

## SEXUAL IDENTITY: A (RE)VIEW FROM SOCIAL-HISTORICAL PSYCHOLOGY

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**Abstract**

*The present work aims to present an initial view on sexual identity and its development, encompassing both the mediations of the relations that permeate man in his constitution as a social, which are correlated to the theoretical and methodological understanding of what is subjective, of the processes of internalization through signs and meanings, the understanding of oneself and the outside world, of the limits in the development and formatting of this identity, and the comprehensiveness of the elements of consciousness as determinants in their identity constitution. For that, we are based on the assumptions of the Social-Historical Psychological Theory, which understands human development as something arising from its insertion in a cultural group, living and establishing social relations, and constituting its subjectivity through these external relations. Taking as a methodological approach the bibliographical revision, we were able to identify and analyze elements and demands that enable man to have a sexual identity, according to the environment and with the previously established cultural meanings. Finally, we understand that by questioning the fact that human activity, from its beginnings, is always an activity involving objective relations between the individual and the rest of the collective of which he is a part, this activity also constitutes it within the context in which it's inserted. The understanding of the formation of a sexuality, or even of the sexual identity, is therefore a human peculiarity, and that in its understanding we must return to all possible historicity. A man who advances beyond a vulgar materiality constituting traits and characteristics that differentiates him from other animals, and which thus allows aspects of identification not only circumscribed to the physical body itself, but to a materiality also historical!*

**Key words:** Sexual Identity, Social-Historical Psychology, Sexuality

**1. INTRODUCTION**

Knowing the processes that transform the man, his subjectivity and his relationship with the environment, are of the utmost importance, since they characterize human historicity. This process, social, is fundamental to understanding the constitution and development not only of the most animalistic, issues present as representations of physical materiality, but also of the characteristics that delimit and determine humanity, man and the constitution of his self - his identity.

Through Social-Historical Psychology, we analyze how man produces activities with a specific goal, and in producing these activities he modifies the environment and, consequently, himself. In this way, we intend to analyze and understand that our actions as individuals belonging to a group are derived from behaviors, values and conducts, already linked to a historical society of which we are part. And understanding the need to consider these mediations that constitute man as a social being, we identify the breadth of different concepts that describe this constitution, which leads us to reiterate the relevance of this theoretical basis, specifically regarding sexual identity.

This is because in analyzing the facts through this world view, we are enabled the understanding and relevance of the existing mediations between man and the environment, factors that support the possibility of creating a praxis in social relations without the classification of labels and stereotypes about what is human sex, gender, sexuality and, even, sexual identity.

In this perspective, the aim of the present research is to present an initial view on sexual identity and its development, encompassing the mediations of the relationships that permeate man at the origin of a social being, which are correlated to the theoretical and methodological understanding of what is subjective, the processes of internalization through signs and meanings, the understanding of self and the outside world, limits in the development and formatting of this identity, and the comprehensiveness of the elements of consciousness as determinants in their identity constitution.

Thus, the present article uses bibliographical research as a methodology, using for both sources or documents that aim to structure the concept of a phenomenon already studied, in a clarified and historical way. We use the bibliographical research that among all forms of research is the most recurrent, since it uses materials made available through books, periodicals, journals and scientific articles.

We then understand that what becomes essential is not only the physiology present in the male or female body, but also the symbolic representation that this physiology represents in a social environment; the representativeness of this sign; the meanings present within this cultural context; and human behaviors correlated to these signifiers. Therefore, we want to observe the different aspects of the processes between sex, gender and sexuality, present in our daily life, and thus analyze how culture intervenes in the constitution of a sexual identity. In a way, this understanding stresses the importance of understanding that even though we have a physiological basis for some questions, man is a social being and this organization determines identity content.

## **2. SEX, SEXUALITY AND GENDER**

To discuss human sexuality is to search for the most intimate and private aspects of man since his genesis. It is always possible to make a new analysis of the social, cultural and subjective dimensions that exist within the understanding of what is sexuality and, in this way, also provide reflections on sexual identity as well as physiological aspects.

