24 - BODY BEAUTY AND RACE RELATIONS

ROSANE CRISTINA DE OLIVEIRA[1];
JOSÉ GERALDO ROCHA[1];
CRISTINA DA CONCEIÇÃO SILVA[2]
1-UNIGRANRIO; 2-Cândido Mendes/UNIGRANRIO. Duque de Caxias, RJ, Brasil
rosanecrj@hotmail.com
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INTRODUCTION:

The purpose of this article is to discuss the issue of construction of beauty linked to ethnic and race relations, in order to understand how in modern society, arising under the logic of the colonization process, presents the search for an ideal of bodily beauty, marked by whiteness. This dimension, ethnocentric at its core, allocate the remaining bodies (not white), distant spread of the profile. So lovely body becomes synonymous with white body. In the spaces for the "cult of the body", namely, aesthetic clinics and academies, these dimensions are observable and is in this sense that the discussions around these issues are fundamental.

The article is divided into two parts. The first part briefly presents the issue of the body in classical antiquity, which assumed the condition of irradiating the physical beauty, health and intellect (Ancient Greece) as well as this same body as an expression of strength and combat (Rome). At the end of the Roman Empire and during the Middle Ages, the body came to be conceived as "place of suffering" and shrouded to prevent exacerbation of the pleasures of the flesh. After the Renaissance, the corporeality resumes and circumscribed in a divine beauty and a work of art universe. With the rise of industrial capitalism, the body is allocated to the service of reason and subjected to the logic of capital: it is the body of the worker, suffered, tired and a member of the production relations. The second part analyzes the embodiment of modernity, whose bodily beauty, and inserted in consumer relations, also explains the ethnic-racial issue, clearly seen through the "denial of black bodies", either at school or in the "places" for the maintenance of beauty and aesthetic body.

1.The body "beautiful" and the body suffered

In the world of Greek antiquity, the body was seen as an expression of health, athletic ability and fertility, each respecting the beauty of every age and at the same time, the beautiful and the aesthetic, the intellect and the physical form were intended to pursuit of perfection. Therefore, the "beauty" physics was such a fundamental element as the intellect. In addition, the body was also designed and built to combat physical strength required and what made this body a weapon ready for battle. Obviously these bodies expressed more than physical beauty: expressed the beautiful, aesthetic, strength, intellect, knowledge. In Rome, these same bodies, no longer so high and exposed, placed to the left of the monuments and works of art, symbols fundamental to the maintenance of the Roman Empire. Although the empire maintained the Greek conception of the body as ideal, let him not as exposed and the strength to fight more in evidence, especially in the figure of Gladiator. To Tucherman,

> The Greek body was radically idealized but should constantly be trained, produced versus their improvement, which meant that he was, unlike a nature, whatever it was, a device to be created in a civilization that some Grecians call 'civilization of shame 'as opposed to the Judeo-Christian civilization that is one of guilt. (TUCHERMAN, 1999: 35-36)

The whole logic of the beauty of the body appears to be a greater or lesser proportion is lost with Christianity, which turns him into the target of desire and sin. Medieval man, molded in the logic of theocentrism built his conception of understanding the distinction between body and soul and body, the second as the focus of their existence. In this new condition, the body should be hidden or "dress" because it contained the sin promoted its reframing as "abominable garment of the soul" and God, omnipotent and omnipresent, forcing the subjects to keep their bodies kept in their heavy garments. The body accepted by the Christian logic was facing the sacrifice and suffering of Christ. Body aches, rejecting the pleasures of the flesh, the sacrifices in relation to food, among other forms of bodily suffering, would aim to lift the soul. That yes, the soul, the great artisan that context. Therefore, "the lesson was disclosed to the bites of Christ and their tortures and therefore cope well with the pain of the body is more important than knowing how to deal with the pleasures for these new Christians bodies." (Tucherman, 1999: 44)

Only from the Renaissance in the body resumes its complexity through art, literature, painting. Anthropocentrism and the scientific method opened in the Modern Age relocated in the body condition of a scientific object, work of art. The body, taken in its duality body / soul, inseparable, as was seen in ancient Greece: in its entirety. The Goddess Venus, Boticelli, to emerge from the sea, naked, with their hands "hiding" only "private parts", is one of the leading exponents of this new / old body experience: naked, beautiful, free, perfect. The birth of the Goddess Venus, therefore, meant the ideal of bodily beauty divine and perfect.

In the eighteenth century, the Enlightenment, and especially with Descartes, the body has become, among many other phenomena, subject to reason. Thus, the emergence of industrial capitalism (from the late eighteenth and nineteenth century), relocated the body in the service of reason and equity, and explored, while fundamental in the process of capital accumulation. Would become, among other products, a commodity. The body of the worker, exclusive to exploration, dismantled the physical, mental and moral fatigue, laicized and part machine, meant nothing unless component of an element of production relations.

