

Creating Gender in Texts. A Study in Two Testimonies

DOROTA BRZOZOWSKA

(*O pole*)

In the poststructural world, there have been many discussions on the issue of identity and gender, on what is perceptible and ephemeral, determinate and indeterminate, expressible and inexpressible. One of such interesting questions is the linguistic creation of masculinity and femininity. The objective of this paper is to show how it is possible to search for the traces of utterances determined by the sender's gender, to study what similarities or discrepancies there appear in the presented fragments of the masculine or feminine world and to what extent the obtained picture is congruent with linguistic behaviours stereotypically associated with gender¹.

I selected two texts, so called "testimonies" [of conversion] as the objects of my analysis. These utterances (included in the Appendix) were chosen purposefully. They are comparable because of their main contents – they regard the same events as perceived by two different characters, representatives of the opposite sexes. Additionally, they are related by the fact that they were written by people identifying themselves as spouses, of the same age, and thus connected by a community of experience. Since the texts originate from the Internet there can be no guarantee of the authenticity of information included in them. But in this case it is not crucial because the thesis on the creation of identity presupposes the lack of one proper "I" – therefore it is irrelevant if people introducing themselves as Anna and Zbigniew Mojek exist in reality. It is, however, possible that these characters are, in spite of

1 "Gender stereotypes are beliefs concerning what qualities and behaviours are characteristic (and usually expected of) a particular gender" (Wojciszke 2002: 418).

everything, real – this could be assumed on the basis of the specific character of the discussed genre whose essence is honesty and talking about one's life in order to certify one's conversion. The objective of such an utterance is fulfilling the evangelical mission: encouraging others to believe in God. The genre structure of a testimony is clear: the speaking person introduces herself and describes consecutively the following: the situation before conversion, the moment of conversion and the situation after conversion. This is followed by thanks for the experience of grace and – possibly – the expression of expectations and plans for the future.

The applied research method combines the advantages of critical discourse analysis and the tools provided by the practitioners of cognitivism. Critical discourse analysis is based, among other things, on the ideological assumptions about the importance of the relations of power in a discourse (Fowler 1985). One of the methods of identifying such relations is paying attention to the functional character of an utterance (Halliday 1994) and to the ways in which the authors of texts talk about themselves and the surrounding world. For this purpose, it is useful to study texts with respect to the vocabulary, pronouns as well as the use of the passive voice and impersonal forms (Galasiński 2000).

The concept of profiling has been used in the linguistic analysis of the world represented in utterances. *Profiling*, understood by J. Bartmiński (1993: 272) and his co-workers in a way slightly different from that proposed by Langacker, is defined as 'a way of perceiving things from different points of view, the shaping of a notion depending on how a specified subject refers to it'. *Profiles* are 'subjectively relativised variants of meaning; they result from the subjective conceptualization of the same object'.

The major theses concerning the differences between feminine and masculine discourses are the following:

1. The thematic scope of an utterance is different – men more frequently talk about work, while women about household and family life.
2. More often than women, men use impersonal forms or the pronoun *we* in order to give the impression of matter-of-factness and objectivity.
3. Women's language is more emotional, they use valuation, which is accompanied by a considerable degree of textual redundancy expressing itself especially in the excessive use of pronouns, adverbs and adjectives. Men talk about emotions unwillingly.
4. Men use more verbs of motion and action than women – according to the stereotype that men's domain is action, while women's characteristic is passivity (Handke 1995, Nęcki 1992, Opperman, Weber 2000).

In view of the fact that the analyzed texts concentrate on a few major topics, they were divided into fragments concerning the most important topics. The topics are interwoven and closely related to each other; therefore some fragments were subject to a few analyses². Subjecting the key notions appearing in the texts to profiling, I studied the way in which the authors talk about matters important to them: themselves, the spouse, alcohol, work, family, conversion, health and God.

If one measures the lengths of utterances on particular topics³ (see Table 1), it will turn out that there are considerable differences between the subjects raised by the woman and by the man. The question of conversion and relationship with God is the core topic of both texts, due to the genre character of a testimony. But already in this case, there appear considerable differences between the man's text and the woman's text. For the wife, her husband is the central topic. This may result also from the fact that it is his conversion that caused changes and re-evaluation in her life. God occupies the second position; health, alcohol and the grandson follow the two. In general, in comparison to the man's text, a greater portion of Anna's text concerns her closest relatives.

