

“The Consequences of the Feminist Movement”: The Unravelling of a One-Sided Historical Revisionism in Brasil Paralelo’s Text

Ana Beatriz Ruiz de Melo
Evelin Barradas Favacho
Luiggy Gabriel Andrade de Oliveira
Samuel Alves Carlos*

Abstract: This article was first written as an activity of studies during the Critical Language Awareness course by undergraduate students of English Language at the Universidade Estadual de Londrina (UEL). This is an analysis of the text “Consequences of the Feminist Movement — Understanding How Feminism Reversed Western Culture” [our translation], published by the website Brasil Paralelo in 2022. The analysis used the studied and discussed categories of Critical Discourse Analysis, Systemic-Functional Linguistics, and Representation of Social Actors. The authors throughout the article reveal their choice of text, followed by a brief conceptualization of the procedures and categories employed in the analysis. After that, we unravel the text in parts, disavowing the fake information spread on it and explaining what the truth behind the material is, utilizing researched references and evidence to base our arguments. The objectives of the analysis, besides utilizing methodologies learned in the classroom to explain the influence of a text, are to make visible how the media can be biased and manipulative to benefit their interests. In the end, we understood that the text chose language resources, euphemisms, and the exclusion of facts to “control” their readers’ minds.

Keywords: Critical Language Awareness; Systemic-Functional Linguistics; Feminist Movement.

Resumo: Esse artigo foi inicialmente escrito como uma atividade de estudos durante a disciplina de Consciência Crítica da Linguagem, por estudantes universitários de Letras-Inglês na Universidade Estadual de Londrina (UEL). Esta é uma análise do texto “Consequências do movimento feminista — entenda como o feminismo inverteu a cultura ocidental”, publicado pela plataforma Brasil Paralelo em 2022. A análise foi realizada utilizando as categorias da Análise Crítica do Discurso, Linguística Sistêmico-Funcional e Representação de Atores Sociais, estudadas e discutidas em aula. Ao longo do artigo, os autores expuseram o motivo pelo qual o texto foi escolhido, seguido por uma breve conceitualização das metodologias e categorias utilizadas na análise. Na sequência, destrinchamos o texto em partes, desmentindo as informações falsas que foram propagadas, e explicando qual é a verdade por trás do material, utilizando de referências e evidências pesquisadas para basear nossos argumentos. O objetivo da análise, além de utilizar metodologias aprendidas em sala de aula para explicar a influência de um texto, é tornar visível a forma como a mídia pode ser enviesada e manipulativa para beneficiar seus interesses próprios. Ao final, entendemos que o texto escolheu de recursos linguísticos, eufemismos, e exclusão de fatos para “controlar” a mente de seus leitores.

Palavras-Chave: Consciência Crítica da Linguagem; Análise Crítica do Discurso; Linguística Sistêmico-Funcional; Representação de Atores Sociais; Movimento Feminista.

* Graduandos em Letras - Inglês na Universidade Estadual de Londrina (UEL). Artigo inicialmente escrito como uma atividade de estudos durante a disciplina de Consciência Crítica da Linguagem, ministrada pela Prof^a Dr^a Vera Lucia Lopes Cristovão (UEL).

1. Introduction

The text “Consequences of the Feminist Movement — Understanding How Feminism Reversed Western Culture”, taken from the conservative pseudo-journalistic website Brasil Paralelo was analyzed aiming to produce this article since it goes against the points of view and social voices we have as students, academics, and feminist movement supporters, and has sparked the authors interest and curiosity. The mentioned social voices, according to Melo and Cristovão (2021), are the voices that constitute identity constructions forming the individual as a citizen, as well as their ideologies, also being useful to develop critical thinking.

Also, it is a great opportunity to publish this text to show more of what we learn as English Language students at the Universidade Estadual de Londrina (UEL). This article, as mentioned before, was written originally on a course called “Critical Language Awareness” taken in the third year of the degree. As the final work, the professor in charge requested, in groups, a text analysis using analytical categories studied and discussed during the classes, to develop and provide relevant and enduring knowledge, skills, and understandings concerning Critical Language Awareness (CLA)¹.

The text by Brasil Paralelo, “A Company of Entertainment and Education” (Brasil Paralelo, 2022) is around two thousand and six hundred words long, divided into four main parts, each of which is branched into some topics; we understand that the text is full of language ideologies defended by the editorial staff on the platform, considering that, according to Weaver’s (2020) affirmation, “any belief about language is ideological”. Language ideologies are defined by Kroskrity (2010, p. 195 *apud* Weaver, 2020) as those developed “in the interest of a specific social or cultural group”, that is intertwined with social relations and social contexts and used as a form of social control to maintain and perpetuate unequal social boundaries between and among groups of speakers (Weaver, 2020). Their primary group of interest is people from the right-wing, so-called conservatives, people who declare wanting to rescue the “old values, ideas, and feelings in the heart of every Brazilian” (Brasil Paralelo, 2022, n. p.).

As previously mentioned, we have mainly used the procedures of Critical Discourse Analysis (CDA), propagated by one of the methodology’s founders, the linguist Norman Fairclough (2012) and some of the Modalization to analyze each of these present parts, transiting and correlating aspects and characteristics contained both in the linguistic (micro) and social (macro), as said by Professor Ribamar Júnior (2020) on the first video

¹ The authors would like to thank Professor Vera Lúcia Lopes Cristovão for encouraging the submission of this article. Your work is inspiring.

lesson of his minicourse about CDA. We also utilize the lexical (e.g., pronouns, adverbs, and adjectives) and language resources, such as metaphors, sentimentality, and inclusive and emotive language, that were used by the text's writers.

