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"GIRLS DON'T CLIMB TREES. BOYS DON'T CRY": A CRITICAL DISCOURSE ANALYSIS OF GENDER ROLES IN A NARRATIVE FOR CHILDREN

Por

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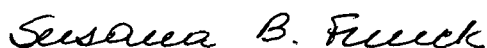
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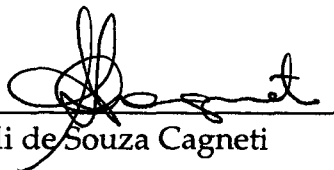Coordenadora

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ABSTRACT

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In this dissertation I investigate the book <u>Aninha and João</u> (1994) from the perspective of critical discourse analysis (Fairclough, 1989; 1992) and Halliday's (1985: 1994) systemic-functional grammar. As the book aims at questioning differences in education between girls and boys in society, the purpose of this research is to develop its analysis by (1) studying the textual elements the writers make use of to question those differences such as transitivity (ibid.) and the Problem-Solution pattern (Hoey, 1983) and (2) observing its socio-historical and ideological contexts of production and interpretation from the point of view of some young readers (Bakhtin, 1995). From this integration TEXT-CONTEXT, I come to the conclusion that the writers and readers of the book are aware of the topic gender roles in society. However, contradictions originated from an interdiscursive world are perceived when the subjects/social actors commit themselves to express meanings about those roles.

RESUMO

"MENINAS NÃO SOBEM EM ÁRVORES. MENINOS NÃO CHORAM":
UMA ANÁLISE CRÍTICA DO DISCURSO DOS PAPÉIS DE GÊNERO EM UMA
NARRATIVA PARA CRIANÇAS

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Nesta dissertação investigo o livro <u>Aninha e João</u> (1994) a partir da perspectiva da Análise Crítica do Discurso (Fairclough, 1989; 1992) e da gramática sistêmico-funcional de Halliday (1985; 1994). Como o livro propõe-se a questionar as diferenças de educação entre meninas e meninos na sociedade, o objetivo da pesquisa é analisá-lo (1) estudando os elementos textuais que as escritoras fazem uso para questionar tais diferenças assim como transitividade (ibid.) e o modelo Problema-Solução (Hoey, 1983) e (2) observando o contexto sócio-histórico e ideológico da produção e interpretação a partir do ponto de vista de alguns (as) jovens leitores(as) (Bakhtin, 1995). Desta integração TEXTO-CONTEXTO, chego a conclusão que as escritoras e leitores(as) estão despertos para o tópico relações de gênero. Entretanto, contradições originárias de um mundo interdiscursivo são perceptíveis quando estes sujeitos/atores sociais comprometem-se a expressar sentidos sobre a temática em questão.

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Critical discourse analysis may not make much difference, unless we are able to contribute to stimulating a critical perspective among our students and colleagues.

(VAN DIJK, 1993:280)

CHAPTER I - INTRODUCTION

From the very moment a child is born, depending on her/his genital anatomy, the family tries to model or discipline (Foucault, 1977) her/his thoughts, actions and attitudes according to what is accepted by society. For instance, in the family environment, adults may ask children to perform activities depending on whether the child is a girl (more passive tasks) or a boy (more demanding ones) (Poynton, 1989). In this sense, little by little, children get involved in the process of gender socialization through the acquisition of certain discourses which, according to Gee (1990:XV), are "the combinations of sayings, doings, thinkings, feelings and valuings" which are socially determined. So, it is the social practice a child is involved in that integrates her/him in different discourses. An example of these is sexist discourse, which according to Graddol & Swann (1989:96) is "any discrimination against women or men because of their sex, and made on irrelevant grounds".

Texts are products of discourses (Kress, 1989; Meurer, 1996), that is, the oral or written expression of feelings, thinkings and valuings. Children first interact with the world through oral texts (listening/speaking), and later on, generally when they enter school, through written texts (reading/writing) and are thus exposed to discourses. After reading some children's texts found at bookshops in Florianópolis (SC), Joinville (SC) and England, (eg.: Não me chame de Gorducha (1995), Avental que o Vento Leva (1994), The Old House (1995), and Jennifer's Diary (1996), I noticed that these texts reinforce the idea that there are specific roles for girls and boys in society, without questioning what these roles represent and mean.

For the present work, I have selected a Brazilian narrative for children, <u>Aninha and João</u> (1994) by Lúcia Miners and Paula Yne, the topic of which is:

"Why can boys climb trees and girls can't? Why is it that only girls can cry?
A book that questions the difference in education between girls and boys."

(Ática Catalogue, 1995 – my translation)

As we can observe in the quotation above, this book explicitly proposes to question gender relations in society within its narrative. In this sense, the objective of my research is to develop an integrated analysis of this text by (1) studying the textual elements (transitivity and Problem-Solution pattern) the writers make use of to question the difference in education between girls and boys and (2) by observing its socio–historical and ideological contexts of production and interpretation.

In order to critically analyze this narrative, I take into account the systemic-functional grammar perspective (Halliday, 1985, 1994), which sees language as a linguistic system related to the social system. Reinforcing this perspective and going beyond it, Fairclough (1995) envisages the relation between a text (linguistic elements) and the social aspect (conditions of production and interpretation) as a necessary relation to be considered during any text analysis.

Textually speaking, we can analyze a text focusing on specific elements: vocabulary, cohesion, text structure or grammar (Fairclough, 1993). The analysis of cohesion deals with how clauses and sentences are linked together. While looking at text structure, we analyze what elements or episodes are combined in what ways and in what orders to constitute a specific text. A lexico-grammatical analysis of transitivity, which is one of my pursuits in this research, means the analysis of how participants, processes and circumstances are combined (Halliday, 1985). Moreover, the social reality constructed by

these combinations and at the same time reflected within them is also taken into account in a functional-grammar perspective (Fairclough, 1995).

To get the conditions of text production within the textual analysis, I looked at the text <u>Aninha and João</u> in the social context of the 1970's, as it was written in 1978, considering what aspects may have influenced the writers to produce a children's text with the topic of gender relations. In order to better understand the conditions of text interpretation, I analyze some young readers' perspectives through a questionnaire answered by them.

The two main research questions which have guided my qualitative methodological approach are the following:

➲ How are the writers' positions about gender relations textualized in the story?

➲ What types of meanings related to gender roles do the readers/students express in the questionnaires?

1.1– METHODOLOGICAL PROCEDURES

Whenever researchers carry out investigations involving data analysis and interpretation, they have to make choices related to this data. In the present study, the first choice I had to make was about which story from narratives for children I would work with. After having analyzed some Brazilian, American and English texts, I decided to develop a study about <u>Aninha and João</u> (1994) because it has the explicit objective of questioning gender relations in society. In this sense, it represented a challenge for me to work deeply with such text, since I had to analyze this story precisely in order to verify if it really contributes to a questioning process.

The other texts I have analyzed contain explicit stereotyped situations involving girls' and boys' roles (examples in Chapter II), a situation which was not going to be so challenging for me.

Even being a student in an English Language Program at UFSC, I have not considered a problem to analyze a <u>text in Portuguese</u> more carefully since my main objective is related to gender issues in narratives for children, independently of the language it is written in. Also, as I had the intention of taking the selected story into a classroom in order to get the readers' perspective about it, I came to the conclusion that asking children to read a whole text in English (a foreign language for them) would, in a sense, hinder their reading process. The linguistic aspect would negatively influence the students' expression of their real points of view in the proposed questionnaire since they might worry more about how to express their meanings in English than about the topic gender relations itself.

After selecting the text, I worked with a group of students from a public school in Joinville, SC. This school is located in a low-middle class district. Students were in the 6th grade of elementary school, between the ages of 12 and 16. Thirty-nine students were in the group: 16 girls and 23 boys. My work with them took 1 hour and 15 minutes. I asked the group to read the selected story and to answer a questionnaire in relation to the narrative itself and gender relations in society. The answers to the questionnaires are analyzed having in mind that the meanings and experiences readers bring to a text is a *sine qua non* condition for it to be seen as a social event, that is, a text only exists when people attribute their meanings and experiences to the linguistic elements the writer leaves in the text. The procedures for the reading and discussion of the text were the following:

First, every 2 students received a copy of the book <u>Aninha and João</u> to be read. Then, they got a questionnaire prepared by the researcher where they were supposed to answer the following questions:

1 – O que você acha das diferenças de funções para mulheres e homens na sociedade? (What do you think of the different roles for women and men in society?)

2 – Você acha que as funções de mulheres e homens são valorizadas pela sociedade? Que funções são mais valorizadas: - das mulheres? dos homens? ou de ambos? Por quê? (Do you think that the roles of women and men are given the same value by society? Which roles are given more value: - women's roles? – men's roles? or both? Why?)

3 – Você sente problemas semelhantes aos que Aninha e João sentiam? Comente. (Do you feel problems that are similar to those of Aninha and João? Comment on this.)

4 – Você gostou da solução que as autoras deram para o problema de Aninha e João? Por quê? (Did you appreciate the solution the writers gave to Aninha's and João's problems? Why?)

The objective of this four open-ended question questionnaire was to search for the readers' perceptions on gender relations in general and also on this topic the way it is contextualised within the book. The two first questions are more general; the first is related to young readers' perception of different roles for women and men in society and the second to their evaluation of gender roles. In the third question, readers are supposed to consider their own experience related to gender roles based on the problem presented in the narrative. In the last question, young readers are asked to express their view in relation to the "solution" given by the writers in the story. The observation of the readers' perspectives may contribute to the analysis of the text <u>Aninha and João</u> since we may verify

the target audience's type of interpretation process when the theme in a text is gender relations.

The data analysis (text and questionnaire) was based mainly on Halliday's (1985; 1994), Fairclough's (1989; 1992) and Bakhtin's (1995) perspectives (more details in Chapter II). From Halliday, I used the theory of transitivity when I analysed the text Aninha and João looking at the verb processes, participants and circumstances in the text. I related the use of the different processes and their frequency with Halliday's (ibid.) conception that the language people choose always has a social effect. In order to consider this social effect I analyzed the readers' answers given in the questionnaire, taking into consideration Fairclough's (1989; 1992) and Bakhtin's (1995) view of text interpretation as being a process directly influenced by other discourses, that is, by the social practice readers are involved in.

It becomes relevant to explain that I developed a pilot study on the readers' perspectives about gender relations in society. This pilot study contained the following steps: the researcher and a group of 6th grade students discussed girls' and boys' roles in society. Then, the students read the book Aninha and João (1994) and after that, they answered a questionnaire about it. What I noticed was that the previous discussion with the students influenced very much the answers they gave. In a sense, the students, while answering the questionnaires, took into consideration the aspects that were raised mainly by the researcher during the discussion. So, it was difficult to find the students' voices in the answers. That is why, for the present study, I selected another group of students which did not have a discussion before reading the text. As pointed out before, the students only read the book and then answered the questionnaire.

Considering the theoretical basis for the analysis of the questionnaires, I can say that it is a qualitative study (Triviños, 1994). The main purpose of this type of study is a

deep comprehension of a social group: its values, beliefs, motivations and feelings. Researchers can get this comprehension while "looking at the world through the eyes of the social actors and through the meanings these actors attribute to the social actions they develop" (Goldenberg, 1997:32 – my translation). In my study I concentrated mainly in the selected students' beliefs and feelings by analyzing their answers.