Table 1. Percentage lengths of texts devoted to particular topics

Topic	Woman	Men
I	6	34
Spouse	27	11
Work	4	28
Home	11	0
Alcohol	13	1
Conversion	3	34
Health	17	3
Grandson	8	0
God	25	52

2 Therefore the sum of percentages exceeds 100.

3 The lengths of the utterances were calculated as the ratio of the number of words on a particular topic to the number of words in the whole utterance, which in the woman's text equals 331, while in the man's text 499.

The woman writes very little about herself, including her and job. Differently from her husband, she provides the reader with many details concerning her and her grandson's physical health. It is health that can be identified as the central category in the woman's text because she also refers to God as "the most magnificent doctor". She talks also about her home defining it as "the place full of warmth, love, joy and prayer".

This topic is practically absent in the man's text. He guardedly refers to his home only in a combination with his job when he writes about his colleagues and company. His family life is presented as a "series of failures" and is mentioned together with his professional life. In general, the man produces fewer utterances about his wife, home, family and health. It is characteristic that the man's text does not contain any references to his grandson, whose existence, name, age and healing and introduced in Mrs Mojek's account. The man is also cautious talking about alcohol, the reason for all misfortune before the conversion. If it had not been for his wife's account, the reader would not have found out that Mr Mojek was not sober at the moment of meeting the members of the Church he belongs to now.

The man's longest texts concern God; he also talks a lot about himself and his conversion. It is interesting that his job occupies the next position. He mentions it frequently among other topics. He treats successes in his job as the most important consequence of his religious rebirth and the measure of God's grace. Therefore also God is perceived through the prism of work. Zbigniew does not hide that he also cares for his colleagues' conversion.

In the utterances, we can clearly see the distinction between what was before, during and after the conversion. A very important role in both texts plays TALKING. It is a tool of describing and measuring the relationship between the spouses ("It turned out suddenly that we have something to *talk* about"), it is a foundation for the conversion of both the man ("Jesus made me meet people who started to *talk* to me about God's mercy". "Although he *spoke* English, and his preaching was being translated into Polish, I got the impression that he was *talking* only to me") and the woman ("My husband started to *talk* to me about Jesus, he *quoted* God's Word from the Bible. My husband *talked* me into accompanying him to a service". "We started to *talk* about God, Jesus, the Holy Bible and after some time she let me *talk* her into participating in a service") and its consequence ("I found a common language with my husband"), and also the future ("I hope that soon we will be starting our days at work with [saying?] Alleluia Jesus").

Table 2. Common and different profiles.
Particular topics and their profiles in the texts of the woman and the man

Topic	Woman	Woman and man	Man
I	1. Resident of Tarnów 2. Kindergarten teacher	1. Somebody not anonymous (with a specific first name and surname), 2. 45-year-old / 45-year-old	1. Alcoholic 2. Non-believer 3. Pessimist 4. Responsible for failures (ruining "everything")
SPOUSE	The past: 1. former alcoholic 2. Responsible for broken marriage 3. Passive. The present: 4. Somebody who started talking and acting, talked me into acting together	1. Somebody I talk to	The past: 1. Pessimist (she did not believe in my reform) The present: 2. She tries to live with me in peace, according to the newly accepted principles 3. Somebody who is interested in what I do 4. I managed to talk her into believing me and doing what I do
JOB	The past: 1. Something that made me live in a permanent hurry 2. Job of a kindergarten teacher 3. Something that is done at home 4. Child care		The past: 1. Something I did not want to do, but could do 2. Something that awaited me The present: 3. Something I do together with a friend 4. Something I succeed in despite difficulty, something I am good at 5. Something I thank God for 6. Something I enjoy 7. The place where I can talk about God, where God's grace manifests itself The future: 8. Something I want to start with praising God
ALCOHOL	1. The cause of our marriage being on the brink of ruin	1. The cause of the disease from which – under the influence of prayers – the man recovered	The past: 1. The foundation of my world, something of primary importance, besides which nothing mattered 2. Escape from failures The present: 3. Something my organism does not tolerate
CONVERSION	1. Something that happened as a result of (the husband's) talking and persuading (to	1. An important event whose date is remembered	1. Meeting people different from those met so far - people who accept and talk about God's mercy

