108 - OBESITY: A BRIEF REFLECTION SOCIAL, CULTURAL AND HISTORICAL PROCESS STIGMATIZATION

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INTRODUCTION

Throughout history society the concept of obesity was becoming and consequently observe the changes in the body. There was a time when obesity was analyzed according to their aesthetic value, socially accepted, but without being tied to the issue of health. In the course of historical facts and from the perspective of health obese person happens to be blamed for their situation, thus being socially stigmatized.

This change in the aesthetic value to health occurred slowly over a long historical period, these changes are reflected in corresponding to each era societies. In this sense, the aesthetic value of obesity was reinforced by the arts, as observed in the periods of the Middle Ages and Renaissance. Initially obesity was not treated as a health problem. However, the context of today's society with the support of the media in its various forms of expression, contributes to the spread of the risks of obesity and also for the social stigmatization of obese people.

Interests in this reflection, focus on the issue not chronologically, but punctuate the relevant aspects for understanding the process of building the stigmatization of obesity in societies in general and particularly in Brazil.

DEVELOPMENT

The genesis of the construction process of stigmatization of obesity

According Santolin and Rigo (2012) in the Middle Ages, the term referred to the obese individual who ate foods excessively, ie more related to gluttony and intemperance. The excessive corpulence and gluttony apparently were not approved by the church and aristocracy, much more effort by the philosophical, aesthetic, moral and religious than by their association with current health problems. In the period in question the term sin arose, originating from the list of eight temptations of Pontus, which enumerates the vices that could bring humanity to hell. Pope Gregory reduces to seven the list of Pontus, calling it Seven Deadly Sins, gluttony is presented in both. Pontic claimed that overeating hindered the exercise of prayer practices. And in the same direction even more austere, Gregory argued that overeating could become deadly for both the physical as for the spirit. Both ideas echoed and accompanied by explanations of medicine gained momentum.

Corroborating the above idea Moreira (2008) states that the Medieval period in Europe, being overweight was associated with sin, and greed as a vice and temptation to be eliminated in Japan and there were even some intolerance to excessive corpulence, associated to an individual's moral slide.

In the Renaissance, around the year 1560, Paolo Veronese, famous painter of the period, depicts "The Beautiful Nani" (Goncalves, 2004) (Figure 1), and Peter Paul Rubens famous painter of the seventeenth century portrays "The Three Graces" (Figure 2), both suggesting that the woman was a beautiful curved shapes, seen as sexy (Stenzel 2002). Women were overweight topic of great artists. However, as pointed out by Fischler (1990 apud. Goncalves, 2004, p. 2-3) "[...] this does not mean that obesity was desired by all, ie only indicates that it was more tolerated because was imbued with a certain social prestige [...] ".

Figure 1 - The Beautiful Nani, about the year 1560, painted by Paolo Veronese.



Source: <http://www.belandraderamos.com.br/blog>.

Figure 2 - "The Three Graces" by Peter Paul Rubens.



Source: <http://medicineisart.blogspot.com.br/2010/12/sindrome-de-hipermobilidade-em-as-tres.html>.

However, Fisberg (1995) points out that for many years the ancient Babylonian societies, Greek, Roman and other people, was associated with a condition of economic success to men of excessive weight. Thus, body fat represented power, prosperity, and is acceptable in the social environment. As evidenced Campos, M. (2002, p. 34): "Obesity was characteristic of elite individuals, being seen more as an element of status than a disease."

Stenzel (2002) observes the onset of social stigmatization of obesity occurring parallel to the process of industrialization, which comes from the ideas of Christianity, the recognition of nutrition as an important area of knowledge and contributions in the framework of the fashion aesthetic standard. The ideas of Christianity propagated fasting as a symbol of purification and virtue, overeating as a sin, deprivation as a sacred act and the pictures of her skinny saints; recognition of

nutrition in the twentieth century as an important area of study, associating the word diet limiting / restricting some foods harmful to health; and the fashion that contributed its exaggerated aesthetic value thinness as the only form of beauty. Thus, this network of influences determined the transition of values attributed to obesity.

