

## Gender as identity constructions in English language classes at high school / *Gêneros como construções identitárias nas aulas de língua inglesa do ensino médio\**

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### ABSTRACT

The purpose of this paper, which is part of a Master's Dissertation, is to analyze a comic strip produced by a student from a high school English class, which was the result of a process of discussion in the English language classroom, of issues related to gender as identity constructions. Following the perspective of Bakhtinian studies, we have observed the circulation of values, understood as gender differences in discourses. According to Volochinov (2017), in the interactions involving speakers and interlocutors, social and historical values circulate in the environment where these interlocutors are. They actively respond to these values, by agreeing or disagreeing with them. This paper is divided into three sections. In the first one, we discuss gender issues in contemporary times. In the second one, we address the methodology – a qualitative approach. Finally, in the third section, we analyze a student's production and the values observed in it, from the perspective of gender studies.

**KEYWORDS:** Genders; English Language; Applied Linguistics.

### RESUMO

O presente artigo é um recorte de uma Dissertação de Mestrado e se propõe a analisar uma tirinha produzida por uma estudante de uma turma de ensino médio, que foi resultado de um processo de discussão em sala de aula de língua

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*inglesa acerca de questões relativas aos gêneros como construções identitárias. Seguindo a perspectiva dos estudos bakhtinianos, observaremos a circulação de valores, entendidos como diferenças de gêneros em seus discursos. Para Volochinov (2017), nas interações envolvendo locutores e interlocutores circulam valores sociais e históricos presentes no ambiente onde se encontram. E tais interlocutores respondem ativamente a esses valores, concordando ou discordando com eles. Para tanto, este artigo divide-se em três partes. Na primeira, discutiremos sobre a questão da ideologia de gêneros na contemporaneidade. Na segunda, trataremos do recorte metodológico do trabalho de pesquisa de viés qualitativo. E na terceira e última seção, apresentaremos uma produção de uma estudante sobre a qual refletiremos acerca da ideologia de gêneros com base nos valores trazidos por ela.*

**PALAVRAS-CHAVE:** Gêneros; Língua Inglesa; Linguística Aplicada.

## 1 Introduction

In this paper, we discuss gender-related issues as the result of a study conducted on textual productions of a group of students – at a technical secondary school – at a federal institution in the state of Alagoas. In this environment, where most people are male, we frequently hear students, in their discourse, assume a position according to their sex – in places assigned as male or female. Such discourses see men as the provider, based on a predetermined paradigm, whereas women are seen as fragile and dependent on men. As a consequence, such apparently harmless discourses provoke a diminishing feeling by female students in their workforce, as the speech reinforces gender discrimination discourses.



In the scope of research on Applied Linguistics, Moita Lopes (2002) was one of the first scholars who brought gender into the discussion, in *Identidades fragmentadas: a construção discursiva de raça, gênero e sexualidade em sala de aula (Fragmented identities: the discursive construction of race, gender and sexuality in the classroom)*. In the area of Education, Guacira Lopes Louro has been writing about this issue since 1997. However, it seems to us that, when it comes to gender studies in English language classes, finding research on this matter can be more frustrating. This is curious, as Critical Applied Linguistics in contemporaneity needs to pay attention to such issues. According to Pennycook (1998, p. 46)<sup>2</sup>, the production of knowledge “requires that we cease to operate with modes of intellectual inquiry that are asocial, apolitical or ahistorical”<sup>3</sup>. Furthermore, gender-related issues are present in social relations – which value classroom interaction – and also in other school environments, whether they may be explicit or not.

It is worth reflecting on the meanings of *gender*. Louro (2010, p. 14) calls our attention to the fact that Aurélio, one of the major dictionaries in Brazil, presents several meanings for the word, but omits the meaning assigned to it after feminist studies<sup>4</sup>. According to the feminist perspective, *gender* refers to culturally (de)constructed social roles. Butler (2015) brings into question which forces make bodies materialize as sexed bodies, leading us to problematize the comprehension of the matter of sex and of bodies. She asks: “Which bodies matter – and why?” (BUTLER, 2015, p. 16)<sup>5</sup>.

