Study of Gender Discrimination in the Children's Story Books during 1380 to 1385

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Abstract

Children's Story Books have an important role in conveying the culture, values, gender roles, and socialization of children. Therefore, ways of representing men and women have a special importance in these books, and authors of such stories, consciously or unconsciously, can convey various patterns and stereotypes to the society through such stories and their attention to the selection of the content of story. As a result, this paper tries to examine gender discrimination in the storybooks published by The Center of Child and Adolescent Mental Education during 2001-2006 (1380-1385). In this study, gender discrimination in the story books has been studied based on 4 levels: 1. males' and females' social relations, 2. males' and females' activities, 3. males' and females' socio-affective behaviors, and 4. Gender discrimination in qualities, demonstratives and ironies. Also have been taken into account issues such as level of occupation, job activities, training activity of the child, socio-political activities, leisure time activities, risk-taking, and adventurous activities, positive and negative feelings, the character's strong and weak points, resistance against pressure, demonstratives, and ironies. The study uses Michel's theory of gender discrimination as the theoretical framework. Sampling and statistical societies are the same, including 36 titles of the books described in the form of 82 stories. To gather information, documentary technique was used. Its value was secured through studying

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and evaluation of Michel' theory as well as discussion and exchange of ideas with experts of the field. In addition, content analysis method was used to conduct the study. The results of the study showed that gender discrimination exists in all four levels in the story books studied in this research. In addition, women are depicted in an inferior place in comparison with men.

Keywords: Gender Discrimination, Activities of the women, Emotional characteristic, Socio-affective behaviors

Introduction

Story, along with other literary types and forms, is a communicative medium that reserves and conveys the paradigms and elements of society through generations. Moreover, storytellers and writers convey gender stereotypes and models to the society. Since childhood is one of the most critical stages of human life, and is the climatic period of socialization and personality development, storybooks have a huge impact on the personality development of the child and his or her socialization.

Today, many educational books ignore important changes that have occurred in women's lives. In fact, though women have shown they can play similar roles as those of men in societies in different cultural backgrounds and social contexts, this drastic change has not been reflected in the educational books sufficiently. Such deficiencies motivated us to select storybooks for further analysis in gender discrimination. Since in Iran, The Center of Child and Adolescent Mental Education is the most important publisher in the area of Childs and Adolescents, this center was selected for further analysis.

Objectives of the Study

The general aim of this study is the review of gender discrimination in the children's storybooks published by the Center of Child and Adolescent Mental Education, for age groups A, B and C during 2001-2006 (1380-1385).

The minor objectives of this study are as follows:

What is the frequency of the names and pictures of women in these books in comparison with men?

What are the reflections of occupations, professional activities, and social situations for the presence of men and women in these stories?

How are the women in these stories portrayed in comparison with men with regard to household, educational, and socio-political activities?

Literature Review

Before dealing with those research which have studied the role of woman in the children's storybooks, it seems necessary to have a glance at the role of woman in Persian culture and literature.

Woman in Persian Culture and Literature

Persian culture and literature have been man-centered or sometimes misogynist. The investigation of the culture of different nations shows that these cultures have been historically affected by patriarchy.

In the area of inequity between men and women in the Persian literature, there are frequent poems, poets and proverbs that leave no doubt for this fact (Ahmadi, 2003). For instance, in "Kelile Va Demne", legendary characters that are animals speak with each other. In all parts of this book, there are sections about the instability of the women's promises and their unfaithfulness and this is justified by showing the dishonesty of a legendary woman (Langroodi, 1997). Imam Mohammad Ghazzali divides women into 10 categories based on their tempers and devotes an animal name to each category such as monkey, pig, dog, snake, donkey, scorpion, mouse, fox, sheep and pigeon (Ghazzali, cited in Ghare Daghi, 2003). As another example, in Sa'adi's Books woman can be studied from two perspectives: the first is his amorous viewpoint which is mostly reflected in his sonnets, and the second one is his socio-ethical viewpoint which has been reflected in his Boostan and Golestan (books of Sa'adi). In the amorous perspective, a woman is an identity full of kindness, love, and ogle that promote the need and desire for union. In the socio-ethical perspective, a desired woman is a kind, unselfish and beautiful creature (Ghasemi, 2004).

