

BODY AND CORPOREITY IN THEIR HISTORICAL AND SOCIAL COURSE FOR POSTMODERNITY

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Abstract

Post-modernity configures as the time marked by the valorization and cult of the body, focused on aesthetics and narcissistic standards of youth and beauty that emphasize egalitarian stereotypes to all individuals. The body, published in the media as a symbolic product of success, takes its place on the social front. Thus, the body appears overvalued, becoming an idealized target of unattainable perfection, through the excessive appreciation of thinness, attempts to delay the natural aging process, through aesthetic procedures, and the incessant search to fit in dictated beauty standards culturally. This article is based on the analysis of bibliographic discussions aimed at contextualizing the body, corporeality, beauty and social standards.

Keyword: Body, Corporeality, Youth, Beauty Standards, Aesthetics.

1. INTRODUCTION

Aesthetic overvaluation ends up elaborating an ideal of perfection that becomes a source of frustration and psychic suffering, constituting an expression of malaise in postmodernity. The damage of this unbridled search for aesthetics and beauty can fall on health, physical and mental, which lies between cultural and internal demands, which can lead to frustrations and even mental illnesses such as anxiety and depression.

Throughout life, each subject constructs countless body ideals to seek to frame his body to media models, but which often run into cruel realities, which disregard the individual particularities of each one. The present study aims to analyze the references of body, beauty and youth in Postmodernity from theoretical references based on Foucault (1987), Le Breton (2012 and 2013), Sabilia (2015), Couto and Goellner (2012) Birman (2014), among others.

2 METHODOLOGY

To explain the phenomenon suggested in this project and achieve the proposed objectives, a qualitative and bibliographic research will be carried out. Qualitative research understands that people share experiences and give them different meanings, in order to study these meanings Chizzotti (2013) highlights that the term qualitative implies a dense sharing with people, facts and places that constitute research objects, to extract from this interaction visible and latent meanings that are only noticeable with sensitive attention. After this training, the author interprets and translates in a text, zealously written, with scientific insight and competence, the patent or hidden meanings of his research object. According to Gil (2002), bibliographic research is based on ready-made material, with scientific books and articles as main sources.

3 THEORETICAL FOUNDATION

3.1 Body: biological confrontations in a historical trajectory

When analyzing the historical context, it is observed that man has passed through the constant search to change and master the three elements to which human flesh is subjected: aging, disease and death. In this sense, there are several events that are advancing to prolong youth, minimize and end diseases and increase the life expectancy and quality of life of the population.

The human trajectory records coping and living with numerous diseases and epidemics that affect the body. Research and knowledge in the field of medicine, such as the discovery of antibiotics and vaccines, brought a new advance in the twentieth century, which was consecrated by the achievement of more health and longevity. Corbin, Cortine and Vigarello (2011, p. 18) point out that "health has become the truth and also the utopia of the body, the bet of the social order and of a future international order, more equitable and fairer, in the whole of the world". Advances in medicine have allowed the identification and treatment of numerous diseases that humanity has experienced throughout its history.

Chammé (2002) conducted a historical retrospective on the diseases that affected humanity after industrialization and highlighted that in this time, the proletarian family had some characteristics: children were breastfed by their mothers - malnourished and exhausted women - hygienic habits were neglected and genital control equally. The children were raised on the streets and early sent to the factories, because the Industrial Revolution was at the expense of child and female labor.

The body as a custodian of health or disease has been asked, therefore, at the end of this century, in addition to the biological risks to which it is exposed, but as an extension of the success or failure of the collective's strength and the individual power directed in the elaboration of its control. At this moment in Social History, we must therefore consider health and disease no longer situations seen as independence or in isolation, but as part of a "*continuum*" integrated between health/disease/body. (CHAMMÉ, 2002).