	participate in a church service). Finding a common interest with the husband 2. The fact that everything is centred on God. The experience of God's generosity 3. The fact that family life has become common life 4. Forgiveness of sins	2. A breakthrough in life, a turnaround	2. Understanding that one is loved 3. A request for Jesus to come and live in his heart 4. Feeling newly born 5. Recovery from alcoholism
GOD	The past: 1. Somebody who watches over our home The present: 2. Somebody who changes life and answers prayers 3. Cures diseases (spinal degeneration, allergy), the most magnificent doctor	1. Somebody who controls fate, somebody who gives his grace every day 2. Cures from alcoholism 3. Somebody I give thanks to every day	The past: 1. Somebody I rejected a long time ago, the fabrication of somebody who wanted power The present: 2. Somebody infinitely merciful, good for me, allowed me to meet people who accept me 3. Somebody who loves me the way I am 4. Somebody who could live in my heart. Somebody who is with me always and everywhere 5. Somebody according to whose Word we try to live 6. Somebody I praise constantly 7. Somebody thanks to whom I am good at my job 8. Somebody I tell my colleagues about

The man concentrates on himself to a much greater extent (see Table 3). This can be partly justified by the fact that he was the first to be converted and therefore he is in the centre of both stories. However, it is impossible not to notice the absence of the use of the pronoun *our* where the woman talks about a community with her husband – he uses the word *together* with respect to his job. Thus there is a clear quantitative difference – in the man's longer text there are fewer references including thinking about *us* and what is *our* in contradistinction to what I do and what is "mine". Even when they talk about the same thing, the woman talks generally: "[God] guides man's fate", and the man is more personal: "[He] directed my steps." These texts refute the assumption about more objectivised utterances of men and more personal ones of women. They could possibly be justified by the thesis about a feminine discourse oriented towards others and a masculine egocentric attitude.

Table 3. Pronouns *I, we, my, our* in the man's and the woman's utterances

	Woman	Man
I	my name is, I have, I live, I am (x2), I know, I lived, he started to tell me, I did not accept, I negated, he talked me into, I went, I accepted, I found, I experienced, I stayed, I can (x2), it made me feel, I feel, I thank (x2)	my name is, I have (x2), he told me, I'd think, I rejected, I tried to prove to myself, I started (x2), I did not find, it led me, I managed, I made things, I escaped, I know, goodness for me, made me meet, started to tell me, something broke in me, after inviting me, I went in, I thought, he talks to me, I longed for, I had, I understood, he loves me, I am, I came (x2), of my own will, I asked for, he prayed for me, I sobered up, I felt, I was cured, I walk, I do, I was, he followed me, talk me into helping, he waited for me, I am starting, I am managing, I managed, I thank, I am not stopping (x2), I work myself, he is with me
MY	my life (x 4), my husband (x 4)	my life (x3), my wife, my world, my friend, my thesis, my suppositions, my heart, my organism, my steps, my Church, my view, my improvement
WE	we have something to talk about, we forgave each other, he gives us	we started to talk, we are trying, we started to work together, we will be starting
OUR	ourhome(x2), our family life, our common life, our marriage, our grandson, our sins	

The man's greater exaltation is also readily noticeable (see Table 4). He uses more augmentative adjectives and talks more directly about his feelings. This does not tally with the stereotype of a man incapable of raising the subject of emotions.

Table 4. Examples of expressive utterances

Woman	Man
before that date, my life was full of <i>sadness</i>	all my life was <i>just</i> a series of failures
a Dane, he prayed <i>fervently all the time</i>	<i>infinitely merciful</i> God
I experience God's generosity	Jesus in his <i>infinite goodness</i>
our home is full of <i>warmth, love and joy</i>	<i>suddenly I wished</i> to join those people
now I feel <i>great</i>	I <i>understood suddenly</i> that there is somebody who loves me the way I am
God is the <i>most magnificent</i> doctor	I asked Jesus Christ <i>to live in my heart</i>
I thank God for <i>all</i> grace	I <i>felt like a newly born</i> man
	even apparently <i>hopeless</i> matters
	I thank for <i>the endless</i> signs of God's Grace
	I never stop <i>praising</i> Jesus
	Jesus is with me <i>everywhere and at every moment</i> <i>Alleluia Jesus</i>

The use of the passive or active voice indicates the agent and the person subjected to an action. A testimony is a text whose function is to present God's action, therefore it can be expected that the subject of this action, will be presented as passive. And this is exactly what happens, but this passivity is emphasized more frequently in the woman's utterances than in the man's (see table 5). It is congruent with the stereotype according to which men represent a more active attitude towards life.