With such questionings, the theorist problematizes roles of men and women in society and brings reflections on performativity, also criticizing the term. Bearing that in mind, the purpose of this paper is to analyze a linguistic-discursive-imagistic production of a Senior High School student, resulting from a process of discussing gender-related issues in the English language classroom. Following the perspective of the Bakhtian Circle, we have observed the circulation of values, understood as gender differences in discourses. According to Volochinov (2017)<sup>6</sup>, in interactions between speakers and interlocutors, social and historical values circulate in the

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<sup>2</sup> Reference in English: PENNYCOOK, Alastair (1990). Towards a critical applied linguistics for the 1990's. *Issues in Applied Linguistics*, v1 n1 p8-28 Jun 1990.

<sup>3</sup> Footnote 1.

<sup>4</sup> In Brazil it was in the late eighties, but the movement had intensified in the seventies.

<sup>5</sup> Reference in English: BUTLER, Judith. *Bodies that matter: on the discursive limits of sex*. New York: Routledge, 1993.

<sup>6</sup> Reference in English: VOLOCHINOV, V. N. *Marxism and the philosophy of language*. Cambridge: Harvard University Press, 1986.



environment where such interlocutors are. They actively respond to such values, by agreeing or disagreeing with them.

This paper is divided into three sections. In the next section, we discuss gender in contemporaneity. In the following section, we address the research methodology, of qualitative approach. In the last section, we present a production by a high school student. Such production guides our analyses of gender issues, based on the values observed in it.

## 2 Reflecting on gender in contemporaneity

Butler (2003) problematizes gender issues by stating that gender difference happens in different historical contexts. She also points out that other differences, such as race, social class, ethnicity, regionalism etc., are added. As a result, “it becomes impossible to separate out ‘gender’ from the political and cultural intersections in which it is invariably produced and maintained” (BUTLER, 2003, p 180)<sup>7</sup>. In other words, the differences established between the genders, as well as other differences – race, social class etc. –, are produced locally, as responses to values that circulate in social-historical environments, both locally and globally.

Pennycook (2010) affirms that the global-social relation may have two different perspectives. Firstly, the global can exercise pressure on the local, to a point where the local may succumb to the global, which leads to the devaluation and even to the erasure of local values, in favor of a globalized context. This is named by the author as the negative pole of the relationship. As opposed to the negative pole, the positive pole places human beings and language at the center of the discussion. Such point of view is characterized by the global/local fluidity, i.e., reality is in constant change, thus events will be in continuous evolving interaction, with the mutual interrelation between the global and the local. From such perspective, Stella e Tavares (2013) also state that the local and the global nourish each other and thus revitalize each other. According to the authors, “aspects that seem global from a certain perspective become local from another, and vice versa”<sup>8</sup> (STELLA; TAVARES, 2013, p. 67).

It is important to remember that gender-related discussions in Brazil became visible after the Feminist Movement in the late eighties, even though the movement abroad had intensified

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<sup>7</sup> Reference in English: BUTER, Judith. *Gender trouble*. New York: Routledge, 1990.

<sup>8</sup> Text in original: “aspectos que parecem globais de um viés, tornam-se locais de outro e vice-versa”. Translator’s note: Except where otherwise indicated, the translations herein have been done by the translator of this article, for the purpose of its publication.

before the seventies. Such movement started to question women's place in society, their right to vote and be voted for. Today, women occupy spaces they could not occupy before, especially in the western society. However, is it a global reality? Are women treated equally throughout the world? What about in a local context, in this case Maceió, Alagoas, and its outskirts, are women considered equal? What about people who do not fall into the category of heteronormativity as a rule? These questions need to be considered in our classes, especially those of native language and foreign language. Nogueira, Felipe e Teruya (2008, p. 3) affirm that, when we address gender in our classes, we cannot omit political issues related thereto, as "the concept of gender emerged with feminist scholars, in order to challenge the notion of essence, rejecting any explanation anchored on the notion of biological determinism"<sup>9</sup>, according to which gender was connected to universal, unchangeable and natural behavior (NOGUEIRA et al., 2008, p.3).

