ABSTRACT
This current article discusses issues related to respect, equality, dignity and constitution of the Female Identity and the search for her claim as a human being, which should be considered as an integral part of humanity and not a mere reproducer. The woman deserves to have all her rights guaranteed and have her own voice. When we analyze the women’s history in society, we realize that their participation as a historical and social subject has always been denied, prevented or put in the background. Surviving in the shadows of a world dominated by men, a woman can never develop her identity guided by her own perception. We will cover some crucial aspects of the castration of the female identity, its development and the use and abuse of brutal mechanisms aimed at suppressing, submit and annihilate the woman.

KEYWORDS
Gender Issues; Violence against women; Power relations; Gender technologies.

Right to respect, dignity and identity: an ongoing struggle

One of the first things that draws our attention when we analyze the modern world is the question of identity and its apparent constant crisis. This crisis still seems more pertinent when referring to gender issues. After all, ever since the world began, traditions and cultural issues indoctrinate and push people to fulfill what the established rules refer to as the functions of each, according to the understanding of what is right and accepted in each society. Logically, certain functions are often imposed by others, directly or indirectly, because there have always been several mechanisms and technologies dedicated to the social direction of people that permeate society and its institutions, such as family, school, church. After all, as stated by Foucault (2008), the notion of tradition aims to provide a temporal and unique importance to a set of phenomena, while successive and identical for a given time, creating meaning and favoring the emergence of a collective consciousness of what is agreed or regarded as being right, forming the cultural conceptions, their socialization process and identity formation.

The “male” and “female” are cultural creations and as such, are behaviors learned through the socialization process that determines the sexes differently to meet specific and several social functions. This learning is a social process. We learn to be men and women and to accept as “natural” power relations between the sexes (ALVES. PITANGUY, 1985, p. 55).

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There is no way to study the issue of identity formation, be it specific, as in the case of gender, or general, such as the cultural event of a people detached from power relations and in this respect, with regard to our object of study the female identity has always been hampered because of the power and the relationships that it has on society. According to Foucault (2004), power is something immaterial and insubstantial, but it has a number of mechanisms by which it exercises its activities and such mechanisms are systematized by composition procedures of individual forces, division of time, spatial distribution and activities control, which end up generating the standardization and massification of our society, but also ensure an infinitesimal distribution of power relations, creating hierarchies and spreading the illusion of power, permeating all the institutions and individuals at varying levels and domains, generating mechanisms that become accepted culturally.

The subject's position is also defined by the situation that he is able to occupy on the several domains or groups of objects: he is subject who questions, according to a certain grid explicit questions or not, and who hears, according to some information program; He is subject who observes, according to a table of characteristic features, and notes that, according to a descriptive type; he is situated at a optical perceptive distance whose boundaries delimit the amount of relevant information; uses instrumental intermediaries that modify the information scale, shift the subject in relation to the average or immediate perceptual level, ensure its passage from a surface level to a deep level (Foucault, 2008, p. 58).

Therefore we state that the title and subtitle of this article have been well chosen in order to represent the various levels of power that the female identity was submitted: the ills that pervade the female universe, sometimes creating situations that reduce the figure of the woman so much that they end up making her voiceless, turning her into a mere object, which can be exchanged, sold, molested, generating intrinsic and harshly loaded pains by the victim itself, who feels so humiliated, frightened and helpless, that does not identify another way out, other than suffering alone. Because the exposure of the suffered brutalities in many cases, only serves to make the victim suffer again, or be penalized for having been the victim of an act committed by another, simply because the society is chauvinist, besides not recognizing the specific needs of women, of being unable to provide security and respect, has the sad habit of blaming the victim and minimizing the perpetrator’s guilt, as we will show later, in a brief review of women’s history.