In a famous fable, Boozare Jomehr was asked for the cause of the collapse of the Sasan's Kingdom (an ancient king). He replied, "there are two causes: the first was that they appointed mean people to great jobs and the second was that they perceived knowledge and knowledgeable

people as their enemies". He continued, "They appointed children and women to great jobs and these two groups are far from both dignity and knowledge".

In the Khosrow and Shirin -Nezami's book - after equating women to basil, the story talks about the unfaithfulness of women, and counts faith as the unique characteristics of men (Joodi Nemati, 2002). Abdolrahman Jami also speaks about the deficiencies of intelligence and religion in women and considers women as untrustworthy (Langroodi, 1997).

This negative view about women has also been continued with some of the contemporary writers. Sadegh Hedayat as one of the contemporary writers had a simple style with unique complexities. The conception of women in his writings is something between reality and dream. The conception of woman in the book Alavieh Khanoom shows the profligacy and lechery of women (Ebrahimzadeh, 2001). Another writer, Sadegh Choobak also relates all things to sexual instinct and the portrayal of woman in his writings is an animal with only sexual instincts (Ebrahimzadeh, 2001). Jalale Ale Ahmad does not go beyond the boundaries of the mentality of traditional society in his portrayals of women in his stories. The typical woman in his stories is one who cooks, jabbers, and seeks fortune telling. (Alipoor Gaskari, 2001).

In addition to these examples, there are many poems and proverbs which offer a negative and stereotypical picture of women. In sum, it can be concluded that Iranian woman has not had a good status in Persian literature. Iranian classical literature speaks of untruthfulness, unfaithfulness, trepanation, treachery, and unintelligence of women. Also in the contemporary literature the conception of woman is an ugly prurient creature.

Research Conducted in Iran

Bdartaleei and Saba (1977) after investigating 200 folkloric and 103 short stories in Iran concluded that the role of woman is not as important as the role of man in the Iranian stories. They argued that in 216 stories from among the total 303 stories, the writers either have not paid attention to the role of woman or just have given her a marginal role. In the folkloric stories, women have appeared in the roles of mothers, sisters, sweethearts, stepmothers, rival wives and sorcerer. In the short stories, the role of women as supporters of children and housewives is more

apparent. Of course, in these stories, the dignity of women has been taken into account but today's conception of women is not reflected in these stories (Badrtaleei and Saba, 1977).

Damavandi (1995) has also investigated the gender factor in Iranian stories during 1989-1993. The significance of the observed differences in this study has shown that there is a greater frequency on the part of men as the first role in comparison with women. Haji Nasrollah (1998) in a research entitled "recognizing the stereotypes of gender discrimination in the translated storybooks during 1999-2000", found out that in those books the training of children and communication with them have been limited to the women. Maghsoudi (2001), in a research on the role of woman in the short stories, found out that in the studied books women are often represented as housewives or as having a role which does not have an immediate economic effect. The presence of men has mostly occurred out of home while women are permanent residents of the houses. The major personality variable in both men and women is kindness, but men are not pry, shy, and ogling while the weakness is very apparent amongst women. The political activities of men is in the area of policy making and major decisions, but the political activity of women is limited to saving the country against enemies, not policy making.

Researches Conducted outside of Iran

Uren (1971) in a research on children's books showed that 75% of the main characters of the stories were men while only 20% belonged to women. In most stories in which the protagonist was a man, there was no presence of a woman, but in the stories in which the main hero was a woman, the presence of a man near the way was confirmed.