During my research, I analyzed and interpreted in depth only six questionnaires chosen at random. I did this because my intention was to have a more detailed analysis of what meanings these six students/social actors give to a specific social aspect: gender roles in society. The answers given by the other 33 students were taken into consideration to reinforce what was written by the six main participants.

This work is organized in this thesis into four chapters:

In chapter II, I present the theoretical rationale considering language as discourse within the framework of critical discourse analysis, the categories of transitivity within the systemic-functional grammar by Halliday (1994), as well as language and gender and children's texts theory.

In chapter III, an overview of the story <u>Aninha and João</u> is presented and the textual and contextual analyses are developed.

In chapter IV, the conclusion is established, some pedagogical implications of the study are pointed out and recommendations for a further research are made.

I consider this study relevant as it deals with the analysis of narratives for children, which are considered by society in general as "involving, soft and delicate texts" (Machado, 1994 – my translation).

In this sense, the research intends to provide educators (especially elementary school teachers) with a way of analyzing the texts they take into the classroom in order to verify if these texts are shaped by a sexist discourse or not. Whenever books are gender-

marked, this study suggests that teachers deal with them in a consciousness raising way (Spender, 1980), so that children/learners become more critical in relation to gender issues in printed materials. As a way of developing this consciousness, educators may use linguistic elements such as the analysis of transitivity (details in Chapter II) or visual aspects through the discussion of images related to girls/women and boys/men in written texts (Kress & Van Leeuwen, 1990).

CHAPTER II - REVIEW OF LITERATURE

In this chapter I review some literature related to language as discourse and critical discourse analysis. Also, the systemic-functional grammar and the Problem-Solution pattern are presented. Finally, language and gender and children's literature theory are briefly discussed.

2.1 – LANGUAGE AS DISCOURSE AND CRITICAL DISCOURSE ANALYSIS

In this section, I offer two different contrastive perspectives of language. The first has to do with Saussure (1974), who assumes language as being composed of two elements: "langue" and "parole". According to him, "langue" stands for the system or code of the language, which is unitary and homogeneous, that is, the same for all members of a language community. On the other hand, "parole" is what is actually said or written due to necessities we have, determined by individual choices. Here, we can observe that Saussure (ibid.) points out the social aspect of language. However, this social aspect means only the necessity of an interlocutor for what I say or write. This view of language as a simple tool for communication proposed by Saussure can be better understood in this figure:

Society

A < Oral / Written > B

No conflict
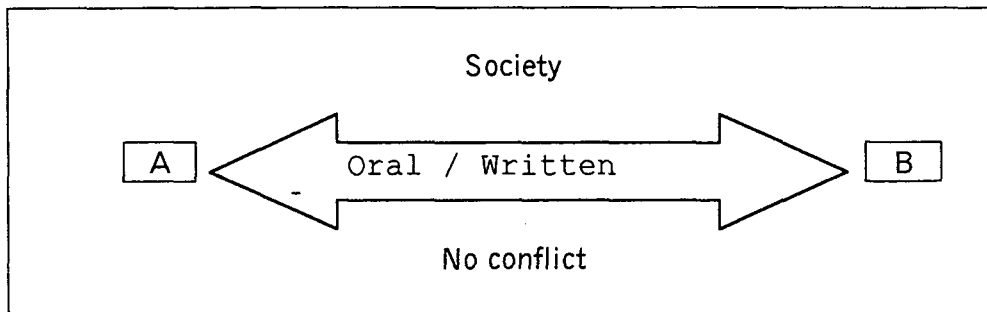
Figure 1 – my interpretation of Saussure's view of language

The figure shows a person indicated by "A", who is communicating with another person, "B". "A" is the only entity responsible for what s/he is writing or saying (indicated by the square). Also, "B"'s process of interpretation is considered individual. As the influence of society is neglected in the processes of producing and interpreting language, there is an innocent and neutral communication without any type of conflict, such as assymmetric discourse and stereotyped gender markers.

Having in mind Saussure's (1974) concept of language, researchers of language such as Halliday (1995), Bakhtin (1995) and Fairclough (1992), question Saussure's notion of "parole". These authors disagree mainly with the assumption that society does not influence the language people produce and interpret. This influence of the social environment whenever we are producing or interpreting language is expressed in the figure below (Fairclough, 1989; 1992):
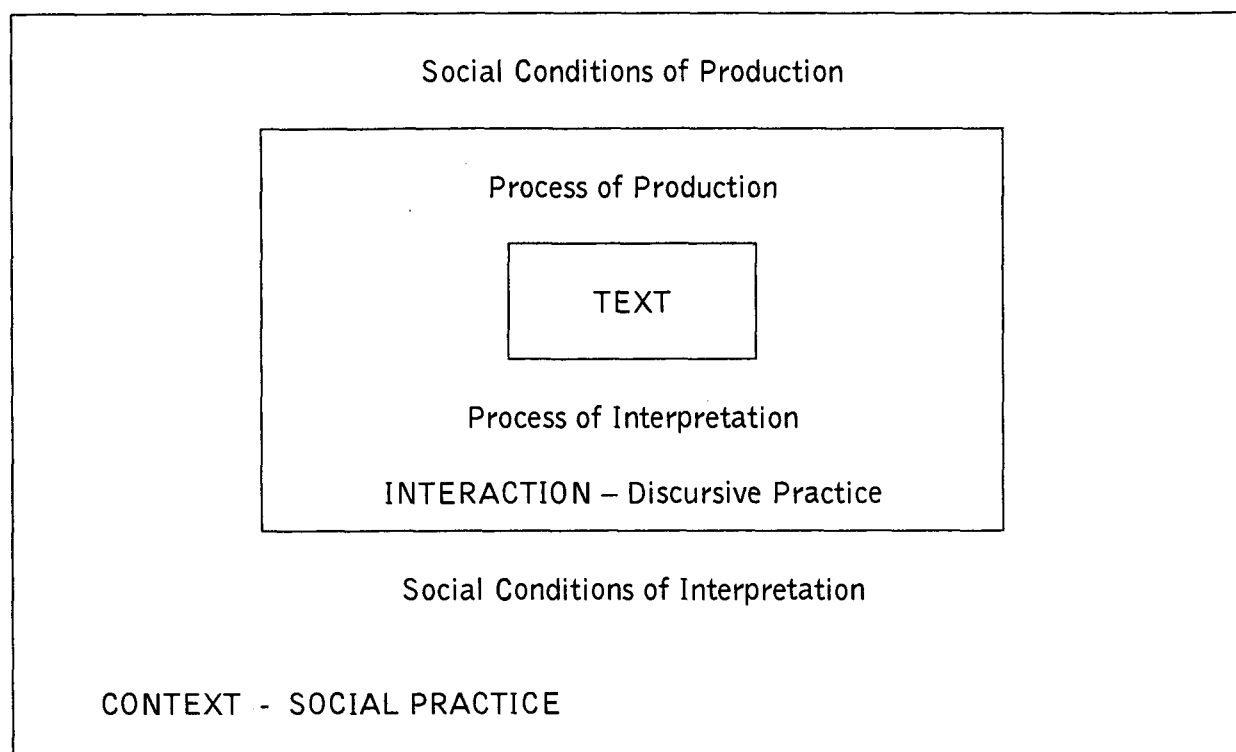
Figure 2 – Fairclough's three-dimensional view of language

As we can notice, according to Fairclough's (ibid.) perspective, text is seen through a three-dimensional and interdependent way: as a piece of text, within a discursive practice that takes place within a social practice. This three-dimensional view of text is, according to Fairclough (1992:72),

> an attempt to bring together three analytical traditions, each of which is indispensable for discourse analysis. These are the tradition of close textual and linguistic analysis within linguistics, the macrosociological tradition of analyzing social practice in relation to social structures, and the interpretivist or microsociological tradition of seeing social practice as something which people actively produce and make sense of on the basis of shared commonsense procedures.

Text is related to micro and macro textual issues; discursive practice focuses on the processes of text production and interpretation; and social practice is related to social aspects where the text is produced and consumed. So, any text, which is the materialization of one's ideas, values and feelings, is extremely dependent on some

processes and conditions. For a text to exist, the writer or speaker, while producing it, is influenced by external factors or social conditions of production. In this sense, s/he takes into account her/his ideas, values and feelings modeled or disciplined (Foucault, 1977) by the society s/he was born in. During the production of any written or spoken text, the linguistic choices we make use of are not only our choices (Fairclough, 1995); they are options that have been built inside us through our history with the constant influence of other people or circumstances. Talking about "the others" means, according to Althusser (1983), talking about the Ideological State Apparatuses, that are structures/institutions which form society, such as the family, the school, the church and the media. Althusser (ibid.) argues that these institutions act upon human beings' world views with naturalised and stereotyped values, which aim at showing people "the way to be a normal person and the right way to think, feel and behave" (Gee, 1990:14). Also, while interpreting a text, the values of these institutions and of the community in general (eg.: classmates and friends), which we bring with us since our childhood and that are now part of our identity, are accessed at the moment of interpretation. In this sense, I can say that the discursive and ideological bases of a person influence her/him while producing and interpreting language.

Having in mind Fairclough's (1992) concept of ideology which permeates this study as

> The significations/constructions of reality (social relations, social identities) which are built into various dimensions of the forms of discursive practice and which contribute to the production/reproduction or transformation of relations of domination (p.87),

it is possible to say that, little by little, the reality that is constructed around us and with us, which is influenced by the values of powerful structures (Althusser, 1983) and by society in general, contributes to determining what is appropriate to be said, written, heard

and read (Fairclough, 1995). So, our discursive basis, that is, "the place where meanings are constituted and the subject identified, determining what can and must be said or written" (Pêcheux, 1988 – my translation), is constituted by many types of values acquired from the family, the school, the church, the media, friends and many other social institutions. This basis is ideological since the processes of language production and interpretation are carried out in a political direction, that is, helping either to reproduce or to transform reality (Gee, 1990; Fairclough, 1992).

Gee (1990) argues that, while giving meaning to a text, one gives meaning to her/himself. I complement it by saying that at the time a person gives meaning to a text, this person is showing her/his discursive and ideological bases. As said before, discursive and ideological bases are composed by values of different institutions and members of society. These institutions and their members have different ways of interpreting reality. So, when exposed to these various interpretations, people, in a sense, also acquire these different perspectives of reality. This is why people's discourses are formed by the combinations of other discourses. So, one's discourse is at the same time an interdiscourse: different discourses within a discourse (Fairclough, 1995).

Power being defined as the "probability that an order with a specific content will be followed by a group of people" (Lebrun, 1981:13 - my translation) makes me state that there is a relation of power among institutions in society, since each of them, through their specific discourses, tries to convince people to believe that it is the specific world view of this institution that is the right one to be followed by society. There is also the illusion from these institutions that people acquire meanings or values of just one specific Ideological State Apparatus. As the values of the family, church, and the media are around us in our everyday life, the language we use is influenced and also reflects the contradictory

discourses of those institutions. That is why according to Bakhtin (1995), "language is an arena where contradictory social values are confronted" (p.4). Language being compared to an arena loses its neutral characteristic as proposed by Saussure in the 1970's. In an arena, men make use of certain strategies the intention of which is to win the fight and consequently benefit from it. Looking at language as discourse (my view of language in this research), we see its materialization which is the text, as a place where different and contradictory voices or discourses are embedded (Bakhtin, 1995). Also as in an arena, people want to win/get power in a text.