Some maladies are explicit, such as sexist jokes, spoken by innocent jokes, the sharp wage gap between men and women engaged in the same positions, historical devaluations that have occurred and occur ahead aggressions committed against women in times of war and dictatorships however, even with known factors, offenders and victims, such heinous crimes do not seem to cease and are often placed in the background, as if they were minor crimes since, after all, the victim is a woman. Humanity seems to accept as natural the fact of being unable to ensure the physical, moral and psychological integrity of women, not only in conflicts, but also in cultural, social, political and economic issues, as well as failed in more than two thousand years to ensure that the human being actually become human regarding respect, dignity, humanity issues and have decent attitudes to be considered as such, because the fact of being born Homo Sapiens, unfortunately, does not guarantee neither humanity nor the intelligence to act with respect and dignity.
The strength of the masculine order is evident in the fact that it dispenses justification: the androcentric\(^4\) vision imposes itself as neutral and does not need to be stated in speeches that seek to legitimize it. The social order functions as a huge symbolic machine that tends to ratify the male domination on which is founded: the social division of labor, very strict distribution of the activities assigned to each of the two sexes, your site, your moment, your instruments (BOURDIEU, 2002, p. 18).

Times change, but the challenges remain and the maxim that seems to always stay untouched is that the quest for power spares no effort, even if this part of society has to be repressed, pruned in its potential and relegated to the background, as can be seen doing an analysis of female trajectory and its contributions to the world in which we live, for example. As this article deals with the search for respect, equality, dignity and constitution of the Feminine Identity, however at times we make general references, these will only be instructive to return to our object of study.

Human beings seem addicted to power at many levels, from the conquest of the world, to the domain of your own television remote control, and eager to meet this vice and hold the maximum power, as long as possible, humanity can envision a parade of unreasonable actions, of individuals who lead nations to collective delirium and crash unimaginable wars of institutions, systems and governments strive real battles and use all possible weapons to hold such power, for the most diverse reasons, including the political, economic, military and religious.

During the course of our history we have seen the Church do this and hang their “holy” fight by taking Jerusalem. We saw the feudal lords dominate Medieval Europe with an iron hand and later mill owners recapitulate such actions in their little colonized fiefdoms. And there have been sequences of emperors, dictators, military regimes and the industrial, French and American revolutions, until we get to the capitalist system and the dominions, submissions or indoctrination, they came shaped like large corporations, television, internet, as long as the man is man, there has always been someone to tell what somebody’s place is and what position a person must occupy within a society, being the role of women, apart from some rare exceptions, always placed as secondary.

... This is where we encounter a new paradox, able to force a complete revolution in the way to approach what has been tried to study in the form of “women’s history”: don’t the invariable that remain, above all the visible changes of the womanhood, and are still observed in the relations of domination between the sexes, force to take as a privileged object the mechanisms and historical institutions that in the course of history, have not ceased to remove from this same story such invariable? (BOURDIEU, 2002, p. 10)

Usually when a story is told, it is told by the bias of the winners, as we live in a society dominated by men, androcentric and linked to patriarchy, the story has always been told and disseminated by the male point of view, even because women within this “pseudo” history

\(^4\) Androcentric, comes from androcentrism, a term that is linked to the notion of patriarchy, but it does not refer only to the privilege of men, but also the way the male experiences are considered to be the experience of all human beings, creating a universalizing sense and used to refer to both men and women, without recognizing the wisdom and female experience, for example by reducing the human race to the term “man”, we have a male-centered behavior. The first reference registered of this term was made by the American sociologist Lester F. Ward in 1903. The opposite of androcentrism, relating it to the woman, it is the gynocentrism.
of mankind were considered to be subordinate and second-line beings, so since ancient times, or had to accept what men granted or had to fight to get what were considered rights.

In Greece the woman occupied position equivalent to the slave in the sense that they merely performed manual labor, extremely devalued by free man. In Athens it was to be free, first, to be a man and not a woman, to be Athenian and not a foreigner, to be free and not a slave. The statement of Plato well expresses this reality: “If nature had not created women and slaves, it would have given the loom the property of spinning itself”. [...] By stating that “the Gods” created the woman for domestic duties, the man for all others, Xenophon, in the fourth century B.C., expressed a kind of naturalistic argument that still demarcates spaces for the sexes. On the other hand, the same Xenophon, dealing with the education of women, reveals how much social and coercive is learning these “natural” functions: “... living under a close watch, see the fewer things possible, listen to the fewer things possible, ask the fewer questions possible” (ALVES & PITANGUY, 1985, p. 11-12).