This biological, immutable and determined perspective of gender is still recurrent in discourses inside and outside classrooms. Thus, such discourses, instead of contributing to dissipate differences, end up justifying and reinforcing them.

We also need to analyze how gender-based social roles were gradually shaped in interactions through language. In a global context, discussions of gender issues are advancing. The parameters are not only male and female, but they also include the non-binary genders. Nevertheless, in our local context, both in the national sphere and in the state sphere, machismo still prevails in interpersonal relations, in language, and in discourses. Hence, it is important to reflect on this issue in our classes – in reading activities and in students' productions. Butler (2003) problematizes the female/male dichotomy, by saying that the male gender is the non-marked item in the English language. It is the generalizing form to nominate human beings:

[...] gender is the linguistic index of the political opposition between the sexes. Gender is used here in the singular because indeed there are not two genders. There is only one: the feminine, the "masculine" not being a gender. For the masculine is not the masculine, but the general (BUTLER, 2003, p. 42)<sup>10</sup>.

Despite the existence of the morphological marker for the female gender in the Portuguese language, we have naturalized the male gender marker as a general rule for referring

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<sup>9</sup> Text in original: "o conceito de gênero surgiu entre as estudiosas feministas para se contrapor à ideia da essência, recusando qualquer explicação pautada no determinismo biológico".

<sup>10</sup> Reference in English: See footnote 6.

to collectivity. For example, in the classroom we use the male morphological marker when we refer to the group of students, although there are female students as well.

The concept of gender was formed gradually, propelled by social struggles for equal rights between men and women, in the spheres of law, education, work and health. The term *gender* was constructed as a category of analysis in the mid twentieth century, more precisely in the seventies, due to the pressure from women's movements, which aimed to distinguish the anatomic sphere from the social sphere of beings, based on the certainty that we are born male, female or intersex (the latter corresponds to genital ambiguity). However, the significance assigned to such sexual characteristics is a product of a historical-cultural construction. Accordingly, the concept of gender is a social-cultural artifact which, according to Foucault (1996), is produced discursively through power relations. Thus, it is assumed there are no bodies free from social investments and expectations. Within this framework of thought, the category of gender does not correspond to an ahistorical and prediscursive dimension, i.e., from such perspective, gender leaves its biological dimension and is directed to a discursive one.

In order for us to resume discussing the teaching of language, it seems to us that educational processes – which acknowledge the differences, know the importance of the other in social relations, give a voice to all – are necessary, in order to form critical readers of the discriminatory processes present in society, and constructed, reinforced and crystalized by discourses. Only in this way – by inserting the other in this process – will it be possible to have a society which is fairer and truly democratic.

### 3 About the methodology

We assume that researchers are not neutral in their research. According to Minayo (1998), all research must not only have a methodology, but also a theory underlying the method and the observation. Moreover, researchers need a lot of creativity in the construction of their object of analysis. The author states that we can understand this creativity as the impossibility of conceiving research outside the social-historical context into which it is inserted. In other words, research necessarily takes into account the insertion of participants in the types of discourses and in the social issues that circulate at the moment the research is conducted.

Therefore, it is pertinent to reflect on what this impartiality – understood as a process of a distant observation of the other – refers to. Considering the opacity of language, i.e., the non-



equivalence, direct and immediate, between speakers' internal and external contents. According to Volochinov (2017)<sup>11</sup>, the processes of producing meanings are the results of a tense relationship between two opposite contexts – two interlocutors with their specific experiences, perspectives and interests. This means that the meanings produced are not identical to both of the participants in the interaction.

When such perspective is considered for the research process, also bearing in mind that everything goes through language, there is a mediation of values and points of view, which cannot be excluded from the observation process. Considering oneself impartial is perceiving the other on a power-relation basis, according to which the observer has the knowledge of the situation, and thus the control, whereas the observed acts naturally and naively in the context, even if he/she is aware of the observation. This kind of conception has intrinsic traces of positivism, pursuant to which science and research are deemed as such if they are aseptic, supposedly untainted by our ideologies.