Besides CDA procedures, we addressed the concepts from Systemic-Functional Linguistics (SFL) and Representation of Social Actors (RAS), based on Santana, Santana, and Figueiredo's (2022) article called "A tool that came to innovate the teaching of English in public schools: A critical discourse analysis of an article about the launching of the 'Inglês Paraná' platform", in which the authors aimed to identify the representations present in the platform launched by Paraná's government, anchored mainly in CDA. About SFL, the authors brought up what Chouliaraki and Fairclough (1999 *apud* Santana; Santana; Figueiredo, 2022) pointed out: the need for a dialectical theory of language that can capture the complexity of discourse, taking into consideration its forms and social aspects. According to the writers:

The authors defend, as basic linguistic theory, the systemic-functional linguistics (LSF, henceforth [SFL, in our translation]), by Halliday (1978), who conceives language in relation to its social function and constituent of social practices. Rogers (2011) explains that, in SFL, the study of language focuses on the choices employed by actors to represent their worldviews, relating to others and constructing their identities discursively. In this sense, the author adds that meaning is in constant construction and negotiation among the different systems of representation (Santana; Santana; Figueiredo, 2022, p. 220, our translation²).

About the social structure, Halliday (1978, p. 269) explains that "of the numerous ways in which the social structure is implicated in a sociolinguistic theory, there are three which stand out". The social structure defines and gives significance to different types of social contexts; determines the patterns of communication, regulating the meanings and styles associated with the contexts; and enters through the effects of social hierarchy, reinforcing and maintaining it (Halliday, 1978). The social structure is a very important part of analyzing a text like Brasil Paralelo's. It remains visible throughout the website how they use people's backgrounds to explore and expose their ideas to influence readers to think the way they do.

Regarding the Social Actors, the three authors pointed out that, on SFL, the study of language focuses on the choices that actors make to represent their worldviews, relate to others, and construct their identities in a discursive way. VanLeeuwen (2008) proposes two categories to analyze the Representation of Social Actors: exclusion and inclusion. The

² All the texts in Portuguese are our translations.

exclusion is possible because of suppression or concealment, and the inclusion is by activation or passivation.

Santana, Santana, and Figueiredo (2022) explain:

The exclusion of social actors can occur through suppression or concealment. In suppression, the social actor is completely excluded from social action recontextualized in the text. In the concealment category, the social actor is covered up and receives little evidence, although he is mentioned, seeking to de-emphasize his participation. In turn, inclusion can occur through activation or passivation – “activation occurs when social actors are represented in an active way, dynamic forces in action, passivation is when they are represented as subject to activity (VanLeeuwen, 2008, p. 31). For Fairclough (2003), activation characterizes a power relationship, while passivation accentuates the submission of the social actors involved (Santana; Santana; Figueiredo, 2022, p. 221).

Based on this, CDA, according to Santana, Santana, and Figueiredo (2022), can shed light on the different social structures and how they are configured through discourses, as well as how they are socially perceived and constructed by social actors.

We also draw attention to the title of our analysis, which contains the term “historical revisionism”, conceptualized, according to Carreiri and Junior (2022, p. 65, our translation), as “an investment in the reinterpretation of history that values ambiguities and remakes the methods and results of historical studies”, in other words, the ambiguity of historical facts and the impartiality with which these facts may have been described. That is what we believe the editorial staff of *Brasil Paralelo* benefits from when writing their texts, as we will expose below.

2. Analysis Development

We can analyze the text using the elements of CDA with a focus on Fairclough’s three-dimensional approach, which can be found in Batinga, Saraiva, and Pinto (2019). The authors brought up that the CDA institutes the language to control the social structure and, at the same time, destabilize it. The three dimensions of analysis categories are text; discursive practice, and social practice (Batinga; Saraiva; Pinto, 2019).

The text by *Brasil Paralelo* is about what they call the “consequences of the Feminist Movement”, and the authors start by saying that these consequences “can be seen as one of the greatest triumphs of ideological movements in recent centuries” (*Brasil Paralelo*, 2022, n. p.). By analyzing the lexis of this sentence, we observe the use of a certain disdain when discussing the consequences of the feminist movement, indicating a negative attitude towards it. Not only that, but, bringing up the SFL, the use of the term “greatest triumphs”

in this context carries evaluative meaning. Also, the phrase “can be seen as” suggests modality, indicating the authors’ perspective, instead of presenting a fact. These thoughts are explicit in many other sentences throughout their text.

It is important to highlight that there is no section on the website where they mention how many redactors they possess, nor who wrote this specific text, which prevents us from analyzing relevant information, such as the writer’s and redactors’ backgrounds and profiles. The references are not many; the redactor(s) shows some citations during the text but does not place them as they should be, as a professional text, using the ABNT standards. The only clear references are the images which they claim to have proprietorship. One specific image, shown and analyzed later in this article was found by the authors in a context extremely different from the one Brasil Paralelo brought, that is, they do not have any copyright of the image, despite having inserted their watermark on it.

It is good to reinforce who the text is written for and by. The Brasil Paralelo website propagates ideals from a conservative point of view. This suggests a certain ideological alignment and a particular perspective that shapes the discourse of power relations. The language choices align with the presumed values and perspectives of the audience.