> The worker of capitalism, devoid of ties of mutual commitments production, cooperation and community loyalties of the feudal regime, becomes "forcibly free" to sell her body (after all, a mere instrument in the service of the will of his spirit ...) commodity and labor power to the owners of the means of production, which in turn pay you enough money to keep their bodily gears turning. "Body of the individual" social atom that is pressed to seek alone the conditions for their survival; and "body-machine", the object of possession of an individual who can alienate him from himself, his "soul", administer it as private property and sell it in the labor market. Descartes revisited: res extensa, body-machine labor, manual labor; res cogitans, bourgeois individual, full body and cultivated, intellectual work. (COELHO & SEVERIANO, 2007: 87)

Twentieth century onwards, cultural studies new looks destined rises the question of the body. Miriam Goldenberg in Naked and Dress (2002) Up close and nobody is normal: study on body, sexuality, and gender deviation in Brazilian culture (2005), examines the body from the perspective of anthropology of deviance, emphasizing that modern dictatorship around the social construction of beauty, far from the idealization of the Greek world, tends to transform the pursuit of beauty in distress, or drastic change in patterns and forms of sociability. For women, the maintenance of physical beauty, the search for the retardation of aging, or the need of the perfect body sold by gyms and reaffirmed by the media, become the perfect target body in the capital. The testimony of Goldenberg (2005), in relation to his career as a researcher, it is interesting to understand the new logic of beauty under which the bodies are inserted:

> Whether young, thin and beautiful, the categorical imperative of our time. I became a native true since then imprisoned for a particular model of the body. A mild schizophrenia took hold of me at the beginning of the XXI century. On the one hand, analyze and criticize the current cult of the body, another I became a faithful consumer of expensive dermatological products (probably ineffective) and greatly worried when the balance announces a pound more. (GOLDENBERG, 2005: 29)

Thus, those women whose aesthetic forms is not in accordance with the pattern sold in fashion magazines, the bodies of famous actresses and the catwalk are part of a social group excluded from the body. In addition, an interesting phenomenon can be observed: the pursuit of the ideal body, the condition element of consumption, also finds echoes in the racial question, since in some observations, the desired body should have the "curves" of black women, properly allocated to the white woman. In this regard, studies of Costa (1983), to portray and analyze, properly allocated in the discourse of a white elite, linked to the sanitization process economics tells us that the "individual of bourgeois extraction since childhood learns julgar- . himself superior to those who are below him in the scale of racial-ideological values [...] are usually banned from the physical elite: Creole, Paraíbas, etc. hillbillies" (COSTA, 1983:14).

2.Body, beauty and racial issues

A closer look at the covers of magazines aimed at the issue of body worship and synonym of beauty to be widespread in society, for example, Melee, Fitness, among others, observe an infinite number of models, actresses and white figures, exposing her curves, hair and skin "perfect". This finding seems to represent a "negation of the black body" in the media space (main diffuser and social values). Mattos (2007), in an excellent work, whose thinking is based on representations of the body in the teaching of physical education, drew attention to the fact that Physical Education, since its institutionalization in the nineteenth century, was attached to the ruling class. Initially committed to the process of cleansing of the body and, nowadays probably the discipline of physical education in school spaces, does not yet include the black corporeality.

> Historically, eugenics has contributed to the formation of ideological discourses of racist background, proposing ideas to relate all the ugliness that was not belo31. By adopting certain characteristics considered attributes of beauty and it prevails the Greek model, certainly, blacks fall within the concept of ugliness according to eugenic proposal. If the ideal of beauty and health is modeled on the "white" imaginary, becomes therefore very difficult to reverse the stigma imposed on blacks. (MATTOS, 200: 44)

The way the human being in the world is in the first instance, made known by his bodily presence. The body is par excellence the principal mechanism for communication and social relationship. However, due to some cultural conceptions, the existence of some bodies is ignored in everyday human existence. Rethinking bodily presence in the world is one of the challenges of the present. Educate to live healthily with the body is a requirement that requires special care. Care with food, care work, care of the rest, with the cognitive physical activities, mental.

The process of colonization among many evils instilled in the minds of a people, put the notion of value and beauty. Regarding the bodily beauty, its validity is in accordance with the traits of whiteness, plus a few features that go through the type of hair, eyes, nose, lips, weight, height and more. In light of such ethnocentrism, other bodies, not white, do not fit the profile hyped. Her beautiful body becomes synonymous with white body. According to Costa (1998, p. 93)

> There were a lot of prejudices about physical stigmata that would, according to public opinion, distinguish good from evil slave [...] discouraged the curly hair too much, or little low brow, sunken eyes and big ears, evidence in general of bad character. Also did not recommend the black very flat nose, very tight nostrils, for he said that provision would undermine the breath, not allowing free air outlet. (COSTA, 1998:93)

The demystification of such conceptions of corporeal beauty certainly will reset the bodies on equal terms as instruments of communication and socialization. The acceptability body stands as a challenge nowadays. In a context of cultural plurality and etnicorracial, relate with yourself and with others in a humanizing perspective necessarily involves a process of identity construction, where the body, in its many aspects, is presented as the first element of communication of body diversity. Consequently, the shaping of that body can not be restricted to ethnocentric cultural determinism, where such standards are established that some bodies never reach insert themselves in the dynamics of acceptability and valuation.