With regard to the scientific advances of the twentieth century in the area of Public Health, we must point out some results that are described as a way to seek solutions to the imbalance between health and disease states: the discovery of new vaccines and the improvement of existing ones; the discovery of new antibiotics and chemotherapy drugs that are effective against tuberculosis; sexually transmitted diseases, leprosy, bacterial pneumonia, diseases caused by streptococcus; parasiticide drugs and antimalarials; the availability of vaccines and drugs, enabling mass programs at national and international level; the major basic sanitation works; fluoridation of water supply and the use of fluoride by other methods; the introduction of Oral Rehydration Therapy and the enhancement of breastfeeding; epidemiological studies allowing the adoption of new behaviors and health care; the demonstration that the use of Thalidomide in pregnant women generated defects in progeny; better care for pregnant women and children, in terms of prenatal care, hospital delivery, joint accommodation aimed at facilitating breastfeeding, with the aim of reducing maternal and infant mortality; the creation of the British National Health Service and the successes of public health programs in socialist countries, showing that good health and health care outcomes can be achieved at relatively low costs. Although public health actions and programs have had more quick positive effects in countries with a more stable economy, the media and dissemination have been auxiliary in reaching the poorest countries as well. (CHAMMÉ, 2002).

The disappearance and control of numerous epidemics that have severely affected humanity may be the main element that differentiates the current man from his ancestors, especially in relation to the increase in life expectancy. The expansion of the vitality of the population is a significant factor in more developed societies and it is possible to identify achievements such as that mentioned by Corbin, Cortine and Vigarello (2011) that point to the indicators of France, where life expectancy for women is 80 years and 72 years for men. Although epidemics are currently resurfacing, as is the case with the global pandemic of SARS-COV-19 (COVID-2019 or new Corona virus), which has emerged in China, which through the process of globalization has spread rapidly to other continents, shaking human life in all its dimensions to an extent that has not yet been measured and which has challenged everyone to change their lives today.

The first cases of Covid-19 were identified in the People's Republic of China in December 2019, in Wuhan, a city located in Hubei Province, from there rapidly spread to several countries and, on March 11, 2020, it was characterized by the World Health Organization (WHO) as a pandemic, a term that refers to the geographical distribution of a disease. Without medication and vaccine with proven efficacy (until the beginning of 2021), the main orientation focused on hygiene care and social isolation. Daily, the number of deaths due to the virus increases alarmingly, and the countries that best acted in the confrontation of Covid-19 were those who acted with insight to maintain social distancing.

The widespread capacity for contagion, coupled with a lack of discovery of cure and treatment, has put the world on alert, impacting the lives of individuals on a global level, drawing attention to the reach and speed of dissemination. Some historical data, although still very recent for a rigorous analysis, reveal this spatial-temporal dynamics of the disease.

Historically, humanity has experienced other plagues, some with secular cycles, such as smallpox and measles, or for decades, such as cholera. H1N1 influenza pandemics can still be cited in 1918, by H2N2 in 1957-1958, by H3N3 in 1968-1969 and by H5N1 in the 2000s, known respectively as "Spanish flu", "Asian flu", "Hong Kong flu" and "avian influenza", in which it weighs such denominations, which carry stigmas that should be avoided (ANDRADE, 2009).

3.2 Social mediations of/by corporeity

The study of issues related to the human body began to be the subject of questions and object of knowledge for the social sciences at the beginning of the twentieth century, initially addressed in psychoanalysis when Freud wrote in 1895 the studies on hysteria; in the philosophical field, from the ideas of Edmund Husserl who thought of the body as the original cradle of all meaning and, in anthropology, when Marcel Mauss described a work inspired by the observation of the behavior of British soldiers during World War I, organizing an essay on the techniques of the body. From these different theories, the body began to be relinked to the unconscious of the subject and inscribed in the social forms of culture (CORTINE, 2013).

