32 - THE BODY `S CONCEPTION FROM SHEMALES GROUP IN THE CITY OF IPATINGA-MG PRELYMINARY STUDY - SUMMARY

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INTRODUCTION

The healthy habit of taking care of the body, through the times, comes to turning an obsession. In the old times, just was recovered the lost physical well-being in the alienated work or a way of "lifting the astral". little by little, the medicine became disease and appearing the idolatry more and more to the body.

The future of the body is today, advise us LE BRETON (1999), and he is being questioned so much by the fiction literatures as for the scientific ones, that we already know a long time that the only reality of the body is of symbolic order, it dives between the biological and the ethical, between the "real" body and the "virtual" (or sorcery), without never get lost in an anthropological fiction, exactly because he knows how to use one to analyze the other, and vice-versa.

Wish a perfect body, it has been even more present in the day from people's life that no longer they are satisfied with their image contemplates in the mirror. The search for this efficient body that it is mechanical and or social, that has to accomplish rules, rules these that we don't know their origin and from where they came from, but just we do know is the imposition from the society, without thinking about "human being", without thinking in "health". Body which is defined as raw material idea that has to be cut, taken care, preserved, fed, to be conserved in good state. Starting from this raw material, there is a need to prepare this healthy body to life in society, according to DAOLIO (1995).

The fact of we be body, with infinite sensorial-motive possibilities in the group to consider that the knowledge is incorporated and for NÓBREGA (2005), the cognition depends on the experience that happens in the corporal action, in other words, the processes sensorial-motors, perception and action are inseparable from cognition. We are corporal beings, body in movement that has the capacity not just of modifying sensations, but of considering the organism as a whole, not separating the unit mind-body.

SHEMAEL AND HIS/HER IDENTITY

Correct way doesn't exist to refer to a shemale. The term transvestite (most popular term is SHEMALE) can refer to the person that presents his/her gender "identity, to the opposite sex designated in the birth, but that " 'doesn´t " want to submits to the Surgery of changes of organs. The discussion that motivates me well can begin for a subject of 'gender', in the sense merely grammatical term.

For PELUCIO (2004), would "the" shemales or "the" transvestites Be? How to refer to those people? Here I will treat them as "the shemales", considering that they are as women that they come and they want to be seen. To build for itself a feminine image, adopting, besides, woman's name, I think that they prefer to be treated as a feminine person.

As FAIR (2006), it is possible to find a variety of meanings to define the word transvestite, what maybe reflects the indisposition and the perplexity front to that "something" that seems be impossible to frame. From "shemaling" to "transsexuals", going by a "man that gets dressed as a woman or woman that gets dressed as a man", occupying a captive place in the Upset Sexual Identity or "physiologically a man, but that links with the world as woman"...

The space of the transvestites' socialization is the prostitution territories that constitute learning and change among this group, although it is treated of those that exercise the prostitution just often and they frequent those places.

In the battle areas for the transvestite is always the main encounter point and social conviviality, SOARES (2002), therefore it is more than a work space and source of income, because they are at these "work" places that many look for to do friendships, they buy and they sell clothes, objects, assembly materials (term used to denominate the action of dressing with woman's clothes), perfumes, decorations, drugs, etc.

No matter how plural can be, for PELUCIO (2007), the construction of the shemaling way, the body is the privileged locus of that existence that has in the street and in prostitution first space of references and possibilities.

TRANSFORMATION OF THE SHEMALE'S BODY

The process of transformation into female in most of the times begins with extraction of hair of the beard, legs and arms, it tunes the brow, he leaves the hair to grow and raisin to use make-up and clothes considered feminine in the activities out of the world of the house. To proceed, they begin the ingestion of feminine hormones (pills and birth-control injections and/or of hormonal replacement), going by applications of liquid silicon in the hips and, later, in the breasts, until arriving (and nor all can make it for absolute lack of money) to surgical interventions more radicals - plastic surgery of the nose, elimination of the Adams-apple, reduction of the forehead, completion of the cheekbones and placement of prosthesis of silicon.