Turner (2001) in a research on the gender roles in Children's literature investigated the books that had earned a reward in a specific period. His findings showed that the conception of a man is one of productive ability in these books and those of women are usually housekeepers and homemakers. Although in 40% of these books the main hero of the story is a woman, but we still see gender stereotypes in these productions. Anderson & Hamilton (2005) in their book entitled Gender Roles Representations, using content analysis of 200 storybooks concluded that in these stories the boys appeared in active and the girls appeared in passive roles. In addition, women were imaged as housewives, doing

boutique and old tasks and taking care of children while men were imaged as patient individuals with a small role in taking care of the children.

Theoretical Background of the Research

One of the most fundamental elements of the role of gender in the growth of children's personality is "the formation of gender role identity". The term, the formation of gender role identity, is usually used to describe the complex process of growth. This process includes gender role preference, gender roles, gender role orientation, gender role adaptations, and knowledge of sex-determined roles.

Gender role preference includes the intention of the individuals for adaptation with womanly and manly behaviors. Recognition of gender role includes participation in manly or womanly roles or recognizing behavioral routines of a specific role. Gender role orientation includes the dominant role of the individual that is perceived as the special role of a gender (Doyle and Paludi, 1998, p. 45). Different theories have paid attention to the process of role adaptation. These theories can be categorized into two subcategories of social and psychological theories. In the area of psychological theories, there are two classes of theories. In the first class, some theories believe that role adaptation is the product of genes and biology. Another class perceives the role adaptation as a product of education and training. Freud can be mentioned as the most famous scientist in the first class. Amongst the second class theories that have focused on the role of education and training, the social learning theory of Bandura and Michel, the cognitive growth theory of Piaget and Coleberg and the theory of sexual plan (by Atkinson & Aronson) can be noted.

Social theories can also be classified into two categories: some (like socio-biologic theory of Wilson) recognize the base of human behavior as a genetically driven one and others believe that human behavior is the product of education and training. The most notable theories in this category are the theory of socialization of the gender roles (by Weitz & De Bouvoir), the feminist theories of sociability of gender (by Abbot & Wallas, Chodorow), the stereotype theory (by Hong & Heilman) and the theories of gender discrimination (by Donigan & Michel).

In this research, the theory of social discrimination was selected as a relevant framework for the study because it allows the investigation of both gender discrimination and stereotypes in children's storybooks. This theory has been applied in many researches by UNESCO which shows its extensive use and its validation. Michel (2002), analyzing a series of studies aimed at opposing gender discrimination, defines it as an act or behavior which shows scolding, rejecting, belittling and stereotyping people based on their gender" or in a wider sense, as a tendency to belittle one gender in order to honor the other. Gender discrimination is the behavior, act, and perception about the dominance of the male gender and the intention for diminution of the female gender. For several decades, the downgrading of the female gender was considered as the product of the natural system that imposed different tasks and roles on males and females but after the coinage of the term "gender discrimination", a huge social achievement has been attained. This word shows that the diminutive differences between the two sexes is not the product of a natural system or biology or the will of God, but rather, it is the product of unequal social behaviors towards women. According to Michel, prejudices and stereotypes play an influential role in gender discrimination. Donigan (as cited in Michel, 2002, p. 24) defines gender discrimination as the "severe paradigm that nobody specifically asserted and based on this paradigm the pictures, individuals and behaviors are repeated". Regarding the pictures, the stereotypes of gender discrimination start by scorning the personality of women. Based on this conception, there are no similarities and homogeneities between the two genders and they are from two different natures. Furthermore, there is a snag between the two genders that will lead a gender to ignore another one. Donigan (as cited in Michel, 2002, pp.28-30) classifies the multiple dimensions of gender discrimination as follows:

1. The analysis of gender discrimination in the social references of males and females in texts and images that includes four types: a) civil situation which means showing the differences between men and women based on their marriage status, b) family situation showing the female individuals commonly as mothers. In this regard, humanity is deleted from those who are not married or are single females, c) employment level means lowering the real status of women employment, and d) Job which refers to showing the women

only in low-ranked and specific jobs such as dressmaker or housekeeper.