Soon, the shackles that imprison women were cruelly transmitted and absorbed through the habits and culture since before Christ. Therefore, we assume that the concept of the social role of women and of what it is to be a female has always been given from a male reference, of course, as the rules are originally determined by men, only they held the rights and all rights suppressions and atrocities committed against women were also in the background, after all, they were a second-line human being who should not have the same rights as men, because they were the ones who determined not only what the rights were, but also who could enjoy them. Right now operates as a legitimating instrument of female inferiority and male dominance and the stigma of such conceptions was being spread since then, century after century, until such privations and aggressions are regarded as normal situations, as to silence so deeply the voice of women, who after centuries of continued oppression, ended up incorporating the male vision of what it is to be a woman, compromising the analysis and formation of a women’s conception of the subject as well as resulting in the formation of their Feminine Identity masculinized.

Women - except in certain conferences that remain abstract manifestations - do not say “we”. Men say “the women” and they use these words to designate themselves, but do not put themselves authentically as Subject. Proletarians made the revolution in Russia, the black people in Haiti, the Indo-Chinese beat up in Indo-China: Women’s action has never been more than a symbolic agitation; They only won what the men agreed to grant them; they took nothing; they received (See Part II, § 5). That’s because they do not have the concrete means to meet on a drive that would state in opposing. They have no past, they have no history, nor own religion; they don’t have, as the proletarians, a working solidarity and interests. (BEAUVOIR, 1970, p. 13)

According to Bourdieu (2002), for the symbolic domination to function, it is necessary that the dominated incorporate the structures of domination so completely that their submission ends up being an unconscious act, that is, the domination was so effectively repeated that ended up being incorporated by habits, culture and has become something accepted as normal. As Beauvoir (1970), the ties that bind women to their oppressors are not comparable to any other, for the establishment of the division of the sexes is, first of all, a biological
given and not a moment in human history. But the subversion of the act of domination in a
cultural act and socially acceptable, does not turn it, in fact, into something ordinary, as well
as the distinction based on a purely biological aspect, does not fit as a determinant of po-
tential and capabilities.

The fight against discrimination thus implies in recreating a self-identity that goes beyond
the hierarchies of the strong and the weak, the active and the passive. Identity in which the
differences between the sexes are of complementarity to and not of domination. In which
strength and weakness, activity and passivity are not put as opposite poles defining male
and female, but as part of the dialectical totality, contradictory of a human being. (ALVES.
PITANGUY, 1985, p. 57).

Simply omitting the history of women, of all repressions, violence suffered and the en-
culturation of the concepts deployed by the oppressors eventually becomes an extreme psy-
chological torture because it works daily in all societies at different levels. In this regard, the
fact of not discussing issues that occurred in the past, does not make them disappear, but it
can sure help make them more acceptable in the eyes of society. For example, it is undeniable
that the Holocaust was an absurd genocide and one of the largest atrocities in humanity,
however during the Second World War, many other abominable situations occurred in par-
allel, including a rampant sexual violence against women. In situations of war and dictator-
ships, one of the most common practices of humiliation and domination is the heinous act
of sexual violence, particularly against women, and however abominable that such immoral
violence is, it has always occurred and still is seen in current conflicts, such as in Bosnia,
Afghanistan, Democratic Republic of Congo, Iraq, Libya, Mali, Myanmar, Somalia and Sudan,
among others, unfortunately, without the occurrence of investigation or punishment.

The American researcher, Dr. Rochelle Saidel is the founder of The Remember the
Women Institute⁵, based in New York. Her research focuses on women’s marginalization
within the religious and Jewish interfaith dialogue, achievements and exclusion of women
in the general history, the effects of women genocide, with an emphasis on women in the
Holocaust context and its consequences, including the post-Second World War immigration,
exploitation of women and the effects of such systematic culture accepted as correct, within
societies. She is the author of the book Sexual Violence Against Jewish Women During the
Holocaust⁶, which covers the history of these victims, launches questions about the reasons
of the violence they have suffered and have not been registered because when searching
the suffering of women during the Holocaust, Saidel came across reports of sexual violence
that went unnoticed, left in the background, or forgotten by most historians.