In the case of the media, text producers may intend to get power in society by selling the texts and the ideas they produce. According to Fairclough (1995:138) discourse is used "as a vehicle for selling goods, services, organizations, ideas or people – across orders of discourse". In order to reach this objective, the media can make use of certain meanings for specific topics based on the values and expectations it thinks society has. In the case of narrative for children, for example, those meanings can be materialized through the selection of specific textual features (eg.: lexico-grammatical ones), taking for granted "what" (meanings) and "how" (form) young readers wish to read.

So, media discourse can make use of ideological choices in oral and written texts with the intention of reinforcing relations of power in society. This can be done by portraying to the reader stereotyped meanings in such texts (eg.: racist and sexist discourses). However, ideological choices in texts aiming at unveiling relations of power in society and maybe transforming it, is another alternative such institutions and at the same time we, educators, have.

Considering the approaches to the analysis of discourse, I can point out the non-critical approaches and the critical ones. As examples of non-critical discourse analysis, we have the description of classroom discourse proposed by Sinclair and Coulthard (1975) and

the conversation analysis developed by Labov & Fanshel (1977). Among the critical approaches, we find critical linguistics (Fowler, 1979) and the French approach by Pêcheux (1982). The great difference between the critical and non-critical approaches is that in a critical perspective there is an integration of a social theory of language (politically and ideologically speaking) to the text analysis. So, a critical discourse analysis (my aim in this research) sees any discourse through the three-dimensional and interdependent way, as already discussed: text, discursive and social practices (Fairclough, 1995).

As a tool to have a text analysis within a critical discourse work, we can count on Halliday's (1985-1994) studies on transitivity. In his approach to grammar, as will be explained in the next section, the participants and process types are options people make while speaking or writing. These options are necessarily ideological, since people always favour certain participants and process types.

In order to have an analysis of the discursive and social practices, we contextualize any discourse within other discourses. This means that other discourses may have influenced the writer to produce a text with specific choices as well as the way readers react towards such options made by the writers. The way people see specific choices in texts as acceptable or not leads them to consume these specific texts or not. At the same time, as readers, people are also influenced by society while bringing certain meanings to texts, depending on the interests of this society. So, organizational and institutional circumstances shape the way people produce and interpret texts (Fairclough, 1992). In this sense, any text is a social construction. Thus, critical discourse analysts look at texts aiming at recovering the social (and thus, ideological) meaning expressed in discourse by analyzing the linguistic structures in the light of their interactional and wider social contexts (Fairclough, 1992). And that is my purpose while looking at the children's text

<u>Aninha and João</u>: from the textual (the text itself) and contextual (writers' and readers' points of view) data, I intend to recover the social meanings and constructions related to girls' and boys' roles in society.

2.2 – THE SYSTEMIC – FUNCTIONAL GRAMMAR THEORY

While trying to verify how certain uses of language are ideological through the analysis of grammar, that is, how grammar may serve to establish or sustain relations of domination, a discourse analyst can resort to Halliday's (1985) functional-grammar. According to Fairclough (1992), this grammar perspective is useful in discourse analysis since it is designed to account for how the language is used. Texts (oral/written) "unfold in some context of use; it is the uses of language that have shaped the system" (Halliday, 1985:XIII). As language has developed to satisfy human needs it is organized in a functional way. Moreover, a functional grammar "is a natural grammar, in the sense that everything in it can be explained by reference to how language is used" (ibid.).

Within this view of language, I can look at a clause as a pattern of experience. According to Downing & Locke (1992), in order to express any experience in life one has to have in mind the processes of the experience. These processes are the most powerful conception of reality and consist of "goings-on" (Halliday, 1994), that is, processes of doing, feeling and being. We express these goings-on by means of processes, participants and circunstances describing "who is doing what to whom when where why and how" (Eggins, 1994:77). This is why I can say that, according to Fowler (1986:148), "language has a representational (ideational) function... the speaker or writer embodies in language her/his experience of the phenomena of the real world; and this includes her/his experience

of the internal world of her/his consciousness: her/his reactions, cognitions, perceptions and also the linguistic acts of speaking and understanding".

Now, it becomes relevant to discuss an important element while expressing our experiences in a text: the process of these experiences. A process is represented in a clause through verbs and it can be of six types: material, mental, relational, behavioral, verbal and existential.

Material processes are processes of "doing". Here, there is the idea that an entity "does"something, undertaking some "action". Examples of material processes include verbs such as "swim", "run" and "play". There is a relation between an Actor, that is, the participant that does something (material process) in relation to someone/some entity, that is the Goal. For example, in the book Aninha and João in the clause "Aninha organized her things and prepared the rice"/"Aninha arrumou suas coisas e preparou o arroz"(Miners & Yne, 1994:26), we have "Aninha" as the Actor (she is the one who does things), "organized" and "prepared" as material processes, since these verbs are used to indicate the things she does, and "her things" and "the rice" as Goals because "organized" as well as "prepared" presuppose "organize" and "prepare" something.

Mental processes have to do with "sensing". Verbs of feeling, thinking and perceiving belong to this category as for example "think" and "want". The clause "Aninha forgot the time"(ibid:5)/"Aninha esqueceu da hora" portrays an example of a mental process. We have "Aninha" as the Senser, "forgot" as the mental process and "the time" as the Phenomenon.

Relational processes are the processes of "being", of establishing a relation between entities and giving attributes. The central meaning of these clauses is that something "is", that something or someone is given certain characteristics. In the clause "Everybody was pleased" (ibid:5) / "Todos ficaram contentes", "Everybody" represents

the Carrier, "was" the relational process and "pleased" the Attribute, that is, the qualifying words assigned to the Carrier.

Behavioral processes have to do with "physiological" and "psychological" behaviour like breathing, dreaming and smiling. For example, in the book Não me chame de gorducha "... and the boys continue laughing at me" / "e os garotos continuam rindo de mim"(Philips, 1995:21), we have "the boys" as the Behaver, "continue laughing" as the behavioral process and "at me" as the Circumstance.

Verbal processes indicate processes of "saying". In the clause "The mother exclaimed: what a corageous boy!"/"A mãe exclamou: que menino corajoso" (Miners & Yne, 1994:2), "the mother"is the Sayer, "exclaimed" the verbal process (in this context) and "what a corageous boy" the Quoted. Instead of the Quoted, we also have this possibility: "The mother asked João to get some oranges" / "A mãe pediu para João comprar algumas laranjas"(ibid:8), where "The mother" is the Sayer, "asked" is the verbal process and "João to get some oranges" is the Reported.

Existential processes indicate that something "exists" or "happens". In the narrative Jennifer's Diary, in the clause "There was a mix-up at the hospital"/"Houve uma confusão no hospital" (Fine, 1996:44), "there was" indicates the existential process, "a mix-up" is the Existent and "at the hospital" the circumstance.

Observing the examples above, we notice that the participants on the experience, the attributes ascribed to these participants and the circumstances associated with the processes are other components that form one of Halliday's view of the clause called transitivity, a helpful tool for critical discourse analysts (more details in Chapter III). As a way of summarizing the verb processes discussed in this section, I present below a chart containing more examples of each process taken from the books Aninha and João (1994) and Jennifer's Diary (1996). The different exponents of the processes are underlined:

VERBS PROCESSES	EXAMPLES
Material	Girls don't <u>climb</u> trees.
Mental	I also <u>want</u> to be a ship captain.
Relational	This <u>is</u> a beautiful profession.
Behavioral	Aninha and João arrived home <u>crying</u>.
Verbal	The teacher <u>asked</u>: "What do you want to be when you grow up, Aninha?"
Existential	<u>There is</u> something between Jennifer's ears.

Figure 3 — some examples of verb processes

2.3 – THE PROBLEM-SOLUTION PATTERN

In this section, I present a possible way of looking at text structure, by considering the Problem–Solution pattern (Hoey, 1983; Meurer & Motta-Roth, 1997). Hoey (ibid.) points out that discourse analysts should identify in a text its patterns of organization, which define the structure or architecture of a text. A pattern, according to Hoey (ibid.), means a combination of relations organizing (part of) a discourse. The Problem–Solution pattern is defined by Hoey (1979) as a "structure made up of a situation requiring a response and a response to that situation which is evaluated as either successful or otherwise" (p.78). This pattern is formed by four elements: Situation, Problem, Response and Evaluation.

According to Hoey (1983), Situation simply provides the situation for the discourse. The second element, Problem, consists of an aspect of a situation that requires a

response. Response is the element "that records the response made up to the situation requiring a response" (p.46). Here, it becomes relevant to point out that all solutions are responses; however, not all responses are solutions. This happens because when a response is negatively evaluated, it signals the beginning of a new Problem-Solution pattern. The Evaluation element elicits some opinions related to the response given to the problem. Hoey (1979) states that the evaluation, in a sense, answers the question "how successful was the solution?" (p.77). Concerning the analysis of global textual organization in Portuguese, several authors in Meurer and Motta-Roth (1977) discuss different patterns of textual organization, which they name "parameters of textualization".

In chapter III, the text Aninha and João (1994) is analyzed taking into consideration the pattern presented above. The main aspect to be focused is what type of "solution" the writers give to the "problem" of gender roles in the text.

2.4 – LANGUAGE AND GENDER:

Although the concepts of sex and gender sometimes overlap in literature, in the present study I consider sex as the biological term used to classify human beings as female or male depending on their genital anatomy. On the other hand, I assume gender as the social expression or construction used to classify people as feminine or masculine according to their roles in society (Poynton, 1989).

Considering the difference pointed out above, I notice that gender is acquired within social relations. In this sense, society is directy involved in the way people think, behave and act, since they are born. Having in mind the relation between women and men, I see that social institutions in general expect people to follow certain rules during their life

time based on the gender construction society has about women's and men's roles, tending to include them in different spheres.

As an example of these spheres, some researches (Cameron, 1985; Poynton, 1989 and Coates, 1986) have come up with some oppositions considering women's and men's roles in society.

Female	Male
Private Domain	Public Domain
Leisure	Profession
Powerless	Powerful
Interaction-Focused	Information-Focused
Intimacy	Distance

Figure 4 – dichotomies indicating female and male language
(adapted from Heberle 1997:27)

As we can see, women's roles are generally associated with the private domain. Topics related to leisure (eg.: reading for fun, having fun) and intimacy (eg.: beauty care, feelings) are quite often associated with women (Ostermann, 1995; Heberle, 1997). Also, their conversations are, in a sense, based on establishing relationship. The activities associated with women are usually indoors (eg.: housekeeping and motherhood) and not highly respected by society in general. In the children's texts I have analyzed, this reality is explicitly shown.

For instance, in the text Não me chame de gorducha (1995), during the whole story, girls are only associated with the issue of beauty, and as the main character Rita does not fit the desired standard of being slim, her classmates start mocking at her: "Rita is going to break the weight scale!" This is why she feels forced to begin a diet in order to comply with her classmates' expectations.

In the story The Old House (1995), for instance, a stereotyped way of looking at a family is portrayed. All its members have a specific role, assuming that this activity is the

"correct"one for them, not questioning it. For example: "Mr. Green is building a bathroom. Adam is cleaning out the pond. Mrs. Green is very happy. She is in her new kitchen".