The writer explained in the second paragraph of their introduction that “Many claim that feminism is responsible for freeing women from centuries of male oppression. Others claim that the movement undermined the essence of being a woman. But after all, what is feminism and what were its real consequences?” (Brasil Paralelo, 2022, n. p.) with a question at the end, claiming that they will unravel the topic, and show what the “real” consequences were arising from the movement, using it as a hook to get the reader’s attention, a language resource popularly called “click bait”, what can be understood as a rhetorical strategy, prompting the reader to consider the question posed and creating a sense of interaction and engagement. The use of “many claim” and “others claim” in the same paragraph indicates alternative perspectives. The multiplicity of points of view on feminism is known (as analyzed later in this article), but the redactors treat feminism as one-sided.

But, after all, what is behind the text written by Brasil Paralelo?

2.1 Part I: Affecting Society

In the first part of the text, the question “How Does Feminism Affect Society? Summary”, the group of journalists begins their text reporting untruths, saying, in the topic “What is feminism?” that feminists who defend the movements Free the Nipple and Femen, “defend the exposure of women’s naked bodies as a way of overcoming the oppression of the female sex” (Brasil Paralelo, 2022, n. p.). It only takes a quick search online to figure out that these movements fight for the same freedom and protection to be granted to both

genders, under the terms of the law, promoting gender equality and opposing sexual objectification.

The next topic covered is called “Sociological Consequences Provoked by the Feminist Movement” and one of the lines that calls the attention of the group is:

One of your biggest feminist goals was that women should start taking up professions outside the home and no longer marry. According to them [Simone de Beauvoir and Kate Millett], commitment-free sex would bring women personal fulfillment. From the social triumph of the second feminist wave, the sociological role of women became like that of men: to sacrifice themselves at work and not receive care from others (Brasil Paralelo, 2022, n. p.).

There are, in fact, some branches of feminism that declare themselves against the institution of marriage. However, the sensationalist way with which the text is presented forgets a primordial and deeper factor when reporting feminism, which is the interconnections made based on studies that claim that marriage was understood as a symbol and construction of women’s subordination, an understanding, in this era, supported by profound criticism. Nevertheless, this item did not become a rule of the movement since several of the defenders and militants of the movement obtained and constituted marriage traditionally. Feminism is about freedom of choice, access to information and opportunity, and being able to decide to do what you believe is best for you.

Afterwards, the text goes through the third topic “Psychological Consequences Provoked by the Feminist Movement”, where the narrative continues to press that feminist women should/would be against the constitution of a family, by pointing out that the success and career of a woman would stand opposite to that. The constitution of a family, on the beliefs of what Brasil Paralelo defends (based on what is visible on the website), is the so-called traditional one, constituted by a worker father, a housewife mother, and polite and respected children, surrounded by the traditional values of the Christian church, which is not the standard anymore. Our societies have evolved and understand that there can be many different types of families, and none of those can be invalidated as nonexistent or as not being a family.

The text reinforces this thought by saying:

This new culture encourages women to seek personal fulfillment individually, only relating to men who do not inhibit their professional and social freedom. Radicalizations of this thinking led to the idea that men, in general, are oppressors by nature, creating the saying “I’m sorry I’m a man” (Brasil Paralelo, 2022, n. p.).

The speech reflects the phrase “I’m sorry for being a man”, which came to be used comically on the internet, however, the editorial office brought up that this is a phrase which should be taken seriously by the defenders of the movement. The sentence has been widely used to indicate people (in particular, cis, and straight men) who have not learned anything about the feminist struggle and identity guidelines in general, but who faithfully believe they understand everything about it, ironically. These are the so-called, in popular language, “male left”, “feminist man” or “macho leftist”.

Further on, we come to the fourth and final topic of this part, “Moral Changes Brought About by the Feminist Movement”, where it is asserted that “It is intrinsic to the feminist movement to defend free sex. All the main feminist authors defend that women should have the possibility of maintaining sexual relationships liberally, without being attached to a person” (Brasil Paralelo, 2022, n. p.). Again, there is indeed one of these guidelines to be defended in feminism, however, it is not portrayed in a sensationalist way as in the text in Brasil Paralelo, which seeks to draw a heteronormative and sexist view that “worthy” women should not appreciate sex or may do so only if they are with the “right man”. This is part of what many known as “rape culture”, reported by the pro-feminist magazine QG Feminista:

The good woman [is the one who] always denies sex, the good man [is the one who] always insists despite the no. And we sell the idea that men should “conquer” women and “tame the beast”. That women are silly and stupid and don’t know what they want until a man shows them what’s good (QG Feminista *apud* Santos, 2020, n. p.).

In the same topic, we have the excerpt “The consolidation of feminism generated such a change in morals that most women stopped following the traditional Christian morals of their countries and started to follow a moral relativism, present in feminist doctrine” (Brasil Paralelo, 2022, n. p.). Not only does this discourse perpetuate the idea that women should be devoted to traditional customs, and act according to the scenario explicit above, but it is also a religiously prejudiced view, believing that countries have/should have a traditional Christian morality to be followed, excluding other religions that go beyond the Christianity.