The individual builds his identity from the mediation and use of the body, from the movement of walking to the primary forms of social interaction are grounded by the bodily senses. Soares (2001) emphasizes that the body configures a territory that encompasses biological, symbolic and cultural spheres that process endless virtualities and memorial traits that assume the role of living archive of every personal trajectory of everyone. Research focused on analyses of the body and its secrets seeks to elucidate natural

aspects of human constructions: in fact, a body is always "biocultural", both at its genetic level, as in its oral and gestural expression.

Le Breton (2012) highlights that all relationships of social interaction occur through body rituals. The body assumes the place of inclusion, where the union and the rupture with the other take place, being the axis of evidence and construction of relations with the world. It is through the body that the meanings that underlie individual and collective existence are born and propagated.

Sociological studies are dedicated to understanding human corporeity in the perspectives of social and cultural phenomenon, symbolic motive, object of representations and imaginaries. All human actions that organize man's daily life are mediated by corporeity (LE BRETON, 2012).

Le Breton (2012) also analyzes the social incidences on the body and identifies as the first point of reflection that human social situations act directly in the physical condition, the individual emanated from the social and cultural environment in which he lives. In the studies developed at the beginning of the nineteenth century, they identified that the vulnerability factors of the working class in factories within the social context of misery and lack of infrastructure directly influence the body condition of man. Corporeity cannot be dissociated from the problems of health, food, housing, education of the working classes in industries.

According to Le Breton (2012) studies that observe man as a product of the body rather than making corporeity an effect of the social condition of the individual, makes the social condition the direct product of biology. This aspect argues that the fate of man obeys the morphological order, and its evidence is found in body appearance.

The construction of corporeity has in the human being the focus. All the characteristics that define a person are, therefore, aspects of man's corporeity, such as culture, politics, religion, ideologies, in short, particularities that can differentiate one person from another, where the singular identity of each subject can resemble in certain groups of people. A good example of this similarity are peoples and civilizations.

In this sense, Comin and Amorim (2010, p. 262) understand that:

[...] a body that occupies the place of fusion of organic and social phenomena, being the scenario in which culture and nature dialogue, where the collective and the individual interpenetrate. The human being is present in the world by his body, the latter representing a constructive and expressive dimension of the human being, being called a body of his own, a living body.

From this focus, it can be considered that corporeity as a historical and social view of the subject has a direct and profound connection with Education. This is because Education as a social construction allows men to exchange information/knowledge, providing socialization and transformation of existing knowledge.

Birman (2014) points out a proper style of being of modern individuals, characterizing the acceleration of the subject, where hyperactivity assumes a constant and individuals act on impulse, without thinking. Contemporaneity is marked by subjective dismay and the apocalyptic world is naturalized to offer individuals new experiences of control triggered by the increase in violence and crime.

Ponty (1980) states that theories of man's perception consider the body as the first condition for defining the human being, and therefore it is through him that man assumes the consciousness of his way

of being in the world. The body is not an undeniable nature objectified immutably by the whole of human communities, immediately given to the observer who can make it function as an exercise of sociologist." (LE BRETON, 2012, p 24). The body is socially constructed, both in its actions on the collective scene and in the theories that explain its functioning or in the relationships it maintains with the man it embodies. The body is a changing reality from one society to another, so much so that in the civilizations of the pre-Socratic time the body is regarded as the tomb of the soul (LE BRETON, 2012).

The transformation from community to individualist society provides the body as an element that interrupts and marks the limits of the individual, besides characterizing the initial and present spheres in the world. The body is an element that isolates, demarcations the physiognomy and the living frontier of individual sovereignty and allows to culturally think the difference from one actor to another, because each one is distinguished by its uniqueness (LE BRETON, 2012).

The contemporary body is the one in which the methods of sociology are applied because of the retreat of popular cultures of excellence from the symbolic field inhabiting it, comes from Western individualism and translates the imprisonment of man on himself (LE BRETON, 2012).

The significant body is an efficient and living cultural fiction that can be understood in the social plot of meanings, even when there are ruptures of physical relations with the actor's world in the face of pain, disease and unusual behaviors (LE BRETON, 2012).