It should be noted that in explaining sexual identity some issues need to be retaken. The first, and perhaps most significant of this article, is the understanding of sexuality through a larger aspect than is proposed by common sense when it links this human expression only to the sexual act itself. This is because sexuality is not only the relationship between two individuals, much less can be defined only by the sexual organs, the biology of human bodies.

Sexuality is a symbolic and historical process, which expresses to the constitution of the identity of the subject, how he lives and sees it, his intimacy, his meanings before social norms, moral, ethics, that is, his sexuality belonging to and coming from the social environment in which he lives (Kahhale, 2001). Nunes (2002) clarifies that the exclusive level of human sexuality is the psychosocial, since sexuality occurs through existing relationships in society.

According to the authors, we understand that social phenomena are directly linked to a culture, that is, they are correlated in the idealizations of what it is to be man or woman, and thus, in performing external activities, man attributes an interpretation through of the cultural meanings of the society in which it lives.

When we talk about meanings we must understand that there are social codes (signs), which are defined by Aguiar (2000) as conventional instruments of a social nature, the means of contact with the outside world and also with man himself and with his own conscience. Bakhtin (1992) clarifies that signs have an important role, because the word, as well as being the key to the understanding of consciousness and subjectivity, is also a privileged space of ideological creation, that is, the author differs from the token of the sign, since this second is changeable, alive and never neutral. Then, as Vygotsky (1996) points out the sign can not be taken only as a tool because it is seen as a means of internal activity.

We understand that in interpreting the meanings of these signs already established historically, man constitutes senses and gives his own senses through his existences and experiences. In this way, we construct our mental understanding of what constitutes man or woman, using all these elements cited because they are the signifiers of this mental representation.

It is evident that in discussing human sexuality, we also understand that the historicity surrounding man as a social being is directly linked to his constitution. And, therefore, we consider that to construct a

discussion on the psychological basis of sexual identity we must take up three important aspects that are imbued with the genesis of sexuality: gender, gender and identity.

In the portuguese language the word sex means "The set of characteristics that distinguish living beings in relation to their reproductive function, physical, organic, cellular, particular conformation that allows distinguishing male sex from female sex" (Aurélio, 2014, p. 698).

Fundamentally the biological factors are those that control human sexual development, from conception to birth, and also that enable reproduction after puberty. These are the main differences between male and female sex, and are mainly determined by the hormonal difference, having their maturation at puberty and reaching total functioning of the sexual and reproductive apparatus, besides contributing fundamentally to the development of sexual behaviors.

It is worth mentioning that the sex of an organism is defined by the gametes they produce. The male sex produces male gametes known as spermatozoids, while the female sex produces female gametes called ovules. The gametes are sex cells that allow sexual reproduction of living things. From the combination of both gametes result the offspring, which possess the genetic characteristics belonging to the parents.

According to Canella (2006), sex should be considered in several aspects: the genetic, which is the biological difference that separates individuals by XX or XY and is determined by the presence of ovaries or testes respectively in female or male sex; later, the somatic sex, which shows the biological differences of both through internal (female) and external (male) genitals; legal sex, recognized at birth, validated in civil registry and legal documents.

Lastly, the author even cites the breeding sex, which makes children born with penis, boys, and children born with vagina, girls. This is correlated with the cultural issues, the historicity of the male and female sex and their main representations within our society and culture.

Canella (2006) further emphasizes that secondary characters invigorate the identity acquired by creation, that is, cultural elements present in the environment in which the individual is inserted permeate and mediate their constitution, and contribute to the formatting of their identity. Or, in certain cases, such elements may generate conflicts of identity and non-acceptance of the biological sex present in the body, as occurs, for example, in transsexuality.

It is evident that only considerations regarding the biology of each sex have been introduced to us. However, the author points out that the society cooperates effectively for parents to raise their children according to legal sex, after all if born boy is oriented to have attitudes and behaviors of man, and if born girl is also oriented towards attitudes and behaviors of woman.

Another point to consider is the signifier of what the word sex represents to us. About this prism Montreozol (2011) clarifies that sex is a name given to what people learn and recognize as sexual things, for example, the medical-physiological descriptions of the genital apparatus, descriptions of bodily sensations, description of affective and loving feelings, It is all linguistic reality that can not be shown and body support is the sole criterion of expression of these terms.

