



Words of Inclusiveness in English and Arabic Religious Texts

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Abstract

The present study aims at investigating the function of using words of inclusiveness in English and Arabic. Such words are very important in each language because being inclusive in writing or speaking generally is preferable after the feminist wave in (1970s). Besides, using such words enables the speaker or the writer to avoid the use of male-biased language which may be interpreted as excluding females and may cause a sort of misunderstanding. The researchers attempt to shed light on the classification of these words in both languages syntactically, semantically and pragmatically. The selected data are chosen from the Holy Bible and the Glorious Quran because they are considered as the standard languages. The selected texts are analyzed qualitatively in order to understand the nature of these words and to find out the similarities and differences between them in both languages. It is hoped that this study is of great value for writers, translators, teachers at universities and schools and textbook designers.

Keywords: inclusiveness, syntactic views, contrastive study, religious text, positive words

الخلاصة

تهدف الدراسة الحالية للبحث عن اهمية استخدام الفاظ العموم في اللغتين الانكليزية والعربية. هذه الكلمات مهمة جدا في كل لغة وذلك لتفضيل استخدام اللغة الشمولية في الكتابة او الكلام بصورة عامة بعد ظهور الحركة النسوية في (١٩٧٠). بالإضافة الى ذلك، استخدام هذه الالفاظ يمكن المتكلم او الكاتب من تجنب استخدام اللغة المتحيزة للذكور والتي تفسر على انها تستثني الاناث وقد تسبب سوء فهم. يحاول الباحثان تسليط الضوء على تصنيف هذه الالفاظ في كلتا اللغتين من الجانب النحوي والدلالي و التداولي. وقد تم اختيار النصوص من القران الكريم و الانجيل المقدس لأنهما يمثلان اللغة الرسمية. وقد تم تحليل النصوص تحليلا نوعيا وذلك من اجل التعرف على طبيعة هذه الالفاظ و لإيجاد نقاط التشابه والاختلاف فيما بين اللغتين. من المؤمل ان تكون هذه الدراسة ذات قيمة كبيرة للكتاب، أمتريجين والتدريسيين في الجامعات والمدارس و مؤلفي المناهج المدرسية.

1. INTRODUCTION

Using neutral language and avoiding male-biased language become an utmost necessity in writing and speaking in contemporary countries and cultures nowadays. This can be achieved by the use of the words of inclusiveness in order to include all persons, regardless of their sex, age, ethnicity and colour, or things in a particular context. These words are found in the religious texts like the Holy Bible and the Glorious Quran because they contain proverbs and provisions that include all people. Thus, misunderstanding of such provisions may affect the wrights of people.

Each language has its own way to be inclusive by a way or another. English grammarians, like Jespersen (1933, p. 183) and Leech and Svartvik (2003, p. 31), have discussed the words of inclusiveness and totality without giving a technical definition of this concept. In this regard, Hayakawa & Ehrlich, (1994, p. 222) state that inclusiveness is the "subdivisions within a

whole" , whereas Lyons (1999) mentions that inclusiveness refers "to the totality of the objects or mass in the context which satisfy the description" (p. 11). English words of inclusiveness that literally indicate the sense of inclusion are classified into two classes: positive words and negative words.

According to the Arabic counterpart of inclusiveness which is known as الشمول, the term الشمول is mentioned and defined by some Arab grammarians. الغزالي (1324 A. H., II), for example, defines this term as: "اللفظ" (p. 32) (an expression that indicates two objects or more). Another definition is given by ابن فارس (1997) who defines inclusiveness as: "العام الذي يأتي على الجملة لا يغادر منها شيء" (p. 159) (a general matter that includes the public as a whole without excluding any part of it).

Words of inclusiveness in Arabic language denote the sense of inclusion and they do not depend on the context of situation. These words are classified into two groups which are صيغ التوكيد المعنوي (emphasis formulas) and أسماء الشرط و الاستفهام (conditional and question words).