For Le Breton (2012, p. 92) "The body is the interface between the social and the individual, between nature and culture, between the physiological and the symbolic; therefore, the sociological or anthropological approach requires particular prudence and the need to accurately discern the frontier of the object" and, therefore, the sociocultural practices of man, in relation to his body, move paradoxically between these borders.

The relationships between human bodies in space are what determine their mutual relationships, how they see and hear themselves, how they touch or distance themselves (SENNETT, 2006, p.17).

In this sense, the vision and treatment to the body accompany the development of society. Man's behavior changes according to the social challenges he faces over time. If in Ancient Greece man was seen feeling an extensive part of nature and therefore organizing and seeing his body within a mortal set that integrated into the four natural elements water, earth, fire and air, over time man developed actions to take control of his body, through medicines, surgeries, regimens and physical activities, for example. That's what we'll see next.

3.3 The transition from the body to aesthetic valorization

It is observed that contemporary society moves to value the aesthetics of the body, contributing to it being interpreted as a machine, often with defects that need to be repaired, subjecting it to different experiences (NOVAES, 2003). And in this search for a perfect body, we can disregard important aspects to our way of "being our body", becoming the object of all experiences. According to Novaes (2003, p. 10), "the body became a noisy machine to be replaced with every movement".

In a study on body changes in contemporary culture, Ortega (2008, p. 64) writes that: [...]. pain is a fundamental element in these changes, a way of access to the body lived in a culture like ours, in which pain is an anachronism that must be suppressed, an intolerable scandal in a society that no longer recognizes either suffering or death as

constitutive of the human condition, a society aided by a medicine that does not treat pain as an existential fact, which has a social dimension, cultural and historical, but as a physiological data, or rather pathological, likely to be medicalized. The authenticity of pain, as a subjective investment in body matter present in body modifications, constitutes a response to a culture of sensory anesthesia and pathologizing of pain and suffering.

In this sense, the study of the body directed in this article goes "beyond simple flesh and simple nails", as attested Drummond (2004, p. 17), and encourages us to investigate the symbolic body and the effects produced by a process that is of meaning, a body questioned, which cannot be thought of without the materiality, history and processes of social and practical life; therefore, the body cannot be thought of without ideology. The contemporary body receives endowment aimed at achieving patterns and stereotypes that value youth and, in this sense, the aging process receives a social repudiation.

The fear of aging emerges as the main factor for the emergence and growth of the beauty industry, which expands its profitability with cosmetic products, for skin and hair. Medicine also support this demand, launching on the market alternatives of surgeries and aesthetic procedures, which promise to extend joviality and ensure significant changes in body image. Corbin, Cortine and Vigarello (2011, p. 551-552) evaluate this phenomenon:

From the moment aesthetic surgery is developed, but also the operations of body modification of all kinds, from dietetics and body-building to doping, and in fact everything that is commonly called biotechnological engineering, again appears the theme of robot, but in the form of 'posthuman' man. Grafts, surgeries for sex reassignment, reproductive interventions, improved performances through doping, prospects for genetic modification and cloning, biotech interventions, all this allows us to see the appearance of a mutant man, the son of his own choices and his own techniques, with this ambiguity that it is not known whether here it is an inhuman man by dehumanization or a superman who surpasses humanity to take it higher and farther and take it to fullness. Hearts, kidneys, livers and lungs are transplanted. Plastic arteries, hip prostheses are implanted, their hands are reimplanted and there is already speculation about the possibility of grafting parts of the face. Diagnoses of the genetic diseases of the embryo are made and intervenes on them. Computer technology allows you to visualize invisible phenomena and direct the gestures of surgeons in a world where he feels like Gulliver in Liliput. Operations and diagnostics are conducted from a distance. As for computing techniques, they allow you to create virtual clones of a face or body. Through some visual and tactile prostheses, we can travel through virtual worlds, including the one in which we enjoy from a distance as if it were natural.