On the contrary, we understand that our ideologies are present in any research – quantitative or qualitative. The act of determining our object of research is itself an ideological choice. Chizzotti (2003, p. 221) affirms that “qualitative research implies a dense partition among people, facts and places, all of which are objects of research, in order to extract from such interaction the visible and latent meanings, perceptible only under the sensitive attention”<sup>12</sup>. It is interesting to notice that the author does not dissociate people – participants of the research – from their places and from the research facts/issues. However, besides that, we defend that we should include the moment of interaction in this partition, as people, places, moments and issues are all imbricated in a research process.

In this paper, we reflect on gender difference, by analyzing a textual production. Such production was the result of a process which started with discussions and considerations about the social roles of male and female.

#### **4 Sex, biological gender and gender identity**

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<sup>11</sup> See footnote 5.

<sup>12</sup> Text in original: “implica uma partilha densa com pessoas, fatos e locais que constituem objetos de pesquisa, para extrair desse convívio os significados visíveis e latentes que somente são perceptíveis a uma atenção sensível”.



The production shows the moment previous to the conception of a child. Firstly, it shows the spermatozoids racing toward the egg. Secondly and thirdly, we see a conversation between a future mother and a medical doctor.

In the first strip, we see a spermatozoid reaching the egg and saying: “Yeah! I managed. And now that I may grow, I will become a great genius of technology and win prizes too”.

In the second strip, we read “Five monther (sic) later”, indicating that five months have passed. In this scene we see the mother at the obstetrician’s office to know the sex of the baby. The mother then asks: “Then, doctor, can you already tell the sex of the baby?”. He replies: “Sure! It is...”. While the doctor is keeping her in suspense, the baby thinks: “Speak soon... I also want to know”.

Then in the third strip, the doctor says: “a girl”. The mother is thrilled: “That (sic) wonderful!!” and the baby girl, who is listening to everything, says “Damn it! Already<sup>13</sup> were my plans for the future (sic)!”



Figure 1: Gestation

#### 4.1 The images

We firstly emphasize the images presented in the strips, as we could not identify the faces of the people in any of them, except the face of the future baby. In the first strip, we see the spermatozoids, equals to one another, without faces or indication of biological gender. In the

<sup>13</sup> Literally translated from Portuguese into English.

following strips, we see the baby, already formed, although there is no indication of it being a boy or a girl. In the images of the adults, however, we see clothes, which lead us to their biological genders: a male doctor and a mother. The creators of the strips were careful enough as to the non-identity of the faces, but the social pressure on gender identity is very strong, which brings the image of a doctor who is likely male, reinforcing the fact that the prestigious jobs are identified with the male sex, whereas women are identified with maternity and the vocation to be mothers.

About the functioning of images in society, Kress (2006) states that our approach to communication starts at a social base, and that the meanings expressed by speakers, writers, painters, sculptors, photographers etc., are “first and foremost social meanings even though we acknowledge the effect and importance of individual differences” (KRESS, 2006, p. 18). This statement corroborates the force which with social values influence our identities and the meanings we produce on a daily basis. We mean that the strips were the result of classroom discussions of the social roles of male and female in our society. It was an attempt to demystify the preconceived spaces both sexes have. The strips, hence, bring criticism and reflections on the formation of children’s identity since before they are born. On the other hand, it seems to us that the images of the adults, as presented, reinforce the professional identities of men and women. This question remains: why was not there a female doctor instead of a male doctor, as the word *doctor* in English does not have a gender morphological mark?

Volochinov (2017)<sup>14</sup> states that the production of meanings is a tense process which involves at least two interlocutors with different experiences, histories and perspectives, as well as opposite horizons of perceptions, i.e., how the speaker sees his/her interlocutor implies a distinct horizon of values. At the moment when the interlocutor becomes the speaker, such horizon of perceptions changes, which means that their values are not identical, because of the position each one occupies in the world. Furthermore, the social themes in circulation are also involved in this process – the values that circulate in both the immediate, local context, where the interactions occur, and in broader contexts involving historical-ideological questions.

