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Everyday Sexism: An Analysis of a Judgment Regarding the Maria da Penha Law

Light from the Writings of Ellen White

Our Daily Machismo: An Analysis Of A Sentence About The Maria Da Penha Act Under The Light Of Ellen White's Writings

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Summary

This paper proposes a reflection on the sexism present in a sentence pronounced by Judge Edilson Rumbelsperger Rodrigues in February 2007. The analysis is made by contrasting the thinking of the judge, a self-declared Catholic Christian, and that of the American writer Ellen White, also a Protestant Christian. White exposes, every time she addresses gender issues, the male misconception in understanding the role and place of women in society, especially in their homes. In view of this, the article confronts the two ways of thinking of the judge and the writer, starting mainly from the place of belief from which they stand, since the former uses biblical writings to attack and the latter to defend. For this purpose, some fragments of the sentence were selected, in which the magistrate presents his opposing reasons, and on these we base our analysis. For this purpose, a brief summary of the foundations that guide this short study is appropriate, namely, the *Treatise on Argumentation: The New Rhetoric*, by Chäim Perelman and Lucy Obrecht-Titeca, supported by other scholars in the field of discourse and argumentation.

Keywords: Sexism; Maria da Penha Law; Ellen White; Argumentation; Discourse

Abstract

The present work aims to reflect on the sexism present in a sentence mentioned by the judge Edilson Rumbelsperger Rodrigues, in February 2007. The analysis in this paper is carried out by contrasting the thoughts of the judge, declared a Catholic Christian, and that of the American writer Ellen White, also a Protestant Christian. White exposes, every time she addresses questions about gender, the male misconception in understanding the role and place of women in society, especially at home. In view of this, this article confronts the two ways of thinking of the judge and the writer, starting mainly from the belief where both are into, since the judge uses biblical writings to attack someone and the writer uses it to defend someone. For this moment, some fragments of the sentence were selected, in which the magistrate exposes his opposing reasons and through them we based our analysis. For this, a brief summary of the bases that guide this brief study is convenient, we cited *The Treatise on Argumentation: The New Rhetoric*, by Chäim Perelmam and Lucy Obrecht-Titeca, supported by other scholars in the field of Discourse and Argumentation.

Keywords: Sexism; Maria da Penha Law; Ellen White; Argumentation; Discourse.

INTRODUCTION

This article proposes an analysis of sexist thinking manifested in a court ruling, delivered by Judge Edilson Rumbelsperger Rodrigues, in February 2007. A The research analyzes three argumentative techniques from the total number found in... sentence under study. The approach is compared with some excerpts from the writings of the North American writer- American Ellen White, with the aim of comparing the thinking of a Protestant Christian and a Catholic Christian, at different times, observing the persistence or not of violent behaviors. and oppressors of women by men.



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The Atlas of Violence 2025 indicates that gender-based violence persists as one of the expressions

One of the most serious inequalities in the country, with records showing more than 47,000 women affected between 2013 and 2023.

murders, with 3,903 cases registered in 2023 alone, despite the overall reduction in rates.

Regarding homicides in the country, the drop among women (25.5%) was less pronounced than in the general population.

total (26.4%) during that same period. The true extent of the problem becomes clearer when considering the

Violent deaths whose undetermined cause actually masks a homicide. By including these cases,

The estimated rate of femicides in 2023 jumps to 4.1 per 100,000, totaling 4,492.

victims, a number 17.1% higher than official records, according to data from the Atlas of Violence.

2025, a clear indication that lethal violence is, in fact, more widespread than the statistics suggest.

Initial findings reveal. The most frightening thing about all this is that the residence, often considered a refuge,

Paradoxically, it presents itself as a high-risk location for many women, which may be

observed in 35.0% of femicide cases registered in 2023, equivalent to 1,370 cases.

Regarding non-lethal assaults, the Notifiable Diseases Information System (SINAN) recorded

275,275 cases of violence against women in 2023, and of those, 64.3% (177,086 cases) were

classified as domestic violence. Physical violence predominated (37.4%), followed by

Multiple forms of aggression (30.3%), neglect (12%) and psychological violence (10.1%), points out the

atlas (Atlas of Violence 2025, Table 5.9).