Thus, the role of language becomes important when discussing sex in its most different possibilities. And Social-Historical Psychology allows us this critical view on the construction of man, which brings us to the need to evaluate how the introduction of the signs present in our society make possible and mediate the constitution of a future sexual identity. In this discussion, it is possible to identify how we can approach and, at the same time, understand the feminine and masculine, and their social significations. To do so, we will resort to a second point within the constitution of human sexuality: the gender.

Nunes (2002) points out that we must consider the existence of this second dimension of sexuality: gender, being something exclusively human and deriving from man being a social being, that is, that comes from deep social relations that influence the entire process of development of the species.

Born in the intense political and scientific debate of the 1960s and 1970s, the concept of gender accompanied the struggle of the feminist movement and gradually came to accompany social discourses and the humanities. Gender has come to be conceived not as an innate characteristic, but as the result of social and cultural forces, a social construction of the subject as male or female, not the natural male or female condition expressed in the genitals. And this implies that affective, loving, and sexual relationships do not constitute themselves as natural realities, but are constructed and developed through cultural processes.

In biological terms we have male and female sex, but, as was explained at the beginning of this article, the aspects addressed here will not only be physical but also gender relations, since they allow us to reflect on this social and historical construction from the biological differences.

Another understanding of gender is that of social sex or social gender, which represents one of the structuring and situational relationships of the individual in the world, and determines, throughout life, opportunities, choices, trajectories, experiences, places, interests (Nunes, 2002). Therefore, to understand that the historicity in which the subject is located goes beyond the biological characteristics and that these characteristics are not only related to the physiology of the sexual organs, it is to identify that throughout the social development the man assumes some peculiarities through the existing relations in his means. And these make possible its constitution, be it in the family nucleus, in the school, in the religion, in the interpersonal relationships, that is, in the historical culture inserted in this environment (Guedes, 2004).

Therefore, what becomes essential is not only the physiology present in the masculine or feminine body, but the symbolic representation that this physiology represents in a social environment; the representativeness of this sign, the meanings present within this cultural context and the human behaviors correlated to these signifiers. In this sense, it is important to make a caveat about the words significant and meaning, since the first corresponds to the physical presentation of the sign (as a material / objective representation), and the second comprises the socio-cultural development that humanity possesses on a certain signifier.

It is interesting to note how there are still few productions on subjective issues related to gender within Social-Historical Psychology. This demonstrates the need to point out that an aspect initially seen as one of the basic functions of human beings and their survival - sexuality - has become part of a complex mechanism of expression of the social and symbolic relations of man. This has become one of the most powerful guides in the distribution of social roles, in the division of labor, in the inequality of relations and access to the resources and opportunities available in society (Barbosa, 1996).

The concept of gender, involving the social construction and historicity of sexuality, allows a breakthrough in the discussions about sexuality, since it shows the plurality of possible sexual identities and the understanding of these as well as narrow and purely biological visions, linked only to physical sex, thus promoting the overcoming of stigmatized and prejudiced conceptions that characterized the discussions about sexuality until the 1970s.

This is because this conceptualization injected elements that enriched the analysis, allowing an understanding of the social construction of the feminine and the masculine, making evident that the question of gender is linked to the social relations that permeate the individual from birth and consequently accompany him within a society that has a certain culture (Nogueira, 2001).

Guedes (2004) points out that by abandoning the exclusively physiological precepts of the identity of the feminine and masculine genres, we have the possibility of understanding the diversity of sexual identities and the formation of this human sexuality without preconceptions or immediate judgments. And in the meantime, Canella (2006) exposes that the human identity, being derived from our social structure, is also permeated by the sexual identity, that is, in constituting its identity, man tends to do this through the social relations he established, Identity primarily based on the affective and emotional interactions with caregivers

and, later, on the other relationships that arise in the social environment in which they live. Let us then look at the specificities of human identity.

### 3. IDENTITY: PROCESS OF HUMAN CONSTITUTION

During the development of this article it has been possible to identify how the constitution of the subject occurs from the biological and physical factor (the Sex), its identification in the cultural and social scope (the Gender), and the construct of its sexuality through the relations that permeate it in understanding of human identity.