2. The analysis of gender discrimination in the activities of males and females. To further clarify this statement, the assigned activities to males and females are categorized into 5 classes: a) home specific activities: house activities and daily behaviors in the home; b) child training activities like feeding, questioning and answering, helping, etc; c) professional activities: In those professional activities that need invention of men, women appear in the executive tasks with no need for any invention or innovation; d) socio-political activities: this includes social and political responsibilities (like municipals); and e) free time activities that include sub-activities (exemple: artistic games or building objects).

3. The analysis of gender discrimination in the social behaviors of males and females. These social behaviors are categorized into the following categories based on Donigan (as cited in Michel, 2002, p.29): a) positive or negative affections: affections that depict girls as sympathetic and emotional individuals and boys as harsh and aggressive individuals; b) resistance to the pressure: one gender resist social pressure and the other obeys it; and c) strengths or weaknesses of the personality: the weakness of personality will be evaluated based on fear and related behaviors and strength of personality will be evaluated based on courage and unconcern.

4. Objectives, hints, and ironies. The use of male gender while referring to all human beings is another form of discrimination and is a confirmation of women diminution (Michel, 2002).

Based on the theoretical background of the study, the following relevant questions can be developed as research questions in the current study:

1. How is the rate of the number of female photos that have been used in these stories compared to male names?

2. What is the frequency of females' pictures used in these stories compared with males'?

3. How are the professional activities of the women reflected compared with those of men?

4. How do the authors represent the presence of males and females?

5. How are women portrayed in these books regarding doing home activities in comparison with men?

6. In these books, how have the training activities of women been presented regarding children's training compared to men's activities?

7. In these books, how have the political activities of women been presented compared with men?

8. What are the free time activities of the women compared with men?

9. How are the emotional characteristics of women presented compared to those of men?

10. How are women and men presented regarding the weaknesses or the strengths of the personality?

11. What is the reaction of women against pressures in these stories?

12. What adjectives, hints, and ironies are used to describe men and women in these studies?

Research Methodology

This research uses content analysis based on the elements of gender discrimination provided by Donigan for the investigation of storybooks published by The Center of Child and Adolescent Mental Education for age groups of A, B, and C during 2001-2006. In fact, the method used for analysis in this study is descriptive-analytic method, according to which, it has been tried to answer the questions of the study.

In order to examine gender discrimination in social references of males and females, four elements of civil status, family status, employment level, and job have been used. Civil status and family status, based on the evaluation of experts and the content of the studied books, have been omitted from the study. In return, the place of attendance for males and females was added as another element to the study. In addition, the two elements of job and employment level were studied together as a single element. The element of sport activities of Donigan was also omitted due to its low appropriateness with the age group of the readers of the studied books.

Generally, the elements of gender discrimination have been presented in the current study as follows:

1. Gender discrimination in social references of males and females

2. Gender discrimination in activities of males and females

3. Gender discrimination in socio-affective behaviors of males and females

4. Objectives, hints, and ironies.

The statistical society of this study includes all the storybooks which have been compiled and published during 2001-2006, by The Center of Child and Adolescent Mental Education in Iran. These books are over 36, and written in the form of 82 stories all of them were analyzed in this study. The analysis units in this study include: words, sentences, paragraphs and pictures which have been analyzed based on categories of gender discrimination.

The validity of the study has been achieved through the review of Michael's theory which is the basis of the research and also through discussion with advisor and consultant professors. For reliability, internal encoder reliability and external encoder reliability were used. To determine the reliability of internal encoder, the encoder should encode a string of data at different times. Based on this, 50 percent of the data was chosen and encoded one more time after a two month period by the researcher. In 89 percent of the cases, the encoding results were the same.