The intersection of meanings of images and social themes refers firstly to the reflection of the group on the themes that arose in the English language classroom, in relation to the predetermined social roles, when we turn our attention to the faceless characters and to the child who does not have a clear gender mark. At the same time, we find a reinforcement of the professional roles assigned to the male sex and to the female sex.

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<sup>14</sup> See footnote 5.

## 4.2 The written text

Looking at the written text now, let us observe how the meanings propelled by the strips converge and complement one another. In the first strip, the expression *I managed* is related to the first victory we need to have – the one of fecundating the egg before gestation can take place. The use of *now* indicates a phase that will begin: fetal development, birth and growth of the child. *Will* indicates the baby's wish to become a great genius of technology in the future. Such combination of factors points to the notion of competitiveness and individualism in society, i.e., the one who comes first is the fittest and, therefore, can be a great professional, leaving the others behind. By calling our attention to what is named abyssal space, Sousa Santos (2014) establishes a division between those who participate in a neo-liberal society – succeeding in the competition – and those left on the margins. For the author, the more the neoliberal capitalist society develops, the deeper this division becomes between the haves and the have-nots. As a consequence, there is urgent need for individuals to constantly distance themselves from the have-nots, which in turn entails more competition and thus more consumption – the engine of neoliberal capitalist societies. When the spermatozoid sees himself as the best in the competition for the egg, it also understands it will be successful in the professional context, and will keep a distance from those who are unsuccessful. Sousa Santos (2014) points out that there is a constant attempt to erase individuals who belong to the less well-off group of the abyssal space.

The accompanying text<sup>15</sup> in the second strip indicates another moment – “*Five months later*” – to show how much time elapsed since fecundation until that moment. The character representing the mother wants to know the sex of the baby. The lexical choice is *sex*, not *gender*, which demonstrates an understanding that biological sex defines what we can or cannot be. Butler (2003) states that:

If gender is the cultural meanings that the sexed body assumes, then a gender cannot be said to follow from a sex in any one way. Taken to its logical limit, the sex/gender distinction suggests a radical discontinuity between sexed bodies and culturally constructed genders (BUTLER, 2003, p.24)<sup>16</sup>.

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<sup>15</sup> The texts accompanying strips may narrate a story, without being redundant, by adding facts, about different times and places, or information not shown in the pictures.

See: <<http://criandohqs.blogspot.com.br/2011/12/recordatorios-nos-quadrinhos.html>>.

<sup>16</sup> See footnote 6.

By addressing the sex/gender dichotomy, Butler (2003)<sup>17</sup> points out that these two terms were considered synonyms for a long time. When we add cultural and social issues, we see that sex and gender are categories which are not so connected. They have been constructed as equal, and their differences have been justified by a sexual/biological/anatomic logic. Nevertheless, we understand that the gender/sex distinction presupposes transgression and rupture, when we observe that gender is culturally constructed.

Such rupture does not occur in the strips presented herein, as the baby thinks, in the second strip: *'I also want to know'*. The use of “also” indicates the importance of the biological sex for the child, who appears to us then as asexual in the knowledge of its biological sex. This reinforces the idea that the baby needs to know its sex, in order to be sure its plans in fecundation would become real, i.e., that it would be successful in the professional competition, as it had been in the competition for the egg.

When we analyze the third strip, after the child's biological sex – so anticipated by the baby and by the mother – is revealed, we notice the difference between the mother's and the daughter's reactions. The mother is happy at the news, but the baby is frustrated at the impossibility of its plans becoming real. The expression “damn it” indicates the disappointment. The strip shows, in a comic way, how our contemporary society dictates what men and women may and may not be. The worst thing is that such dictation begins in the gestation period, a time when parents get prepared and start making plans for the future of their daughters and sons, in a distinctive way. These plans project, in children's creative process, limitations or impulses, depending on their biological sex. Lopes (1997, p. 21) affirms on the question of sexes: “in order to understand the position of men and women and their relations in a society, it is important to observe not exactly their sexes, but everything that was socially constructed about the sexes”<sup>18</sup>.