2.2 Part II: Brasil Paralelo’s Interpretations of Women’s Achievements

In the second part of the text, we are introduced to the main achievements of the feminist movement according to the editorial staff. Among the list of achievements is the inclusion of women in the labour market, birth control, abortion, and women’s right to vote. It is important to point out that at the commencement of this second part, the writers

themselves present their point of view and opinion about these achievements, emphasized through the words “*false*” and “*true*”, which express their dissatisfaction or denial of considering these achievements attained by the movement as properly conquests.

The editor then proceeds to unravel their approach to the first achievement. We can notice right at the opening of the paragraph another generalized description, without any basis in their argument about the historical period: “At the beginning of feminism, most women preferred to work at home as housewives, with their children, then to go through *strenuous* [emphasis added] journeys to some company or factory” (Brasil Paralelo, 2022, n. p.). In this excerpt, we observe the use of a strong adjective: “strenuous” (debilitating), to greatly intensify the “sacrifice” (as mentioned in another passage) and the consequential difficulties of inserting women into the labour market.

After that, the text goes on to describe a particular isolated meeting and demonstration that took place in Seneca Falls, New York, in 1848, to try and discredit the feminist movement as a whole, showing that the majority of women questioned at that convention about the right to vote did not want it, because, according to the editor: “their interests were only on having basic civil rights, not to acquire more *strenuous* [emphasis added] duties” (Brasil Paralelo, 2022, n. p.), duties that did not harm women, but allowed them to have more opportunities and rights for active participation in society.

It is relevant to consider the macro-social aspect involved in these arguments related to the denial of women’s interests regarding the right to vote. Women’s context in this historical period was purely one-sided since the narrative about such a feminine reality was not decided by the women themselves, but by the men around them; their only possible living option was to perform domestic services, reproduce and take care of children, duties that were also decided by men who hold and regulate power in charge of propagating the ideologies of the so-called “alliance device”, which according to Michel Foucault (2022, p. 100, our translation) in his first volume of *The History of Sexuality* is the “system of matrimony, of fixation and development of kinships, of the transfer of names and assets”, to propagate the permitted and the prohibited forms of identity, sexuality and family.

We then move on to the next topic, referring to the movement’s second achievement (birth control), where the nurse and educator, Margaret Sanger, is mentioned. Sanger, as stated in the text, was admittedly racist and defended eugenics. However, the editors forget to highlight Margaret’s real concern and defence for guaranteeing women’s reproductive health at the time. Once again, we recognize here the omission and decontextualization of historical facts and the opportunistic selection of information to portray the feminist movement universally and homogeneously reflects a potential bias and misrepresentation.

Abortion is the termination of pregnancy before the start of the perinatal period, defined by the World Health Organization (WHO), after 22 completed weeks (154 days) of gestation, when birth weight is normally 500g. It is customary to classify miscarriage as early when it occurs before 13 weeks of pregnancy, and as late when it occurs between 13 and 22 weeks. In other words, between 13 and 22 weeks (or before that), the fetus is beginning to develop, not being formed as indicated in the picture on the website.

In Brazil, abortion is illegal and is configured as a public health problem, due to its magnitude and persistence. According to estimates by the WHO, about 55 million abortions took place in the world between 2010 and 2014, most of which were illegal and unsafe. Thus, the laws of countries that prohibit abortion under any circumstances can contribute to this high number of abortions, according to Faria, Silva, Leahy, Viana, Tourinho and Azevedo (2021). Even with such strict laws in some countries, illegal abortion occurs, especially in the less favoured social classes, thereby affirming abortion as a global problem (Cardoso et al., 2020 *apud* Faria; Silva; Leahy; Viana; Tourinho; Azevedo, 2021).

On the same topic, the unique example of Margaret Sanger is used to misrepresent the issue of abortion, alongside some quotes from two of her other publications (a pamphlet and a book). The editor then closes this topic using the resource of linguistic persuasion in his speech, sentimentality as another rhetorical strategy, with the phrase: “Children are now seen as a *burden*, not a *joy* [emphasis added]” (Brasil Paralelo, 2022, n. p.), to convince the reader by provoking specific inner emotions and sensations (affront, anger) of what was presented earlier; just like the function of the image 1 (below), inserted on the third topic of this section, which would supposedly represent the initial abortion process, in a completely distorted and unrealistic way.

Image 1 - “Image of the Initial Process of Abortion” (Brasil Paralelo, 2022)



Imagem do processo inicial do aborto.

Source: Brasil Paralelo's website (2022)

To discuss the right to vote for women, in the fourth and last topic of this section, the following quotation from the book *The Second Sex: Facts and Myths*, written by the social theorist and political activist, Simone de Beauvoir, is used: “The action of women never went beyond a symbolic agitation, they only gained what the men agreed to *grant*. Women took nothing, they *received* [emphasis added]” (Brasil Paralelo, 2022, n. p.), alongside the erroneous narrative of the historian Ana Campagnolo that, “female suffrage was a *concession* given by men, not an achievement of the feminist movement [emphasis added]” (Brasil Paralelo, 2022, n. p.). Both arguments are incorrect in their entirety for one main reason: women’s right to vote was acquired only after several demonstrations and demands from the female community at the time since in the struggle for civil rights, those who held the power (men, exclusively) did not simply empathize but were pressured to admit the needs and discrimination related to these groups.