3.Final Thoughts

The reflections on the question of embodiment and in particular the discussions of ethnic-racial relations, are very important since the black bodies are still victimized and sometimes little accepted or properly allocated spaces for discussion about bodily beauty. In this sense, the area of Physical Education has as one of the channels of action in the struggle for racial equality, the debates around the body, blackness and cultural diversity.

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Estrada Cabuçu de Baixo, n. 700, Rua F, Casa 65
(Condomínio Vila Maria)
CEP: 23.036.060 – Guaratiba – Rio de Janeiro – RJ

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ABSTRACT

In the universe of human activities, the body acts as the primary instrument of communication and sociability. In the dynamic display of multiple bodies, resulting bodily conceptions of cultural processes will establish relations approaches, distancing, acceptance, denial of identity values transmitted by corporeality. The purpose of this article is to discuss the issue of construction of beauty linked to ethnic and race relations, in order to understand how in modern society, arising under the logic of the colonization process, presents the search for an ideal of bodily beauty, marked by whiteness. This dimension, ethnocentric at its core, allocate the remaining bodies (not white), distant spread of the profile. So lovely body becomes synonymous with white body. In the spaces for the "cult of the body", namely, aesthetic clinics and academies, these dimensions are observable and is in this sense that the discussions around these issues are fundamental.

KEYWORDS: corporeality, race relations, beauty

RÉSUMÉ

Dans l'univers des activités humaines, le corps agit comme le principal instrument de communication et de sociabilité. Dans l'affichage dynamique de plusieurs corps, résultant des conceptions du corps des processus culturels va établir des relations approches, de distanciation, d'acceptation, négation des valeurs d'identité émis par la corporéité. Le but de cet article est de discuter de la question de la construction de la beauté liée aux relations ethniques et raciales, afin de comprendre comment, dans la société moderne, découlant de la logique du processus de colonisation, présente la recherche d'un idéal de la beauté du corps, marqué par la blancheur. Cette dimension, ethnocentrique à sa base, affecter les organismes restants (non blanc), propagation à distance du profil. So lovely corps devient synonyme de corps blanc. Dans les espaces pour le "culte du corps", à savoir, les cliniques et les écoles esthétiques, ces dimensions sont observables et c'est dans ce sens que les discussions autour de ces questions sont fondamentales.

MOTS-CLÉS:la corporéité, relations interraciales, de la beauté

RESUMEN

En el universo de las actividades humanas, el cuerpo actúa como el principal instrumento de comunicación y sociabilidad. En la vista de valores de varios cuerpos, resultando concepciones corporales de los procesos culturales establecerán relaciones enfoques, distanciamiento, aceptación, negación de los valores de identidad transmitidos por la corporalidad. El propósito de este artículo es discutir el tema de la construcción de la belleza vinculada a las relaciones étnicas y raciales, con el fin de entender cómo en la sociedad moderna, que surja bajo la lógica del proceso de colonización, presenta la búsqueda de un ideal de belleza corporal, marcada por la blancura. Esta dimensión, etnocéntrica en su núcleo, asignar los cuerpos restantes (no blanco), la diseminación a distancia del perfil. Tan precioso cuerpo se convierte en sinónimo de cuerpo blanco. En los espacios para el "culto al cuerpo", es decir, las clínicas estéticas y academias, estas dimensiones son observables y es en este sentido que las discusiones en torno a estas cuestiones son fundamentales.

PALABRAS CLAVE:la corporeidad, las relaciones raciales, la belleza

BELEZA CORPÓREA E RELAÇÕES RACIAS

RESUMO

No universo das atividades humanas, o corpo atua como instrumento primeiro de comunicação e sociabilidade. Na dinâmica da exposição dos múltiplos corpos, as concepções corpóreas resultantes dos processos culturais vão estabelecer relações de aproximações, distanciamentos, aceitação, negação dos valores identitários transmitidos pela corporeidade. A proposta deste artigo é discutir a questão da construção da beleza atrelado à relações étnico-raciais, com o intuito de compreender de que forma na sociedade moderna, sob a lógica advinda do processo de colonização, apresenta a busca de um ideal de beleza corpórea, marcado pela branquitude. Esta dimensão, etnocêntrica em sua essência, alocam os demais corpos (não brancos), distantes do perfil disseminado. Assim, o corpo belo passa a ser sinônimo de corpo branco. Nos espaços destinados ao “culto do corpo”, quais sejam, clínicas estéticas e academias, algumas dessas dimensões são observáveis e é neste sentido que as discussões em torno destas questões são fundamentais.

PALAVRAS-CHAVE: corporeidade, ralações raciais, beleza