These data reveal that society's understanding of what it means *to be a woman*, throughout history, has changed.

History has brought a series of violent acts against women. The idea of male superiority.

about women and their submission to him, imposed under the guise of the State or with its acquiescence.

of him, including laws that gave men the power and rights to act upon their wives, daughters, and

Relatives treated as objects and property. The stories (and the sexist laws) are everywhere and

They perpetuate this sad reality, even though it is well known that many of them fight for equality and respect.

1. STRUGGLE, RESISTANCE AND LEGACY OF THE PROGRESSIVE PIONEERS

Records indicate that women, as early as the 17th and 18th centuries, raised the flag in

They defend their rights and recount how they faced resistance and paid with their own lives for their dream.

of equality, respect and recognition. Among them, one can mention Olympe de Gouges (1748-1793),

pseudonym adopted by Marie Gouze, a French intellectual and advocate for women's causes and

of the liberation of slaves, beheaded for demanding equal treatment for all, regardless of

genre, according to Cutrufelli's narrative (2009, p. 303), whose thinking is also defended by

Lerner (2019, p. 30). Another important voice was Mary Wollstonecraft (1759-1797), advocate

tireless advocate of equality, liberty, and fraternity, concepts that emanated from post-France.

revolutionary. These two voices will serve as a foundation and fuel for other activists in the



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19th and 20th centuries, leading to what is now called the Feminist Movement.

With their rights curtailed, for centuries women have lived under the weight of exclusion from a Active participation in social, political, and, in many cases, even family matters. To them Basic rights such as education, the right to vote, the right to hold public office, or even [other rights] were denied. Speaking of environments where men were present, they were given the leading role in enclosed spaces. like the bosom of the home, in raising children and caring for the husband. Adding to this, according to as Telles (1997, p.410) asserts, "they were entangled and constrained by the plots of art and fiction." masculine. In both life and art, women in the last century learned to be foolish, to conform. to a portrait of which she was not the author.

Despite so much demonstration of the importance and capability of women, alongside the models Among the achievements, one also finds reductionist, controlling, and exclusionary behavior. A society that has always reserved a place and a position for this group: the home and procreation. The idea that women are inferior to men and therefore submissive to men's authority. It found shelter and took root in all sectors of society, such as, for example, in the spaces religious contexts, where hermeneutics has often been compromised. The result is... Centuries of oppression and subjugation of women, based on this flawed interpretation. However, in this way... As in the fields of politics, science, and culture, the world has witnessed the emergence of ideals. revolutionaries in favor of this socially disadvantaged group.

The church also felt this movement within its own boundaries, with the *Seneca Convention*. *The Convention on Women's Rights*, held in 1848, is recognized as the first world convention for women's rights. also the actions of the *Quakers* (1652), notable representatives of the various Christian groups that They theologically upheld the original equality between genders in creation and its restoration in Christ, as Ruether (1993, p. 90) argues. Another Christian movement is the *Woman's Christian Temperance Union*, the first major women's organization to promote efforts organized in support of social reforms in the US, which at one point had more than two million members. of members.

Whether acting individually or in groups, women (and many men) have acted for a society in which respect and recognition were given to people, not for their Gender, only. The trajectories of these people who, without resources, freedom, and even without... through education, they built an empire of symbolic capital for what we know today as Liberty, equality, and fraternity (including for women) obligate contemporary citizens. They will not allow stagnation or regression when the issue is respect, appreciation, equality, and Fraternity for women. Situations like the one taken by Judge Edilson. Rumbelsperger Rodrigues's comments regarding the Maria da Penha Law are surprising, not only because... the argument presented there, but also because of the position from which he spoke (a man of law) and the conditions of



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production of the document with which he disagrees and attacks mercilessly.

Among the many names that have risen up in defense of women's rights is Ellen G. White, considered by the *Smithsonian Institution* as one of the most influential personalities of all time, alongside Martin Luther King Jr., Abraham Lincoln, Oprah Winfrey, Elvis Presley, Michael Jackson, Charlie Chaplin, and Bill Gates. She became an amplified voice in defense of Thoughts that wander between religion, health, family, and education. In the seventy years that She was dedicated to her work, White wrote 49 books, 5,000 articles, and many letters. an exhortation, the reach of which is revealed in the more than 160 languages into which his work has been translated.