2.3. Part III: Why Be Against, According to an Anti-Feminist

Following the next part, titled “Why Are so Many People Against Feminism?”, the editors use, again, the historian Ana Caroline Campagnolo with her main criticisms of feminism, having the information that she produces anti-feminist content on her YouTube channel. The main criticisms are: “The movement destroys femininity; The movement does not represent women, but ideological interest groups; The movement did not bring benefits to women, but more social burdens” (Brasil Paralelo, 2022, n. p.).

The first statement made within the text is “As seen in the history of feminism, since the origins of the movement there has been the idea that femininity and masculinity do not exist” (Brasil Paralelo, 2022, n. p.) where, right at the start, the distinctions of feminisms are not brought, because after all there is not only one branch, but several, such as black women’s feminism, radical feminism, and Marxist feminism (and many others); where each one has its particularities and pluralities. Still in her line of reasoning, she considers the following sentence: “Thoughts contrary to feminism state that women realize themselves as women, and men as men” (Brasil Paralelo, 2022, n. p.), implying that there is a need to identify oneself as one’s biological sex, leaving no room for questions about their sexuality or gender identity.

In the beginning, it is said “The advantages acquired by women end the validity of feminist thought in a society”, being such advantages as “Being protected by men (chivalry); Working in their homes as they please; Not having political burdens” (Brasil Paralelo, 2022, n. p.). By exposing the items in this way, the text intends to highlight the possible oppression of feminism, which, if faithfully analyzed in its reality, does not happen. Not all women will want to work outside their homes, but it is strictly wrong to say that, because of feminism, all women are obliged to perform some work outside their residences. The feminist

movement was created, on its basis, for women's freedom of being able to come and go and make their decisions, fighting precisely against cases similar to those that occurred in Saudi Arabia, for example, where, according to the BBC news website, women cannot "Apply for a passport, travel abroad, get married, open a bank account, start some types of business, undergo medical intervention, leave prison after serving your sentence" (BBC News, 2017, n. p., our translation) without permission from your "Male Guardian" or your guardian (namely the father of the family, brother or husband).

In the last paragraph within this topic, the writers bring a source called *Worldometers*, written incorrectly and not considering any other reference as support, since the referred website does not have verified reliable sources.

Image 2 - "Since the Beginning, the Movement Has Ignored Many Women's Desires" (Brasil Paralelo, 2022)



Source: Brasil Paralelo's website (2022).

Afterwards, the discussion opened that not all women in Seneca Falls' Convention agreed at the time with women's suffrage, but supported the agenda, which leads the reader to think that those women were able to make decisions in all possible areas. However, women could not make decisions about their right to have rights, which is why they needed to demonstrate their willingness to vote, directly and indirectly. Thus, it becomes clear that the text is trying to show an inconsistency that does not exist. Considering that women wanted to have the freedom to vote against the movement, as the website expresses, the first necessary step to achieve it would be suffrage itself, in this way, after winning a vote, they could have a voice to be heard and represented.

The website does not have any demonstration of what Seneca Falls' Convention was, therefore, we searched for it. According to the website Encyclopaedia Britannica (2022, n. p.):

Seneca Falls Convention, assembly held on July 19–20, 1848, at Seneca Falls, New York, that launched the woman suffrage movement in the United States. Seneca Falls was the home of Elizabeth Cady Stanton, who, along with Lucretia Mott, conceived and directed the convention. The two feminist leaders had been excluded from participating in the 1840 World Anti-Slavery Convention in London, an event that solidified their determination to engage in the struggle.

Ana Campagnolo (*apud* Brasil Paralelo, 2022) affirms and highlights the trick used by tobacco companies to sell cigarettes, taking advantage of a weak point in the agenda at the time, where the symbology of tobacco was a “Breaking of Taboo”, according to the text, since the tobacco was used only by men and by prostitutes, or women who were judged as indecent. However, it should be considered that advances in minority causes have always involved hard work and difficult progress, becoming a step forward and a step backward in society within this context of action.

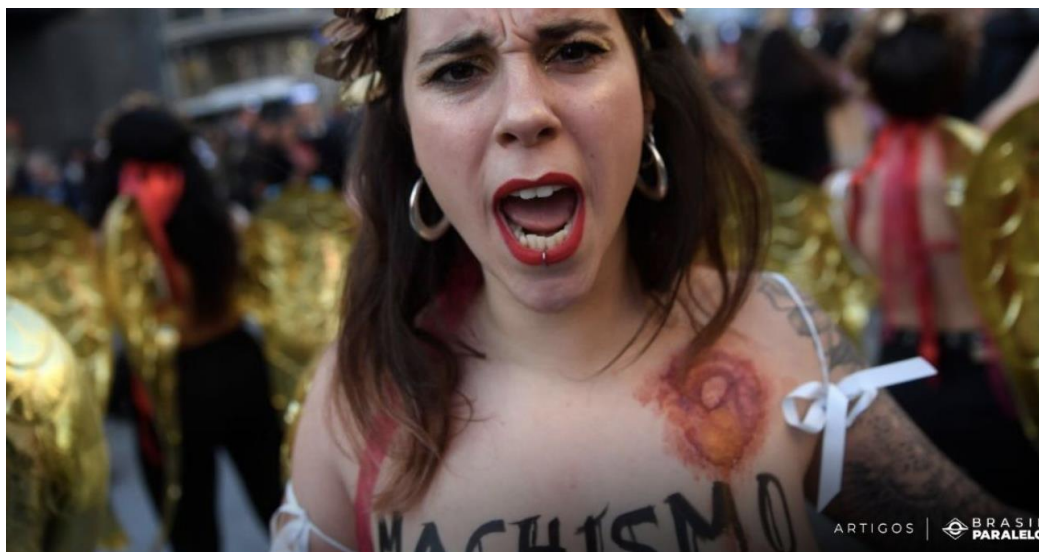
To end this part, the text explains that very recurrent issues are the lack of respect from men and the cry of the “obligation” that women have when they see themselves inserted within the policy and other social spheres, which, again, does not happen unless this choice is actively involved into politics, just like anyone else. The main takeaways here are that women no longer see themselves in a relationship with men, prefer having children alone, or are just not as dedicated to motherhood. And because of this, according to the editor, “many men with firm moral values, such as fidelity and protection, will not seek out these women, as they will not fulfill the complementary role” (Brasil Paralelo, 2022, n. p.).