Table 5. Examples of the use of the passive voice and impersonal forms

Woman	Man
I <i>have been converted</i> since June 2000.	[My wife] <i>let me talk her</i> into participating in a service.
In spite of the fact that he was drunk, he <i>was noticed</i> .	God <i>directed my steps</i> to the place where evangelization meeting was being held.
That prayer <i>was answered</i> by God.	Jesus <i>made me meet</i> those people.
My husband <i>was cured</i> from alcoholism.	At that time <i>something broke in me</i> .
His life <i>underwent change</i> .	I <i>was miraculously cured</i> .
My life <i>started changing</i> .	
My husband <i>talked me</i> into accompanying him to a service.	
[In our home] prayer meetings <i>are held</i> every week.	
Family life <i>became</i> our common life.	
Something started to <i>change</i> .	
There <i>was a breakthrough</i> in my life.	
Everything <i>centres</i> on God.	

<p>I experience God's generosity everywhere. I was cured from spinal degeneration, the pain subsided.</p>	
---	--

Conclusions

To some extent both analysed testimonies fit the traditional models of perceiving femininity and masculinity. The frequent use of the passive voice by the woman supports the thesis about a more passive attitude towards life, while the man's utterances reflect his orientation towards action. It should be noted, however, that in this particular case such a situation may be conditioned externally. The man had undergone conversion earlier and thus he was the driving force behind all the changes. Within this context, it is interesting to note that he feels guilty for their unhappy life before the conversion. The couple's major difficulty was clearly the man's alcoholism. Its consequences were problems at work and the lack of understanding between the spouses. It is noticeable especially in the woman's testimony. She talks a lot about it, trying simultaneously to accept a part of the responsibility for the evil caused by her husband's behaviour ("we forgave each other our sins"). In the woman's utterances concerning her husband, family and home, there appears obvious empathy and orientation towards other people, while the man is clearly concentrated on himself and his job. This form of presenting the world from one's own individual point of view confirms the stereotype of feminine altruistic and masculine egoistic "natures", but it contradicts the stereotype of an objective male attempting to avoid the forms in the first person singular. The way of talking about emotions does not agree with the accepted assumptions either – the man's utterances are more expressive and elaborate than the woman's.

Among the four theses regarding the language of women and men, two are supported by the presented material. Besides, it turned out that the same feature – the use of the pronoun "I" – may be interpreted in two different ways: as a proof of egocentrism or as the emphasis of the subjective character of an utterance. In the first case, we obtain a confirmation, and in the second a contradiction of the stereotype concerning masculine linguistic behaviour. For that reason, the presented results do not authorize to draw any unambiguous, general conclusions. They enable only to formulate opinions on these particular texts subjected to analysis.

The presentation of the selected elements of the utterances was supposed to show some possibilities of the qualitative analysis. Similarly, the acquired profiles of masculinity and femininity are just some of the many potential ones, although

they seem to be typical. It is theoretically feasible to imagine a change of roles, however, a woman alcoholic concentrated on herself and her job and a man teacher focused on his health, family relations and a grandson would be a couple more distant from the stereotypes. Whether the results are representative can be verified only after carrying out quantitative research, but even then talking generally about the separate feminine and masculine languages will be very risky.

Literatura

- Bartmiński J., *O profilowaniu i profilach raz jeszcze. – O definicjach i definiowaniu*, red. J. Bartmiński, R. Tokarski, Lublin 1993.
- Butler J., 1990, *Gender Trouble: Feminism and the Subversion of Identity*, London: Routledge.
- Cameron D., 2001, *Working with Spoken Discourse*, London: Sage.
- Fowler R., 1985, *Power*. - Van Dijk, T.A., ed., *Handbook of discourse analysis*, Vol. 4, London: Academic Press: 61-82.
- Galasiński D., 2000, *The Language of Deception. A Discourse Analytical Study*, London: Sage.
- Halliday M.A.K., 1994, *An Introduction to Functional Grammar*. (2nd edition) London: Edward Arnold.
- Handke K., 1995, *Polski język familijny. Opis zjawiska*, Warszawa: SOW.
- Hodge R., G. Kress, 1988, *Social semiotics*. Oxford: Polity Press.
- Nęcki Z., 1992, *Komunikowanie interpersonalne*, Ossolineum.
- Operman K., E. Weber, 2000, *Język kobiet, język mężczyzn. Jak porozumieć się w miejscu pracy*, tłum. J. Makowska, Gdańsk: GWP.
- Wojciszke B., 2002, *Człowiek wśród ludzi. Zarys psychologii społecznej*, Warszawa: Scholar.