According to Stenzel (2002), in the early nineteenth century the association of obesity with positive attributes is strongly moving, whereas "in 1900 reversed this representation, and since then the success and beauty have been associated with thinness. "(Ibid, p. 29). Almeida et al. (2005) attributed to cultural factors large share of contribution in the framework of aesthetic standards established by these authors throughout history were significant and profound change in societies that reflected in people's behavior.

The construction process of stigmatization of obesity in Brazil

In the case of Brazil, Moraes, P. (2010) highlights historical moments in your vision influenced the growth of obesity in the country, such as rapid rural migration, the introduction of the minimum wage in 1940 that was based on the value of the basket Basic, intensified industrialization occurred from 1970 on the entry of women into the labor market, altering the dynamics of families and the creation of the Real Plan in 1994, considered a historical moment in which there was a fall in inflation and the increased purchasing power.

As pointed Fisberg (1995) emerged in the '60s the practice gym and proliferated studies linking excess weight to cardiovascular, respiratory and orthopedic risks reinforcing an exaggerated quest for a lean body and athleticism, enhancing the process of denial obesity. Thus, obesity becomes "[...] the standard of beauty the villain of modern times, the obese is catapulted into the area of physical bias unique [...]" (Fisberg, 1995, p. 10).

As mentioned Silva, R. (2007) from the 80's, a proliferation of gyms occurs mainly in urban centers of Brazil, and this move opens up an individual responsibility for health and physical appearance.

According to Andrade, C. and Santos, J. (2012) in the exhibition of cartoons in the 80s and 90s, were evident and highlighted the association of superheroes physical abilities such as agility, strength, flexibility and speed; as cognitive intelligence and autonomy; and values, such as honesty. However, the most independent bodies in his side (good or bad) or gender of the character, they were strong, muscular, beautiful and perfect. The authors investigated the subjectivity imbued these designs and how much influence the behavior of the modern generation.

Analyzing the nutritional aspect Mendonça and Angels (2004) report that in 90 years began the growth of the supply of quick meals (fast food) and the expanded use of manufactured / processed foods. These foods that need to be fried and have higher calorie and low nutritional value. According Damaso et al. (2003) this "food revolution" led important changes in eating habits in Brazilian society, which "[...] due to changes in lifestyle, now has less time to accomplish your meals in an appropriate and balanced way; instead, refers to fast foods normally high in fat and caloric value higher than necessary. "(DÂMASO et al., 2003, p. 6-7).

Mendonça and Angels (2004) noted an increase in the number of restaurants that occurred from the 1990s-thus inaugurating a new lifestyle, more modern and urban bringing significant changes in the pattern of the traditional diet of the Brazilian.

With the creation of the Real Plan in 1994, strong economic changes that have led to an increase in real purchasing power of the population, especially low-income occurred. In the same period, according to Moraes (2010), can be observed an increase in per capita income and population decline in the price of high-calorie foods. These events triggered growth in the consumption of processed products such as frozen, the chips, soda and cookies, especially for lower income families. Viuniski (. 2003, p 23) warns that: "While the price of fruits and vegetables is greater than the bullets and biscuits and while a liter of milk costs more than a liter of soda, we will not have adequate nutrition in most layers needy of society. "

Meanwhile, Mendonça and Angels (2004) observed in the 1990s a decline in the consumption of vegetables, fruits and vegetables, and skyrocketing of TV households in Brazil. These indications are important and should be considered as possible contributors to the advancement of obesity especially in low-income children in Brazil, with television being a form of recreation that population.

The association of obesity with disease occurred recently based on anthropometric criteria based on BMI, in 1998, when the obese is officially classified by the health authorities as sick (Rigo; SANTOLIN, 2012). Thus, obesity is constituted as a public health problem to be solved. Those authors summarize the feeling the obese individual in modernity in this way:

> [...] The incitement of fear caused by the concept of risk associated with a purely abstract, notion of moral quality and life expectancy helps to forge the social body the fact that obese people are not only sick, but they have the obligation to lose weight, including the losses that supposedly would lead to public coffers. (Rigo; SANTOLIN, 2012, 282 p.).