For the reliability of the external encoder, all the data were given to two encoders for analysis (one encoder in the field of sociology, and the other in the field of psychology). The percentage of correspondence in the field of sociology was about 85 and in the field of psychology was about 87.

Data Analysis

To answer research questions descriptive statistics was used. All information to answer research questions are presented based on the discrimination indexes.

Table 1: Frequency and percentages of names based on gender

Gender	Frequency	Percentage
Male	119	63.64
Female	68	36.36
Total	**187**	**100**

From the total of 187 characters, 63.64% was male and 36.36 % was female. Of course, 21 characters were presented in the form of animals, which in the present research, have been accounted as either male or female individuals.

Table 2: Frequency and percentages of photos based on gender

Gender	Frequency	Percentage
Male	166	42.6
Female	62	15.9
Male and Female together	139	35.6
Without Gender	23	5.9
Total	**390**	**100**

According to Table 2, from the total of 390 photos, 42.6% belongs to men and the share of women is 15.9%, 35.6% male and female together, and 5.9 % are without genders. It can be concluded that the frequency of male photos is 2.5 times more than female photos.

Table 3: Frequency and percentages of jobs based on gender

Gender	Male		Female		Total	
Job	Freq.	Per.	Freq.	Per.	Freq.	Per.
Jobs outside home	58	92.1	5	7.9	63	100
Jobs inside home	0	0	1	100	1	100
Total	**58**	**90.6**	**6**	**9.4**	**64**	**100**

Based on the above table, from the total of 64 employed individuals, 90.6% are men and 9.4 are women. Amongst men, all work outside home and from among women five work at home and one works outside home.

Table 4: The frequency and percentages of professional activities based on gender

Gender	Male		Female		Total	
Professional Activities	Freq.	Per.	Freq.	Per.	Freq.	Per.
Creative Professional Activities	30	96.8	1	3.2	31	100
Non-Creative Professional Activities	28	84.8	5	15.2	33	100
Total	**58**	**90.6**	**6**	**9.4**	**64**	**100**

According to table 4 and the data from table 3, from the 6 jobs that women have, only one is related to creative professional activities while in men from the total of 58 men, 30 of them have creative jobs and 28 of them play non-creative professional activities. Furthermore, from 64

individuals, 31 of them do creative professional activities from which the share of men is 96.8 % and the share of women is only 3.2%.

Table 5: frequency and percentages based on attendance place

Gender	Male		Female		Total	
Attendance place	**Freq.**	**Per.**	**Freq.**	**Per.**	**Freq.**	**Per.**
Home	14	13.5	48	77.4	62	37.4
Job organization	56	53.9	3	4.9	59	35.5
Street	23	22.1	7	11.3	30	18.1
Cultural and historical places	4	3.8	2	3.2	6	3.6
Nature	7	6.7	2	3.2	9	5.4
Total	**104**	**100**	**62**	**100**	**166**	**100**

Table 5 illustrates that from the total of 62, home was the attendance place of 77% of women characters showing that home is presented as the major attendance place for women. In addition, the data for men characters shows that from the total of 104 characters, attendance at job has the most frequency (53.9%) and street and home include 22.1% and 13.5% of attendance place for men respectively.
Data in Table 6 shows that from a total of 30 home activities all of them (100%) belong to women and the men were not engaged in home activities.

Table 6: Frequency and percentage of home activities based on gender

Gender	Frequency	Percentage
Male	0	0
Female	30	100
Total	**30**	**100**

As seen in Table 7, from a total of 51 training and affective activities, in 3 cases men and in 48 cases (94.1%) women had the responsibility for pedagogical activities.