The SHEMALES live in search of themselves, of their "authenticity", and they are going like this enrolling their dreams in their bodies. For that, they count with the help of the group. It knows how hard it is to become transvestite without being inserted in a specific net and, in this process, the "patronessing" is essential.

If "be transvestite" it is something continuous and endless, this process can be divided in some stages. The first of them is when still if it is "a little gay" (slang classification), in other words, it already assumed the sexual orientation for relatives and for the society" (like they say, for an including group of people), but they still don't get dressed with feminine clothes or they ingest hormones.

BENEDETTI (1998), points out that the shemales, "Start to alter their bodies in na way that their feminine gender condition comes in a body considered also feminine starting from a reinterpretation of the uses and of the medical knowledge". More than intervene in the body in the sense of to "correct it" or to "improve it", the transvestites "seek [with those interventions] a moral transformation, in terms of practices, behaviors and perceptions of their social identity [...] the identity transvestite is before associated to the production of a new body than their practices and sexual orientations"

Already to "set up, that it means, in the own vocabulary of the universe masculine homosexual, to dress with feminine clothes, to make up from way to hide the mark of the beard, to emphasize cheekbones, to evidence eyelashes, the eyelids of the eyes and the mouth. In that stage, to dress with feminine clothes is still something occasional, stealthy, restricted to moments of leisure.

The transformation would be that femaling process that begins with extraction of hair of the beard, legs and arms, it tunes the brow, leaves the hair grow and raisin to use make-up and clothes considered feminine in the activities out of the world of the house.

SHEMALE: BODY OF MAN AND THE "DESIRE" TO BE A WOMAN

The history and the existence of the subjects homosexuals should be contextualized, because the visibility of their practices has not been understood as it is in the current times. The society isn´t always tolerant with the sexual relationship among people from the same sex, in some situations the persecution exists and the punishment is institutionalized.

A lot of times the process of the shemales' transformation begins with the rupture with the world from home, following for the necessary attachment to the universe of the street, where they find survival forms and they learn or they potentiate their transformation process. Their "rite of passage" doesn't have an established ceremony, but as every rupture rite involves pain and humiliation. PELUCIO (2004).

Compreendi JUSTA (2006), "that shemales seem always need to say for the society that they are human beings, something we hard questioned ourselves." The form how they build theirselves, how they show daily, scares a lot for not configuring in the gender patterns and sexuality built by the western society. How to face a woman with penis" (as one of the interviewees is defined)defining it as something harmonious, while big part of the world would consider her how something aberrant, incoherent?

The transvestites wish to materialize in their bodies a gender, investing daily in that transformation. In "man's" body they go being enrolled woman's" "things, starting from a careful observation of the feminine: mouths, glances, movement of the hands, hair games, walks on high hill shoes. The references they are looking for it is in those women that are given prestige by the media, those which symbolize the hiper feminine , because they are movies or show business´ stars, however, more than women, they are "big woman". KULICK (1998).

BENEDETTI (2005), classifies the corporal alterations in four areas taken to cable by the transvestites with the intention of demonstrating their feminine characteristics: the first is the treatment with the hair; the second the production of breasts, hips and a silhouette associated to the woman; the third the domain of a ”beauty code”, what is the correct and efficient use of clothes, shoes, hairdos, make-up, accessories, etc.; and finally, the investment and training the expressions and feminine behavior, understanding the form of walking and the inflection of the glance even a form of thinking specific.

SEXUAL ACTIVITY: LEISURE AND OR OCCUPATION

Shemales don't assume their position in the society due to not be accepted, and it is in that condition that they look for place for the survival. When we spoke about social activity is common tell that it is a leisure activity and that you don't need to do or to practice the sex for money. Excluded transvestites of the formal job market deny the existence of the prostitution and this takes them to the pilfer: to struggle and to fake that the suffering, the pain doesn't exist. According to PELUCIO (2004), "In the corners, in the dawns, they walk their built bodies. Arrested to these preliminary spaces don't get if it inserts in fact in the heterosexual society, Christian and patriarchal. Great difficulty of Transvestites, the exists (re)construction of the feminine to find job out of the prostitution, reality that puts them in fragile financial conditions. They live an identity stigmatized that it takes them a lot of times to seek their glamorizing experiences, making an effort to be shown smart, experts of the life, happy for the courage to bodies desires, building themselves with the bravery, attribute to the men, and the delicacy, that they consider a gift from the women."

