07 - THE BODY AND THE PARADOX OF CURRENT CARE BEAUTY IS IN THE EXISTENCE

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There is a need to treat about self care aesthetics of existence today, given that there is a complex paradox imbricated this theme because this care, represented by Foucault as a care of yourself in a singular sense of being itself, is gaining becoming a selfish sense of caring for themselves. Unlike the Foucauldian concept of aesthetics as self care with the whole being, "today the concept of aesthetics is very impoverished and reduced to the outward forms of a body" (SANTIN, 1993, p. 60).

Santin (1993), quoting Schiller, the author mentions that defines aesthetics in four directions, referring to: the sensitive state (our existence and well-being) of physical nature, the understanding that enables the knowledge of nature logic; comfortable that to be rational must have moral character, and finally to the whole of our various faculties, the nature aesthetics, in the fullest sense. Foucault also uses the concept of aesthetics, and specifically the aesthetics of the existence referring to the concept that involves all of our faculties. But, it is observed that the aesthetic sense conveyed today rests on the sense of physical nature, and care can only refer to this dimension. Thus, priority level physical self care is established in order to have body-and becomes mechanized. It appears in several areas, especially those used by the media. The body is exposed to commodification and linked to social status. As stressed Bracht, the body is still very tied to the "body-machine and body-have" (1999, p. 84).

In this sense, Bracht said, paraphrasing Le Breton, which currently is not configured yet another mind-body dualism but a man -body dualism. In this form of man-body dualism, the body appears as a commodity and it is on all kinds of products and techniques that mechanized body. This kind of mechanization of the body, in which prevails the exaggerated care, can be called corpolatria characterized by Codo and Senne as "a process of alienation typical of capitalist society, [...], the cult of the body, which occupies much the attention of the contemporary middle class "(2005, p. 101). The authors claim that this corpolatria can be compared to a religion, you can do miracles. And besides, as to the religion is necessary to achieve a free sacrifice, this form of service is different to the body. She reaches the sphere of consumption and thus "the consumer's body also becomes an object of sale and purchase of goods, of alienation" (CODO; SENNE, 2005, p. 101).

Santin points out that "settled in recent years, a certain cult of the body, apparently presented as a gesture of exaltation that first goal would trigger a process of liberation" (1999, p. 34). In this perspective of care with the "body - have" human freedom is only exerting power over her own body, betting everything on it. Thus, eventually isolate themselves from the world and can not see anything beyond himself, falling into extreme loneliness and alienation, constituting a right target for consumerism, so your body starts to become increasingly a mechanism manipulated consumerism. Goldenberg, in turn, states that this form of body worship became an obsession in the consumer society and the motto dictates that only slender silhouettes are happy, attract good jobs, good relationships and better social position. Therefore, the media plays a key role in representing the successful, those who cultivate stereotypes tight, endorsing a body image ideal. Therefore, the body occupies a space of complexity, and many believe that only part of this cult body will be part of society. In the opinion of the author,

> we can say that the cult of the body, with all the rituals of beautification, rejuvenation and modeling of forms associated with it, owes much of its spread to an imitation, based on the prestige conferred to those (and those) who bear a physical within certain aesthetic standard (2005, p. 36).

To Santin's redescription body that marks our time, in which "the body silhouette became, metaphorically, the last model to be dressed" (1999, p. 36). If the body before it was canceled before the perfection of the soul, of course, turned into play to produce, there seems to be now more an illusion, that it is only possible to expose her naked body when you're tanned, within certain standards of beauty, height and weight measurements, that is, the body again becomes mechanized. Moreover, Santin (1999) argues that modern technology bet on homogenization of tastes and habits, conditioning all in one pattern to facilitate the mechanisms for consumption. It is noted not only the mechanization of the body itself but also every day and more clearly and sophistication, the appearance of manipulation means ways of thinking. In view of this, the subjects are under the direct influence of consumerism and stimulated constantly being inserted into a standard established as unique and correct. In consequence of these assumptions are built goals for mechanization of the body, which is internalized by the subjects and transforms into a automecanização.

In this sense, Brito says that "the body designed by building the 'ideal body', manipulated, without their own will, fulfilling tasks so tough, it is naive and prisoner of oppressive ideologies" (1996, p. 237). As a result, the thinking becomes abstract and reflects on the feelings about body movements and very aggressively on their own thinking. The shapes imposed and laid around a "standard body" shall be put into action by the subject, and depersonalize human beings, in which case it tends to be singular to stop trying at any cost to fit standard body bound in society.