The strips make us reflect on such social construction of sexes – how much we restrict women's and men's roles in a society, many times without being aware of the differences we construct through our discourses. The images and the written text compose lines of meanings that are distinguished and, at the same time, that complement each other.

On the one hand, we have the result of the reflexive task carried out in class with the students. With this task we could notice a critical perspective, in relation to the roles that are predetermined in society, when the characters are faceless and the child's biological sex is

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<sup>17</sup> See footnote 6.

<sup>18</sup> Text in original: “para que se compreenda o lugar e as relações de homens e mulheres numa sociedade importa observar não exatamente seus sexos, mas sim tudo o que socialmente se construiu sobre os sexos”.

erased. The baby to be born may be whatever it wants, as shown in the spermatozoid's speech. On the other hand, although this possibility is open, it is closed when we notice the well-defined social roles of the doctor – a successful man in the neoliberal capitalist society –, and of the mother – generator and apparently without a clearly defined profession. This meaning is complemented by the written text, which establishes a possibility of success first, and disappointment later, at the news of the child's biological sex, when it realizes that the would-be success is related to being a man, not a woman – a technology professional, or a doctor, as opposed to being a mother without a clear defined profession.

### Final considerations

In this paper, we have discussed the sex/gender distinction by analyzing strips that emphasize a baby's finding of its sex, and how much is expected according to one's sex. As we have pointed out, the roles women and men should play in society are predefined, more often than not. Such predefinition restrains people's position and limits their freedom to realize their dreams, plans and projects.

With this study we could observe that the discourses which reinforce differences between the genders are slowly being problematized and deconstructed, by both written texts and by the language of images: people depicted, colors chosen, focuses on certain points. This is extremely important for the formation of critical readers and writers, as the school is the place where intellectual development should be provided, by means of reading, writing and discussions.

In *O aprendizado de gênero: socialização na família e na escola*<sup>19</sup>, we learn that these two institutions are the main formers of gender identity, as our position as a man or as a woman in society is already predefined before we are even born. When the family finds out the sex of the baby, they start choosing colors, clothes, toys, layette etc. Thus they are designing our position in society. We defend that school and family can be places where we can rethink such identity construction, in order to reconstruct what has been thought of as natural for so long.

Another point that calls our attention is the fact that toys, games and children's play teach us how to distinguish typical attitudes that are deemed as typically male from those deemed as

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<sup>19</sup> O aprendizado de gênero: socialização na família e na escola. Curso gênero e diversidade na escola. Módulo 2 (Learning about gender: socialization in Family and at school. Course: gender and diversity at school. Module 2). Available on: <[https://gdeufabc.files.wordpress.com/2019/02/mod2\\_unidade1\\_texto3.pdf](https://gdeufabc.files.wordpress.com/2019/02/mod2_unidade1_texto3.pdf)>. Accessed on February 19<sup>th</sup>, 2020.

typically female. The strip about the gestation shows us a scene before the birth of a baby, but if we go beyond that we can remember that as children we learned how to act according to what was expected of our gender.

Thus, when we buy boys toy cars, violent games, guns, swords, balls, bicycles and skates, we are telling them to be aggressive, fast and free – and that their space is public. Unlike that, when we buy girls gifts like dolls, miniature furniture and household appliances, we are telling them, by a hidden curriculum, that their space is private and domestic. Educators need to rethink such limitations imposed on genders. The first step is not reproducing this kind of distinction. By deconstructing such actions, we should reflect with students on the issues in a critical way. More important than deconstructing paradigms to construct others, which will end up being paradigms too, is rethinking our roles as a woman and a man in our household and in our social interactions.