The two spheres created by society and reinforced from generation to generation are not equally given the same value among people. Poynton (1989) perceives that the reality that has been constructed through the social relations "sees women's interests subordinated to those of men, women's capacities underrated or denied, their desire for autonomy frustrated, their sexuality denied, feared and exploited and their image trivialized and sentimentalized" (p.3).

The production and reproduction of these ideas have made women a minority group, since these ideas tend to exist in society as natural, necessary and eternal; not as they really are: a result of "human praxis"(Chaui, 1993:64) through history. The naturalisation of the idea that women are a less powerful social group than men has contributed to the empowerment of men in society (Gee, 1990).

As ideology is moved by certain beliefs and values which "constitute, sustain and change significations of the world" (Fairclough, 1992:67), creating a certain reality, it is possible to say that every text is ideological, since people are always expressing their beliefs and values in the texts they produce. However, ideology becomes dangerous when the beliefs and values expressed in these texts tend to "downgrade, marginalise and exclude" (Lee, 1992:110) a certain group of society, as for instance, women in many professional or intellectual settings.

While learning "how to act as a proper girl or as a proper boy" (Coates, 1986:122), children acquire gender identity due to the oral and written texts adults use to interact with them. A text is gender-marked if it helps in modeling a person's conception of

socially accepted roles and values, and indicates how females and males are supposed to act (Kortenhaus of Demarest, 1993).

The stereotyped way of showing women's roles in some texts, besides reinforcing the patriarchal *status quo,* may also lead the person who is interpreting these texts to share these stereotyped ideas. This occurs mainly if the reader or listener is not aware of how powerful language is, in the sense that it reflects gender divisions and inequalities and also that these divisions and inequalities are created through a sexist linguistic behavior (Graddol & Swann, 1989).

Even though Aninha and João's writers state that its main purpose is to question gender inequalities in society, I investigate in this study if the meanings expressed in this text really question or deconstruct gender relations. However, before presenting the analysis it is necessary to point out some characteristics related to children's literature text in order to verify in which sense the story Aninha and João belongs to this specific genre.

2.5 – CHILDREN'S LITERATURE THEORY

Considering literary forms, the most recent is the one written for children. It appeared during the 18th century due to the ascension of the bourgeoisie and the new status conceded to childhood. So, special texts were written for children with the objective of transmitting the bourgeoisie's ideas in such texts (Zilberman & Cademartori, 1987).

However, the most important reason for the emergence of children's texts has to do with its association with pedagogy, since the stories were written in order to be taken into the classroom. Thus, researchers in the area started to notice the lack of the aesthetic element in such texts, which have generated discussions in relation to what a literary text really is (ibid.).

According to Perrotti (1986), from the 18th century until today, children's texts have been written following a utilitarian discourse:

> Little attention was given to internal coherence, such as: characters, plot and setting. Many weak texts and also texts without cohesion made part of this genre. The "textualization" of the books was almost never taken into consideration by the writers of children's literature texts. This happened because texts for children were always a pretext, a complement for school activities and a didactic resource. (p.27 – my translation)

Likewise, Auerbach (1969) claims that children's literature with a utilitarian discourse constitutes a discourse that does not search for reality, but for truth. This is why, in his opinion, writers who have this perspective in mind lead their narratives towards a certain truth they themselves believe in and defend.

In this sense, besides the assimetry related to the writers' (adults) age, there is also the assimetry involving the power writers exert over the reader. This power is noticed when text producers believe they have the truth about certain facts or values and that it has to be expressed in the narratives they produce. A clear teaching and learning relation is assumed here: a writer (adult) who knows facts or values thinks this knowledge has to be taught to a reader (child) who does not know and wishes to acquire it. But do children really want to be taught anything while having contact with children's literature?

According to Barthes (1978), writers should commit themselves with a certain dislocation about the language, provoking a "rupture with the 'monster' that sleeps in each sign" (p.40 – my translation). This means to provide young readers with the possibility of reading different meanings in each text. Barthes claims that "through dislocation, words are not seen as simply tools for communication; they are seen as projections, explosions and vibrations of meanings" (ibid. – my translation).

So, in order to deconstruct the idea that words have only one meaning and that this meaning is established by adults while producing texts for children, during the 19th century in Europe, a less utilitarian literature little by little started emerging. In this perspective, the instrumental element is not neglected in narratives since any text covers a certain topic. What was questioned from that time on was the idea of reducing children's texts to a utilitarian discourse where kids had to acquire certain values and attitudes while reading these texts.

In this new perspective, children may "think critically in order to break the limits of experiences already acquired in life" (Cademartori, 1994:13 – my translation), from the word games proposed by language, from the possibilities of meanings and readings texts suggest and not from the imposition by writers of linear texts. In this sense, literature offers new and creative ways to interpret the world (Sartre, 1965). The reader, in this sense, has to be given possibilities to attribute her/his meanings to the text: to create, to deduce, to read between the lines.

According to Coelho (1991), today there are three tendencies in the production of texts for children: the realist texts, the fantastic and the hybrid ones. The realist texts express the REAL, the way it is perceived by common sense. The fantastic ones present the world created by IMAGINATION, which exists out of the real and common sense. The hybrid texts start presenting the REAL world and introduce IMAGINATIVE elements to it.

Considering ideal texts for children, Coelho (ibid.) states that the ideal ones are the texts that correspond to the necessities of the reader within the specific time s/he is living. Surely, the time we live today demands the view of reading as an active process, where readers build meanings from a text based on their life experiences. Also, a text should provide readers with opportunities for raising doubts and questions from it, not

guiding these readers to find in the text illusory answers and truths (Cagneti & Zotz, 1986 – my translation).

And the text <u>Aninha and João</u>? Does it in a sense fulfil young readers' necessities of having alternative meanings of reading this narrative? The next chapter discusses this question through the analyses of the text itself and of the questionnaires answered by the selected students.

CHAPTER III – THE ANALYSES

3.1 – AN OVERVIEW OF THE STORY <u>ANINHA AND JOÃO</u>

The purpose of this section is to present an overview of the story <u>Aninha and João</u> (1994). This narrative for children portrays the story of a little girl, Aninha, and her brother, João, who face different situations where their roles, as a girl and as a boy respectively, are frequently questioned by different members of their community. Aninha and João most of the times interact with their family, especially their mother, and with their teacher. In the beginning of the story, Aninha, as a girl, is asked mainly by her mother to develop indoor activities. She is also expected to be responsible for her brother's things, as for instance, cleaning his bedroom. And at school, her wish to be a ship captain is neglected by her teacher.

On the other hand, João is stimulated, as a boy, to have outdoor activities. His mother forbids him to play with dolls and to cry, by saying that it is not nice for boys to cry. Also, as a boy, João has to be strong. For example, he has to carry lots of fruit without the help of his sister. At school, being a ship captain is a very appropriate profession for a boy, according to his teacher.

After facing these situations, Aninha starts to question her identity as a girl. As a way of showing how upset she is, Aninha puts on her father's suit and tie. When her father sees her, he becomes surprised with her attitude. So, he talks to her mother and decides to change the reality in the family. Now, Aninha and João exchange different types of roles,

such as climbing trees and working in the kitchen. Their parents also start to help each other in some activities, as for instance, setting the table.

As it was my intention to focus on gender relations in a children's literature text, I became interested in investigating this book, as it explicitly deals with gender roles in society.

3.2 – TRANSITIVITY PATTERNS IN THE STORY ANINHA AND JOÃO:

Considering Halliday's (1985) theoretical issues about transitivity developed in chapter II, I analyzed the story Aninha and João (1994) based on that view of language as a way to analyze what social meanings related to gender roles this text encodes (see Appendix 1). The main clauses of the book were divided into participants, processes and circumstances. The analysis can be summarized in the following chart:

Text: ANINHA E JOÃO		
	Number	%
Processes in General	83	100
Material Processes	35	43,5
Mental Process	05	3,9
Relational Process	04	3,7
Behavioral Process	01	1,4
Verbal Process	38	47,5
Existential Process	-	-

Table 1 – verb processes in the main clauses in the narrative
Aninha and João

As we can see, the main clauses in the text contain 83 verb processes. From these, 38 are verbal (47.5%) and 35 are material (43.5%). This means that most of the verbs in the story are related to "doing something" by Actors and to "saying something" by Sayers.

Thus, it becomes crucial to observe who the Sayers in the story are and what is verbalized by them. Also, it is important to analyze who the Actors are and what they do in the story.

First, it is relevant to point out that many situations in the narrative involve material processes (which express "action") as the story involves "children", who are typically known as active in their everyday life. As "parents"are also present in the story, the structure of the narrative follows a certain sequence that has to do with some families in society: children acting (material processes) and right after, parents verbalizing (verbal processes) do's and dont's related to kids' actions.

It is also important to mention that some verbs such as "brincou"/"played", "riu"/"laughed at" and "brigou"/"quarreled" function as verbal processes only in the context of the story <u>Aninha and João</u>, as in the following examples:

- "A professora <u>aplaudiu</u>: Muito bem, João!"/"The teacher applauded: Very Good, João" and

- "A mãe <u>brincou</u>: Que é isso João?" / The mother teased him: What is this João?"

Here, these processes are verbal because they introduce clauses containing the Sayers' exact words, known as the Quoted (Halliday, 1985), even though in other contexts they may function as material processes.

Another aspect to be considered is the Sayer of the verbal processes. I notice that the mother is the one who says most things to Aninha and João during the narrative, since the main setting in the narrative is the house. The story shows in this sense, a stereotyped way of seeing women's roles associated mostly to housework. Analyzing what she says, I notice that the mother makes use of her voice to teach and prescribe "do's" and "dont's" to the kids as in the following examples:

- "A mãe de Aninha disse: Meninas não sobem em árvores!" / "Aninha's mother said: Girls don't climb trees!" and

- "A mãe disse: Chorando à toa? Homem que é homem não chora."/ "The mother said: Crying without any purpose? A real man doesn't cry".

These teachings are related to the reinforcement of stereotyped roles assigned to girls and boys when, as children, they only want to have fun whatever the activity is. Also, in the clauses

- "A mãe brigou: Menina não anda no escuro sozinha!" / "The mother quarreled: Girls don't walk alone in the darkness" and
- "A mãe viu e explicou: Ora João, um homenzinho como você, brincando de casinha! Vá fazer coisa mais importante!" /"The mother saw and explained: João, a young man like you playing with girls' stuff. Do something more important!",

the mother shares the thoughts of her discursive basis (Pêucheux, 1988) which prescribes, in a sense, what discourses can and must be used in a specific community. Being against these prescriptions would represent challenging a whole social practice that has been constructed about gender roles in society.

It is also important to discuss the absence of the father during the everyday life of the family in the story. He only appears as a Sayer during the conflict, where he and Aninha negotiate a solution for her identity problems as a girl. The father is the one who decides what to do in relation to Aninha's problem. He talks to the mother and says:

- "Pois vamos experimentar"/"So, let's try".

From the examples above, I notice that the mother's and the father's roles throughout the narrative are portrayed in a stereotyped way: the mother's roles associated to the private sphere (eg.: as a housewife and rearing her children) and the father's activities being more related to the public domain (eg.: with a job outside and making

decisions). Even when Aninha and João exchange roles, the mother maintains her position as an observer of the children's actions:

- "Aninha subiu na mangueira.
  A mãe preocupou-se: E se você cair, minha filha?"/"Aninha climbed the tree.
  The mother, worrying about her: And if you fall down?