2. WORDS OF INCLUSIVENESS IN ENGLISH LANGUAGE

As mentioned previously, Jespersen (1933, p. 183) classified words of inclusiveness into the positive words which include *all, both, whole, every, each, either, any* and *one*, and the negative words which include *no, none* and *neither*. Jarrad (2012, p. 56) points out that the use of these words is beneficial because they do not refer to a particular things or persons. These words include males and females without specification for age, gender or other characteristics. Therefore, it is necessary to use them in speaking or writing in general. Thus, the researchers will shed light on the positive and

negative words of inclusiveness according to their syntactic, semantic, and pragmatic meanings.

2.1 Positive Words of Inclusiveness

The first word in the positive group is *all*. Syntactically, Jespersen (1909-1949, II), Eckersley (1958, p. 35) and Leech and Svartvik (2003, p. 31-3) consider it as a quantifier "of inclusive meaning". It is possible to be used with singular and plural countable nouns as well as mass words. Leech (1989, p. 35) and Swan (1995, p. 34) say that *all* can be used in different positions in the sentence. Quirk, Greenbaum, Leech and Svartvik (1985, p. 258-9) say that it is possible for *all* to be used as an independent pronoun and to occur after a head. Semantically, Leech (1989, p. 35) says that *all* is a function word which is possible to be used as a determiner, pronoun or adverb. Swan (1995, p.31-2) points out that *all* refers to three elements or more whether human or nonhuman. According to Langacker (1991, p. 111) and Lyons (1999, p. 32), *all* is considered as one of the universal quantifiers. Pragmatically, Sweet (1900, p. 86), Jespersen (1909-1949, VII, p. 592, 260) and Zandvoort and Van Ek (1975, p. 171) consider *all* as an inclusive word because it combines together a number of elements or members of a group as a whole. Cooper (1983, p.179) says that *all* is used when the speaker or writer does not want to specify the gender. For example, "*all neighbours*" is not ambiguous because it includes both genders.

As for the word '*both*', it can be preceded by a noun or a personal pronoun according to the syntactic point of view. Moreover, it is possible to take an adjunct of-phrase. In addition to that, *both* is used without a noun or a pronoun (Kruisinga, 1932, p. 267). Eckersley and Eckersley (1960, p. 128) clarify the use of *both* as a pronoun, an adjective or adverb. From the

semantic point of view, Krusinga (1932, p. 267), Thomson and Martinet (1986, p. 44, 60), Eastwood (1999, p. 228), Murphy (1997, p. 170) and Swan and Walter (2001, p. 176) state that the meaning of *both* is "the one and the other" i.e. indicating duality. Thus, it occurs only with plural verbs. Pragmatically, Sweet (1900, p. 86), Jespersen (1909-1949, VII, p. 595), Eckersley and Eckersley (1960, p. 128) and Leech and Svartvik (2003, p. 33) say that *both* indicates inclusiveness even if it refers to two members only, and it is regarded as a collective pronoun of number.

Whole is the third positive word of inclusiveness. Syntactically, Jespersen (1909-1949, VII, p. 595) mentions the possibility of using *whole* before singular and plural nouns. Leech (1989, p. 590) refers to using *whole* as an adjective or a noun. Semantically, Eckersley (1958, p. 35) says that *whole* is considered as a synonym of *all*, while Leech (1989, p. 540) considers *whole* as a quantity word which means "not part of something". Pragmatically, Jespersen (1909-1949, VII, p. 595) states that *whole* is one of the positive words of totality.

Every is another positive inclusive word which is syntactically used with singular (Eckersley & Eckersley, 1960, p.126-7; Leech, 1989, p. 137). Semantically, Krusinga (1932, p. 273) regards *every* as an indefinite pronoun with collective meaning. Jespersen (1909-1949, VII) says that *every* refers to more than two and it means that "all taken separately". Pragmatically, Swan (1995, p. 34) and Leech and Stvartvik (2003, p. 33) mention that *every* is mainly used to talk about things and people without exception. Cooper (1983, p. 179) discusses using *every* in the reference to males and females.

