

A link between indian objectification and women sexualization

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An accepting of a woman as a sexual object by means of spreading her hyperbolized and symbolized image in films, computer games, and pop industry nowadays is widely criticized by fighters for woman rights. Still it has certain features, according to which the fact of both sexualization of women in Berger's case and objectification of Indians in Marez's research can be explained in reasoning and methods. Both issues, disregarding difference in topic and scales are related to objectification of a group of people with common feature (a sex in the first case and a race in the second one), by the means of creating bright and plausible image that would please the eye and minimize a sense of guilt that appears under the circumstances of using a woman as a sexual object or subduing a person due to her ethnicity. The comparison of Marez's and Berger's cases would be conducted in the following sequence. At first it is worth to define a method of creation of a common image for objectized group of people. This process would be followed with an attempt to understand the motive of such behavior (concealing the truth and minimizing a sense of guilt). In the end, there would be matching of objected image and a real state of things in order to show the implausibility of a created image. This process would describe the fact of methods of "making a mascot from the group of people" being similar in both cases.

The objectification of a group of people is usually preceded with an immoral behavior directed towards a group of people and applied massively in the borders of a culture. Such event causes a breach in morality, where people understand wrongfulness of their acts and it's being balanced with a wish to

continue such behavior or a wish to hide the guilt that originated from actions that took place in the past. Thus, objectification of Indians is closely connected with a wish to justify both former crimes of white people against them and current policy of United States. And it ends up in photographic propagation of Indian slavery at first, and, when the state of things reaches a critical point, in creating a romantic image of reserved Indians in order to manipulate the truth for it not to be painful. A plausible image of Indians as a primitive nation that lives in the reservation is being created. The image should include a few of common bright features, in order to avert the eyes from everything besides them. An image usually has the well-thought and self-justifying history. This is the point in dressing Indians in traditional clothes and focusing on their old rituals, mostly noticeable features – a creation of solid image of distant, outlying and old race, that is not connected to the present, and thus to the civilization - this should minimize responsibility and empathy. Same with sexualized women – a bright image of a sexy-looking and lustful female is created in order to justify permissiveness with an illusion of women's designation to lust for the possessive attitude. Still it is obvious that a majority of women is not bound with this stereotype they can suffer from only due to their being women and thus – associated with a mascot of sexual female. Same with Indians that are majorly not even nearly bound with a virtual image of their race that is being artificially created for self-justification and massively spread for everyone, who falls under the mascot of “ American citizen”, and thus are by default should be guilty for the sins of their ancestors and obliged to accept both stereotypes – of Indian aborigines and woman toys – as a cure from artificially created

guilt. Thus it can be seen, that a system of ruling human minds by means of division into groups and labeling is wide spread and works the same way for people under the case of Indian objectification and women sexualization.

References

Marez, C. (2007, March 1). Looking Beyond Property. Native Americans and Photography. Rikkyo Studies.