Table7: Frequency and percentages of pedagogical activities based on gender

Gender	Male		Female		Total	
Pedagogical activities	**Freq.**	**Per.**	**Freq.**	**Per.**	**Freq.**	**Per.**
Affective relations with children	3	5.9	48	94.1	51	100
Mastery relations with children	19	90.5	2	9.5	21	100
Total	**22**	**30.6**	**50**	**69.4**	**72**	**100**

However, for the mastery activities, from the total of 21 activities, only 9.5% of women had the mastery relations with the child. Also from the total of 72 parents who are in relation with the child, 50 individuals are women and 22 individuals are men. This shows the fact that the women are more engaged with children than men.

Table8: Frequency and percentages of political activities based on gender

Gender	Frequency	Percentage
Male	16	94.1
Female	1	5.9
Total	**17**	**100**

As shown in Table 8, from a total of 17 individuals with political activities 94.1% have a man character and 5.9% are women.

Table 9: Frequency and percentages of free times activities based on gender

Gender	Male		Female		Total	
Free times activities	**Freq.**	**Per.**	**Freq.**	**Per.**	**Freq.**	**Per.**
Invention and creativity	20	5.9	4	94.1	24	100
No invention and creativity	1	90.5	18	9.5	19	100
Total	**21**	**30.6**	**22**	**69.4**	**43**	**100**

Based on Table 9, from the total of 24 individuals that are creative in their free times, 83.8% are men and the rest are women. But, from the total of 19 individuals that are not creative in their free time, 94.7% are the women and only 5.3% are men.

Table 10: Frequency and percentages of adventure and discovery activities based on gender

Gender	Frequency	Percentage
Male	11	91.7
Female	1	8.3
Total	**12**	**100**

Based on the Table 10, 91.7% of discovery and adventure activities belong to men showing that the men are more willing for such activities.

Table 11: Frequency and percentages of positive and negative affections based on gender

Gender	Male		Female		Total	
Affections	Freq.	Per.	Freq.	Per.	Freq.	Per.
Positive	36	49.3	37	50.7	73	100
Negative	31	96.9	1	3.1	32	100
Total	**67**	**63.8**	**38**	**36.2**	**105**	**100**

Table 11 depicts that form the total of 73 individuals with positive affections, 36 individuals are men and 37 individuals are women. This shows an approximately equal distribution of positive affections between the two genders but the analysis of the characters with negative affections shows that 96.9% of them are men and only 3.1% of them are women.

Table12: Frequency of weakness/strength of personality based on gender

Gender	Male		Female		Total	
weakness/strength of personality	Freq.	Per.	Freq.	Per.	Freq.	Per.
Weak	3	21.4	11	78.6	14	100
Strong	26	86.7	4	13.3	30	100
Total	**29**	**65.9**	**15**	**34.1**	**44**	**100**

Based on Table 12, it can be observed that from 14 individuals with weakness of personality 78.6% are women and the rest are men. On the other hand, considering the results of personality strength, form the total of 30 individuals, 86.7% are men and only 13.3 % of women have strong personalities.

Table13: Frequency and percentages of reactions against pressure based on gender

Gender	Male		Female		Total	
reactions against pressure	Freq.	Per.	Freq.	Per.	Freq.	Per.
Resistant	29	21.4	2	78.6	31	100
Surrendered	2	86.7	9	13.3	11	100
Total	**31**	**65.9**	**11**	**34.1**	**42**	**100**

According to Table 13, resistant characters against pressures are mostly men (93.6% men and 6.4% women out of a total of 31). In contrast, from the total of 11 surrendered individuals, 81.8 % are women and the rest are men.

Finally, based on data in Table 14, from 29 cases of courage, 82.8% belongs to men and 17.2% belongs to women. From 25 cases of fear, 20% belongs to the men and 80 % belong to women. For kindness, 29.4% belongs to men and 70.6 % belongs to women. From 18 cases of anger, 5.6% belongs to men and 94.4 % belong to women. The notable fact is that the word "people", which has a masculine root, belongs to men in all cases.