The job market is demanding and decisive in their interests and needs, few people know this reality so well as the transvestites that face a popular job market with the wounds of the prejudice. They seek work in the formal market and they already know that difficultly will win so well and as much as in the informal market in which good part is inserted and due to the reality.

For SILVA (1993), "the transvestite's main work is the correction of their own nature", in other words, the production of their bodies. A work that is as obsessive as is for the transvestites in producing their femininity.

The sexual activity is been considered leisure by the shemales, MARCELINO (1987), mentions it as the man's important "need, in all the times and places, it just varies of intensity and in expression way, according to the physical context, socioeconomic and political-social of each group". AND that "leisure is a right of the citizens and a fundamental prerequisite for a healthy life."

The leisure can be understood finally "as an activity of individual choice, practiced in the available time and that provides certain effects, as the rest physical or mental, the diversion and the development of the personality and sociability". AND MARCELLINO (2002) reaffirms , "that, besides the rest and of the diversion other possibility happens to leisure and, usually, it is not so perceptible.

METHODS AND PROCEDURES OF EVALUATION

All the data will be collected in Ipatinga metropolitan area - MG. The place where interviews will be taken will be residences, gay stop, streets, tracks, avenues and corners of the city, according to the willingness and interest of the subjects. 30 SHEMALES will be approached, once formal registration doesn´t existe in the city and still the interview will happen according to the own transvestites' indication those which are available to contribute with the research.

Interview will be used in questionnaire form that will be validated by two doctors and they present clear and objective subjects, being their easy interpretation by shemales´one. The validation of the instrument (model) will be through a sample of 05 individuals (pre-tests) and after 15 days, the reapplication of the same instrument (pos-test).

The data of the pilot project will be treated by the package SPSS for Windows and discussed by the researcher through bibliographical references.

DISCUSSION RESULTED DOS

From 30 interviewed shemales all will bein the age group between 19 and 43 years and 5 get 26 years, all of them should be single and have no children. Regarding to an employment 22,0% won´t get a job while 8% work in a permanent job, getting paid enjoying in INSS contracts. And 56,7% of theshemales began in the formal work and no formal in the age group among 15 to 20 years,From those individuals 33,3% get the first complete degree and none of them possesses university. Regarding the body 23,3% said it´s"everything" for them following by 10,0% beauty and 10,0% natural beauty. The transvestites through the results show have no concept formed on what is aesthetic and 30,0% tell they take care of the body. There was disagreement when 70,0% said not to suffer prejudice because as the question how he/she sees their Rights 26,7% answere "we have not". All use preservatives and they take care of the health and as the sexual activity 80,0% said to be for leisure and 20% for work and finally about their claims 20% want "same rights" and 16,7% answered that "they want anything."

CONCLUSION

It is possible to tell that, the SHEMALES from Ipatinga ´s metropolitan area in Minas Gerais province, are fragilized individuals, that live by the society margin, an ethnics one and disrespect these human beings' existence. Most of the transvestites doesn't possess formal job and they had a short life in the school. In spite even they worry about their health nevertheless they don't possess an aesthetics concept and they take care of their bodies by their way , what they guess to be in the best possible way. From the interviewed shemales 80,0% assume their sexual activity is leisure for pleasure and or for love while 20,0% say it´s a Job. Therefore the transvestites don't consider have rights before the society and 20% would like to have "the same" rights and 16,7% don't want to demand anything.

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RESUMO

A concepção do corpo se altera constantemente através da história. A maneira como ele é percebido, definido e sentido vem através do tempo, evidenciando as características de uma sociedade, uma cultura. A história de vida de uma pessoa é registrada em seu corpo: definindo postura, maneira de se mover, se expressar, marcando sua pele.