The cited authors list numerous advances achieved by humanity throughout history, but it is clearly perceived that in contemporary times these phenomena are intensified. It is possible to make from small aesthetic repairs to change of sexual organs. Man began to care and look at every part of his body, seeking in a certain way an ideal model of perfection. In this search some individuals even undergo various surgeries to achieve the physical forms of their idols. In this sense, the present-day harbors unpublished facts and launches new looks and questions in the thinking as far as man can and should seek standards of beauty.

The human body overcomes the natural aspects to become a cultural construction. The mutations occurred gradually throughout the history of civilization and refer to the cultural codes and techno-scientific limits of each epoch. The old discussion about human-machine mixing occupied the center of investigations in the era of materialism and mechanism, in the attempts to elaborate the automatons, which is updated through biotechnology and cybernetics. With advanced technologies, numerous physical limitations are

overcome and the resources to shape the body multiply and become popular (COUTO, 2000).

Nowadays, human-machine interaction is an innovative strategy that accelerates the elimination of boundaries between human and technical. The goal is to use the resources that enhance the devices to transform man, revitalize his physical and mental abilities. In this context, a multitude of knowledge circulates to help people take more care of themselves, the use of prostheses proliferates and human and technological skin, once divided and separated, merge to build satellite-man, typical of the SuperCiber culture (this end of century), as pointed out by Couto (2000), at the end of the twentieth century.

A question pointed out as the main for the generation of malaise in modernity configures the rupture in time and space, which generates the loss of the potential for symbolization of subjectivity. For Birman (2014) the transformation in the forms of subjectivation of the subjects, due to the predominance of the record of space over time, orders the way that the dimension of pain occupies an increasingly privileged place in the psyche in the face of the record of desire.

Another relevant issue that affects humanity from the beginning of the twentieth century is the constitution of the culture of narcissism in which the problem of image acts in the foreground of the concerns of social agents (BIRMAN, 2014). The society of the spectacle values the records of the look, visibility, scene and exhibition highlighted in the configuration of the new modalities of sociability.

Social ties would then be restricted to the field of image, so that the social scene would be reduced to the rhetoric of narcissism. It would be the production and unbridled exaltation of the images of himself, to the delight of the other, in a field always magnetized by seduction, which would give the cards in the game in the performance aesthetics of the spectacle. (BIRMAN, 2014, p. 55).

Now, in the twenty-first century, the use and publication of personal images on social networks exemplifies an expanded performance of the society of the show. Constantly, users seek the best poses and selfies to advertise the intimate life to access all virtual friends. The phenomenon acts so significantly in the life of contemporary man that some stamp his life routine from breakfast to bedtime, in a connected living *contínuun*. The society of the show maintains strategies that correlate to happiness as a routine fact in the lives of individuals and anguish settles in this incessant search to seem happy and match the others.

In Birman's (2014) evaluation, contemporary malaise is inscribed in the psychic records of the body, action and intensity. The body is the most eminent anthropological record in which the malaise of today is enunciated, capable of generating constant restlessness and dissatisfactions.

Thus, the body assumes a position of supremacy in the contemporary world because it is the only good of the citizen, because according to him, all the others have disappeared or been relativized. Thus, aspects related to health and aesthetics, to improve quality of life and longevity, are prioritized (BIRMAN, 2014). And the same author still highlights:

It is always imagined that something must be done so that body performance can improve, because it is always below the desired. We always feel lacking, failing to do everything we should, considering the multiple possibilities offered for body care. Finally, we are always guilty, even slightly, and in a frank position of debt in relation to this (BIRMAN, 2014, p.69).

The body thought before the social mirror tries to understand the contemporary phenomena that influence human behavior in relation that overcome the body aspects. Nowadays, physical appearance gains prominence about the aegis of social and cultural belonging of individuals, as well as fashion and the constant concern to stay young and with vitality (LE BRETON, 2012).