Despite her history of poor health and the fact that she did not study (she dropped out of school). (at the age of nine due to serious health problems), his texts addressed the most various topics, ranging from family relationships, financial management, and raising children to... issues related to psychology and formal education. From a cognitive point of view, none of these subjects They were introduced to her in school, which draws attention to her skill and dexterity. when speaking about these fields of knowledge, she wrote, with expertise and sound reasoning, something that... It seemed improbable, given the circumstances she had been subjected to, and her work was crucial. to help women who were abused in their homes by their husbands in their time, but it has also been a source of support for Christian women throughout the years.

2. THE JUDGE, THE LAW, AND THE WOMAN: THE RHETORIC OF THE OPPRESSOR

The other part of our study is Edilson Rumbelsperger Rodrigues, a Brazilian magistrate. who served as the presiding judge of the 1st Criminal and Juvenile Court in the district of Sete Lagoas, in Minas Gerais. Gerais, whose image gained national prominence in 2007 due to a court decision he made, which generated widespread controversy and debate. As a result of this decision and the arguments used, The National Council of Justice (CNJ) removed him from his duties in 2010, applying the penalty of mandatory availability. However, in 2011, Minister Marco Aurélio of the Supreme Court The Federal Supreme Court (STF) suspended the CNJ's decision, allowing Rodrigues to return to his duties. as a magistrate in Sete Lagoas. In addition to his career in the Judiciary, he was also involved in He is a politician and was a candidate for city councilor in Sete Lagoas in the 2020 municipal elections for the party. AVANTE, using the ballot name "Dr. Edilson O Juiz". On that occasion, he obtained 136 votes, not being elected, and remaining in the position of alternate.

The initial data from this writing that support the argument that there is a continuity of presence The clouds hanging over women, the hatred and brutality directed at their existence, their bodies, and their souls, find refuge in figures like Judge Edilson Rumbelsperger Rodrigues. It is he who... The decision in 2006 to declare parts of the then newly created Maria da Penha Law unconstitutional.



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Despite the struggle of so many women and men not only for recognition, respect and equality between genders, but also through denouncing cases of violations of these principles. It is noticeable that a considerable number of citizens insist on the opposing argument. The judge does not. He not only opposed the Law, but also hurled insults and accusations at it from his own... readings. For him, the Law is "heretical, a monstrous, devilish thing, a set of diabolical laws, absurd, "Terribly demagogic and discriminatory." Such a statement sparks interest in further analysis. from some fragments of the aforementioned sentence, considering, above all, the speaker's position, the The context in which he writes and the conditions of women in Brazilian reality.

All argumentation is an attempt to influence the audience. The initial objective in a Argumentation is about convincing someone to change their mind. According to Meyer (2008, p1) "this "Change is the only clear sign of the effectiveness of an argument." It is also a dialogue. Therefore, as a speaker presents their thesis, they should also be aware that there will be an audience. whose principle will affirm or deny the discourse. Argumentation is also justification and explanation. Since it is not exact and therefore requires expression techniques to persuade. It acts upon the opinion of individuals and will always take care to verify possible discrepancies between points of view. From this perspective, its focus is not on proving whether the thesis is true or false, but on influencing the other party.

Regardless of the audience, the communication process will certainly take place between people. Hence the need for care when arguing, especially when the issue addresses situations... conflicting. It is in this configuration that the *figure of communion is revealed*. With it, the speaker shapes the his speech with the aim of eliciting some reaction, causing some change in judgments until then established, compelling the audience to act. The audience, in turn, must judge the arguments, whether they are fair and reasonable, and based on that, whether or not to give credibility to the discourse.