Each is a positive word of inclusiveness. Syntactically, Krusinga (1932, p. 269), Eckersley and Eckersley (1960, p. 126) and Thomson and

Martinet (1986, p. 44) clarifies the use of *each* as a pronoun and as an adjective. Azar (2002, p. 128) states that *each* occurs before singular nouns only, while Floey and Hall (2003, p. 275) state that *each* precedes a plural noun when the noun is part of a phrase with "of". Thomas and Martinet (1986, p. 44) state that *each* is followed by a singular verb. Semantically, Bloomfield (1933, p. 204) says that *each* is a determiner that implies a certain field which means that the members are related to a specific class. Pragmatically, Black (1968, p. 597) and Eastwood (1999, p. 228) say that *each* is used to refer to persons or things individually. Thus, it has an inclusive function.

Concerning '*either*', syntactically speaking, Jespersen (1909-1949, IIV, p. 617) and Swan (1995, p. 172) say that the conjunction *either* can be followed by *or*, and it denotes indifference and the choice between two things or persons. Moreover, it is used with singular verb and singular noun. Krusinga (1932, p. 270) mentions that *either* can be used as an adjective, a noun or an adverb. Semantically, Jespersen (1909-1949, IIV, p. 615-7), Eastwood (1999, p. 228) and Swan and Walter (2001, p. 176) state that *either* means "one or other of two" or "one and the other". Pragmatically, Jespersen (1909-1949, VII, p. 615) classifies *each* as one of the positive words of totality.

Any is also regarded as a word of inclusiveness which is syntactically used in a negative, an interrogative or a conditional sentence (Zandvoort & Van Ek, 1975, p. 169). In addition to that, Quirk et al. (1985, p. 391) point out that *any* is used with uncountable and plural nouns. Semantically, Krusinga (1932, p. 265) states that *any* means "no matter who or which or

what". Pragmatically, Curme (1947, p. 17) and Leech and Svartvik (2003, p. 33) say that *any* is used to give a general impression and a sense of inclusion.

As for the word *one*, Eckersley and Eckersley (1960, p. 103), Halliday and Hassan (1976, p. 98), Biber, Johansson, Leech and Conrad (1999, p. 353-4) and Leech and Svartvik (2003, p. 40) refer to the generic *one* which syntactically has a singular form as well as genitive and reflexive forms. Semantically, Alexander (1988, p. 76) says that *one* means "everyone or anyone". Pragmatically, Jespersen (1933, p. 150, 176) states that *one* is used as a form of inclusiveness to mean all persons.

2.2 Negative Words of Inclusiveness

As for the negative words of inclusiveness, Sweet (1900, p. 86) states that these kinds of words begin with n- which are *no*, *none* and *neither*. Jespersen (1909-1949, II, p. 418) states that *no* and *none* are similar but the main difference between them is that *none* is used with vowels, while *no* is used with consonants. Syntactically, *no* and *none* are regarded as negative determiners. They are not negative morphologically but they are negative semantically and syntactically (Quirk et al., 1985, p. 392). Pragmatically, Jespersen (1909-1949, IIV, p. 618) regards *no* and *none* as negative words that has inclusive meaning.

Neither is another negative word of inclusiveness. Syntactically, it can be found before plural or singular nouns and as a substitution for a plural noun (Zandvoort & Van Ek, 1975, p. 173; Swan, 1995, p. 171; Leech & Svartvik, 2003, p. 147). Semantically, Jespersen (1909-1949, VII, p. 117) states that *neither* means "none of two". Pragmatically, Downing and Locke (2006, p. 430-433) regard *neither* as a distributor, whereas Jespersen (1909-1949, VII, p. 617) considers *it* as a negative word of inclusive function.