According to Seidel, in an interview with journalist Leticia Sorg, from Época Magazine⁷,
on July 18, 2011, sexual violence has no relationship with sexual desire, it is related to issues
of power, because sexual violence is an act of power, used as a weapon of war. Rape always
happens in all conflicts, but the biggest difference is that in Nazi Germany, the law considered

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⁵ The Remember the Women Institute website: http://www.rememberwomen.org/
⁶ Book translated into Portuguese by the name of Violência sexual contra mulheres judias durante o Holocausto,
2010.
⁷ The full report of Dr. Rochelle Saidel, to Época magazine can be found at: http://www.rememberwomen.org/Li-
rape illegal. The most frightening in the reports exposed in the book is that the author found out that no one had asked the women what they had gone through in the concentration camp. It also reports that most men might not want to see that women were raped and that they failed to protect them and that some experts also said that portray the suffering of women took to focus the fact that the Holocaust was the extermination of Jews. And at this point, we place ourselves next to the author when she states that if it is possible to study the Holocaust in different countries with different ethnic groups, why not search the female perspective? Unfortunately, the answer seems to be clear: there is no interest and the reasons are many.

Barbarism occurred against women during the Second World War, it did not choose sides, sexual violence made no distinction between Axis and Allies. Violence against women in times of war are intensified because they suffer the same physical and psychological traumas as men, plus sexual barbarism through multiple rapes. A movie that portrays this atrocity also in Germany is Anonyma, eine Frau in Berlin⁸, directed by Max Färberböck, based on the book with the same name, written by Marta Hiller, a German who suffered the horrors of sexual violence of World War II when she was living in Berlin, capital of Germany, because German women, as well as Jewish women have also been raped. In Germany, such a heinous act was committed by Russian soldiers at the end of the war. Historians point out that 100,000 rapes were committed in the capital between April and September of that year, according to official notes collected in Berlin hospitals. In total, it is believed that about 2 million German were victims of sexual assaults committed by Russians.

In the Bosnian war⁹, mass rapes have occurred and this heinous crime was systematically used as a weapon of war. It is estimated that between 20,000 and 50,000 women were raped. The numbers are not accurate and probably will never be known for sure, since many were killed and many of the survivors chose to remain in silence for fear of being stigmatized, the record of abuses suffered by women being reported by only some of them. The proof that the suffering of women is seen as something smaller came in May 1996 by the hands of the International Hague Tribunal that condemned the accused for crimes against humanity by participating in the extermination of Muslims in Bosnia. However, rape and all forms of sexual assaults that took place during the war period have not been tried by the court because they are considered isolated actions.

Therefore we have that, no matter on which side the woman is, in which country and in what time the war situation occurs, the female will be a potential victim of the greatest barbarities and atrocities possible. Their stories will be omitted from official reports, their suffering will be stifled and the world will go on unpunished, after all, only men have the right to have rights, respect, dignity, humanity, identity and voice.

Historical research cannot be limited to describing the changes of women’s condition in the course of time, not even the relationship between genders at different times; it should endeavor to establish, for each period, the status of the agents system and institutions, family, church, state, school, etc., that with weights and different measures at different times, contributed to pluck from history, more or less completely, the relations of male domination (BOURDIEU, 2002, p. 100).