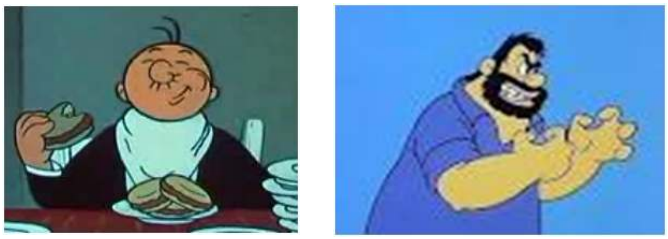
To Fisberg (1995, p. 9) with the statistical concept to define normal people, not just an obese population suffers from segregation and prejudice, but all extremes "[...] high and low, lean and fat, all poles are troublesome and facing daily hardships. "

According Oliveira and Fisberg (2003) in Brazil in the last decades, one can observe a nutritional transition in parallel, and decreasing malnutrition increase of overweight and obesity in children. However, Viuniski (2003) asserts that "this apparent paradox shows only the two faces of the same coin. The poor are malnourished and anemic because they do not have enough to feed themselves, and become obese because they eat poorly, with significant energy imbalance. "

According to Fischler (1995), societies currently have explicit traces of a lipofóbica and exclusionary culture. Companies with these characteristics are made by people who have an aversion to the minimum body fat, and consequent development of a growing revulsion against the obese individual. Thus, Gonçalves (2004, p. 2-3) explains that "currently, the least sign of fat is rejected. Today, if you want an absolutely slim body without any fat. In addition, the references of obesity and thinness changed over time. "

Andrade, C. and Santos, J. (2012) give an illustrative example of building a negative stereotype of obesity and that resonates in today's society. Subtly conveyed the plot pejorative ideas of obese characters and highlighted the lean character, especially Popeye. Thus, the authors allude to energy, tonics, current famous Popeye spinach eaten by the stronger anabolic leaves. The episodes of this cartoon were often disputes with Brutus Popeye Sailor (obese and mean) for the love of Olivia Palito, and when Popeye was outnumbered consuming the product and won. And Dudu chubby sympathetic friend of Popeye, was a good-natured, and glutton softie, burger eater who never had money. So to eat he cheated or gave defaults. So are the highlights for both obese (stigmatized) that were characteristic of the design elements pejorative by being the first, bad and the second, despite being sympathetic friend and also was a glutton and dishonest. Thus, Popeye design contributes to the construction of thoughts stigmatized with respect to obese individuals. Both Brutus and Dudu are portrayed respectively in figure three.

Figure 3 - Dudu and Brutus, Popeye cartoon characters.



Source: Dudu <http://www.caaraamba.com/2011/09/domingo-nostalgico-popeye.html>; Brutus <http://animatedviews.com/2010/fifty-years-with-brutus/>

The cultural industry exerts influences from explicit and implicit forms, creating subjectivities in individuals, which are internalized by means of cartoons, for example, in which Popeye the Sailor "[...] Obesity is presented negatively, with feeling of malaise facing the charges of a slim model beauty dictated by fashion. Obesity is exactly the opposite of the ideal preached by the current culture. "(Varela, 2006, p. 85). Are drawings like these that can cause it to a malaise in the individual nonstandard.

CONCLUSION

Finally, after this brief historical overview, it is stated that "hostility to obesity is part of a broad social and historical context in which medicine, science, art, religion, gender issues, the fashion, the media, as well as a series of moral and ethical codes. "(Stenzel 2002, p. 30-31). The aggravating factor with regard to the issue of obesity is that the individual ends up being blamed for the maintenance of the disease and accountable for success or failure of treatment. Fitting him seek the best resolution to your problem.

Noteworthy is the media and its marketing interests, which contributes to the construction of stereotypes regarding obesity propagates the model of beauty ruled on thinness which is immediately incorporated into society. Individuals who do not fit the established pattern suffer innumerable manifestations of prejudice and are stigmatized and subject to snide remarks, disapproving looks, nicknames, among other forms of discrimination.

Found that the process of stigmatization of the obese from the second half of the twentieth century, intensified. The implications of the changes discussed are reflected in Brazilian society today, however, as demonstrated it is a process that has been occurring for a long time. As Pepper and Rock (2012) changes in aesthetic and health standards passed in a long, continuous and uninterrupted process and that in 20 years (1989 to 2009) specifically in the Brazilian case reflected a significant increase in the percentage of overweight and obesity.