When we show that patterns of behavior within a given gender form personalities, we understand that personality is an internal and dynamic organization of the psychological system, with all its components, that is, this organization defines patterns of behavior, attitudes, thoughts, feelings and emotions. In contrast, identity is the total set of our characteristics that make us unique and exclusive to other humans, and especially animals. Thus, there can be two people who share a similar personality, but with different identities (Elói, 2013).

From this understanding, we must consider that identity must be seen as a movement of the individual, a movement that for Aguiar (2000) comes from the relationship between objectivity and subjectivity, which is the process of mediation of external activity giving possibilities for reconstruction of internal activity. Thus, the human being transforms nature as an active being, and transforms itself from this relation in the social context, constituting, therefore, its subjective identity in front of the diverse representations demanded of/in the objective reality (Moura and Peixoto, 2007).

In this dynamic, the process of mediation makes possible the internalization of the signs, which are primarily external, and then constitute the meaning of existences and experiences. To be effective, such a movement must consider in objectivity a search that the subject has for the desire to be as an impulse to that which is not, where it can never be totally misrepresented tending to make projects for his life in the intention of realizing that desire. In relation to subjectivity, as a dimension of the subject by the production of social relations, not being something private/closed, but the constitution of historical and socially constructed rationality in the individual sphere. Sawaia (1996, 1997) considers as a possibility to capture the world, bringing liberating reflections of human existence (Maheirie, 2002).

Therefore, the activity of moving that the individual develops as a process of identity comes from the formulation of the plans for his life through the way in which he obtains the understanding of things, people and events in his social context, aiming at the construction of his history. That is, the external factors of the cultural environment in which the individual is, provoke the probabilities of a new internal construction. And in this context, identity becomes a process in constant movement of formation and transformation of the external reality in internal aspects in the subjectivity (Ciampa, 1986; Maheirie, 2002).

In the meantime, what results in the construction of this subjective identity is the importance of the relations with the social context in which the individual is inserted. This context consists of lived experiences, of knowledge learned, of the values given to things, of ideologies formed and of the priorities established before the life that end up provoking, together, the help to direct a definition of oneself. We alone can not see or form our humanity, since the presence of the other around us will always boost the growth in this developed identity itself (Ciampa, 1986).

As a process that constantly reinvents itself, identity shows a perspective based on the concept of human activity: it is to equate and differentiate, because it will depend on the type of group that we are part of throughout life, giving the subject infinite possibilities of being human - identifications (Maheirie, 2002). This is because in the constitution of identity the inclusion in a social context makes the individual admire

and recognize, by the differences and/or equalities of the other, ways to reinforce their inquiries in the possibility of conceiving their history.

Sawaia (1999) elucidates that identity is an ambiguous concept, since it considers what is proper and what is alien to the subject, the individual and the collective. The author further clarifies that this concept is related to the way in which individuals, groups or collectivity, are located in time and space, making them be - and not others, even in metamorphosis (Maheirie, 2002).

This ambiguity then preserves the existence of two possible characteristics for identity: permanence and metamorphosis, which can preserve man's ability to act, reflect and be moved, as well as transforming himself and the context in which he finds himself (Maheirie, 2002).

But in the face of such fragile and moving characteristics, Lima and Ciampa (2012) point to metamorphosis as an identity process through two concepts: sameness and otherness. The authors emphasize that these concepts are not necessarily opposed to each other, and they show how they work: "(...) the discussion of sameness as a continuation of the presupposed character appeared in contrast with otherness, alteration, If another (...) as an emancipatory movement of identity "(Ciampa, 1984, p. 234).

It should also be considered that identity is always presupposed in its development, opening up appropriate to be restored. That is,

(...) there is always presupposition of an identity; always an identity is presupposed. We may even ignore it; but we presuppose its existence. Even in the question about the newborn there is a he (pronoun, in place of the name ...) indicating the same presupposition regarding that little human being (CIAMPA, 1984, p. 153).