When ideas emerge, conflicts are likely to follow. Therefore, as Perelman & Olbrechts-Tyteca ([1958] 2014. p37) assert, "If the argumentation Aimed at a universal audience, and which should convince, it does not convince everyone, however, it remains They always resort to *disqualifying the recalcitrant person*, considering them stupid or abnormal. They further state that this way of conveying ideas, a hallmark of the medieval period, is frequently found in contemporary times. This is the case with the sentence pronounced by Judge Edílson Rumbelsperger. Rodrigues. When analyzing the process in which the articles of the Maria da Penha Law were being discussed, he... It disqualifies, just as it does with women and homosexuals:

This "Maria da Penha Law" — as it is written or edited — is therefore heretical. manifest. Heretical because it is unethical; heretical because it violates God's logic [...] Well! To avoid eventually getting caught in the traps of this absurd law, Man will have to remain foolish, weak — in the sense of seeing himself in the contingency of having easily succumbing to pressure — dependent, therefore far from being a man of true, masculine (yet gentle), as surely every woman wants him to be.

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The man who chose to love [...] Because to avenge this normative set of rules diabolical, the family will be in danger, as it already is: broken apart, the children without rules — because without parents; man subjugated; without prejudice, as we have seen, This does not mean it is unethical — adoption by homosexuals and their "marriage," as Another example. All in the name of an equality whose concept has been prostituted in the name of an "egalitarian society" law (TJMG, 2007, pp. 2 and 3).

Reading the document in its entirety reveals other attacks by the magistrate against the law and against women.

thus materializing what Perelman & Olbrechts-Tyteca ([1958] 2014, p. 37) state about

Acts of violence within argumentation. In this case, it is also observed that the attacks are delivered with arguments of religious authority, misinterpreted and

positions. The speaker makes references to the biblical narrative of Genesis to support his position.

Regarding the place of women in the historical landscape of humanity, giving them the role of antagonist in the narrative he cites: "Human misfortune began in Eden: because of the woman -

we all know - but also because of the naiveté, foolishness and emotional fragility of

"man" (TJMG, 2007, p. 2). The statement is irresponsible, not only from an ideological point of view,

as well as from a biblical perspective, because there is no evidence of truth in this gesture of

interpretation. On this issue, a quote from White (2008) is relevant:

Adam lamented that Eve had left his side, but now the deed was done.

He had to separate himself from the one whose company he had loved so much. How could he bear that?

His love for Eva was immense. In utter despair, he decided...

to share his fate. He reasoned that Eve was a part of him, if she was to die,

He would die with her, for he could not bear the thought of separation. He lacked faith in her.

His merciful and benevolent Creator. He did not understand that God, who from the dust of

The earth had created him, as a living and beautiful being, and had created Eve to be his

companion, could fill her place [...] God cursed the earth because of

Adam and Eve's sin in eating from the tree of knowledge... (WHITE, 2008, p. 37)

and 40).

Regarding the judge's conception, it is observed in the sentence what Alvarez (2020, p. 30)

She argues that, through discourse, one can see how ideology functions.

It also says that there is no meaning that is not ideologically shaped and that it is inconceivable...

The idea of a subject without ideology. And it is here that we find the judge, challenged by ideologies.

sexist, dominant, under which he insists on keeping women. By presenting her as the cause

From human misfortune, the speaker brings with him a memory that presents the feminine as something

negative thinking, a thought that, for centuries, underpinned the discourse and practices of groups, among which are

They encounter religious people, and this is still present in society today, as we can clearly see.

By using God's name and presenting it as a model and argument, the speaker makes his [previous point] clear.



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belief and, therefore, his Catholic-Christian ideological formation. Obviously, he does so protected by

The Brazilian Constitution defends the freedom of choice of belief, its defense, and its teaching. Notwithstanding the...

Regarding the notion of the secular nature of the State, it is necessary to understand that this does not prevent...

Such statements should be accepted, since being secular is not the same as being secularist. What does this analysis mean?

The observation is about the direction of the gaze on the Maria da Penha Law and on women, presented, as mentioned, in a misguided and disrespectful way. It is common knowledge that judges have complete freedom to express themselves.

In the legal proceedings, however, the problem arises when freedom is used and confused with the means to resort to...

a sexist discourse, aiming to justify official decisions with personal arguments,

denying the validity of a federal law passed by Parliament.