We conclude, therefore, that all these independent addressed historical, social and cultural factors occur in Brazil or not, have their share of importance as it may somehow contribute to the worsening of the problem and should therefore be considered .

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OBESITY: A BRIEF HISTORICAL REFLECTION OF SOCIAL AND CULTURAL CHANGE IN PROCESS STIGMATIZATION

ABSTRACT

Obesity as a concepthasbecomethroughoutthehistoryofsociety. At a given time wasassignedanaestheticvalue, beingsocially accepted. Currently, fromthe perspective ofthehealthobese individual happens to be blamed for theirsituation, beingsocially stigmatized. Thus, the scoring aspects occurred throughout historyt hatled the social and cultural changes are relevant to observe thedevelopmentoftheconstructionprocessofstigmatizationofobesity. The reflection with respect to the stigmatization of obesity begins in the Middle Ages, historical moment that obesity wasaccepted, butfrownedupon by the church and aristocracy, through the Renaissance where thegreatpaintersportrayedwomen, suggesting a standard offeminine beauty ruledtherounded forms .Butwiththeindustrialization process, recognition of nutrition as animportantareaof knowledge, contributions in referentialfashion skinny aesthetic began the process ofstigmatizationofobesity. Especially in Brazilian society there was important momentsthatcontributedtothestigmatizationprocess, such as: rapid rural migration, the establishment of the minimum wage in 1940, intensifiedindustrializationoccurredfrom 1970 ontheentryofwomeninto labor marketandthecreationofthe Real Plan in 1994. itisconcludedthattheprocessofstigmatizationofobesityconstitutes a historicalprocesswith social and cultural transformationsthatinvolve "[...] medicine, science, art , religion, gender, fashion, media, as well as a series of moral andethicalcodes. "(Stenzel 2002, p. 30-31). Finally, thereisan understanding that the process of stigmatization of obesity has intensified sincethesecondhalfofthetwentiethcentury.

KEYWORDS: Obesity. HistoryandSociety. Stigmatization.

OBÉSITÉ: UNE RÉFLEXION HISTORIQUE BREF DU CHANGEMENT SOCIAL ET CULTUREL EN COURS STIGMATISATION

RÉSUMÉ

L'obésitéentant que concept est devenu tout aulong de l'histoire de lasociété. A unmomentdonné a étéattribué une valeuresthétique, êtresocialementaccepté. Actuellement, du point de vue de lasanté de l'individuobèsearrive à blâmerpourleursituation, êtresocialementstigmatisés. Ainsi, lesaspects de notationont eu lieu tout aulong de l'histoirequi a conduitleschangementssociaux et culturelssont pertinentes pourobserverledéveloppementduprocessus de stigmatisation de l'obésité de laconstruction. La réflexion par rapport à lastigmatisation de l'obésitécommenceauMoyen-Âge, lemomenthistorique que l'obésité a étéacceptée, mais désapprouvée par l'église et de l'aristocratie, à traversla Renaissance oùlesgrandspeintresprésentaientdes femmes, cequisuggère une norme de labeautéféminine a statué que les formes arrondies . Mais avecleprocessus d'industrialisation, lareconnaissance de lanutritioncommeundomaineimportant de laconnaissance, les contributions enmoderéférentielesthétiquemaigre a commencéleprocessus de stigmatisation de l'obésité. Surtoutdanslasociété brésilienneil y avaitdesmomentsimportantsquiontcontribuéauprocessus de stigmatisation, tels que: l'exode rural rapide, lamiseenplacedusalaireminimumen 1940, ontintensifiél'industrialisation a eu lieu à partir de 1970 surl'entréedesfemmes dansmarchédutravail et lacréationduPlan Real en 1994. Il est conclu que leprocessus de stigmatisation de l'obésitéconstitueunprocessushistoriqueauxtransformationssociales et culturellesquiimpliquent «[...] lamédecine, de lascience, de l'art , lareligion, lesexe, lamode, les médias, ainsi que d'une série de codesmoraux et éthiques. »(Stenzel, 2002, p. 30-31). Enfin, il est entendu que leprocessus de stigmatisation de l'obésité est intensifiéedepuisladeuxièmemoitiéduXXesiècle.