The individual is then understood through a continuous contradiction that configures him as what he is, presupposed as being something in advance and placed again as determinant of being (position-replenishment). Positively or negatively, it always surpasses the initial movement, thus being the result of the articulation that the individual makes in front of what they did/do at all times (Lima and Ciampa, 2012), which can put him into a sameness movement resulting from the replacement of characters in a conscious search for identity stability or unconscious compulsion to repetition. The sameness ends up being seen "as given permanently, as if that mode of action - determined by a context - was a supposed essence of the individual" (Neto and Lima, 2011, p. 36), an identity understood to be given permanently, not as a continuous replacement of an identification that was once put. The metamorphosis seems to have ended, when we say everyday: I am, instead of saying I'm being (Lima and Ciampa, 2012).

When preserving the sameness, Ciampa (1984) says that this condition generates the impediment of the emancipation of the individual in reaching the true nature of identity as metamorphosis, because there is an impossibility and concealment of an alteration. For example: the capitalist logic that forces individuals to reproduce as replicas of themselves in an eternal fetishism of the character, because of the interests and conveniences of capital (and not of the human being, an actor attached to the imposed sameness), being impracticable to change these people.

However, Lima and Ciampa (2012) clarify that we can not dictate an a priori for the forms of life and nor the identity of the subjects. Each biography expresses its unique history built as a singularity of individual rights, or a universality that expresses a collectivity. Therefore, the otherness can only be explained when it is acquired in its full meaning of emancipation from metamorphosis: an alteration. Because when we consider living in an oppressive and exploitative society, this context always leads to the development of identity through presupposition, position, and replacement as sameness. However, to the

process of the otherness it is necessary to have a change in the state of being determined by the medium, thus requiring a change in objective reality and also subjective (Lima and Ciampa, 2012).

Lima and Ciampa (2012) also point out that by the otherness the self opposes itself to me, that is, I no longer accept myself in that continuous presupposed identity that identified me, no longer being restored, enabling the alteration with an emancipatory sense. In the refusal of what has been said in advance by the inserted context, the individual can deny the world from which he lived to have other possibilities of history. In this sense, in the words of Ciampa (1984), the self achieves the denial of the negation of presupposed identity, no longer being replaced, with the possibility of alteration in the emancipatory intention. It allows the expression of another one that I am: the elimination of identity determined by the collective, not allowing to be put back as identification to develop an identity as a constant metamorphosis, where all humanity in my back accomplishes it (Lima and Ciampa, 2012).

When we refer then to permanence and metamorphosis, permanence refers to the sameness because the identity is previously pointed out, which is put back as an indication of what it should be, and the most striking in this sameness is the unfeasibility of analteration of this being. Whereas metamorphosis has a direct connection with otherness, because this alteration of being is real, it is passable, having the authority, property and freedom necessary to counter any stipulation stipulated by means, a non-acceptance of what the social context imposes and the right of personal identity, singular and unique (Lima and Ciampa, 2012).

Lopes (2002) points out that understanding identity as a metamorphosis does not necessarily mean a process of fragmentation or re-totalization with a new orientation, but rather the substantial change of a state of being, involved in structural relations with itself, with society, with Community and the environment (Moura and Peixoto, 2007).

In the course of our lives and in the face of so many impasses we have to reformulate ourselves in order to support the demands that the environment gives us, because we are constantly moved to bring about the kind of people in ourselves in order to draw new life plans, history. A human being in metamorphosis amounts to infinite changes because he has to become another in his state as a person, due to the various alternatives in the way the social context presents itself to this individual at all times (Ciampa, 1986).

#### **4. SEXUAL IDENTITY: A SOCIAL-HISTORICAL (RE)VIEW**

From the understanding of human identity and its constitution, our theoretical construction will advance towards the understanding of sexual identity. For this, we must recognize that, since identity is a continuous production of man amid the needs of the environment and it is always changing and dynamic, it is necessary to consider the historicity present in the mediation of conducts that constitute the sexual identity (Ciampa, 1984).

Ciampa (1984) already points out that sameness represents a presupposed and permanent characteristic, which leads us to understand that an identity process based on this presupposition would present the reproduction of something sometimes imposed on me by the social dynamics, and that within this the only subject (re)would present social models of psychological and behavioral organization. In the conjectures of the same, there is the process of mutation / transformation before the environment, of transition and freedom of choice, and in this sense we characterize the need to discuss a review of sexual identity through Socio-Historical Psychology since it comprises the processes of Metamorphosis of man in the middle and with the medium.