The object of analysis, as mentioned, is a sentence pronounced in 2006 by the Judge of Sete Lagoas, Minas Gerais, Edilson Rumbelsperger Rodrigues. Containing 34 paragraphs distributed in eight

In the pages, the subject under study is astonishing not only because the magistrate opposes the Law, but

due to the aggressive, misguided, and disrespectful manner of their argumentation. The articles are evaluated within it.

of the Maria da Penha Law, from the perspective of the Brazilian Constitution, with additions from the repertoire sociocultural and ideological background of the author of the sentence.

From a quantitative point of view, eight (24% of the total) quasi-logical arguments were identified.

eighteen (53%) arguments based on the structure of reality and eight (24%) arguments that establish the

structure of reality. Within the quasi-logical arguments, four of *identity and*

Definition, two of a *rule of justice*, one of *reciprocity*, and one of *sacrifice*. Within the arguments

Based on the structure of reality, eighteen argumentative techniques were found: seven arguments

pragmatic, three of waste, one of direction and seven of authority. In the arguments that underpin the

In the structure of reality, four arguments from the model and four from the anti-model were recorded, out of the six.

types of techniques.

Regarding quasi-logical arguments, Perelman & Olbrechts-Tyteca ([1958] 2014, p. 220)

They say: "What characterizes quasi-logical argumentation is, therefore, its informal character and the effort..."

"The mental aspect that requires its reduction to the formal level." The aspect highlighted in the argument is that

A thesis, because it does not fit into a mathematical model, is not contradictory, but merely incompatible.

with the other. The identification of various elements that are the object of study also constitutes another

This is a quasi-logical argument. From this perspective, Perelman & Olbrechts-Tyteca ([1958] 2014) emphasize this.

p.220) that "every use of concepts, every application of a classification (...) implies a reduction of

certain elements to which they are identical or interchangeable." However, the condition for that

This identification, while almost logical, is neither arbitrary nor obvious.

Within this conceptual field, a statement by the magistrate regarding the Law that is the subject of this stands out.

analysis. In it, the judge requests equal treatment for men under the Maria da Penha Law, stating that the

Equality can only exist if the State behaves in this way, as can be seen:



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Article 2 states "Every woman (...)". Why not men as well, there, in those provisions? Article 3 states "Women shall be guaranteed (...)". Why not to Men too? Paragraph 1 of the same article 3 states, "The public authorities will develop policies aimed at guaranteeing women's human rights in within the scope of domestic and family relations (...)" (emphasis added). But why not of Men too? Article 5 states that "domestic and family violence against men constitutes violence against men." the woman (...)". Another absurdity: she is not or cannot be a victim of such violence. Also man? The very ill-fated article 7 — which defines the forms of Domestic and family violence against women — women cannot be victims of it as well. The man? Article 6 states that "Domestic and family violence against women "This constitutes one of the forms of violation of human rights." How absurd! Violence against men is not also a form of violation of their "rights." "humans", if violence is ultimately proven to have occurred, and even if defined according to male peculiarities? (TJMG, 2007, p. 5).

In this case, he makes use of the rule of justice, which requires the application of identical treatment. to beings or situations that are integrated into the same category. The rationality of this rule and the The validity they recognize relates to the principle of inertia, from which results, notably, the importance given to precedent. In the case of the statements by Judge Edílson Rumbelsperger Rodrigues His intention to level the playing field for men and women through the principle of the concept of citizenship is evident. humanity, especially in light of the legal device he used in his speech. The formation The ideological perspective presented here ignores the history of oppression to which women have been subjected, well... such as the numbers that clearly place women in a vulnerable situation. incomparably larger than men.

Arguments based on reality are those whose foundation lies in the connection... existing between the various elements of reality. These are those that are based on the relationships that the Systems of signification are considered to exist. This is because it is accepted that the elements of reality... even if they are associated with each other in a given connection, it is possible to base a... Argumentation that allows one to move from one of these elements to another. They can be causal, Succession, coexistence, and hierarchy. They sustain each other, affirm Perelman & Olbrechts-Tyteca. (op. cit., p.297), in mathematical or logical formulas to establish "a solidarity between the "admitted judgments and those that are sought to be promoted."