Appendix 1

Nazywam się **Anna Mojek**. Mam 45 lat. Mieszkam w Tarnowie, jestem nauczycielką w przedszkolu. Od czerwca 2000 roku jestem nawrócona. Moje życie przed tą datą było pełne smutku, kłótni w małżeństwie, niewybaczenia i przede wszystkim życiem bez Boga. Żyłam w ciągłym pośpiechu, zajęta domem, wychowaniem dzieci, pracą. Mój mąż Zbigniew był alkoholikiem i to było przyczyną, że nasze małżeństwo chyliło się ku upadkowi. Teraz wiem, że jednak Bóg czuwał nad naszym domem. To nie przypadek, że mój mąż znalazł się przy Zborze Centrum Chrześcijańskiego "Pan jest Sztandarem". Mimo że był pijany, został zauważony przez człowieka, który w tym czasie nauczał w zborze. Człowiek ten, Duńczyk, mocno modlił się o mojego męża. Modlitwa ta została wysłuchana przez Boga i mój mąż został uzdrowiony z alkoholizmu. Gdy przyjął Jezusa, jego ży-

cie uległo zmianie. Również moje życie zaczęło się zmieniać, mąż zaczął mówić mi o Jezusie, cytował Słowo Boże z Biblii. Jeszcze nie przyjmowałam tego do siebie, jeszcze negowałam, ale coś zaczęło się zmieniać. Mąż namówił mnie, abym poszła z nim na nabożeństwo. Poszłam bardziej z ciekawości niż z przekonania, ale tu nastąpił przełom w moim życiu. Gdy wreszcie przyjąłam Jezusa, moje życie zmieniło się o 180°. Znalazłam wspólny język z mężem. Nagle okazało się, że mamy o czym rozmawiać. Wszystko toczy się wokół Boga i z Bogiem. Na każdym kroku doświadczam wspaniałomyślności Boga. Nasze życie rodzinne stało naszym wspólnym życiem. Przebaczyliśmy sobie nasze winy. Nasz dom jest pełen ciepła, miłości, radości. Jest domem modlitwy, co tydzień odbywają się spotkania modlitewne. Dzięki Bogu zostałam uzdrowiona ze zwyrodnienia kręgosłupa. Mogę teraz normalnie funkcjonować, bóle ustąpiły. Mogę wykonywać czynności, które przed uzdrowieniem były niemożliwe do wykonania. Schyłanie się, podnoszenie, dźwiganie sprawiało mi wiele trudności. Obecnie czuję się wspaniale i codziennie dziękuję Bogu za uzdrowienie. Również Bóg uzdrowił naszego wnuka, Piotrusia, który ma teraz 2 lata i 6 miesięcy. Piotruś był alergikiem na wszystko. Lekarze nie mogli znaleźć przyczyny. Jednak Bóg jest najwspanialszym lekarzem. Piotruś jest zdrowy. Dziękuję Bogu za wszelką łaskę, jaką nas obdarza co dzień.