3. WORDS OF INCLUSIVENESS IN ARABIC LANGUAGE

In Arabic language, words of inclusiveness are classified into صيغ التوكيد المعنوي (emphasis formula), which are positive in meaning, and أسماء الشرط والاستفهام (conditional and question words). The first word of the emphasis formula is كل (all) which is syntactically singular but it has a plural meaning. It can be used with singular and plural nouns. الشوكاني (1327 A. H., p. 110) and صالح (1993, p. 12) point out that كل (all) is considered as a word of inclusiveness in any position in the sentence. Semantically, الشوكاني (1327 A. H., p. 110), ابن منظور (1999, p. 142) and الفيروز ابادي (2005, p. 1053) describe كل (all) as a noun that includes the whole parts. الشافعي (1938, p. 53), السلمي (2005, p. 299) and Ryding (2005, p. 228-9) consider كل (all) as an expression of total meaning. According to ابن عقيل (1980, p. 208) and ابن الناظم (2000, p. 358) mention them with the expressions of inclusiveness but they denote dual.

جميع (all) is a word that is syntactically used before plural nouns (Ryding, 2005, p. 229). Semantically, ابن الناظم (2000, p. 359) states that جميع (all) is the synonym of كل (all). Pragmatically, الغزالي (450-505 A. H., III, p. 220), الامدي (2003, p. 243), الشوكاني (1327 A. H., p. 108, 110), صالح (1993, p. 12) and السبكي (2004, IV, p. 1228) and السلمي (2005, p. 299) regard جميع (all) as a noun of inclusiveness.

As for كافة (all), syntactically, الطبرسي (2006, V, p. 39) says that it is singular in form which means that it does not have a dual or plural forms. However, it is plural in meaning. الطبرسي (2006, V, P. 41) says that كافة (all) has the meaning of جميع (all) from the semantic point of view. Pragmatically, it is used to denote الاحاطة (the sense of inclusion) (الزجاج, 1988, I, p. 279). Grammarians mention other positive words of inclusiveness such as

معشر and قاطبة, عامة, ٢٠١٩ / شباط / ٢٠١٩, p. 140). (الشوكاني, 1327 A. H., p. 112; العلائي, 1997, p. 318 & راضي, 2017, p. 140).

The second class of the words of inclusiveness is أسماء الشرط و الاستفهام (conditional and question words) that includes أي (which), من (who), ما (what), كيف (how), أين (where), أنى (where), حيث (where), متى (when) and أيان (when). Syntactically, السلمي (2005, p. 302-3, 305-6) points out that all these words denote the sense of inclusion if they are used in condition and interrogation except حيث (where) which is used in conditional sentences and كيف (how) which is used only in interrogation. From the semantic point of view, السلمي states that أي (which) depends on the meaning of the noun to which it is annexed and, thus, it may signify time, place or human. As for the word من (who), this word, in contrast to the word ما (what) which denotes or refers to nonhuman, is mainly used to refer to human. As for the words أين (where), أنى (where) and حيث (where), these words denote a location, while متى (when) and أيان (when) refer to time. الغلابيني (1912, I, p. 107-8) says that كيف (how) asks about the case. Pragmatically, الشوكاني (1327 A. H., p. 110), أبو الخطاب (1985, II, p. 6), المرزوقي (1988, p. 122), العلائي (1997, p. 353, 360), القرافي (1999, I, p. 413), السامرائي (2000, IV, p. 267), السلمي (2005, p. 302-3, 305-6), المالكي (2013, p.69) regard these words as forms of inclusiveness.