The expression of thought contrary to the Maria da Penha Law, which he calls... "prejudiced" (TJMG, 2007, p. 2, l.21) continues, this time with the presentation of the consequences. which, according to the author of the sentence, are harmful to man. In this case, a fragment of the text was chosen. with the pragmatic argument. Perelman & Olbrechts-Tyteca ([1958] 2014. p.303) say that in A pragmatic argument judges whether something is valued based on its consequences, whether favorable or unfavorable.



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Present or future. It has a direct impact on the action and requires no justification.

to be accepted by common sense. In the selected fragment, the author argues that the world is and should be.

to remain masculine and asserts that altering this order will generate chaos, which marks a
a sexist and patriarchal stance. This signals that, for him, inversion or parity would not be...

It benefits from the fact that the woman is on the other side. The excerpt follows:

No! The world is and must remain masculine, or predominantly male.

After all. For if rights are equal—because they are—each one, however, in their being,

Because the functions are, naturally, different. If the essence is prostituted, the fruits...

They too will be. If the being is defiled, its functions will be as well. And to install-

It will be chaos. (TJMG, 2007, p. 3, l.34)

The consequences, within the pragmatic argument, can be observed or simply...

Predicted factors can be definitive or purely hypothetical. The influence will be exerted on conduct or
solely in judgment, as is the case with the fragment analyzed. In his writings on this matter

White (2004, p. 26) argues that the supremacy of man over humanity was never part of God's plan.

woman, nor her over him, but that both should walk and live in intimate union and attachment. She

It says: "Eve was made from a rib taken from Adam's side, signifying that she should not dominate him."

like the head, nor to be trampled underfoot as if inferior, but to be at his side as his

equal, and to be loved and protected by him (WHITE, 2004, p. 26).

The arguments that underpin the structure of reality are those that generalize what is accepted.

Regarding a particular case, or they transpose to another domain what is permitted in one domain.

determined. These are arguments that make use of examples, models, analogies, and...

metaphor. These arguments encompass the justification through a particular case (example,

illustration, model and anti-model) in addition to reasoning by analogy, in which the very

Metaphor as a condensed analogy.

It was observed that of all the strategies in this conceptual field, only those with...

argumentative strategies of model and anti-model, and that the former revolves around the field of
spirituality, with God and the Bible as references, followed by humanity, represented here.

by Judge Elisabeth Rosa Baich (head of the 4th Special Court of BH), whose position is the same

to the judge, as shown in the two fragments of the sentence:

If, according to the Federal Constitution itself, it is God who governs us — and thank God.

Therefore — Jesus is at the center of these pillars, since, at the very least, nine

Out of ten Brazilians consider him the Son of the One who rules us. If this is true, then...

His Gospel is also His. And if His Gospel — which consequently

It also governs us — it is contained within a Book that ratifies its authority, all of that.

The book is, at the very least, worthy of credibility — philosophically, religiously, ethically, and today.

including historical (TJMG, 2007, p. 2, 2-8).



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At this point, I think it is appropriate to include the thoughts of a woman — Dr.

Elisabeth Rosa Baich (head of the 4th Special Court of BH, by whom it is seen that not even

(Everything is lost) — which, in a recently published article, confirms our assertion.

line of reasoning. (TJMG, 2007, p. 5, l. 19-21).

The use of a model in argumentation suggests its imitation. A man's posture is commonly used as a model to encourage imitation. Regarding this

Perelman & Olbrechts-Tyteca ([1958] 2014. p. 411) state: "the value of the person, previously

Once recognized, it constitutes the premise from which a conclusion will be drawn advocating a behavior.

"particular." Regarding this premise, White is categorical in stating that man should not be...

to use biblical writings to keep the woman under his control. According to her:

It is not evidence that the husband can constantly linger on the fact that it is the head of the family. It adds no respect to him to keep quoting Scripture in order to uphold his claims of authority. He doesn't become more of a man by demanding more from his wife, the mother of his children, who accepts his plans as if they were infallible.

(WHITE [1891] 2006, p 100)

Despite the beliefs being founded on the same basis, a difference in thought is observed in White and the judge. While one uses God and the Bible to support his idea of female submission, On the other hand, there is an analysis centered on the principle of equality and respect. In his work, White has always maintained that there is no biblical basis that authorizes men to dictate how they should treat sex. opposite, meaning subordinate, servant, or inferior.