Image 2, as seen above in this article, is inserted in Brasil Paralelo’s text as theirs and related to a way of manipulation by the feminist movement. However, using the platform “Google Lens” to look for resources through the text, it can easily be found that the image is, in reality, related to the novel *Brave New World* by Aldous Huxley, written between World War I and World War II, in which Huxley picked up on such optimism and created the dystopian world of his novel to criticize it, as a belief in technology as a futuristic remedy for problems caused by disease and war, what, technically and paradoxically, goes against the authorities defended by right-wing parties (as the ones defended by the website).

We can observe that there is yet another attempt to demonize feminism because it is destruction, ending and exterminating the feminine in women, which only highlights, even more, the structural misogyny within society, which holds the precept that women should be maternal, fragile, and always in search for protection because they cannot act by themselves. This caricatured view of women is very similar to the famous books of the second era of Romanticism, called in Brazil “ultraromantic”, and characterized by exaggerated sentimentalism, and women’s idealization.

2.3. Part IV: Which Unknown Side of Feminism?

Image 3 - “Feminist Protesting” (Brasil Paralelo, 2022)



Feminista protestando.

Source: Brasil Paralelo's website (2022)

The final moments of the text are initiated by the sensationalist image above, as put in the description, as a “Feminist protesting”, where the conservative ideologies supported by the speaker(s) become even more explicit, placing the feminist movement in a position contrary to the “traditional values”, and as “one of the main problems for the lives of Brazilians” (Brasil Paralelo, 2022, n. p.). This statement is followed by inexact percentage data from the newspaper Datafolha which, in a survey carried out in April 2019, found that 56% of women in Brazil do not associate with feminism, in disagreement with the 72% exposed in the text.

The text ends by stating that the movement continues in the country, in the media, and in public policies, “*despite the rejection*” throughout the country, alongside the self-advertisement of an eBook produced by the website, which, according to them, shows its subscribers “the hidden face of feminism, the one they don’t want you to discover” (Brasil Paralelo, 2022, n. p.). Would this hidden truth of feminism, as they are so fond of emphasizing, be full of just more persuasive perspectives and misinformation that suits their purposes?

3. Representation of Social Actors

To complement the findings of our research and analysis, we arranged to produce a board inspired by Santana, Santana and Figueiredo (2022). First, on the left we defined and displayed the social actors of the text into two main categories, one label for a macro categorization of the text (The “Feminist”; The “People”), according to how the writers

represent and group them; and a second label, specifying each one of the perspectives used; and their respective processes and actions on the right side based on the exact quantity of verbs used.

Board 1 - Representations of the Social Actors in the Text of Brasil Paralelo

Social Actors		Processes
The “Feminists”	Free the Nipple Femen William Godwin Mary Wollstonecraft Feminist Movement They (elas) Olympe de Gouges Elizabeth Stanton Lucretia Mott Suffragettes Female sex Naomi Parker Simone de Beauvoir Jean Paul Sartre Jacques Lacan Feminists Margaret Sanger Eugenics Feminist Leaders Authors Groups	fight (2); defend (15); militate (1); speak (1); conceive (1); deny (1); suicide (1); contract (1); publish (2); demand (1); criticize (1); follow (1); pay (1); provide (1); get arrested (2); decide (1); care (1); sign (1); request (1); participate (1); state (2); win (1); doesn’t hate (1); bring (1); freed (1); desire (1); suggest (1); create (1); ignore (1); vote (2); search (1); forced (1); possess (1); disseminate (1).
The “People”	Men Girls Women Shoemakers Wives League of Anti-Suffragettes Females Anti-feminist thinking Labor Brasil Paralelo Majority We (nós)	work (11); did (1); help (2); care (2); reprobate (1); acquire (1); react (1); defend (1); deny (1); serve (2); can (2); vote (4); choose (1); participate (1); win (1); agree (1); concede (1); didn’t take (1); received (1); don’t want (4); doesn’t possess (2); decide (1); judge (1); state (1); protected (1); murdered (1); break (1); smoke (2); deal (2); must (1); fulfill (1); doubled (1); provide (1); emasculate (1); influenced (1); deviate (1); don’t seek (1); don’t fulfill (1); live (1); desire (2); had (1); act (1); exert (1); elaborate (1); investigate (1); show (1).

Source: The authors, based on Santana, Santana and Figueiredo (2022).