Nazywam się **Zbigniew Mojek**. Mam 45 lat. Jeszcze rok temu, gdyby ktoś powiedział mi, że moje życie diametralnie się zmieni, uznałbym go za wariata. Cały mój świat, całe moje życie oparte było na alkoholu. Boga odrzuciłem już dawno temu. Starłem się udowodnić sobie i innym, że Bóg to tylko wymysł kogoś, kto starał się zdobyć władzę nad ludzkością. Aby to udowodnić zacząłem czytać Pismo Święte. Ponieważ nie znajdowałem potwierdzenia moich tez, zacząłem zagłębiać się w książki autorów, którzy przez pseudo dowody potwierdzali moje przypuszczenia. Doprowadziło mnie to w krótkim czasie do studiowania książek o magii, horoskopach i kabalarstwie. Jednocześnie całe moje życie, tak rodzinne jak i zawodowe było jednym pasmem porażek. Chociaż czasami udawało mi się do czegoś dojść, w krótkim czasie doprowadzałem wszystko do ruiny. Uciekałem wtedy w alkohol. Trwało to do maja 2000 roku. Dziś wiem, że to nieskończone miłosierny Bóg skierował moje kroki tam gdzie akurat odbywało się spotkanie ewangelizacyjne, czyli w pobliże mojego obecnego Kościoła. Wiem także, że to Jezus w swej nieskończonej dobroci dla mnie zetknął mnie z ludźmi, którzy nie uciekli na sam mój widok, ale zaczęli mi mówić o miłosierdziu Bożym. Wówczas coś się we mnie przelamało. Po zaproszeniu mnie na spotkanie wszedłem do Kościoła. Nauczał wówczas kaznodzieja z Danii. Choć mówił po angielsku, a jego nauka była tłumaczona na język polski, mi wydawało się, że mówi tylko do mnie. Zapragnąłem nagle przyłączyć się do tych ludzi, tak innych od tych z którymi miałem dotychczas do czynienia. Zrozumiałem nagle, że istnieje ktoś kto kocha mnie takim, jakim jestem. Na drugą część konferencji przyszedłem już z własnej woli i poprosiłem Jezusa Chrystusa, aby zechciał zamieszkać w moim sercu. Gdy Brat z Danii modlił się za mnie, momentalnie wytrzeźwiałem. Poczuję się jak rzeczy-

wiecie nowonarodzony. Zostałem w cudowny sposób uleczony i do dzisiaj mój organizm nie toleruje alkoholu. Moja żona początkowo nie wierzyła w moją poprawę. Jednak z czasem widząc, że nie piję, zaczęła się interesować gdzie ja chodzę i co robię. Zaczęliśmy rozmawiać o Bogu, Jezusie, Piśmie Świętym i po jakimś czasie dała się namówić na udział w nabożeństwie. Przyjęła Jezusa jako swojego zbawcę i odtąd staramy się prowadzić życie zgodnie ze Słowem Bożym.

Gdy jeszcze byłem alkoholikiem, mój kolega otworzył przedstawicielstwo firmy kurierskiej. Chodził za mną przez trzy miesiące starając się namówić mnie, abym pomógł mu rozkręcić interes. Na próżno. Ważna była tylko wódka. Zaraz po nawróceniu poszedłem do niego i okazało się, że cały czas czekał na mnie. Zaczęliśmy pracować wspólnie i nagle okazało się, że wszystko, co zaczynam robić, udaje mi się. Nawet z pozoru beznadziejne sprawy udało mi się załatwić pozytywnie.

Dzisiaj dziękuję Bogu za każdy dzień pracy, za rozwój firmy, za niekończące się oznaki Łaski Bożej. Nie przestaję uwielbiać Jezusa za to, że dzięki Niemu wypracowuję sam 40% obrotu firmy. Jezus jest ze mną na każdym miejscu i o każdej porze i nie przestaję opowiadać współpracownikom, że tylko dzięki Jego Łasce firma się rozwija.

Mam nadzieję, że niedługo dojdzie do tego, że dzień pracy będziemy rozpoczynali od Alleluja Jezus.

www.fgbmfi.jezus.pl/sw-anna.htm

Appendix 2

My name is **Anna Mojek**. I am 45 years old, live in Tarnów and work as a kindergarten teacher. I have been converted since June 2000. Before that date my life had been full of sorrow, fights with my husband, unforgiveness, and first of all it was life without God. I lived in a constant hurry, busy with the household, children and my job. My husband Zbigniew was an alcoholic and it was the reason for our marriage to go through a crisis. Now I know that God was watching over our home. It was not a coincidence that my husband happened to be near the Chapel of the "Lord Is the Banner" Christian Centre. In spite of the fact that he was drunk, he was noticed by a man who was preaching in the chapel at that time. That man, a Dane, prayed fervently for my husband. That prayer was answered by God and my husband was cured from alcoholism. After he had accepted Jesus, his life underwent change. Also my life started to change, my husband started to talk to me about Jesus, quoted God's word from the Bible. I had not accepted it yet, I was still rejecting it, but something started to change. My husband talked me into accompanying him to a service. I went there because of curiosity rather than conviction, but then a breakthrough happened in my life. When I eventually accepted Jesus my life was changed completely. I found a common language with my husband. Suddenly it turned out that we have something to talk about. Everything centres on God. Every step of the way I experience God's generosity. Our family life became our common life. We forgave each other our sins. Our home is full of warmth, love and joy. It is the house of prayer, every week prayer meetings