Table 14: Frequency and percentages of adjectives and ironies based on gender

Gender	Male		Female		Total	
Characteristics	Freq.	Per.	Freq.	Per.	Freq.	Per.
Courage	24	82.8	5	17.2	14	100
Fear	5	20	20	80	25	100
Kindness	5	29.4	12	70.6	17	100
Anger	8	88.9	1	11.1	9	100
Beauty	1	5.6	17	94.4	18	100
The word: "People"	75	100	0	0	75	100
Total	104	100	55	31.8	173	100

Discussion and Conclusion

Based on the results, the frequency of masculine names has been greater than women names and this means that the male characters play a greater role in the storybooks. The investigation of the jobs shows that all of the men are working outside homes while from the total of 6 women only 1 is employed outside of home. The notable fact in this regard is that all women have the housewives roles regardless of their employment. The mother of Dara and Sara in the book "Sara and Dara's Adventures" cooks the food regardless of her job (she is a teacher) and this is while none of the men have home activities regardless of their job.

The investigation of male and female characters shows that in the studied storybooks there is no statement about the women who work outside homes with creative jobs. These individuals do not have a job unless this job is related to their home activities. The notable fact is that, for women, often a type of job has been designed that allows or reinforces home activities for the women. Two women are teachers and two are nurses. Such jobs are often wifely jobs due to their capacities to develop interactive relationships within societies; however, in these jobs there are

very limited freedom and authority for creativity. Nurses will often be supervised by physicians and teachers are under the control of principals. It can be concluded that jobs like teaching or nursing are somehow the continuance of home tasks and activities. On the other hand, all of the professional activities and opportunities belong to men.

Due to the diversity of masculine jobs in these stories, it can be seen that men perform creative activities while amongst all of the studied stories only one women performed creative works. This woman has been introduced in a form that is very strange for other women in the stories. In the book "Like Others, Like Nobody", Hasti speaks about her mother's job as follows: "not only is my mother's job different from that of other mothers, but also, unlike other mothers, she asks me what children do in the classes?" In another part of the story, she writes "when I told my classmates that my mother is a writer, they looked at me as if I had come from another planet." As we can see, in this story, Hasti's mother is expected to be similar to other housewives and writing is not an appropriate job for women. It can be concluded that the studied stories shape only simple and noncreative work for the women. About the attendance place, the content analysis shows that women are often presented in the homes showing that the place of the women is only at home. In these stories, girls often play at homes while we can see boys in parks and on streets. The most interesting point is that men who are presented as being at homes are very old or very young who need care.

For the analysis of gender discrimination in the activities of the two genders five elements of a) home activity, b) pedagogical activity, c) political and social activity, d) free times activity, and f) adventure and discovery activity were taken into account. Considering the above elements and the developed questions, it can be concluded that in the stories home activities belong to women. What is notable is that, originally, the home activities are specialized to women and it is supposed that they do such tasks naturally while men are unable to perform such tasks. For example, in the story "Sogoli and Shaghayegh" a girl named Roya while playing with the toys, plays the role of mother for her toys, or cooks food for them. As another example, in the book "Dara and Sara's Tablecloths", the boy plays but the girl brings the food to the tablecloth. In the book "Mr Charkheshi's Family", when the father decides to sweep the room, he is mocked. This shows a kind of internalization of such activities for women. For the training and

pedagogical roles, the result shows that in the stories, children's training is a feminine activity. In the investigated stories, the activities such as kissing children, feeding them, wearing their clothes, and hugging them all are the activities that is done by the mother while the activities such as punishing, buying toys, and directing are masculine activities. In the book "Mr Charkheshi's Famiy", the father punishes the boy for his bad behavior and even this is the boy who orders and directs the girl. What can be concluded from the mentioned roles is that these books socialize girls for accepting wifely activities and teach them skills such as child training or caring   .