However, included in the process of mechanization of the body, as well as all forms of body worship and encourage consumption, enter diets, strenuous exercise and overcoming limits often nearly impossible for a human body. In addition, the body is treated as a currency exchange, a share capital, in which "the constitution of bodies is directly linked to capitalist interests to better management and efficiency of individuals" (MENDES, 2006, p. 173). In this sense, the problem of mechanization of the body in Brazilian society is the result, in large part, a process of gradual appreciation of the body as a capital. This does not happen by chance, but comes with the historical process of contemporary society, and especially Brazil, by adding capital value to the body:

> [...] So there is a cultural construction of the body, with a valuation of certain attributes and behaviors to the detriment of others, so that there is a body typical for each company. This body, which may vary according to the cultural and historical context, is acquired by members of society through imitation prestigious. Individuals imitate actions, behaviors and bodies that have been successful and have prestige in their culture. In Brazil, women imitable, women prestigious, are currently the models, actresses, singers and television presenters, all of them having the body as its primary capital, or as one of its most important wealth (Goldenberg 2010, p. 45).

Self care in the perception of the "body-have" conceives the body mechanically in today's society and prestigious imitation can be considered one of the most powerful ways to mechanize it. That's because the most important in this line of thought and conception of the body is to gain prestige by having similar characteristics of the person imitated, so the essence of who mimics has little value, because the fact of the opinion that person is enough to feel important. In this line of thinking the body is designed and treated like a machine, like a race car and not as a person requiring reasonable ethical boundaries and to have a nice life in their existence (POWERS; HOWLEEY, 2000). In this view of the body taken mechanically nowadays, body awareness can help to overcome it. Melo argues that

> a real body awareness should reflect, in the first instance, the acceptance and consolidation of the body that are. This physical education classes in schools could instigate, building a causeway body awareness, also in critical reflection of the images that society tattoos on our body. This is an attempt to pass the subject to examine critically the consequences of power that is exerted on your body (2005, p. 176).

In Foucault's conception each subject must constitute themselves through the art of living aesthetics of existence in an ethical and enjoyable in order to be possible the preparation and processing of yourself to achieve a way of being and acting in the world. But given the immense trivialization around the body and all means that the mechanized, it becomes a little difficult, either the body itself or of all forms of mechanize it, since the placement of the standard body, to food, beauty products, and finally the great variety of forms that lead the subjects leave their own, leaving the aesthetic of its existence, to go in search of a particular pattern propagated in society. What are the chances that the subjects have to look at other angles on this form of expression and appreciation of the body?

In view of Melo (2005), current aesthetics of existence, the school, and especially physical education, may enable the subject to direct their gaze inwards and on their own virtues. For this, physical education must strive to get the message of body acceptance and understanding that we are on a critical and reflective that each needs to develop his body. Achieved this, which is no easy task, for there is too much worship of a "standard body" rightly many people who suffer because they are not within this "standard body" established in society may experience with intensity their experiences in the aesthetics of his own existence.

Foucault, referring to the care of yourself aesthetics of existence by the bias of erotic, encompassing care only with the beauty of the physical body, unlike those shows up care given to the body level only abroad, defends self care globally in all aspects of the subject, for only thus can prove to be a real self-care. The wide body care, physical only, in the design of the philosopher, shows that when the subject age and beauty is not the same, care for the other disappears, revealing itself in a not care because when care is true involves be subject, subject of action. In the texts of Foucault aesthetics of existence is strongly linked to ethics and this is the condition for aesthetics. This relationship appears beautiful conquered by the pursuit of good.

Candiotto highlights that currently, "the individual and collective imaginary of modern nonexistent dependency between ethics and aesthetics. The latter is thought of as autonomous reality, unengaged between good and evil "(2008, p. 88). Therefore, the author stresses the difficulty of thinking the ethical constitution of the subject by the aesthetics of existence, precisely because there is no impairment of the subjects by the constitution to define and pursue what is good, what can really bring benefits to its own constitution. Instead, it is easier to go down the path taken by the majority of that chart their own path.

Olivier (1995) points out that to the extent that the subjects try to meet a certain aesthetic standard, forget to take care of themselves in the true sense of the term. To concern themselves with the "loss belly", "decreasing the nose" or the increase of body muscles, among others, the subject distance themselves from their concrete experiences and treat themselves as parts that are out of your mind. Under this view of themselves, the perception of the human being into a whole tends to practically does not exist, ie, what appears to be flattered are body parts. As an example, the nose, because it decreased with is enough for the subject to feel part of this model of society, closely linked to the standardization body.