In a sense, young readers are provided with a unique and naturalised image of women: the image of motherhood. Readers are not offered possibilities of creating more representations of women, as for instance, women as professionals and as being capable of making decisions (Sunderland, 1994).

Another relevant aspect is related to the social actors involved in the narrative. Besides Aninha, João and their parents (representing the family as an institution), there is also the teacher who represents the school (Althusser, 1983). She makes use of verbal processes – "balançou a cabeça"[1] /"nodded" and "aplaudiu"[2] / "applauded" – to express her beliefs regarding professions. Here, the teacher shows a certain contribution to Aninha and João's mother's thought: that depending on the role kids perform, this role may be seen as weird by the community in general.

In a sense, the teacher's voice is an extension of what the kids are used to hearing at home: that there are specific spheres where girls and boys can act in order to be seen as "proper" children (Coates, 1986).

[1-2] These verbs are seen as verbal processes only in these specific contexts as they are followed by Quoted.

In the story, according to the social practice constructed about gender roles, a ship captain does not belong to the female sphere of professions. This happens because this profession is more related to adventure and courage, feelings that, within a sexist perspective, are more related to men's world (Graddol & Swann, 1989). Another situation where there is reinforcement of Aninha and João's family's view in relation to gender roles is seen in the clause:

- "Todos ficaram contentes."/"Everybody was pleased."

In this case, "todos"/"everybody" represent the social actors "as visitas"/"the guests", whose Attribute is "contentes"/"pleased". The relational process "ficaram"/"was" is used to indicate that the guests get along with Aninha and João's parents' attitude when the father says:

- "João já é um homenzinho.

Não tem mais medo de escuro."/"João is already a young man. He is not afraid of darkness anymore."

Here, the father explicitly verbalizes the idea that "being afraid" is not related to João's world as a man.

Another aspect that called my attention in the narrative is that Aninha, after the different situations she faced in the story where she was forced by her mother to work in the kitchen and to perform more passive activities, tends to show a certain awareness of her position as a girl in the family.

This awareness is linguistically portrayed when "Aninha vestiu o paletó e botou a gravata"/"Aninha put on a suit and a tie" (material processes) and "avisou (verbal process) que o seu nome era Seu Mário!"/"Warned (verbal process) that her name was Mario".

The social actors Aninha and João, from this moment on, become quite different Actors compared to the beginning of the narrative since they now exchange most of the roles (material processes) in the house, as in the clauses:

- "Os dois pularam corda e jogaram bola."/"They skipped-rope and played ball".

- "João arrumou as coisas e fez os bifes."/"João organized the things and cooked the steaks".

- "Aninha correu para subir na mangueira."/"Aninha ran to climb the mango tree".

The relation between ACTORS and MATERIAL PROCESSES in the examples above shows an attempt to a "solution" to gender roles in the kids' family. However, the oversimplified way of portraying this solution without any type of conflict mainly with Aninha may lead young readers to think that social beliefs, as gender roles, are easily overcome.

By observing the verb processes in the Quoted throughout the narrative, I notice that most of these Quoted contain relational (eg.: "A real man _is_ the one who doesn't cry!") and mental (eg.: "I don't _want_ to be a girl anymore!") processes. The purpose of a relational process is to classify and characterize the world in terms of "attribution and identification" (Martin et al., 1997:106).

On the other hand, a mental process involves "conscious processing of perception, cognition and affection where the participant is endowed with consciousness" (ibid.). It becomes thus relevant to analyze what types of classifications and perceptions are portrayed through some Quoted in the narrative Aninha and João.

Some relational processes in the Quoted are used to characterize João as a man, as in the clause: "João is already a young man". Here, the relational process "is" contains a powerful meaning since it portrays a common sense expressed by João's father that behind the classification "is a man" some actions and feelings do not fit. This example is noticed in the clause: "He is not afraid of darkness anymore", where the relational process "is" indicates a consequence of the statement "João is already a man": that João, as a man, "is not" afraid of darkness. The father explicitly characterizes his son as a man through a relational process "is (not)"and an attribute "afraid" according to what is naturalised in the father's masculine world that men "are not" afraid.

In the clause "João is like his father", the mother is the one who makes use of a relational process "is" to justify João's attitude of not organizing his things. She characterizes her son as "being" similar to his father, that is, also a man. By doing this, the mother reinforces a typical characteristic of a patriarchal family where men are not supposed to be responsible for housework.

Aninha is also characterized as a girl in some situations and faces its consequences. For example, in the clause "This is not a profession for girls", the teacher uses a relational process "is (not)" to indicate that being a girl has some consequences, as for instance, not having the right to choose some professions (eg.: ship captain). Here, the teacher through a relational process "is (not)" portrays her social practice where girls' roles are definetely related to the private sphere (eg.: more passive roles).

Considering Fowler's (1986:16) perspective that "people's linguistic choices encode ideological meanings", I can say that, in the examples discussed above, the linguistic choices (relational process "is/is not") the father, mother and teacher (Sayers) made while interacting with Aninha and João reinforce the existing reality in relation to women's and men's roles in society.

Some clauses in the narrative, however, show Aninha's awareness of her unfair condition as a girl. By making use of a relational process "is" in the clause: "Being a girl is very boring", she makes clear the way she feels "as" a girl by using the attribute "boring" to her role as a girl in her community.

From this moment on, the focus on what Aninha verbalizes converges to her desires as a girl. In order to do this, she makes use of a mental process "want" as in the clauses: "I don't want to be a girl anymore. I want to climb trees. I don't want to be afraid of darkness. I want to be a ship captain". Here, Aninha's linguistic choices expressed through the mental process "want" show an attempt to transform her condition as a girl.

Analyzing "what she wants", I notice that most words are actions (material processes) such as "climb", "help" and "fall". These actions, however, do not make part of the reality that has been constructed for girls in Aninha's community. This is why the mental process "I want" represents her wish to change her condition as a girl in her family and school.

The examples above show the value of analyzing different verb processes people make use of while expressing their experiences, in order to verify if their linguistic choices help to maintain or transform relations of domination (eg.: gender relations) (Fairclough, 1992).

3.2.1 – THE ANALYSIS OF TRANSITIVITY WITHIN THE PROBLEM – SOLUTION PATTERN

The purpose of this section is to discuss the relation among PARTICIPANTS – PROCESSES – CIRCUMSTANCES in the text Aninha and João focusing mainly on the

material (43.5% in the text) and verbal (47.5% in the text) processes, since in the main clauses these two types of processes prevailed.

In order to achieve this goal, the text was divided by the researcher into situation, problem, solution and evaluation (Hoey, 1983). Within the situation, a division into categories was proposed according to the topics and scenes for interaction among Aninha, João and other members of their social context. These categories are the following: INDOOR-OUTDOOR ACTIVITIES; ORGANIZATION/ RESPONSIBILITY; FEELINGS; STRENGTH; PROFESSION; TYPES OF TOYS. After discussing these categories in the Situation component of the text structure, I proceed to the analysis of the components Problem, Solution and Evaluation.

A – SITUATION

A.1 – Indoor/Outdoor activities:

Right at the beginning of the text, Aninha's mother says to her: "Girls don't climb trees! It is not nice." Here, the Sayer, represented by the mother, is making use of a verbal process to express a generalization related to girls' roles in society: it is not nice for them to climb trees. Moreover, the same Sayer (the mother) also expresses her thought in relation to boys' roles by stimulating João to climb trees: "What a courageous boy!".

As we can see, the same Participant uses a specific verb process (verbal) in different Circumstances (for her daughter and son) to achieve her goal: to specify what João can do and what Aninha cannot. It is important to repeat that according to Halliday (1985), linguistic choices have a social effect, and this is the case here where the mother chooses to prescribe what Aninha and João can or cannot do, according to the mother's

social practice. In this specific case, Aninha and João, little by little, may keep in mind that outdoor activities are not adequate for girls, only for boys.

Another situation in the story where indoor/outdoor activities are focused on is found when Aninha and João's mother calls the girl to the kitchen and says: "Stop playing outside, Aninha. Come and help me to prepare the rice!". João also comes and wants to help her prepare the beef. The mother immediately advises him: "Enjoy your Saturday, João! Go and play outside". Here, the mother, representing the family and making use of the verbal process "calls from the kitchen" and "advises him", expresses her point of view in relation to girls' and boys' roles in her family. Again the mother, through her linguistic choices (the Quoted parts), stimulates Aninha and João to develop activities that make part of the culture of her family. The mother does not offer them opportunities to discuss the roles she assigns to the kids. Like her mother, who is portrayed as a housewife in charge of household chores, Aninha is learning to become responsible for housework. João, on the other hand, may enjoy his Saturday.

A.2 – Organization/responsibility:

Organization/responsibility is another topic raised during the narrative Aninha and João. The text mentions that the mother teaches Aninha by saying to her: "Good girls have their things in order".

However, when João leaves his notebooks and books around his bedroom and goes to the yard, the mother laughs at him: "Just like your father!". At the same time, she asks Aninha: "Please, organize your brother's things". It is noticed that the mother chooses

three verbal processes in these specific situations – teaches, laughs and asks – to verbalize what she has internalized about gender roles in society throughout her history.

A.3 – Feelings:

Stereotyped feelings are also portrayed in the text when, after school, Aninha is playing with her friends on the street and arrives late at home. Her mother shouts at her: "Girls cannot stay out at night". João also arrives late that night; however, his father says to some guests who are around: "João is already a man. He is not afraid of darkness. All the guests were pleased". Here, the father makes use of a verbal process (says) to make his thought about boys' feelings explicit. In this case, "being afraid", according to the father, is not related to boys. At the same time, the Attribute "pleased" related to "guests" and to the relational process "were" (in the sense of "becoming") is used to demonstrate a reinforcement of the father's attitude in relation to João.

Also, while Aninha and João are running they fall down and Aninha has her knees hurt and João hurt his arms. When both arrive home crying, their mother hugs Aninha and says to her: "Poor Aninha, you will be all right soon!". However, while the mother is getting some band aids, she says to João: "What is the problem João? Men don't cry for such a trivial thing!". Again, the mother, representing the family, explains that certain feelings such as "pain" and "crying" are not proper for boys. So, even having these feelings, João must not express them because, according to the mother, they do not fit the masculine world of being strong and courageous.

A.4 – Strength:

In another scene in the text, strength is emphasized. João's mother asks him to buy some oranges at the greengrocer's and João asks for Aninha's help. The mother immediately says: "What's this João? Can't you bring the oranges without a girl's help?". João goes and brings the fruit alone. He even hurts his arms because of the weight. Again, Aninha and João's mother is the Sayer. Here, the aspect that is emphasized through a verbal process (say) is that boys have to be strong. Girls do not need to use the strength they have. On the one hand, if girls do use strength it would show a rupture in relation to girls' roles and scripts in society. On the other hand, if boys do not use it, it demonstrates fragility, a feeling that, according to the mother, should not be related to boys.