are held there. Thanks to God I was cured from spinal degeneration. I can function normally now, the pain subsided. I can do things now which I could not do before I was cured. Bending, lifting and carrying things were very difficult for me. Now I feel great and every day I thank God for curing me. God also cured our grandson Peter, who is 2 years and 6 months old. Peter was allergic to everything; doctors could not find the reason for this. But God is the most magnificent doctor. Peter is healthy. I thank God for all grace he gives us every day.

My name is **Zbigniew Mojek**. I am 45 years old. Just a year ago, if anybody had told me that my life would change diametrically, I would have thought him a lunatic. My entire world, all my life was based on alcohol. I had rejected God a long time before. I tried to prove to myself and others that God was just a fabrication of somebody who was trying to get control over mankind. In order to prove that, I started to read the Holy Bible. Because I could not find any confirmation for my theses, I started to study the books of those who had used pseudo-evidence and thus confirmed my suppositions. Within a short period of time that led me to studying the books on magic, horoscopes and cabbala. Simultaneously, all my family and professional life was just a series of failures. Although from time to time I managed to achieve something, soon I ruined everything. Then I escaped into alcohol. It lasted until May 2000. Now I know that it was infinitely merciful God that directed my steps to the place where an evangelization meeting was being held, that is to the vicinity of my current Church. I know also that Jesus, in his endless goodness for me, made me meet the people who did not escape terrified with my appearance, but started to talk to me about God's mercy. Then something broke in me. After an invitation, I went into the Church. A preacher from Denmark was delivering a sermon. Although he was speaking English and his preaching was being translated into Polish, I got the impression that he was talking just to me. Suddenly I wished to join those people so different from those I had known until then. I realized suddenly that there is somebody who loves me just the way I am. I came to the second part of the conference of my own will and asked Jesus Christ to live in my heart. When the Brother from Denmark was praying for me, I sobered up instantaneously. I felt like a newly born man. I was miraculously cured and now my organism does not tolerate alcohol. At the beginning my wife did not believe in my reform. But after some time, seeing that I had quit drinking, she became interested in where I was going and what I was doing. We started to talk about God, Jesus, the Holy Bible, and after some time she let me talk her into participating in a service. She accepted Jesus as her saviour and since then we have been trying to live according to the Word of God.

When I was still an alcoholic my friend opened a representative office of a courier company. He followed me for three months trying to persuade me to help him in starting that business. In vain. Only vodka was important. Just after my conversion I went to him and it turned out that he had been waiting for me. We started working together and sud-

denly it appeared that everything I started doing was successful. I managed to deal with even apparently hopeless matters.

Today I thank God for each day at work, for the growth of our company, for the endless signs of God's grace. I never stop praising Jesus for the fact that thanks to Him I, myself, achieve 40% of the company's turnover. Jesus is with me everywhere and at every moment, and I keep on telling my colleagues that the company is developing only thanks to His Grace.

I hope that soon we will be starting our days at work with Alleluia Jesus.

Kreowanie płci w tekście. Studium dwóch świadectw

Celem artykułu jest pokazanie, w jaki sposób można badać relacje między płcią nadawcy a kształtem wypowiedzi, jakie podobieństwa bądź rozbieżności ujawniają się w przedstawianych fragmentach męskiego i kobiecego świata oraz w jakim stopniu otrzymany obraz przystaje do zachowań językowych stereotypowo związanych z płcią. Przedmiotem analizy są dwa teksty, tzw. świadectwa [nawrócenia]. Jako metodę zastosowano krytyczną analizę dyskursu uzupełnioną, proponowaną przez kognitywistów, profilowaniem.

Główne, poddane wersyfikacji, tezy o różnicach w dyskursie żeńskim i męskim dotyczą zakresu tematycznego, stopnia subiektywizacji tekstu, jego nasycenia emocjonalizmami oraz odzwierciedlającej się w wypowiedziach biernej lub czynnej postawy nadawcy wobec życia.