Both in the household and at school, it is important that adults are aware of their influence when they deal with children, realizing that “they can reinforce or mitigate gender difference and its marks”<sup>20</sup>. If we raise boys and girls in a radically different way, we should know that we are not contributing to a world which is fairer and which has gender equality, as stated in the text.<sup>21</sup> with which we agree.

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<sup>20</sup> Text in original: “podem reforçar ou atenuar as diferenças de gênero e suas marcas”.

<sup>21</sup> Footnote 18.



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## Attachment

### Parecer do comitê de ética



UNIVERSIDADE FEDERAL DE  
ALAGOAS



**PARECER CONSUBSTANCIADO DO CEP**

**DADOS DO PROJETO DE PESQUISA**

**Título da Pesquisa:** Gênero e Diversidade nas aulas de inglês do Ensino Médio: um estudo sobre Letramentos.

**Pesquisador:** Josenice Cláudia Moura de Lima

**Área Temática:**

**Versão:** 2

**CAAE:** 14421913.8.0000.5013

**Instituição Proponente:** INSTITUTO FEDERAL DE EDUCACAO, CIENCIA E TECNOLOGIA DE ALAGOAS

**Patrocinador Principal:** Financiamento Próprio

**DADOS DO PARECER**

**Número do Parecer:** 807.007

**Data da Relatoria:** 11/09/2014

**Apresentação do Projeto:**

Nesse Projeto pretendo pesquisar o processo de ensino e aprendizagem de língua adicional, inglês, no Ensino Médio, sobretudo a formação de leitores críticos, com base nos estudos sobre Letramentos. Para isso, escolhi o tema "Gêneros e Diversidades". Realizarei um estudo de caso em uma das minhas turmas do Ensino Médio de uma escola da rede pública federal do estado de Alagoas. Como serei a professora-pesquisadora, trata-se de um estudo de caso com intervenção. Além das descobertas que faremos em sala de aula, das reflexões e possíveis mudanças, pretendo contribuir, com os resultados da pesquisa, para formação de outros colegas professores da rede pública.

**Objetivo da Pesquisa:**

**Objetivo Primário:**

Construir, dentro das aulas de Língua Adicional, inglês, a consciência crítica dos alunos dentro de uma abordagem sobre questões de Gênero e Diversidade.

**Objetivo Secundário:**

1- Utilizar o Livro Didático e outros materiais de suporte como: jogos, músicas, peças teatrais e filmes como instrumentos de desenvolvimento de leitores críticos; 2- Desenvolver atividades de leitura e produção de textos que incentivem reflexões sobre as discussões engajadas em sala; 3-

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Continuação do Parecer: 807.007

Promover momentos de interação entre os alunos para que, compartilhando ideias, possamos nos tornar cidadãos ativos.

**Avaliação dos Riscos e Benefícios:**

**Riscos:**

Sabendo que em toda pesquisa que envolve seres humanos há riscos, tentarei minimizá-los preservando os direitos e integridade física e mental tanto dos participantes da pesquisa, quanto daqueles que não desejarem participar. A pesquisa será realizada em uma de minhas turmas. Para assegurar o direito dos estudantes que não queiram participar, as atividades realizadas não serão objeto de avaliação, ou seja, não irão gerar notas.

**Benefícios:**

Estudantes e professora mais reflexivos, críticos e socialmente ativos.

**Comentários e Considerações sobre a Pesquisa:**

A pesquisadora atendeu as pendências do último parecer (Adequar o cronograma no projeto e no TCLE; alterar o texto referente aos procedimentos de análise de dados).

**Considerações sobre os Termos de apresentação obrigatória:**

Todos os termos foram apresentados de acordo com a Resolução 466/12.

**Conclusões ou Pendências e Lista de Inadequações:**

Protocolo atende as recomendações éticas da Resolução 466/12.

**Situação do Parecer:**

Aprovado

**Necessita Apreciação da CONEP:**

Não

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Continuação do Processo: 807.007

MACEIO, 25 de Setembro de 2014

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Assinado por:  
Deise Juliana Francisco  
(Coordenador)

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