The judge's prerogative to make use of a historical, philosophical, and even religious judgment. to assess the authority of the Maria da Penha Law already establishes the groundwork for an analysis that transcends Legal positivism becomes entangled in the realm of personal beliefs and values. In justifying the... The decision is based on a reading of the Bible that refers to the narrative in Genesis, according to which woman is... pointed out as the origin of human misfortune and subjected to submission (your desire will be for the (your husband and he will rule over you), the judge not only infers a logic from God, but uses it as a cornerstone. Angular approach to disqualify the law. By considering the Maria da Penha Law "heretical because it is unethical; Heretical because it violates God's logic; heretical because it is unconstitutional, and for all these reasons. "flagrantly unjust," the magistrate, through a moral and religious condemnation of the norm, It implicitly validates the structure of domination that the law seeks to dismantle, conferring an aura of legitimizing behavior that tends to be aggressive or oppressive.

Continuing his argument, the decision elevates masculinity to an ideal level. universal and immutable, in stating that "the world is masculine!", that "the idea we have of God is "Masculine!" and that "Jesus was a Man!". This postulation of a natural and divine order that consecrates male prevalence serves as justification for maintaining a status quo according to which Power is hierarchically distributed. Within this logic, any legislation that challenges this...



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Naturalness is perceived as an anomaly. This is used to characterize the modern, independent woman.

as someone who "became frustrated as a woman, as a feminine being," the judge insinuates that the search for

Female autonomy is, in itself, a deviation from its essence and a path to dissatisfaction. This view

It not only reinforces harmful gender stereotypes, but also penalizes women for aspiring to...

an existence outside traditional molds, while indirectly validating the

The male expectation of a submissive partner, who "will tend to give up everything (or a lot), in

The meaning of this equality that is being hypocritically and demagogically conferred upon him," should he find out.

The man of her life.

The reversal of the roles of victim and aggressor is particularly evident when the judge describes

The Maria da Penha Law as a source of traps for men. Instead of focusing on protection.

Regarding women's fight against violence, the discourse turns to the "contingency of having to easily give in to

The rhetoric surrounding the Maria da Penha Law (Law Maria da Penha) describes the pressures and the need to "remain foolish and weak" that the law would impose on men.

da Penha as a threat to masculinity, transforming the potential aggressor into a figure

vulnerable and self-flagellating under the "morbid and foolish feeling of guilt". By disregarding the

Despite the seriousness of gender violence and repositioning men as victims of the law, the judge, in fact, creates...

a discursive environment that minimizes women's experience and undermines the legitimacy of intervention.

state-run to protect it.

In strictly legal terms, the interpretation of the Maria da Penha Law as violating the

The principle of isonomy demonstrates a conception of formal equality that ignores history and...

Sociology of gender violence. In arguing that the Constitution protects each of its members.

of the family and that, therefore, the law should protect both men and women from violence.

Domestically, the judge disregards the systemic discrimination that makes women the primary victims.

of this type of violence. This superficial view of equality, which demands identical treatment for

In situations of inequality, it is ideologically charged because, in practice, it takes away from the most vulnerable...

specific protection they need. In stating that violence against men is also a

A violation of human rights, which is undeniable in itself, but using it to delegitimize a law is unacceptable.

Created for a specific group, it dissolves the particularity of gender violence into a

This generalization, which has historically served to make the oppression of women invisible, is a way of denying...

By violating central articles of the Maria da Penha Law, it not only paralyzes the effectiveness of the norm, but

It also, in a tangible way, leaves the victims helpless and, consequently, grants a kind of

This rewards the aggressor's behavior by removing the specific legal consequences that the law...

previous.

In short, the judge's considerations, which move between religion, philosophy and a

A particular legal hermeneutics articulates a patriarchal ideology that naturalizes domination.

It is masculine and delegitimizes any attempt to rebalance power relations. In doing so, it



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It embodies a discourse that, consciously or unconsciously, downplays the seriousness of violence.

This gender-based approach reverses the roles of victim and aggressor and, ultimately, punishes the woman for her actions.

historical vulnerability and its pursuit of justice and equality, while, indirectly, it grants

a justification and an excuse for the aggressor, eroding the legal foundations that would confront him.