Santin (1993) contribute to this problem to think infer that the body experience happens spontaneously because is not given meaning, except that when problems arise or dysfunctions of the body of the subject. When it starts looking over his own body, this happens under Optical Image body within the social order. Thus, "the body image does not arise from existential experiences of personal life, unlike the first image body conscious that each building meets the models imposed by prevailing cultural values" (1993, p. 53). He adds the body to be treated as "an object of use, a tool, a tool to be used at the discretion of each or, what is worse, as the economic interests of other political and ideological groups" (1993, p. 55). In this framework the guy lives his body absently and considers that there is no concern about his being itself, restlessness with what is necessary, in the quest of the human being in a totality. Conversely, in general, is followed by a guide means incentive to put consumption, all of which must be inserted into such a standard for easy consumption. Here arises the importance of physical education in enabling body awareness through self-knowledge and self practices in their own experiences to focus on taking care of oneself in order to be subject-and go beyond mechanization body also very present in physical education school.

Foucault refers to ethics and aesthetics of existence as a possibility of their way to care of themselves fully, body and mind. Self care can be characterized as the search for autonomy over himself, whose range is only possible through the practice of freedom through the aesthetics of existence. To make it clearer, we ask: What is the relationship of the body with the ethics and aesthetics of existence for the philosopher? In that sense self-care can be understood aesthetics of existence?

Foucault asserts that ethics is a practice of freedom and reflected it finds its roots only in conditions of freedom. Therefore care of itself constitutes the practice of freedom, the condition given by ethics. In this sense, he emphasizes that the Socratic imperative "give thyself to thyself" can be translated into our time as "constituting thee freely, by domain yourself (2006, p. 287). From the foregoing, may approach the relations of the context of the mind with itself with the domain itself and therefore this domain, appears the constitution of the subject and the way that each one can be in the aesthetics of existence.

The aesthetics of existence, however, can be achieved by the freedom that the subject acquires constitute itself as a subject of action that tries to build up own practice by the existence in an individual of character and good attitudes. The constitution of a subject of exemplary character goes through the relationship with the body, because it is the hallmark of which is carried forward, that is, through the body, in the full sense, that all the virtues of the subject are passed to the other, existing relationships between the subjects and all that surrounds them.

Thus, the body involves relations with the world around him, whether organic or inorganic bodies, what's in your field of vision or your thinking, so the aesthetics of existence of the subject consists of all the experiences and for all relations experienced during the time of its existence. In this line of thought, Foucault emphasizes that the subjectivity of the human being has strong relationships with time and with your body, because the body undergo experience that determine the subjectivity inherent in the subject itself. Danner (2008) points out that this guy can not be found anywhere, but born of the constitution of the moral subject in the relations established with oneself, with others and with the world around them, called by Foucault practices of bondage and freedom. Foucault uses the metaphor of the river and relates to the body: the river is always the same, but as the

river that passes by is always something new, the river is never the same. In this sense , also the body is always the same, but like everything that goes with each subject sets up anew at each instant, the human body, being subject, is always renewing itself, constituting himself every moment in a new way, which may be called the aesthetics of existence.

The constitution itself, however, involves the ethics of itself, is not selfish, but assumes the exercise of self, of self-care. This year you need to realize the truth is, being critical a new way of structuring the true you. After all, the exercise itself enables man to perform operations on itself, and therefore involves the thoughts and conduct that are reflected in the form of being and acting that each individual achieves in its existence. Consequently, passing through the sieve of ethics and, subsequently, of moral conduct, the subject achieves the transformation of himself, which aims at achieving the full realization of his being in the world. As Foucault warns, transforming itself can be performed by the subjects themselves or with the help of another, which is to undergo a number of operations on his whole being, body, thoughts and behavior in order to achieve a state of happiness, purity and wisdom, called the aesthetics of existence.

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THE BODY AND THE PARADOX OF CURRENT CARE BEAUTY IS IN THE EXISTENCE

ABSTRACT

This article is part of the context of the body as culturally inserted in Brazilian society. Where the design of the body bound in contemporary society focuses excessively on the valuation body, which establishes the body as object and mechanized operation, designed as a capital. This way of conceiving it is very closely tied to a standard body culturally imbricated in which such default gets accepted as correct and ideal for a large part of the population, endorsing a body image ideal. This conceive it, the appreciation of the subject is characterized as acceptable only glimpsed by the outside, the interior of each shall be missed. In an attempt to overcome this capitalist form and mechanistic design the body appealed to the later work of Michel Foucault to seek, in this author, particularly on the issue of self-care, parameters to consider to what extent this feature enables to go beyond the limits of mechanization body. For this we will try to link the concept of self care, by its dimensions and characteristics, the body, and also explore the relationship of this concept with the theme of aesthetics of existence. And in this context, seeking a training process significant to the subjects through self care globally in all aspects and dimensions of the human being, for only thus can prove to be a real self-care.

KEYWORDS: Body. Care of themselves. Mechanization body.

