6. The third person pronouns, plurals: they (them).

In the following table, these types of pronouns may deliver clearer picture (Betty, 1989, p. A5) :

Types	Single	Plural
Subject Pronouns	I you she, he, it	we you they
Object Pronouns	me you her, him, it	us you them

Unlike the pronouns in Arabic, the English pronouns do not distinguish the sexes, either for men or women, except for single third person pronouns, namely *he* and *she*. Here comes the discussion about sexist and political Correctness (PC) in English language.

Since some feminists recommend replacing "gender-neutral he" with "gender-neutral she," there comes a change in

using these particular pronouns. With the influences of feminism on the English language, from the mid-1960s, there arose public assumption that English not only reflected the lack of equality between the sexes but also in some ways was responsible for it. Exactly like Cultural Determinism puts it, "the culture in which we are raised determines who we are at emotional and behavioral levels." This concept brings Linguistic determinism which proposes the idea that "language and its structures limit and determine human knowledge or thought, as well as thought processes such as categorization, memory, and perception." That way, English language as a part of western culture may in a way help create in its speaker a tendency towards discrimination against opposite sex, in the sense of misogyny.

It was everywhere in the past that males were referred to as *Mr*, whereas females were called *Mrs* or *Miss*, based on whether they were single or married. Because of feminist influence, the new form of address *Ms* was introduced and used widely ever since, disregarding their marital status. Words like *fireman*, *spokesman*, *chairman*, were regarded gender bias, and thereby were slightly transformed into *firefighter*, *spokesperson*, *chair* or *chairperson*.

Male pronouns *he*, *him*, *his* etc. where the sex of the person being referred to is unknown or unimportant has already been pointed everywhere. To avoid the accusation of using sexist language, one must avoid employing only the masculine pronoun *him*. In written language it is perfectly acceptable to use *he* or *she*, and then *him* or *her*, *his* or *hers* etc. instead of merely *he*, *him*, *his* etc.

However, some very convoluted sentences might accidentally be used. Awkwardness might happen when we read this text, as an expert once put it: "*Your child will learn English most effectively if she or he continues to develop her or his own language at the same time, so try to read to her or him in her or his mother tongue every day.*" It does not sound smooth when we hear it being read aloud.

4. Call for Socialization of Gender Equality

To examine the meaning of the Arabic and English pronouns in relation to gender equivalents, among others, it is necessary to analyze the meaning of the word, especially that which refers in the dictionary (lexical meaning). The meaning of a word is virtually a product of culture or thought; it brings purpose in itself to perpetuate form of practice in the existing culture, or rather, it may also be a hope for the birth of the expected culture. Socialization in culture and its expected outcomes as reflected in the meaning of a word in the dictionary is a strategic effort to give birth to the desired culture. Whorf says "Grammar and lexical resources of individual languages heavily constrain the conceptual representations available to their speakers."

5. Sacred Text vis-a-vis Culture

In the Arabian environment, a culture that develops primarily is patriarchal in nature, a social system that puts the father as the head of the family. This culture affects all subordinate patterns and forms produced in the environment. The variety of singular and plural forms of personal pronouns in both male and female counterparts shows the diversity and richness of the Arabic language. Besides, it also shows the conspicuous difference between men and women which leads the expression to be less egalitarian.

The Qur'an language then accommodates and adapts the rich variety of pronoun in it including words related to gender such as the words *المرأة* and *الرجل*. Then another verse gives birth to different meanings to the actual word, thus encourages humans to openly interpret the verse. Examples of verses that use these pronouns:

قُلْ هُوَ اللَّهُ أَحَدٌ

Say: "He is Allah, the One and Only." (*Al-Ikhlās* (112): 1)

أَكْبِيرُ أَوْ لَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنْ قَتَلْتُمْ كَانِ خَطَا

And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a

great wrong (al-Isra (17):31)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I have not created the jinn and the men except that they should serve Me (al-Dzâriyat (51):56).

The pronouns, نحن, هو, and أنا (a *mustatir* [hidden with reference] of the word خلقت) are pronouns that do not indicate gender identity. God wants to show in the verse an egalitarian meaning that all comes down to His name. That is, the implication of uttering the pronoun هو may not show gender identity.

While another pronoun raises a different understanding, and may give a tendency to undermine women's position as the second class, as in the verse al-Nisâ (4): 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you (al-Nisâ (4): 1).

According to *tafsîr al-Kabîr* written by Fakhr al-Râzi, as quoted by Nasaruddin Umar (Umar, 2001, p.274), that the pronoun ها in the word منها should be treated carefully as it may raise a different interpretation. According to *jumhur 'ulama* (most scholars), this pronoun refers to *nafsin wâhidah*, namely Adam, so it suggests that women as second creation after men (Adam). On the other hand, Abu Muslim al-Isfahâni says that this pronoun refers to no other than *nafs*, insinuating a similarity between men and women for being created from the same kind (*nafs*).

Conclusion

Through this study, it has been confirmed that the usage and meaning of pronouns in both Arabic and English are not separated from the interference of culture growing in the society. As it goes on, the vocabulary and its meaning have also influenced thought and culture of the society. Cultural values in the language in the end shape the nature and role of women in the society. If culture bears the values of equality, it will thus help emerge gender equality in the language, both in its expression and vocabulary.

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