3. A FEW WORDS TO CONCLUDE OUR CONVERSATION AND CONTINUE

OUR CONCERN

If the numbers don't convince many people about the seriousness of violence against women...

Women, the sentence under analysis serves as an indication that the problem still persists and is not resolved.

Among the illiterate and uncultured. Not among the financially deprived. The judge is the...

The materiality of an ideology that controls, subjugates, and kills. The need to remain in power and

The notion of viewing women as objects and/or property transcends generations, social classes, and economic classes.

and creeds. Although voices like White's have risen up and continue to do so, very precisely

if done, in order to eradicate the violent and oppressive practices that befall women.

An analysis of the speeches of Ellen G. White and Judge Edilson Rumbelsperger Rodrigues, in

In contrast to the reality of gender-based violence in Brazil, it offers a perspective on...

The persistence of sexism. White, in the 19th century, demonstrated an advanced understanding of the

Respect and female individuality, challenging male domination in a time of strong...

Patriarchy. Its emphasis on love, protection, and gentleness as pillars of true masculinity.

and the role of head of the household, reinterpreted biblical precepts to promote a more harmonious marital relationship.

equitable.

On the other hand, Judge Rodrigues' decision, delivered in the 21st century, is shocking due to its anachronism.

and for its use of decontextualized religious and philosophical arguments to disqualify a

Crucial legislation to combat violence against women. Her speech exposes how positions of

Authority can be used to legitimize prejudices and undermine social progress, as seen in...

selective interpretation of biblical texts to blame women and justify male domination, the

which, in our understanding, is worrying, since such an ideology instrumentalizes faith to support

oppression.

The perspective and context of each individual are crucial in this analysis. White, a religious leader,

He used his influence to promote values that, while rooted in his faith, pointed toward a

greater dignity for women. Judge Rodrigues, however, in a position of state power, ignored the

The specific nature of gender-based violence that the Maria da Penha Law sought to combat, opting for a

This interpretation not only disregarded the historical vulnerability of women, but also positioned them as...

potentially discriminatory against men.



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The figures from the 2025 Violence Atlas are stark and undeniable proof of the urgency of...

To combat sexism in all its forms, given the prevalence of femicide and violence.

Domestic life, where the residence is configured as a high-risk space for women, demands...

Firm actions and effective legislation. Speeches that minimize this reality or that seek to...

Delegitimizing protective tools, such as those used by Judge Rodrigues, contributes to an environment of impunity and the perpetuation of violence, putting lives and dignity at risk.

women.

Sexist attitudes manifest themselves in pervasive and complex ways, infiltrating even sectors...

where reason and justice should prevail, as revealed in the aforementioned judge's ruling. The analysis

A comparison between the perspectives of Ellen G. White and the decision of Judge Edilson Rumbelsperger.

Rodrigues illustrates this reality, given that while White, in the 19th century, articulated a vision

A progressive figure who advocated for women's autonomy and respect within marriage, Judge Rodrigues, in full

In the 21st century, a patriarchal and religious rhetoric was employed to discredit the Maria da Penha Law, a

An essential tool in the fight against gender-based violence.

This temporal and ideological dissonance underscores the urgency of identifying and deconstructing speeches that, even when cloaked in authority, whether religious or legal, perpetuate the

Inequality and oppression. The insistence on a masculine worldview or the attribution of blame.

To blame women for human misfortune are ideologies that have disastrous consequences.

The data from the 2025 Violence Atlas leave no room for doubt: gender-based violence.

It's an epidemic in Brazil, with thousands of women murdered and hundreds of thousands suffering.

Aggressions occur annually, often in the domestic environment. This scenario demands a response.

forceful from all spheres of society, especially the judicial system, which must be a

A bastion of protection, not a space for the reproduction of prejudices.

Therefore, combating everyday sexism requires not only robust laws, but also...

also a profound cultural shift and an unwavering commitment from all operators of

Lawyers and opinion leaders guided by the principles of equality, respect, and human dignity.

Only in this way will it be possible to build a truly just society, where violence is...

gender equality is eradicated, and the voice and integrity of all women are fully respected.

guaranteed.

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