LE CORPS ET LE PARADOXE DE LA BEAUTÉ DES SOINS ACTUELLE EST L'EXISTENCE

RESUME

Cet article fait partie du contexte de l'organisme comme culturellement inséré dans la société brésilienne. Lorsque la conception du corps lié à la société contemporaine se concentre excessivement sur le corps de l'évaluation, qui établit le corps comme objet et l'exploitation mécanisée, conçu comme un capital. Cette façon de concevoir elle est très étroitement lié à un organisme de normalisation imbriqués culturel dans lequel ce défaut est acceptée comme correcte et idéale pour une grande partie de la population, approuvant une image corporelle idéale. Cette conçois, l'appréciation de l'objet est caractérisé comme acceptable seulement entrevu par l'extérieur, l'intérieur de chacun doit être manquée. Dans une tentative pour surmonter cette forme capitaliste et la conception mécaniste du corps fait appel au travail plus tard, de Michel Foucault à chercher, dans cet auteur, en particulier sur la question de l'auto- soins, les paramètres à prendre en compte dans quelle mesure cette fonctionnalité permet d'aller au-delà des limites du corps de mécanisation. Pour cela, nous allons essayer de lier le concept de soins auto-

administrés, par ses dimensions et ses caractéristiques, le corps, et aussi d'explorer la relation de ce concept avec le thème de l' esthétique de l'existence. Et dans ce contexte, la recherche d'un processus de formation important pour les sujets à travers l'auto soins au niveau mondial dans tous les aspects et dimensions de l'être humain, car c'est seulement ainsi peut s'avérer être une auto-soin réel.

MOTS-CLÉS: corps. Soin d'eux. Corps mécanisation.

EL CUERPO Y LA PARADOJA DE CUIDADO DE BELLEZA DE CORRIENTE SE ENCUENTRA EN LA EXISTENCIA

RESUMEN

Este artículo forma parte del contexto del acervo cultural como insertado en la sociedad brasileña. Cuando el diseño del cuerpo atado en la sociedad actual se centra excesivamente en el cuerpo de valoración, que establece el cuerpo como objeto y operación mecanizada, diseñado como capital. Esta forma de concebir está muy estrechamente ligada a un cuerpo estándar imbricado cultural en el que dicho incumplimiento es aceptado como correcto e ideal para una gran parte de la población, haciendo suya una imagen ideal del cuerpo. Este concebirlo, la apreciación del sujeto se caracteriza por ser aceptable sólo vislumbrado por el exterior, se perdió en el interior de cada uno. En un intento de superar esta forma capitalista y el diseño mecanicista al organismo requerido con el trabajo posterior de Michel Foucault a buscar, en este autor, en particular sobre la cuestión de auto-cuidado, los parámetros a tener en cuenta en qué medida esta característica permite ir más allá de los límites del cuerpo de la mecanización. Para esto vamos a tratar de vincular el concepto de auto-cuidado, por sus dimensiones y características, el cuerpo, y también explorar la relación de este concepto con el tema de la estética de la existencia. Y en este contexto, la búsqueda de un proceso de formación significativa de los sujetos a través de auto-cuidado a nivel mundial en todos los aspectos y dimensiones del ser humano, pues sólo así puede llegar a ser un auto-cuidado real.

PALABRAS CLAVE: Cuerpo. Cuidar de sí mismos. La mecanización del cuerpo.

O CORPO E O PARADOXO ATUAL DO CUIDADO DE SI NA ESTÉTICA DA EXISTÊNCIA

RESUMO

O presente artigo parte da contextualização do corpo conforme inserido culturalmente na sociedade brasileira. Onde a concepção de corpo vinculada na sociedade atual concentra-se exageradamente na valorização corporal, o qual estabelece o corpo como mecanizado e objeto de exploração, concebido como um capital. Esta forma de concebê-lo está muito atrelada a um padrão corporal imbricado culturalmente, no qual, tal padrão recebe aceitação como correto e ideal por grande parte da população, referendando uma imagem corporal ideal. Nesta forma de concebê-lo, a valorização do sujeito caracteriza-se como aceitável somente pelo vislumbrado exteriormente, o interior de cada um passa a não ser percebido. Na tentativa de superar esta forma capitalista e mecanicista de conceber o corpo recorremos à obra tardia de Michael Foucault para buscar, neste autor, particularmente no tema do cuidado de si, parâmetros para examinar em que medida esse recurso possibilita ir além dos limites de mecanização corporal. Para isso trataremos de vincular o conceito de cuidado de si, mediante suas dimensões e características, ao corpo e, ainda, exploraremos a relação de tal conceito com o tema da estética da existência. E neste âmbito, buscar um processo formativo significativo aos sujeitos, através do cuidado de si de forma global em todos os aspectos e dimensões do ser humano, pois somente assim pode revelar-se como um verdadeiro cuidado de si.

PALAVRAS CHAVE: Corpo. Cuidado de si. Mecanização corporal.