A.5 – Professions:

Another situation in the story takes place at school and concerns professions. When Aninha's teacher asks her: "What do you want to be?", she answers: "A ship captain". In this case, the teacher, representing the school, evaluates the situation verbalizing that this is not a profession for girls. At the same time, João raises his hand saying that he also wants to be a ship captain. The teacher comments, using a relational process (is) to express her approval of the profession for a boy: "Very good, João! This is a very beautiful profession". What happens here is the contribution of an institution (the school) to reinforcing the stereotyped roles of girls and boys by providing them with the "adequate profession", according to pre-established notions of gender roles.

A.6 – Types of toys:

Types of toys are also discussed in the story when Aninha plays with her dolls in the yard and calls João to play with her. Their mother explains: "But João, you are already a man. How can you play with dolls? Do something more important". Here, the mother, as a Sayer of the process "explains", indicates what she thinks is appropriate for a boy not to do. In her conception, playing with dolls should not belong to João's world because he is a boy.

These were the six situations presented in the narrative where Aninha's and João's roles were controlled all the time by the community where they live.

B – PROBLEM

After Aninha has faced different situations where she was considered fragile and downgraded because of the social practice her family and school have constructed regarding girls' and boys' roles in society, she presents her problem. She uses the verbal process "say" to introduce the expression of her feeling. She expresses her feeling with the relational processes "is", qualifying her condition of being a girl as "boring". Aninha says: "Being a girl is very boring!". In order to show her frustration in relation to herself as a girl, Aninha, through a material process, "puts on" her father's suit and tie, and warns (verbal process): "Now I am a boy and my name is Mario." This attitude indicates an illusory change of her role as a girl, as social roles are not deconstructed only by changing clothes and names. The main transformation has to occur in people's mind.

When Aninha's father arrives home with the newspaper, he looks at his daughter and laughs at her: "What's this Aninha?". Aninha explains, using a mental process (want): "I don't want to be a girl anymore. Girls cannot do anything, only cry! This is not good."

The father, little by little, becomes interested in her, using a mental process (want) and then a material process (to do): "And what do you want to do?". Aninha answers with a mental (want) and a material process (climb): "I want to climb trees, I don't want be afraid of darkness. I don't want to organize João's things and I want to be a ship captain." As it can be observed in this example, Aninha's main concern is to express her feelings using the mental process "want".

By using a mental process (think), Aninha's father thinks and asks (verbal process): "And do you know how to do these things?"

The girl immediately answers: "I know how to climb trees and I am not afraid of darkness. I can help João to carry some bags and João can organize his things."

This was the strategy Aninha used to raise the problem related to her condition as a girl in the community.

C – SOLUTION

After listening to Aninha's complaints and expectations, her father calls Aninha's mother; they talk for a while and say to Aninha: "Okay, let's try!". The father, using a material process (try), begins the solution of Aninha's problem.

What is verbalized by the father indicates that a social practice about gender roles that has been constructed in this family through their history, is deconstructed in a few seconds, right after a quick chat between Aninha's parents.

From this moment on, everything in the family related to Aninha's and João's activities/roles change. Now, all the material processes used by the two kids make part of a quite different social practice from the one experienced so far. For instance, after her parents' "decision", Aninha starts to <u>climb</u>[1] trees and João to <u>sweep</u> the floor.

They also start to work cooperatively; they both <u>organize</u> their things and <u>play</u> together. While Aninha <u>bathes</u> her doll João <u>prepares</u> its bed. I can notice an important passage in the text which indicates that Aninha's anguish ends when she <u>takes off</u> her father's suit and tie and <u>puts</u> them in the wardrobe.

When they <u>get</u> to school, João says to everybody in the class: "Aninha and I are going to be ship captains", using the relational process (be) in the immediate future. In the class, girls and boys shout: "We, too!" Here, the verbal processes "say" and "shout" are also used to reinforce that, at school, the situation about girls' and boys' roles involving professions is solved.

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[1]From now on in this section, all the underlined words indicate material processes.

Even the parents start to have cooperative roles. In the morning, the father organizes his things before going to work while the mother spends some time reading funny books.

For dinner, the mother brings to the table a beautiful dessert while the father prepares the lemonade.

In order to finish the story with a "happy end", or, according to Hoey (1983), a positive evaluation of the solution established during the narrative, the texts says that Aninha and João take care of the house while their parents go to the cinema.

After this analysis, I verify that the text Aninha and João fits Hoey's (1983) Problem-Solution pattern. In other words, there is a "situation" where Aninha and João are pressed to perform certain roles because of the naturalised gender roles society in general has constructed for girls and boys. Also, there is a "problem" when Aninha questions her identity as a girl.

The "solution" comes when her father decides to exchange gender roles in the family. This solution is positively evaluated when "peace" and "harmony" can be found in Aninha's family when roles are exchanged.

In my view, I question the way this narrative is structured is questionable because it oversimplifies a whole social practice (Fairclough, 1989) that has been constructed about gender roles in society. It gives a certain illusion to young readers (the target audience in this case) that issues related to identity can be "solved" without any conflicting process. Also, this text does not provide readers with possibilities of reading other meanings (Zilberman & Cademartori, 1987); it explicitly transmits the idea that if

someone has problems concerning the self, there is a "simple solution" for it. This is why the writers should have treated Aninha's gender problem in a more conflicting way during the narrative as it is a complex social issue. Maybe the writers could have addressed a question to the readers during the story, trying to get their position in relation to Aninha's problem.

3.2.2 – THE QUESTIONNAIRES

In order to consider the meanings and experiences that readers have about gender issues and also the meanings they attributed to the text <u>Aninha and João</u> (1994), this section shows the interpretation of the questionnaires answered by a group of 39 elementary school students after they had read the text <u>Aninha and João</u> (ibid.) As my objective is to have a qualitative analysis of this data (Triviños, 1994), taking into consideration the social-historical contexts of text interpretation, I have chosen, at random, six questionnaires (three from girls and three from boys) for the present analysis (see Appendix 2). During the analysis I label the questionnaires as: **R1, R2, R3, R4, R5** and **R6**, meaning Reader 1 to 6, as can be seen in Appendix 2.

Analyzing the answers about gender relations in society given by one of the readers (R1), a 16-year-old girl, she states that it is not fair the different roles women and men have in society. In her opinion, people in general should not demonstrate prejudice when women and men work at the same place. This reader defends the idea that the existence of prejudice in society occurs due to the fear men have of being diminished in relation to women. She also states that nowadays women's and men's roles are given the same value

and that in her house both women and men always try to do their best. While writing about the story Aninha and João (1994), this reader says that she does not feel problems similar to the ones faced by the kids in the story since her brothers and the reader herself climb trees and play together. She also thinks that the writers of the story chose a good solution to the children's problems since both, at the end of the text, were enjoying themselves playing soccer and preparing the meals together.

R2, a 13-year-old girl, while writing about gender relations in society, states that she thinks women and men can perform the same roles. Considering the value given to women's and men's activities, in her opinion, men's roles are more important. As an example, she mentions men who work in companies. When asked some questions about the text Aninha and João, she states that she does not face problems related to gender roles. Also, this reader enjoyed the solution given by the writers in the text, as in the end, Aninha and João exchanged roles.

Observing R3's answers to the questionnaire (also a 13-year-old girl), I notice that she also thinks that women and men should have similar roles. However, in her opinion, men's activities unfortunately are given more value. In an attempt to justify this valorization, she states that men are stronger than women. Commenting on the story, this reader says that she faces problems related to inequalities in gender roles, adding that if she, as a girl, can perform certain activities, why can't boys do so? Considering the solution in the story, this reader says that she enjoyed it because Aninha and João at the end of the text could perform the same roles.

Taking into consideration the answers given by R4 (a 15-year-old boy), we perceive that he thinks it is wrong to establish different roles for women and men in society. According to him, everybody has the right to perform similar roles. He also states

that different genitals do not mean that women and men are not going to do the activities they like. Considering the types of activities that have more value, this reader thinks that men's activities are given more importance, since men work in companies and women "choose" (sic.) to work at home. However, right in the next sentence, this reader says that women's roles are given more value because their jobs are better done. While expressing his view about problems similar to Aninha's and João's, he says that he does not face any type of problems related to gender roles because, in his opinion, times have changed. He states that today parents are more liberal and that in the past they worried much more about their kids. In relation to the solution of the story, R4 says that in his opinion the story is ridiculous.

R5, a 12-year-old boy, thinks that women's role is related to cooking and cleaning the house. On the other hand, men have to perform more demanding roles, such as carrying heavy things. This reader also states that men's activities should be given more value as they can work more than women. R5 says that he faces similar problems to those of Aninha and João. In his opinion, climbing trees belongs to boys' roles while playing with dolls to girls'. Also, the mess somebody makes should be cleaned by others. This reader says that he enjoyed reading the text because it made the class different.

Reader R6 (a 12-year-old boy) thinks that women and men have to perform different roles. For example, it is not adequate for women to do heavy work; it is more appropriate for them to do something lighter. Considering the value given to women's and men's roles in society, this reader thinks that whatever the profession is, both women's and men's have to be equally respected. R6 states that in his house there are no problem related to gender roles, since he himself helps his father and his sister helps the mother. Considering the end of the story, R6 did not appreciate the idea of Aninha wearing a suit.

This reader thinks that there are roles which both women and men can perform; however it is not necessary for them to wear the same clothes.

After observing these answers, I notice that in general the readers are aware of the topic gender roles in society. This awareness is expressed especially when they portray their own perceptions about the topic:

- "... I think it is not fair..." (R1).

- "... women and men can perform the same roles" (R2).

- "... everybody has the right to perform the same role" (R4).

- "... different genitals do not mean that women and men are not going to do the activities they like" (R4).

Here, I perceive the notion that prejudice in relation to stereotyped roles is considered not fair. Also, the idea that genitals should not be taken into consideration when people perform roles in society is emphasized. This reader (R4), however, does not take into account that what really contributes to gender inequalities is the social constructions of women and men in society (gender). The same reader (R4) considers women's roles at home as a choice. He does not consider that the strong gender socialization process some women face may lead them to accept (without questioning) the belief that it is women's task/obligation to work at home. He also raises the expression "having the right" to perform roles, which also shows this reader's great awareness in relation to the topic.

Some readers also state that they experience problems related to gender roles in their homes (eg.: R3). Others, on the other hand, say that they do not face this type of problems (R1 and R6). However, observing R6's answer, I see that he does not face this problem since he helps his father and his sister helps his mother. So, no conflict is noticed

because the roles are not shared in the family (the son is more integrated with the father and the daughter with the mother).

Taking a look at other answers, I see a very stereotyped view regarding gender roles:

- "... men's roles are more important. For example, the ones who work in companies" (R2).

- "... it is not adequate for women to do heavy work" (R6).

- "... climbing trees belongs to boys' roles while playing with dolls to girls'" (R5).

Here, the naturalised way of portraying men's world related to the public sphere and given more value to it is explicitly expressed by some readers (men working in companies). Women's image related to delicacy and fragility is also raised by other readers (relating women to passive tasks) (Poynton, 1989).

Considering the "solution" given by the writers in the narrative <u>Aninha and João</u>, most of the readers appreciated it very much. While trying to justify their answers, most of them state that what they most enjoyed was the idea of Aninha and João performing the same roles at the end of the story:

- ... Aninha and João exchanged roles" (R2).

- ... Aninha and João had the same roles" (R3).