MOTS-CLÉS:obésité. Histoire et société. La stigmatisation

OBESIDAD: UNA REFLEXIÓN HISTÓRICA BREVE DE CAMBIO SOCIAL Y CULTURAL EN PROCESO ESTIGMATIZACIÓN

RESUMEN

La obesidad como un concepto se ha convertido en toda la historia de lasociedad. Enun momento dado se leasignóun valor estético, siendo socialmente aceptado. Enlaactualidad, desde la perspectiva del individuo obeso saludpasa a ser culpado por susituación, siendo socialmente estigmatizados. Por lo tanto, los aspectos de puntuación se produjeron a lo largo de la historia que llevaron a loscambiossociales y culturalesson relevantes para observar eldesarrollodelproceso de construcción de laestigmatización de laobesidad. La reflexiónconrespecto a laestigmatización de laobesidadcomienzaenla Edad Media, momento histórico que laobesidadfueaceptado, pero mal visto por laiglesia y la aristocracia, pasando por elRenacimiento, donde los grandes pintores retrataronlasmujeres, lo que sugiereunestándar de bellezafemeninagobernólas formas redondeadas . Sin embargo, conelproceso de industrialización, elreconocimiento de lanutrición como una importante área de conocimiento, lascontribuciones de la moda estética referencial flacocomenzóelproceso de estigmatización de laobesidad. Especialmente enlasociedadbrasileñahubo momentos importantes que contribuyeron al proceso de estigmatización, como son: la rápida migración rural, elestablecimientodel salario mínimo en 1940, se intensificó laindustrialización se produjo a partir de 1970, sobre la entrada de lasmujeresen mercado de trabajo y lacreacióndel Plan Real en 1994. se llegó a laconclusión de que elproceso de estigmatización de laobesidadconstituyeunproceso histórico de lastransformacionessociales y culturales que implican "[...] la medicina, laciencia, el arte , lareligión, el sexo, la moda, losmedios de comunicación, así como una serie de códigos morales y éticos ". (Stenzel 2002, p. 30-31). Por último, hayunentendimiento de que elproceso de estigmatización de laobesidad se ha intensificado desde la segunda mitaddelsiglo XX.

PALABRAS CLAVE:Obesidad. Historia y Sociedad. La estigmatización.

OBESIDADE: UMA BREVE REFLEXÃO HISTÓRICA DAS MUDANÇAS SOCIAIS E CULTURAIS NO PROCESSO DE ESTIGMATIZAÇÃO

RESUMO

A obesidade, enquanto conceito transformou-se ao longo da história da sociedade. Num determinado momento era atribuído um valor estético, sendo aceita socialmente. Atualmente, sob a perspectiva da saúde o indivíduo obeso passa a ser culpabilizado pela sua situação, sendo estigmatizada socialmente. Desta forma, pontuar os aspectos ocorridos ao longo da história que levaram as mudanças sociais e culturais são relevantes para observar o desenvolvimento do processo de construção da estigmatização da obesidade. A reflexão com relação ao estigmatização da obesidade inicia-se na Idade Média,

momento histórico que a obesidade era aceita, mas desaprovada pela igreja e aristocracia, passando pelo Renascimento onde os grandes pintores retratavam mulheres, sugerindo um padrão de beleza feminino pautado nas formas arredondadas. Mas com o processo de industrialização, reconhecimento da nutrição como importante área do conhecimento, contribuições da moda no referencial de estética magro iniciou-se o processo de estigmatização da obesidade. Em especial na sociedade brasileira observou-se momentos importantes que contribuíram para o processo de estigmatização, como: o rápido êxodo rural, a instituição do salário mínimo em 1940, a intensificação do processo de industrialização ocorrido a partir de 1970, a entrada da mulher no mercado de trabalho e a criação do Plano Real em 1994. Conclui-se que o processo de estigmatização da obesidade constitui-se de um processo histórico com transformações sociais e culturais que envolvem "[...] a medicina, a ciência, a arte, a religião, as questões de gênero, a moda, a mídia, como também uma série de códigos éticos e morais." (STENZEL, 2002, p. 30-31). Por fim, há um entendimento que o processo de estigmatização da obesidade se intensificou a partir da segunda metade do século XX.

PALAVRAS-CHAVE: Obesidade. História e Sociedade. Estigmatização.