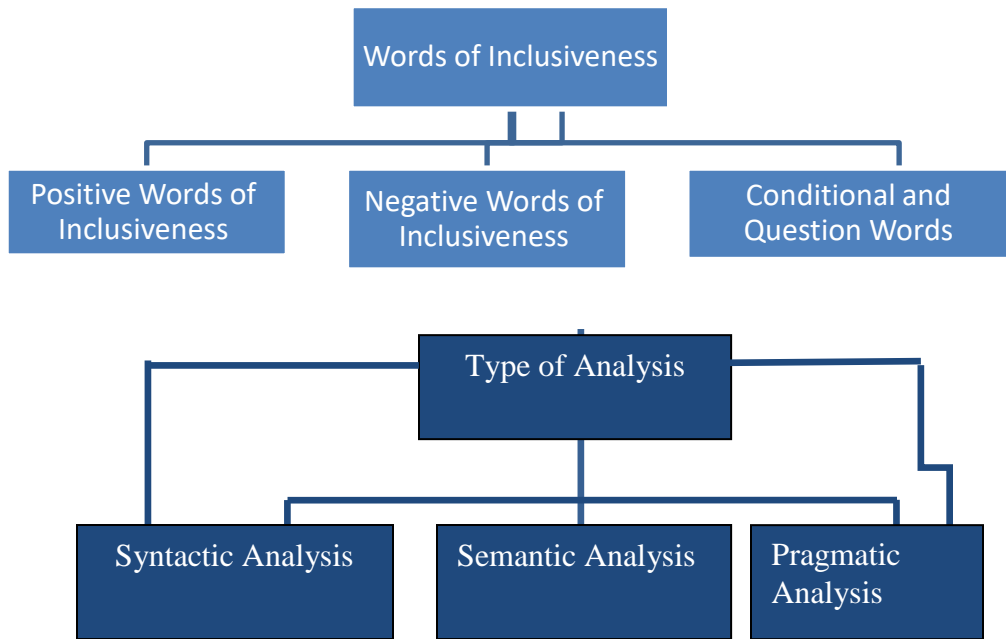
4. Data Selection and Theoretical Framework

The present study conducts qualitative analysis because qualitative research requires the active interpretation of the researchers. In addition to that, the same selected data lead the researchers to a number of interpretations that focuses on different aspects. These interpretations enable the researchers to be more flexible but they are not equally valid (Schreier,



2012, p. 20-1). In this study, eight samples are selected to make a sufficient understanding of the words of inclusiveness in English and Arabic languages. Four verses are selected from the Holy Bible and four verses from the Glorious Quran. The English religious texts are selected from the New International Version (NIV) because it uses "unisex language" and "gender-neutral" language (Marlowe, 2005; Poythress, 2011, p. 79).

The model of analysis in this study is conducted by the application of a model which depends on the views of English and Arab grammarians to cover the words of inclusiveness in the two languages. The adapted model depends on Jespersen's (1949, VII) classification of the words of totality and Leech and Svartvik's (2003) classification of the words of inclusiveness in addition to the classification of السلمي (2007). The researchers focus on certain types of classification that suit the aims of the study. These types will be fused together in order to be applied in the analysis of the religious texts in English and Arabic languages. The proposed model is shown in the figure below.



The Proposed Theoretical Framework [adapted from Jespersen (1949, VII), Leech and Svartvik's (2003) and السلمي (2007)]

5. Data Analysis

5.1 Analysis of English Texts

Text (1): "He carried all Jerusalem into exile: all the officers and fighting men, and all the skilled workers and artisans-a total of ten thousand. Only the poorest people of the land were left." (2 Kings 24: 14)

This Biblical verse refers to the classes of the captives in Jerusalem who were exiled by Nebuchadnezzar. The first class which consists of 3,000 persons includes princes, courtiers, priest and those who had dignity. The second class which consists of 7,000 persons includes soldiers and men of

might that represents the majority of Jerusalem. The third class includes craftsmen who work in stones, metal or wood. This class is the minor one because its number is only 1,000 person. All of those people were deported while the poor people were left.

Syntactically, *all* is used three times in the verse. The first one is followed by the word "Jerusalem" which is a singular noun. The second one is followed by the regular plural noun "officers" and the third one is followed by the regular plural noun "the skilled workers". In all these cases *all* is used as a determiner.

Semantically, *all* is a quantity word that refers to a group of more than two members. *All* in "all Jerusalem" is a synonym of "the whole of" because it precedes a singular noun.

Pragmatically, *all* denotes inclusive sense before plural and singular nouns. Before singular nouns, the sense of inclusion is restricted. So, "all Jerusalem" includes all the parts of Jerusalem as a whole but the sense of inclusion is restricted to Jerusalem only. Before plural nouns, it has a collective function because it combines all the members together. Therefore, "all officers" and "all skilled workers" mean that all of them are treated in same way which means that all of them were exiled.