Sexual identity can be understood as the individual's perception of himself or herself about the masculine and feminine genres, which according to Martín-Baró (2005) make that the sexual identities are explained fundamentally from the concrete roles that in each society must be performed, that is, the origin

and maintenance of sexual identities as predominantly female or masculine are found in the functions that the organization and the social interaction demand in each historical circumstance of the individual.

However, the construction of this article allowed us to outline a construct larger than this definition, since the sexual identity must be understood beyond this binary conception of feminine and masculine, because this model falls on the concept of sameness and then presupposes existence Sexual typing.

The need to elucidate a (re)view of the constitution of the sexual identity through the historicity of the individual allows us to identify, in the alteration, an aspect that causes the same to leave the sameness and overcome the character restored by the social context, in order to Emancipation (Lima and Ciampa, 2012). This emancipation is nothing more than the assertion that the identity of man is developed in a progressive and endless way, concretizing it in the human historical becoming.

The complexity of conceptualizing sexual identity is clearly linked to the social processes that contributed to and mediated the construction of a concept of identity through the historicity of man. You see: naturalization and the construction of binary positions as masculine / feminine, heterosexual / homosexual or bisexual are put by man in order to label behaviors and to aggregate behaviors, values and significations; Paradoxically, today this same man tries and invests in breaking these barriers that delimit these identity conceptions creating new possibilities like transsexuality, transgenderism (Louro, 2008).

While gender indirectly correlates with sexual identity, we also need to understand that this identification is not primarily linked to sexual orientation. This is because according to the traditional view of sexual identity, each sex has sexual tendencies and these are determined by biology in an invariable way. This criterion is reinforced by a conventional cultural conception which has shown that each sex corresponds to a role in society and yet the biology of a body can not be seen as an exclusive factor. This process, biological and cultural, also depends on social factors, since the sexual roles depend on the circumstances and on the ethical and cultural value.

Thus, as Eagleton (2005) argues, there is a great need in the modern world for the pursuit of sexual identities that affirm, in sexual orientation, the assumptions of (or only) materiality. In this respect, another great imperative in our society becomes even more evident: the understanding of sexual identity by a heterosexist bias.

The main intention of the construction of sexual identities lies in the attempt to make sex differences a natural and determined one. Therefore, when we ponder nature with heterosexuality, we end up institutionalizing it as a social, political, legal and economic norm, either explicitly or implicitly. That is, once institutionalized, heterosexism becomes incorporated into culture and manifests itself in people's daily discourses (Martín-Baró, 2005) as a social organization based exclusively on heterosexuality, which consequently would not allow man's authorization, maintaining it In a framework of sameness.

In this way, the naturalization of the heterosexual reintegrates the idea that any behavior that escapes the heterosexual pattern causes a problematization about the model itself, having to be curbed since it jeopardizes the harmony of the social roles defined according to gender and, consequently, Endangers every society. Therefore, any questioning that casts doubt on the natural and normal character of heterosexuality is treated as a matter of minorities and placed on the social margins (Pereira and Souza, 2013).

Thinkers such as Foucault, Derrida and Nietzsche argue for the idea that the world is entirely made up of differences, and so we have to forge identities if we are to survive, which for Santos (2006) characterizes identities as inventions of the modern world. That is, to recognize ourselves as belonging to the world we end up making necessary modulations of identities since we live in a social environment, and so we depend on interpersonal relationships.

In this sense, a specific identity would be an appropriation of different semiotic, heterogeneous levels present in society. Thus, they are always relational because they depend on the recognition of the other. This

relational aspect of cultural identities is also emphasized by Hall (2005) who considers them historically constructed, and not just biologically, through a continuous interrelationship with the ways in which we are represented or interpreted in the cultural systems that surround us.

In this way, identities and, in particular, sexual identity, would be formed and gradually delineated, influenced by a set of representations: cultural, social, symbolic, material, ideal, which allows us to develop the assumption of who we are, How we relate to others, and what roles we can take in front of the society in which we live. Giddens (2002) clarifies that this identity that the individual takes for himself is designated as self-identity. It is present in diverse social situations and within the general picture of the psychological constitution of the individual, including the body itself.