To broaden the gap between the majority of the population and the feminist movement, most of the instances in which the process “defend” is used are followed by a polemic or unconventional topic, such as “He defended [...] sexual liberation” when mentioning one of the pioneers feminist ideals; “Elizabeth [...] defended a feminist society with no families, religions or difference between the genders”; “The document defended sexual relations with minors around the age of 13” (Brasil Paralelo, 2022, n. p.) and so on.

Furthermore, we also note, in the choice of verbs used by the authors to elucidate the feminist movement’s actions, that they are mainly “negative” actions, such as “deny”, “suicide”, “get arrested”, “ignore” and “murdered”, in comparison to more generalized and neutral actions from the people category, such as “help”, “care”, “choose”, and the repetitions of “don’t want”, continually stating that the majority of the population, especially women, did not want any of the rights the feminist movement fought for, as voting, working and being equal to men overall.

Understandably, the authors use language resources to defend their specific views and ideals. And so, they end up distancing the reader, always placing the feminist movement as “the other”, “the distant”, excluding it from society. Meanwhile, to refer to the people, they use a more generalized language, such as “the people”, “most people” and “men/women”, and thus, they include the reader in this speech. There are verbs related to being active in people, while feminism and women are passive and suffer the actions. The negative grammar classes settled in are related to using strong verbs, such as “sacrifice” or “extenuating”, more related to adjectives, while to relate to people, they use euphemisms, more accessible, more positive language. We agreed that the text applied “men inhibit” instead of “men prohibit” to convey this impression.

4. Final Reflections

At the end of our analysis, we can conclude that the text is based on a completely superficial and negative view of the feminist movement, elucidated by the linguistic choices and language resources made by its authors, with the use of terms such as “anti-Christian”, “incest” and “sexual freedom”; by the euphemisms chosen to refer to opposite parties or arguments, among other controversial topics that seek to shock and thus convince the readers, mainly that the feminist movement has brought nothing but “unwanted” consequences to women, being supported by personalities who are violently or emphatically opposed to accepted religious and moral values by the social majority. In addition, there is an exclusion of the fact that the movement has several branches, which defend guidelines that may be exclusive to such, generalizing the movement as a single thing, with specific guidelines that encompass all the people who defend it.

The use of Systemic Functional Linguistics, Critical Discourse Analysis and Representation of Social Actors are invaluable tools in unravelling the fallacies embedded in the text by Brasil Paralelo. By the SFL we delve into the linguistic choices and structures that shaped the discourse and how it contributed to the construction of specific meanings. CDA allowed us to explore power relations, media influence and strategic use of data to question the presented information. The selective representation of social actors exemplified how certain viewpoints are privileged, distorting the overall narratives. The combination of these tools facilitated a comprehensive critique of the text's ideological positioning.

The text itself does not seem to have the objective of refuting any agenda of the feminist movement, but rather, “controlling” the minds of its readers about the immorality of defending such a movement, based on common sense, moral values, Christian precepts, false information, truncated news, largely based on the studies of Ana Caroline Campagnolo, a Brazilian politician, teacher, and historian affiliated with the Liberal Party (PL), who is explicitly anti-feminist and also a conservative right-wing party.

Despite presenting itself as a journalistic text, that is, which purpose would be to inform and educate its readers about the feminist movement and its consequences, the means of communication used is biased; distorting, cutting and even creating information that fits the writer's view from the feminist movement, a view based on conservative and traditional values, and explicitly contrary to the very movement that the text proposes to shed light on.

This is yet another tool of mass manipulation, such as the various fake news widespread in Brazil, especially in recent months, because of the presidential elections, in which the candidates Jair Messias Bolsonaro and Luiz Inácio Lula da Silva were contesting. Bolsonaro and his supporters use strategies to convince their convictions, according to Moraes (2022), these strategies reinforce the beliefs of their social base, which is fundamental to disseminating such content. Fake news is disseminated, and it is often very common for people in good faith to be the first victims, once they believe to be receiving true news and end up collaborating with the dissemination of fake news, which, in turn, is triggered by artificial mechanisms that online platforms allow.

Picoli, Chitolina and Guimarães (2020) point out that it is necessary to pay attention to the dangers this type of discourse represents for the construction of a democratic culture that values science. The intentions of the rising revisionist movements, such as Brasil Paralelo, do not include the enrichment or expansion of historical knowledge, but rather the delegitimization, invalidation and suppression of what they call “official history”.

References

BATINGA, Georgiana Luna; SARAIVA, Luiz Alex Silva; PINTO, Marcelo de Rezende. A análise crítica do discurso para além de procedimentos metodológicos. *In: EnANPAD*, 43., 2019, São Paulo. *Anais [...]*. Belo Horizonte: Universidade Federal de Minas Gerais, oct. 2019. Available at: <https://repositorio.ufmg.br/handle/1843/42019>. Access on: 17 nov. 2022.

CARRERI, Marcio Luiz; JUNIOR, Arnaldo Martin Szlacha. Pelas barbas do profeta: revisionismo, ressentimento e negacionismo histórico — análise da série “Brasil, Pátria Educadora”. *In: MARTINEZ, Flavia Wegrzyn Magrinelli; CARRERI, Marcio Luiz; SALIBA, Maurício Gonçalves (org.). Educação, tensões e desafios contemporâneos: negacionismos, Covid-19, “ensino” remoto e outras questões do nosso tempo*. Cornélio Procopio: Editora UENP, 2022. p. 61-88.