Men in such books appear in the roles of leaders of society, governors, defiant individuals, and distributors of power while women are mostly shown without the above roles. They only cry when one of their relatives is dead. For example, in the story "The Night that We were not Alone", Mansoor and Shapour fight for the downfall of a bad regime on the streets; however, their mother is only depressed and sad at home. The only presence of the women in the political activities in such stories is the photos and painting of women while parading.

Contentanalysis of free time activities shows that more than 83% of creative activities is done by men and the share of women in noncreative activities is 95%. In these stories, the females are imaged as toy player, cartoon watcher, and swinging in their free times. With these examples, it can be concluded that the place of free time activities for the women usually is located at home and the types of games and hobbies are those that can be done singularly and most of the free time activities are those that prepare the girl for her old traditional roles in families. While considering manly activities in free time, we can see they are engaged in group activities out of home (such as playing football on the street). These activities prepare the men for their attendance in the societies.

For the discovery and adventure activities, content analysis shows that from 12 adventure activities, in 11 cases men perform such activities. For example, in the book Magic in Playing Center", only the man invents and innovates new things or in the book "Ghermezi" a man flies with a balloon over a city. Even amongst the animals, only the males do adventure activities; for example, in the book "Bahador" a male mouse goes toward a cat with a torch in its hands.

The investigation of affective characteristics of women in these stories shows that two genders have approximately equal levels of positive affections but in the negative affections attributed to male and female activities, the results is shocking to the extent that 97% of negative affections have been attributed to men. Men are imaged as cruel, impolite, unreasonable, callous, and snobbish individuals while these behaviors can be seen only in 2 cases for the females and these two cases are only young girls and adult women are not imaged with such characteristics. For example, in the book "Dara and Sara's Adventures" we can read this statement "but the mom always is silent and kind, helps the others and loves anybody."

About strength and weakness of personalities, it can be seen that from 14 cases of weak personalities, 11 cases are attributed to women. Often, the women are introduced in crying manner, sheepish and dependent on others; in contrast, men rarely cry or are sheepish or dependent. In addition, the analysis revealed that most individuals who have strong personalities are men and they are brave, cool, hopeful and defiant. For example, in the book "Dara and Sara's World" Dara (the male character) says to Sara "if you help me to do my home works, I don't allow any body to punish you in the alley".

Considering reactions against pressure, from 31 resistant individuals to pressure, only two are women. The men are introduced as brave, cool, hopeful and defiant in these stories while women are weak and cry when facing problems. For example, in the story "Do Zar Bede Ash", the quarrel to use the bicycle comes to this stage: "in brief, the quarrel for using bicycle continues from 6 pm to 12:00 and at last my father and I win the quarrel and our strength overcome my mom and sister. We agreed that my father bring the bicycle to his office and I bring it to school". The type of using adjectives, ironies and hints in the Persian literature is mostly men-oriented and misogynist. The used expressions show the diminution of women. For example, in the book "Mesle Hame amma Mesle Hichkas", the nurse says to Hasti: "You are brave like your father". In fact, this statement shows that the courage is inherent in the nature of men but is an exception for women.

In general, from the analysis of the contents of these stories, it should be said that discrimination exists in the all four dimensions of the study. The levels of women employment in these studies is very low and the

employed women do all of the home activities singularly. Job diversity of the men is greater than that of women. Women are introduced as noncreative in jobs but men are inventors and creative with diverse skills. The attendance place of the women is only home, but for men, attendance place is mostly their workplaces. Home activities such as cooking, washing, etc are mostly appointed to women. In the stories, men have a type of mastery relation with children while caring and training are appointed to women. Men perform political and social activities. Regarding free times, men mostly do creative activities out of home while women are imaged at home in such cases. Most adventures belong to men and women are rarely introduced in adventures. The ironies and proverbs about the men mostly show their courage. Most of attributed characteristics to women are those connected to kindness and beauty and rarely can we hear about brave, authoritative, or unkempt women.

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