These readers clearly express the idea that a possible transformation related to gender roles is possible if roles between women and men are exchanged. However, they do not point out the possibility of respecting each other's roles even if these roles are different (eg.: a housewife and mother being respected for having these roles).

Two other readers point out that they did not enjoy the end of the story. One of them found the narrative ridiculous and another said that it was not necessary for Aninha to put on her father's suit. In a sense, this reader showed the idea that deep changes related to gender inequalities are not related to wearing the same clothes.

By analyzing the analysis of the questionnaires, it is possible to identify what everyday experiences and beliefs readers have about gender roles. These experiences represent, according to Fairclough (1992), readers' social practice which was taken into account by them while reading the narrative <u>Aninha and João</u>. On the other hand, the writers of this narrative are also involved in a social practice which influenced them at the moment they produced their text. So, both readers and writers of the story <u>Aninha and João</u> have a certain awareness about gender issues. This awareness is expressed when writers and readers expressed their points of view about the topic gender relations in the book and questionnaires, that is, through their discursive practice (according to Fairclough (ibid.), another element involved in the three dimensional way of looking at text). This discursive practice (writers' and readers') shows however, how complex it is to write about gender relations. This is noticed when writers and readers portray contradictions in relation to their points of view.

In the narrative, contradictions were perceived when the writers suggested an oversimplified way of "solving" a complex social issue: gender relations.

In the questionnaires, readers also tend to show contradictions comparing the way they wrote about their points of view and their own experiences about the topic. These contradictions according to Bakhtin (1995) are seen as normal and part of all human beings since people are surrounded by many types of different discourses (friends', parents', grandparents', school's), making ourselves contradictory in our own discourse.

The data analyzed above indicates that the way people produce and interpret any text depends on the specific context people are facing at the time they are producing or interpreting it. This is why a text is definetely related to the social practice its producers of meanings (writers and readers) are involved in while producing these meanings.

CHAPTER IV – FINAL CONSIDERATIONS

4.1 – CONCLUSION

In this study I developed an analysis of a narrative for children, <u>Aninha and João</u> (1994), considering as my motivation for the study its explicit purpose of questioning gender roles in society (Ática Catalogue, 1995). First, I investigated textual elements based on Halliday's (1985, 1994) functional-grammar perspective and on Fairclough's (1989) Critical Discourse Analysis. By analyzing the text in terms of its transitivity patterns, I came to the conclusion that most of the verb processes in the main clauses in the text were verbal (47.5%) and material (43.5%) processes. In the analysis of these processes, in order to unveil gender issues in the text, I noticed that the kids' mother was most of the times the Sayer and that she made use of verbal processes to verbalize her beliefs and values about how Aninha and João were supposed to act as a girl and as a boy respectively. Her discourse aimed at disciplining (Foucault, 1977) her children and at prescribing do's and dont's in relation to girls' and boys' roles in the house. On the other hand, most of the material processes in the text were used by Aninha and João to act, in the beginning of the story, "as a proper girl and boy", corresponding to what their family and school expected from them. However, after a certain conflict in the story, where Aninha demonstrated not to stand her situation as a girl anymore, everybody's attitudes in

the house changed completely. From this moment on, verbal processes were used by the parents mainly to give a solution to Aninha's despair and material processes were used by the two kids for certain activities that were, at that time, used interchangeably by Aninha and João. I can also say that the text <u>Aninha and João</u> does not provide readers with a plurality of meanings in order to read the text. It explicitly leads readers to think that, for a social issue as gender relation, there is a simple solution: to change roles.

After having this analysis, I can say that the text analyzed did raise a social issue: gender roles. It shows the writers' awareness of the topic who, maybe, were influenced by feminist movements worldwide. However, the way the writers approached this topic was completely oversimplified. Gender inequalities have been socially constructed for years and today it makes part of people's social practice. Thus, its deconstruction does not happen in such a simple way as presented in the story. It is not by a quick chat about the topic that sexist discourse will be eliminated. The way the writers managed the topic is one of the effects of the interdiscursive world people live in. This world can be compared to a web of discourses pervaded by contradictory meanings which cause people in general (producers of meanings) to be contradictory in their perceptions of reality.

My second analysis was based on a questionnaire answered by a group of 6th grade students from a public school in Joinville, SC. These students read the text <u>Aninha and João</u> and then answered some questions related to the topic gender relations and to the text itself.

The analysis revealed that the readers are also aware of gender roles in society as they have reported different types of personal experiences while answering the questionnaire. However, conflicting points of view were found in their answers reinforcing Bakhtin's (1995) perspective that people, by hearing and assimilating others' discourses

(community in general), start to possess part of these discourses. This is why, by reading the students' "voices" in the answers, other "voices" were also present and noticed, such as their parents', friends' and grandparents'.

I can also state that the writers of the narrative and the young readers explicitly envisage equal roles between women and men as a possible "solution" for problems concerning gender roles. Few readers considered that people have to be respected in the different activities they develop.

4.2 – PEDAGOGICAL IMPLICATIONS

Considering Van Dijk's (1993) claim that "critical discourse analysis may not make much difference, unless we are able to contribute to stimulating a critical perspective among our students and colleagues" (p.280), I expect this research can contribute to educators' work in the classroom with narrative for children. Most of the time such texts are considered neutral and innocent by society in general. Through activities directly involving texts and their contexts of production and interpretation, such as the analysis developed in this research, educators may fulfil their greatest task while dealing with any text in the classroom: lead students to uncover hidden meanings in texts by giving voice to these students who are potential producers of meanings. Some examples of activities could be tasks involving students' awareness of gender relations, such as the discussion of how women and men are portrayed in magazines and the creation of posters related to this

discussion. Also, some groups of students could carry out a survey with other students at school related to gender issues and then discuss the results in class.

4.3 – RECOMMENDATIONS FOR FURTHER RESEARCH

In order to further advance the limited findings of the present study, it would be relevant to have a closer contact with the readers (eg.: an interview) of the text Aninha and João in order to discuss some of their points of view expressed in the questionnaires. By doing this, researchers would have more data and details for a deeper interpretation of the readers' meanings. Also, it would be interesting to plan and teach a whole class based on the book Aninha and João, record it and analyze how this class is constructed, what types of interactions happen (eg.: who talks more) and how girls and boys react during the discussions. Another fruitful research could be a survey of different texts taken from textbooks used in different grades in terms of transitivity patterns. The purpose of this research would be the identification of which verb processes predominate in such texts and the social effects of this predominance. Also, a critical discourse analysis of how girls' and boys' roles are constructed in other narratives for children (eg.: Bisa Bia Bel (1982), Suriléa – Mãe – Monstrinha (1984), Homem Não Chora (1994), A Bolsa Amarela (1997), Chapeuzinho Amarelo (1997) and Vovó Delícia (1997) could be valid.

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APPENDIX

1 – TEXTUAL ANALYSIS

A mãe de Aninha	disse:	"Meninas não sobem em árvores! Não é nada bonito!
Sayer	*Verbal Process*	*Quoted*

João	subiu:	na mangueira.
Actor	*Material Process*	*Circumstance*

A mãe	exclamou:	"Que menino corajoso!"
Sayer	*Verbal Process*	*Quoted*

A mãe	ensinou para Aninha:	"Menina boazinha deixa o que é seu arrumado."
Sayer	*Verbal Process*	*Quoted*

João	fez	os deveres e...
		Goal
	deixou	os livros e cadernos
		Goal
		espalhados em cima da mesa.
Actor	*Material Process*	*Circumstance*

João	foi brincar.	
Actor	*Material Process*	

A mãe	riu:	"Igualzinho ao pai."
Sayer	*Verbal Process*	*Quoted*

A mãe	pediu para Aninha:	"Minha filha, arrume as coisas do seu irmão, por favor."
Sayer	*Verbal Process*	*Quoted*

Aninha	foi brincar	na rua depois do colégio.
Actor	*Material Process*	*Circumstance*

Aninha	esqueceu	da hora e...
Senser	*Mental Process*	*Phenomenom*

Aninha	chegou	tarde em casa.
Actor	*Material Process*	*Circumstance*

A mãe	brigou:	"Menina não anda no escuro sozinha. Que absurdo."
Sayer	*Verbal Process*	*Quoted*

João	se atrasou.	
Actor	*Material Process*	

O pai	disse para as visitas:	"João já é um homenzinho. Não tem mais medo de escuro."
Sayer	*Verbal Process*	*Quoted*

Todos	ficaram	contentes.
Carrier	*Relational Process*	*Attribute*

A mãe	pediu	para João ir na esquina buscar laranjas.
Sayer	*Verbal Process*	*Reported*

João	perguntou:	"Aninha pode ajudar? São muitas laranjas e se nós dois carregarmos vão ficar mais leves..."
Sayer	*Verbal Process*	*Quoted*

A mãe	brincou:	"Que é isso João? Será que você não tem força para trazer as laranjas sem a ajuda de uma menina?"
Sayer	*Verbal Process*	*Quoted*

João	foi e trouxe	as frutas.
Actor	*Material Processes*	*Goal*

João	ficou	com dor nos braços de tanto peso que...
Carrier	*Relational Process*	*Attribute*

João	carregou	sozinho.
Actor	*Material Process*	*Circumstance*

A professora	perguntou:	"O que você quer ser quando crescer, Aninha?
Sayer	*Verbal Process*	*Quoted*

Aninha	respondeu:	"Comandante de navio!"
Sayer	*Verbal Process*	*Quoted*

A professora	balançou a cabeça:	"Isso não é profissão para meninas."
Sayer	*Verbal Process*	*Quoted*

João	levantou o dedo:	"Eu também quero ser comandante de navio."
Sayer	*Verbal Process*	*Quoted*

A professora	aplaudiu:	"Muito bem, João. Esta é uma profissão muito bonita!"
Sayer	*Verbal Process*	*Quoted*

Aninha	foi brincar	de boneca no quintal.
Actor	*Material Process*	*Circumstance*
Aninha	chamou	João para ser o pai da boneca.
Sayer	*Verbal Process*	*Reported*

A mãe	viu e	"Ora, João, um homenzinho como você, brincando de casinha!
Senser	*Mental Process*	
A mãe	explicou	Vá fazer uma coisa importante."
Sayer	*Verbal Process*	*Quoted*

A mãe	entrou	para cuidar da casa.
Actor	*Material Process*	*Goal*

Aninha e João	vinham correndo.	
Actors	*Material Process*	

Aninha e João	tropeçaram	numas ripas que estavam jogadas no meio da calçada.
Actor	*Material Process*	*Circumstance*

Aninha	esfolou	o joelho.
Actor	*Material Process*	*Goal*

João	esfolou	o braço.
Actor	*Material Process*	*Goal*

Aninha e João	chegaram	em casa...
	Material Process	*Circumstance*
	chorando.	
Actors	*Behavioral Process*	

A mãe	botou	Aninha	no colo e...
Actor	*Material Process*	*Goal*	*Circumstance*
A mãe	falou	"Coitadinha da minha filha! Vai passar já, já, viu?"	
Sayer	*Verbal Process*	*Quoted*	

A mãe	foi buscar	curativos e...
Actor	*Material Process*	*Goal*
A mãe	disse:	"Que é isso, João? Chorando à toa? Homem que é homem não chora por uma bobagem dessas!"
Sayer	*Verbal Process*	*Quoted*