COMO o rígido sistema de tutela restringe a liberdade das mulheres sauditas. *BBC News Brasil*, 2017. Available at: <https://www.bbc.com/portuguese/internacional-41431798>. Access on: 18 nov. 2022.

CONSEQUÊNCIAS do movimento feminista: entenda como o feminismo inverteu a cultura ocidental. *Brasil Paralelo*, 2022. Available at: <https://www.brasilparalelo.com.br/artigos/consequencias-do-movimento-feminista>. Access on: 17 nov. 2022.

DATAFOLHA. 38% das mulheres brasileiras se consideram feministas. *Folha de São Paulo*, 2019. Available at: <https://datafolha.folha.uol.com.br/opiniaopublica/2019/04/1987743-38-das-mulheres-brasileiras-se-consideram-feministas.shtml>. Access on: 17 nov. 2022.

FAIRCLOUGH, Norman; MELO, Iran Ferreira de. Análise Crítica do Discurso como método em pesquisa social científica. *Linha D'Água*, v. 25, n. 2, p. 307-329, dec. 2012. Available at: <https://www.revistas.usp.br/linhadagua/article/view/47728>. Access on: 17 nov. 2022.

FARIA, Dayanna da Silva Carvalho; SILVA, Lara Stefhany Oliveira; LEAHY, Lorena Leão Gomes; VIANA, Maria Paula Colombini Ferreira; TOURINHO, Luciano de Oliveira Souza; AZEVED, Fernanda Luiza Andrade de. As perspectivas dos direitos humanos sobre aborto e saúde pública no Brasil: uma revisão narrativa. *Revista Eletrônica Acervo Saúde*, v. 13, n. 12, p. 92-97, 2 dez. 2021.

FOUCAULT, Michel. *História da sexualidade: a vontade de saber*. 13. ed. Rio de Janeiro: Paz e Terra, 2022. v. 1.

HALLIDAY, Michael Alexander Kirkwood. Language as social semiotic. *In: ANGERMULLER, Johannes; MAINGUENEAU, Dominique; WODAK, Ruth (org.). The Discourse Studies Reader*. Amsterdam: John Benjamins, 2014. p. 263-272.

JEFFREYS, Sheila. A necessidade de abolir o casamento. *QG Feminista, Medium*, 2020. Available at: <https://medium.com/qg-feminista/a-necessidade-de-abolir-o-casamento-251e4d52e00f>. Access on: 18 nov. 2022.

ANÁLISE DE DISCURSO CRÍTICA. [S. l.: s. n.], 2020. 1 video (17:43 minutes). Published by the channel Parábola Editorial. Available at: https://www.youtube.com/watch?v=R5Nei7GQQjs&ab_channel=Par%C3%A1bolaEditorial. Access on: 02 nov. 2022.

LEEUWEN, Theo Van. Representing Social Actors. In: LEEUWEN, Theo Van. *Discourse and practice: new tools for critical discourse analysis*. New York: Oxford University Press, 2008. p. 23-55.

LINS, Liana Cirne. O machoesquerdista e o feminista pós-esquerda. *Mídia Ninja*, 02 may 2017. Available at: <https://midianinja.org/lianacirne/o-machoesquerdista-e-o-feministo-pos-esquerda/>. Access on: 18 nov. 2022.

MELO, Ana Beatriz Ruiz de; CRISTOVÃO, Vera Lúcia Lopes. Letramentos ideológicos e acadêmicos justapostos. *Travessias Interativas*, n. 24, p. 68-87, 2021. Available at: <https://periodicos.ufs.br/Travessias/article/view/17018>. Access on: 02 nov. 2022.

MORAIS, Marcelo Maurício de. Governo Bolsonaro, um governo fundado em fake news?. *Revista da APG*, v. 1, n. 1, p. 76-104, aug. 2022.

PICOLI, Bruno Antonio; CHITOLINA, Vanessa; GUIMARÃES, Roberta. Revisionismo histórico e educação para a barbárie. *Revista UFG*, v. 20, 29 oct. 2020.

REAL time world statistics. *Worldometer*. Available at: <https://www.worldometers.info/>. Access on: 17 nov. 2022.

SANTANA, Pedro Américo Rodrigues; SANTANA, Neri Souza; FIGUEIREDO, Débora de Carvalho. Uma ferramenta que veio inovar o ensino da língua inglesa na rede pública: análise crítica do discurso da notícia de lançamento da plataforma Inglês Paraná. *Revista Ilha do Desterro*. v. 75, n. 3, 27 set. 2022.

SANTOS, Cila. Não existe liberdade sexual em uma cultura do estupro. *QG Feminista*, 2020. Available at: <https://qgfeminista.org/nao-existe-liberdade-sexual-em-uma-cultura-do-estupro/>. Access on: 18 nov. 2022.

THE EDITORS OF ENCYCLOPAEDIA BRITANNICA. Seneca Falls Convention: Summary, Leaders, Significance, & Facts. *Britannica*, 2022. Available at: <https://www.britannica.com/event/Seneca-Falls-Convention>. Access on: 30 nov. 2022.

WEAVER, Megan Michelle. *Critical Language Awareness Pedagogy in First-Year Composition: A Design-Based Research Study*. 2020. Thesis Ph.D. – Old Dominion University, Norfolk, 2020. Available at: https://digitalcommons.odu.edu/english_etds/106. Access on: 18 nov. 2022.

Recebido em 14 de fevereiro de 2023

Aceito em 22 de novembro de 2024