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⁸ Book translated into Portuguese by the name of Anônima - Uma Mulher em Berlim, 2008.
⁹ The information given were based on article by PERES, Andrea Carolina Schwartz. Rape fields: women and the war in Bosnia. Cad. Pagu [online]. 2011, n.37, pp. 117-162. ISSN 0104-8333, available at: http://www.scielo.br/pdf/cpa/n37/a05n37.pdf
Unfortunately, the oppression of the female gender is so deeply rooted in the cultural, political, social and economic process that any position that the woman takes against such a disparity, reaffirms the oppressive process because if she accepts it, she is a victim; if she renounces it, she is doubly attacked by the whole society that accepts and perpetuates the status of women, denying their role and their equal status. According to Beauvoir (1967), society is dominated by the male code, which in turn imposes on society a level of obedience and rules that aim the interests of males, that end up defining the female condition in a way that is a source of torment for both sexes, because they charge postures and actions to reaffirm the established code, so that both sexes are hostages of internalized cultures, contributing for them to remain immutable and preventing critical reflection of their real objectives, which are nothing more than the submission of a being human to another. 

 [...] the woman has always been, but the slave of man, at least his vassal; the two sexes never shared the world on equal terms; and even today, although her condition is evolving, the woman bears a heavy handicap. In almost any country, her legal status is identical to the man and often this latter undermines her considerably. Even when the rights are abstractly recognized by them, a long habit prevents them to find in habits concrete expression. Economically, men and women are like two varieties; on equal terms, the firsts have more advantageous conditions, higher wages, greater chances of success than their newly arrived competitors. They occupy in the industry, politics etc, biggest number of seats and the most important positions. In addition to the specific powers they have, they are covered with prestige whose tradition the child’s education holds: The present involves the past and all past history was made by men. By the time women get to take part in the development of the world, this world is still a world that belongs to men (BEAUVOIR, 1970, p. 14-15)

It is among the small daily struggles and frustrations that the woman tries to call for a historical justice, which has always been denied since the beginning of time. It is in the middle of their search for a true identity, facing a reality that charges the exact opposite, that the woman suffers in reinventing herself and actually seeks access that should have never been denied for her gender, freedom, respect, dignity, security, integrity, equal opportunities and the right to an identity is the least that every human being should receive simply by virtue of being human.

**Final Conclusions**

Violence related to the female gender is present in several ideas and suggestions conveyed daily in our society. They reach everyone by the cultural and social reproduction of habits, reinforced by messages conveyed in families, schools, churches, means of communication, that laud a real dictatorship of what is culturally accepted as the role of women, establishing limiting patterns of their freedom, individuality and equality, encouraging them to accept the reduction of the dignity, integrity and security of women, after all, the chauvinist society believes that the status of women is lower, perpetuating aggression and violence committed against the female gender, which are based on a biological condition.

The most amazing thing is that such violence affects all ages and it has been incorporated on us so naturally that almost no one finds it odd to gift a girl with a baby toy, a little
stove and all those toys that are copies of real things from a house, or an absolutely perfect doll, thin and owner of a standard body and beauty almost impossible to be achieved. However, behind these innocent toys there is the strengthening of the idea of directing the life of that little woman to take care of the home and to be a housewife, mother and first responsible in the education of children, the eternal ornament object and husband fetish, to preserve a submission and obedience condition, transforming toys into indoctrination objects, reaffirming values as the most appropriate and best to be performed in life, turning her into a passive being front of the condition that has been led to her.

The best weapon against submission is knowing our own history, to fight for our rights, dignity, freedom, equality, integrity, respect and continue to seek the development of a Feminine Identity. This is not an easy task because it involves deconstructing long-standing cultured stereotypes, breaking the long solidified shackles and following very attentively and critically everything that is offered to us about what it is to be a woman.

And as social beings, all issues that permeates us end up interfering in everything around us, no matter how distant such facts are, the suppression of a right, of a freedom, of the preservation of the dignity and physical, moral and mental integrity of the woman in a country ends up hitching such removal of these same rights, freedoms, etc., for all women, because while one of us is not being treated with respect, equality, integrity and dignity, that means that this aggression is being directed to all of them, as gender as females and in this case, either all have the same rights, or none of us will never have.

Unfortunately, nothing seems more appropriate than recall the words of Nietzsche (2004), who advises us that whoever fights monsters should see to it that in the process he does not become a monster, after all, the story proves us how much the power and all the mechanisms of domination can subvert the human being and turn it into one of the most hideous, disgusting and real monsters.

Bibliographic references