The author describes that not always the self-identity has the recognition of the other. By distancing itself from what is expected in the conception of its sexual identity, the subject suffers from prejudice, discrimination and even social segregation simply by identifying itself in a different way than the historical society to which it belongs does not accept this expression of subjectivity.

In this sense, we find a great criticism and a possible new path that does not end in the conclusion of this article of conclusion of the course: the man and its sexual identity, resulting from the process of interrelationship between the subject and the objectivity - the social environment, in the Development of its interiority - subjectivity. Why is it necessary to establish concepts and frameworks?

By internalizing a sign and producing its own meanings, man constructs his subjectivity and it says much about the historicity that was allowed and made available to him. Social, physical, and biological elements characterize the individual in his or her representation of self, and are to be regarded as producers also of the subjective dynamic that constitutes the human psyche.

Ciampa (1984, p.27) already described that "[...] identities as a whole reflect social structure while react to it by preserving or transforming it." Thus, we understand that in the construction of identity, be it collective, individual, sexual or social, man has always consciously or unconsciously appropriated literary, religious and cultural social discourses, which in their turn are established through the epochs, societies and Cultures available to man, conserving or transforming it.

Sexuality, or even sexual identity, is therefore a human peculiarity, and that in its understanding we must retake all possible historicity. A man who advances beyond a vulgar materiality constituting traits and characteristics that differentiates him from other animals, and which thus allows aspects of identification not only circumscribed to the physical body itself, but to a materiality also historical! The sexual identity, discussed here, is not only concise in the physical but, from it, relates history and society in human subjectivity.

## **5. FINAL CONSIDERATIONS**

In this article, we sought to analyze how social relations permeate man in the constitution of his identity, making it possible to understand during the construction of this diverse factors such as: physiological, biological, cultural and social, in the possibility of emancipation of an identity format.

Thus, in elucidating the need for a (re) vision of the constitution of sexual identity, through the historicity of the individual we allow ourselves to identify, in the alteration, an aspect that causes the human being to leave the sameness and surpass the character restored by the context In order to emancipate itself (Lima and Ciampa, 2012). This emancipation is nothing more than the assertion that the identity of man is developed in a progressive and endless way, concretizing it in the human historical becoming.

To that end, we understand that sexuality is a symbolic and historical process, which expresses the constitution of the subject's identity, how he lives and sees it, his intimacy, his meanings before social, moral, ethical norms. The historicity surrounding man as a social being is directly linked to his constitution.

Therefore, we consider that in order to construct a discussion about the psychological basis of sexual identity, three important aspects imbued with the genesis of sexuality have to be retaken: sex, gender and identity.

A crucial point in this research was the identification of historical processes in the constitution of human identity, a process that is constantly reinventing itself. Identity has been shown through a perspective based on the concept of the activity of man: equating and differentiating, because depending on the type of group that man relates, infinite are the possibilities of the human being and their identifications (Maheirie, 2002).

Thus, we can consider that the sexual identity can be understood as the perception that the individual has about himself on the masculine and feminine genders, which according to Martín-Baró (2005) make that the sexual identities are explained fundamentally to the From the concrete roles that in each society were historically built.

Still in this sense, the concepts of sameness, as movement arising from the replacement of characters in a conscious search for identity or unconscious stability compulsion to the repetition of what was presupposed to me, and the concept of sameness, which according to Lima and Ciampa (2012) point to the self that opposes itself to me, that is, I no longer accept myself in that continuous presupposed identity that identified me, not being replaced anymore, thus enabling the alteration with an emancipatory sense, requiring a change in objective and subjective reality.

In this sense, we consider that to (re)target and understand identity as metamorphosis does not necessarily mean that this is a process of fragmentation or re-totalization with new orientation, but a substantial change of a state of being, involved in the structural relations with itself Even with society, with the community and with the environment (Moura and Peixoto, 2007).

Finally, we conclude that through Social-Historical Psychology it will be possible to follow-up and make possible the development of continuous studies with the purpose of providing psychologists with new tools and methods of intervention as effective as the ones worked in clinical practice. It is very important that the discussion presented here is not final, since the thematic requires the continuity of constant research and new visions, since the historicity of man comes from the changes that are only made possible by the continuous movement of evolution of society itself.

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