Text (2): "We both had dreams,' they answered, 'but there is no one to interpret them.' Then Joseph said to them, 'Do not interpretations belong to God? Tell me your dreams.'" (Genesis 40: 8)

This verse is part of the conversation between Joseph and the two prisoners in the prison. According to the Egyptians, the interpretation of dreams is regarded as a science or magic which needs study and initiation. The two prisoners told Joseph that they both had dreams and they were

annoyed because they need an interpreter. Joseph told them the interpretation of the dreams is not a science or magic but it is a gift from God to one of his servants.

Syntactically, *both* is preceded by the personal pronoun "we". Therefore, it has a secondary function in the sentence.

Semantically, *both* indicates duality because it refers to two members only. So, the personal pronoun "we" refers to two prisoners only.

Pragmatically, *both* is a word of inclusiveness even if it refers to two prisoners only. It has a collective function because the two prisoners are in the same situation. It is used before "we" to emphasis the sense of inclusion.

Text (3): "You have trusted in your wickedness and have said, 'No one sees me.' Your wisdom and knowledge mislead you when you say to yourself, 'I am, and there is none besides me.'" (Isaiah 47: 10)

The verse describes the proud of Babylon and the Babylonians because of their power and wealth. Babylon considered itself as creators of Gods and Goddesses to the people in order to worship them. It mentioned words that belong to Almighty God which are that Babylon is able to do everything and no one stands beside it for help.

Syntactically, *none* has a principle function in the sentence after the positive singular verb "is". Morphologically, it is not negative but it negates the whole sentence.

Semantically, *none* is a word of complete negation. It negates the possibility of any help to Babylon by any one or thing.

Pragmatically, *none* is a negative word of inclusiveness. It is used to refer to people or may be things because Babylonians used to believe in

magic and supernatural things. In spite of that, Babylon considered itself great and free to do anything without any source of help.

Text (4): "When Jephthah returned to his home in Mizpah, who should come out to meet him but his daughter, dancing to the sound of timbrels! She was an only child. Except for her he had neither son nor daughter" (Judges 11: 34)

Jephthah who was a victorious hero returned home while women were celebrating because of the victory. Women including his daughter went to meet the conquerors with music, dances and songs. She was the only child of her father because Jephthah did not have any other sons or daughters.

Syntactically, in this verse *neither* is a determiner because it precedes the singular countable noun "son". It is used with *nor* in order to join two objects which are "son" and "daughter".

Semantically, *neither* is a negative word which is a synonym of "both" because it refers to two persons that are "son" and "daughter".

Pragmatically, *neither* is a negative word of inclusiveness. It includes two persons which are "son" and "daughter". So, it means that Jephthah does not have any other son or daughter except his only daughter.

5.2 Analysis of Arabic Texts

"الله خالق كل شيء و هو على كل شيء وكيل" (62: الزمر)

Text (1)

"God is the Creator of all things, and He is the Guardian and Disposer of all affairs" (Ali, Trans., 1937, p. 1255).

Almighty God clarifies that He is the creator of everything and He is the instigator of every matter.

Syntactically, كل (all) is used twice in this Quranic verse. In both cases, it is annexed to the indefinite singular noun "شيء" (thing).

Semantically, كل (all) is a noun that is used to refer to human and non-human. It is singular in form but plural in meaning.

Pragmatically, كل (all) is an expressive word of inclusiveness. It is used to indicate general interpretation. "كل شيء" (everything) means that everything such as heaven, earth, trees or things with spirits like human has been created by God. In addition to that, He is the responsible of all these things. "كل شيء" (everything) is used to include everything without limitation.

"وقاتلوا المشركين كافة كما يقاتلونكم كافة و اعلموا ان الله مع المتقين" (36: التوبة)

Text (2)

"And fight the Pagans all together as they fight you all together but know that God is with those who restrain themselves" (Ali, Trans., 1937, p. 450-1).