"Ser travesti" para PELUCIO (2005), é um processo, que nunca se encerra. Construir um corpo e cuidá-lo é uma das maiores preocupações das travestis. Elas estão sempre buscando a "perfeição", o que significa "passar por mulher". É na convivência nos territórios de prostituição que as travestis incorporam os valores e formas do feminino, tomam conhecimento dos truques e técnicas do cotidiano da prostituição, conformam gostos e preferências (especialmente os sexuais) e muitas vezes ganham ou adotam um nome feminino.

O objetivo geral do estudo foi levantar os indicadores relativos á concepção do corpo de um grupo de travestis da região metropolitana da cidade de Ipatinga MG e os objetivos específicos foram: identificar a percepção e a função deste corpo; descrever o conceito de estética, tipos de cuidados relativos ao corpo; identificar se sofrem preconceitos, quais e que impacto tem nos comportamentos; tipos de mudanças que gostariam de realizar no corpo; ações desempenhadas no sentido de intervir no corpo; identificar se o estilo de "modos vivendi", que é a atividade sexual esta relacionada ao lazer, ao trabalho e se ambos.

Palavras Chaves: Travesti identidade - Corpo

ABSTRACT

The conception of the body constantly changes through its history. The way like it is noticed, defined and sense comes through the time evidencing the characteristics of a society, a culture. The history of a person's life is registered in his/her body: defining posture, it sorts things out of moving, if it expresses, marking his/her skin.

To "be shemale" for PELUCIO (2005), it is a process, that he/she never closes up. To build a body and to take care him/it is one of the shemale´s largest concerns. They are always looking for "perfection", the one that means "pass for woman". it is in the coexistence in the prostitution territories that shemales incorporate the values and forms of the feminine, they take knowledge, the tricks and techniques of the daily of the prostitution, they conform tastes and preferences (especially the sexual ones) and a lot of times win or they adopt a feminine name.

The general objective of the study is to get the relative indicators the conception of the body of a group of shemales from Ipatinga´s metropolitan area,and the specific objectives are to Identifying the perception and the function from this body; To describe the aesthetics concept, types of relative cares to the body; To identify if they suffer prejudices, which and what impact has in the behaviors; types of changes that they would like to accomplish in the body and actions carried out in the sense of intervening in the body; if the style of "manners vivendi", activity if the sexual activity is related to the leisure, to the work and if both.

Key words: Shemale - identity - Body

LOS TRAVESTIS DE IPATINGA - LOS ESTUDIOS

Es posible decir que, el TRAVESTIS de Ipatinga ´s el área metropolitana en la provincia de Minas Gerais, es individuos fragilizados que viven por el margen de la sociedad un preconceitu uno y desacata la existencia de estos seres humanos. La mayoría de los travestidos no posee el trabajo formal y ellos tenían una vida corta en la escuela. Incluso en el rencor ellos se preocupan no obstante por su salud ellos no poseen un concepto de estética y ellos cuidan de sus cuerpos por su manera, lo que ellos suponen para estar de la posible manera mejor. Del travestis entrevistado 80,0% asumen su actividad sexual es el ocio por el placer y o para el amor mientras 20,0% dicen un Trabajo al isto. Por consiguiente los travestidos no consideran tiene los derechos antes de la sociedad y a 20% les gustaría tener "los mismos" derechos y 16,7% no querer exigir algo.

Key words: Travestis, identidad, cuerpos

ÉTUDES TRAVESTIS - IPATINGA

C'est possible de dire que, le TRAVESTIS d'Ipatinga ´s région métropolitaine dans Minas Gerais province , est des individus du fragilized qui vivent par la marge de la société, un ethnics un et irrespect l'existence de ces êtres humains. La plupart des travestis ne possèdent pas travail cérémonieux et ils avaient une vie courte dans l'école. Même ils s'inquiètent au sujet de leur santé dans rancune néanmoins ils ne possèdent pas de concept de l'esthétique et ils prennent soin de leurs corps par leur chemin, ce qu'ils devinent pour être dans le meilleur chemin possible. Du shemales interviewé 80,0%

Mots clefs: Travestis, corps