A mãe	chamou da cozinha:	"Pare um pouco de pular corda, Aninha, e venha me ajudar a fazer o arroz!"
Sayer	*Verbal Process*	*Quoted*

João	veio também	e quis fazer	os bifes.
Actor	*Material Process*	*Mental Process*	*Goal*

A mãe	o aconselhou:	"Aproveite o Sábado meu filho! Vá brincar!"
Sayer	*Verbal Process*	*Quoted*

Aninha	ficou	zangada e...
Carrier	*Relational Process*	*Attribute*
Aninha	disse:	"Que coisa enjoada é ser menina!"
Sayer	*Verbal Process*	*Quoted*

Aninha	vestiu botou	o paletó do pai, ... a gravata e...
Actor	*Material Process*	*Goal*
Aninha	avisou:	"Pronto! Agora eu sou um menino e meu nome é Seu Mário!"
Sayer	*Verbal Process*	*Quoted*

A mãe	disse:	"Que maluquice é essa, menina!"
Sayer	*Verbal Process*	*Quoted*

Aninha	respondeu:	"Não quero mais ser menina! Meu nome é Seu Mário!"
Sayer	*Verbal Process*	*Quoted*

O pai	chegou	em casa com o jornal embaixo de braço...
Actor	*Material Process*	*Circumstance*
O pai	viu	Aninha e...
Senser	*Mental Process*	*Phenomenom*
O pai	riu demais:	"Que é isso minha filha?"
Sayer	*Verbal Process*	*Quoted*

Aninha	explicou:	"Não quero mais ser menina! Meninas não podem fazer nada, só chorar! Não é diverdo."
Sayer	*Verbal Process*	*Quoted*

O pai	interessou-se:	"E o que você quer fazer?"
Sayer	*Verbal Process*	*Quoted*

Aninha	respondeu:	"Quero subiu em árvores, não ter medo de escuro. Não quero ficar andando atrás do João, arrumando as coisas que ele espalha. E quero ser comandante de navio quando crescer."
Sayer	*Verbal Process*	*Quoted*

O pai	pensou, pensou e...	
Senser	*Mental Process*	
O pai	perguntou:	Você sabe fazer essas coisas?"
Sayer	*Verbal Process*	*Quoted*

Aninha	respondeu:	"Comandante de navio, não sei se sei. Mas sei subir em árvores, sei andar no escuro sem medo. Sei ajudar o João a carregar as compras e o João pode arrumar suas coisas."
Sayer	*Verbal Process*	*Quoted*

O pai	chamou a mãe... Conversaram de cochicho e depois disseram:	"Pois vamos experimentar."
Sayer	*Verbal Process*	*Quoted*

Aninha	correu	para subir
		Goai
		na mangueira
Actor	*Material Process*	*Circumstance*

O pai	preocupou-se:	"E se você cair, minha filha?"
Sayer	*Verbal Process*	*Quoted*

Aninha	respondeu:	"O João também pode cair e ele sobe!"
Sayer	*Verbal Process*	*Quoted*

A mãe	perguntou:	"E se o bicho-papão pegar você no escuro?"
Sayer	*Verbal Process*	*Quoted*

Aninha	respondeu:	"Ele pode pegar o João também!"
Sayer	*Verbal Process*	*Quoted*

João	arrumou fez	suas coisas e... os bifes.
Actor	*Material Process*	*Goals*

Aninha	arrumou fez	suas coisas e... o arroz.
Actor	*Material Process*	*Goals*

Os dois	pularam jogaram	corda e... bola.
Actor	*Material Processes*	*Goals*

Aninha	deu um banho	na boneca.
Actor	*Material Process*	*Circumstance*

João	arrumou	a caminha para ela.
Actor	*Material Process*	*Goal*

Aninha	tirou	a gravata e o paletó do pai e...
		Goal
	guardou-as	no armário.
Actor	*Material Processes*	*Circumstance*

No colégio *Circumstance* João	disse para todo mundo ouvir na classe:	"Eu e Aninha vamos ser comandantes de navio quando formos grandes. Quando o meu navio passar pelo dela, vamos tocar as sirenes para dizer bom dia. Assim: UUUOOOOMMMMM!!!"
Sayer	*Verbal Process*	*Quoted*

Todos os meninos e meninas:	gritaram:	"Nós também! UUUOOOMMM!!!"
Sayers	*Verbal Process*	*Quoted*

O pai	arrumou	suas coisas	antes de ir para o trabalho
Actor	*Material Process*	*Goal*	*Circumstance*

A mãe	teve tempo de...	
	Relational Process	
	ler	um livro engraçado.
Carrier	*Material Process*	*Goal*

No jantar ela	trouxe	para a mesa uma
		Circumstance
		sobremesa enfeitada
Actor	*Material Process*	*Goal*

O pai	fez	limonada.
Actor	*Material Process*	*Goal*

Aninha	tirou	a mesa.
Actor	*Material Process*	*Goal*

João	varreu	as migalhas
		Goal
	que caíram	no chão
Actor	*Material Process*	*Circumstance*

Aninha e João	tomaram conta	da casa.
Actors	*Material Process*	*Circumstance*

Seu Francisco e Dona Laurinda	foram	ao cinema.
Actors	*Material Process*	*Circumstance*

2 – QUESTIONNAIRES

QUESTIONÁRIO

Idade: ....16 anos........

1 - O que você acha das diferenças de funções para mulheres e homens na sociedade?

Eu acho uma injustiça pois mulheres e homens tem o mesmo direito, como de trabalharem no mesmo lugar sem preconceito pois os homens tem medo de ser rebaixado pelas mulheres.

2 - Você acha que as diferenças de funções entre mulheres e homens são valorizadas pela sociedade? Que funções são mais valorizadas:

- das mulhers? dos homens? ou de ambos? Por quê?

grato; porque hoje em dia ambos fazem o mesmo serviço. As funções que os mulheres e os homem se destacam mais na minha casa ambos se valorizam pois tentam fazer o melhor possível

3 - Você sente problemas semelhantes aos que Aninha e João sentiam? Comente.

não, porque na minha casa eu e os meus irmãos fazemos as mesmas coisas como pular em casa, pular corda etc... nós não temos este tipo de preconceito.

4 - Você gostou da solução que as autoras deram para o problema de Aninha e João? Por quê?

sim, porque eles queriam desfrutar das duas coisas como fazer comida como, pular em árvores como, jogar bola como, pular corda.

Obrigado, Rubens

QUESTIONÁRIO

Idade: 13 anos

1 - O que você acha das diferenças de funções para mulheres e homens na sociedade?

R.: Eu acho que as coisas de mulheres os homens podem fazer e coisa de homem as mulheres podem fazer com trabalhar uma empresa.

2 - Você acha que as diferenças de funções entre mulheres e homens são valorizadas pela sociedade? Que funções são mais valorizadas:

- das mulhers? dos homens? ou de ambos? Por quê?

Das valorizadas as duas profisões, Des um homem que trabalha numa empresa porque é mais ~~————~~ importante.

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3 - Você sente problemas semelhantes aos que Aninha e João sentiam? Comente.

R. Não , porque os dois podem trabalhar numa empresa e dentro de casa.

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4 - Você gostou da solução que as autoras deram para o problema de Aninha e João? Por quê?

R Sim , porque tanto menina como menino pode brincar de coisa de menino ou menina.

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Obrigado, Rubens

QUESTIONÁRIO

Idade: 13 anos

1 - O que você acha das diferenças de funções para mulheres e homens na sociedade?

Eu não acho importante Porque ambos deve ter trabalhos iguais

2 - Você acha que as diferenças de funções entre mulheres e homens são valorizadas pela sociedade? Que funções são mais valorizadas:

- das mulhers? dos homens? ou de ambos? Por quê?

Infelizmente Mais as dos homens são mais valorizadas Porquê o homem tem mais força

3 - Você sente problemas semelhantes aos que Aninha e João sentiam? Comente.

(As vezes) → sem feito
R: Sim Porque se eu
faço, Porque eles não
podem fazer também

4 - Você gostou da solução que as autoras deram para o problema de Aninha e João? Por quê?

Sim Porque cada um
terá funções iguais

Obrigado, Rubens

QUESTIONÁRIO

Idade: ....15 anos...........

1 - O que você acha das diferenças de funções para mulheres e homens na

sociedade?

Eu acho uma coisa errada, que todos tem direito da mesma coisa agora só porque tem orgãos e sexus diferentes homens e mulheres não vão poder fazer o que gostam e acham bom.

2 - Você acha que as diferenças de funções entre mulheres e homens são

valorizadas pela sociedade? Que funções são mais valorizadas:

- das mulhers? dos homens? ou de ambos? Por quê?

São pouco valorizadas porque maioria das mulheres escolhem trabalhar pra si em isso e seus maridos em empresas. Os trabalhos que são valorizado são os da mulheres porque são bem mas feitos.

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3 - Você sente problemas semelhantes aos que Aninha e João sentiam? Comente.

Não porque por minha parte
eu acho que os tempos mudam
hoje em dia os pais são bem mais
liberais; antigamente os pais
sentiam muito aquele receio
dos filhos, sempre acontece algu-
ma coisa.

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4 - Você gostou da solução que as autoras deram para o problema de Aninha e João? Por quê?

Eu vou ser bem sincero eu
opei ridículo esta toda história.

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Obrigado, Rubens

QUESTIONÁRIO

Idade: 12 anos

1 - O que você acha das diferenças de funções para mulheres e homens na sociedade?

R: A diferença de funçõs da mulher é cozinhar, limpar a casa. O homem tem que fazer o serviço mais pesado. Como carregar peso

2 - Você acha que as diferenças de funções entre mulheres e homens são valorizadas pela sociedade? Que funções são mais valorizadas:

- das mulhers? dos homens? ou de ambos? Por quê?

R: As funções dos homens. Por que os homens podem trabalhar mais do que as mulheres

3 - Você sente problemas semelhantes aos que Aninha e João sentiam? Comente.

Sim. Subir em árvores é coisa de menino e brincar de boneca é coisa de menina. A balgunça que um individuo fez não deve ser arrumado por outra pessoa.

4 - Você gostou da solução que as autoras deram para o problema de Aninha e João? Por quê?

Sim. Por que foi muito legal a gente se descontrair um pouco nas aulas e foi ler o texto.

Obrigado, Rubens

QUESTIONÁRIO

Idade: 12 anos

1 - O que você acha das diferenças de funções para mulheres e homens na sociedade?

Não acho certo, pois cada um tem sua função, assim como mulheres, ou como homens. pois se à algum trabalho pesado, as mulheres não são adequadas para esse tipo de trabalho, e sim para um trabalho mais leve.

2 - Você acha que as diferenças de funções entre mulheres e homens são valorizadas pela sociedade? Que funções são mais valorizadas:

- das mulhers? dos homens? ou de ambos? Por quê?

Na sociedade, eu acho que não faz diferença entre ambos porque a profissão de cada um deve ser respeitada independente de qual seja essa profissão

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3 - Você sente problemas semelhantes aos que Aninha e João sentiam? Comente.

não, pois na minha casa ajuda muito meu pai e minha irmã ajuda minha mãe

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4 - Você gostou da solução que as autoras deram para o problema de Aninha e João? Por quê?

não achei legal que a menina colocasse o palito porque ha profissõs que podem ser feitas por ambos, mais usar a mesma roupa acho que não.

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Obrigado, Rubens