Almighty God ordered all the Muslims to fight all the unbelievers without exceptions. They and their coming generations should agree to fight the unbelievers and their next generations.

Syntactically, كافة (all) which is indefinite is used twice and without annexation. It is used in a singular form because it does not have dual or plural forms.

Semantically, it is a synonym of "all" because it refers to a group of persons without exception.

Pragmatically, كافة (all) has an inclusive function. The first one includes all the believers that are referred to in the attached pronoun "وا" in the verb "قاتلوا". The second one includes all the unbelievers that are

interpreted in the verb "يقاتلون" which contains third person nominative attached pronoun.

" من يعمل سوءاً يجزّ به" (123: النساء)

Text (3)

"Whoever works evil, will be requited accordingly" (Ali, Trans., 1937, p. 219)

Any person who does a bad deed will be punished because of that whether it is a major or a minor sin. The punishment may be during the life or at the Day of Judgment.

Syntactically, من (whoever) is conditional because the verse contains the conditional verb "يعمل" (works) and the conditional answer "يجزّ به" (will be requited).

Semantically, من is a synonym of "whoever". Therefore, it refers to persons who are unspecific.

Pragmatically, من (whoever) is a conditional word that is used to indicate general meaning. Because it refers to unspecific people, it has an inclusive function that includes any person who makes bad deeds. So, all of them will be punished without exception.

Text (4) (109 : النساء) " فمن يجادل الله عنهم يوم القيامة أمن يكون عليهم وكيلا"

"But who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?" (Ali, Trans., 1937, p. 215)".

In an interrogative question, Almighty God states that no one can argue Him about the unbelievers in the Day of Judgment. Moreover, no one can acquit them.

Syntactically, the verse is an interrogative sentence that starts with the question word من (who) which is used twice. The first one is followed by the

verb "يجادل" (contend) and the second one is followed by the verb "يكون" (will).

Semantically, the question word *من* means "who" which is used to ask about people.

Pragmatically, this interrogative sentence asks about a person who is unknown. It negates the possibility of finding a person who is able to argue Almighty God about the unbelievers or a person who is able to be responsible about them. Therefore, no one except Almighty God can forgive them. This negation includes any person. So, *من* (who) has an inclusive function in this verse.

6. Conclusion

The researchers adapt the classification of the words of inclusiveness in English and Arabic languages to shed light on the main function of these words in religious texts. The study focuses on the syntactic, semantic and pragmatic levels of these words in order to find out the similarities and differences between them in English and Arabic.

It has been found out that the words of inclusiveness in English language consist of two groups. The first one is the positive words and the second is the negative words. As for the Arabic language, it is found that words of inclusiveness are classified into *صيغ التوكيد المعنوي* (emphasis formula), which are corresponding to the positive words in English, and *أسماء الشرط و الاستفهام* (conditional and question words).

In Arabic, it has been found out that inclusiveness is indicated depending on the syntactic structure of the sentence. The words that are used in conditional and interrogative sentences like *من* (who) and *ما* (what) are considered as words of inclusiveness. So, the syntactic structure of the



sentence determines the sense of inclusion of these words. In English, all the words of inclusiveness do not depend on the syntactic structure of the sentences in which they are used.

On the one hand, it has been found out that the positive and the negative words of inclusiveness semantically denote the sense of inclusion. So, inclusiveness is lexically indicated in English. On the other hand, only the positive words of inclusiveness are indicated semantically.

Pragmatically, it has been found out that the words of inclusiveness in English and Arabic are interpreted as a way of avoiding male-biased language. Using masculine pronouns for general reference is interpreted as avoiding females. This misinterpretation may affect the rights of people. In addition to that, using masculine pronouns is criticized especially after the Feminist Wave. Therefore, using such words in speaking and writing is considered as a suitable way of using unisex language. This view is in agreement with Jarrad (2012, p. 56) who states that inclusive words are used to include both genders.

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