The individual decision to act on the body can be characterized as a freedom formatted over numerous influences, especially the sociological burdens, the ambivalence of time, the social condition and the very history of the actor involved. The generation that dominates the body lives the incessant search to reshape physical aspects and faces constant frustration when it does not reach the standards of beauty. (COUTO; GOELLNER, 2012).

Couto and *Goellner* (2012) argue that the body's control over appearance is a means of reducing uncertainty by seeking symbolic limits as soon as possible. Modern life surrounds man of complex social conflicts at work, and family environment; the issue of cultivating the body enables the feeling of control and proficiency in life.

In the body are inscribed all the rules, norms and values of a specific society, because it is the primary means of contact of the individual with the environment that surrounds him. (DAOLIO, 1995). The fact that he is expert in his own body bumps into the irreducibility of the inheritance and history of parents. The individual refuses to see his body as a root of identity to which he belongs and uses plastic surgeries to reformat it, being more common silicone prostheses in the breasts and liposuction. (COUTO; GOELLNER, 2012).

There are metamorphoses of the body that change as a form of protest, broadly, and the example of this is what happened after the 1960s, and its influences are in diverse domains of culture: from anti-fashion to body art. (SOARES, 2001).

Between the social transformations of modernity to postmodernity or actuality, the body also receives distinct devices of political domination, power and discipline. Foucault (1987) analyzes the body and its political-economic utilities with the analysis of human organizations instituted with established strategies with the objective of seeking the docility of bodies to develop social control. The author highlights the microphysics of power infiltrated in different spheres of human life (schools, prisons, monasteries, military institutions) that establishes the archeology of relationships for the establishment of labor rules and patterns of social behavior.

The body is also directly immersed in a political field, the power relations have immediate reach over it, they invest it, mark it, direct it, beg, subject it to work, force it to ceremonies, require signs. This political investment of the body is linked, according to complex reciprocal relations, to its economic use; it is, in a good proportion, as a production force that the body is invested by power and domination relations; but on the basis of its constitution as a workforce is only possible in a system of subjection (where necessity is also a carefully organized, calculated and used political instrument); the body only becomes useful if it is at the same time productive body and submissive body (FOUCAULT, 1987, p.25-26).

Sibilia (2015) brings an analysis of Foucault's thinking to illustrate the performance of capitalism on the bodies of men, women and children of the modern world. Foucault created the term that calls biopower technology to define the action of power focused on human life using mechanisms that promoted

widespread self-surveillance through devices designed to shape the bodies and subjectivities of its citizens using mainly three disciplinary technologies, applied mainly in modern institutions of human confinement that include the internalization of surveillance (panoptic architecture), technique of self-confession (constant examination of oneself) and regulation of the time of all human creatures, from birth to death.

Foucault (1987) points out that during the classical era the discovery of the body occurs as an object and target of power that can be manipulated and trained to obtain better results and at this moment, the human body enters a machinery that scans, disarticulates and recomposes it. Discipline organizes, transforms and perfects the body, as well as expands bodily forces, also forms docile and submissive bodies.

The institution of the discipline requires some rules that establish the presence of fence, that is, the space must be heterogeneous in relation to others and closed, the quadrupling of individuals who need to occupy their specific place in space, the organization of specific rules of the institution and establishment of the position of the body in the queue, being classified in the geographical space they occupy. (FOUCAULT, 1987).

The biopower devices seek to obtain a certain body docility, installed in human organisms to doctrine them to feed the gears of manufacturing production and the ranks of national armies. Docile bodies serve certain economic and political interests. The configuration of the capitalist political-economic model has clear interests that are easily identifiable but preserves the anonymity of the personalities involved (SIBILIA, 2015). Also, according to the same author:

This formatting of modern bodies was complex, too, because it had a double physiognomy: the process had to combine a series of stimuli and repressions at the same time, in a difficult balance that was always in danger of being challenged. On the other hand, body forces were increased, developed and stimulated, to be used in economic terms of utility (SIBILIA, 2015, p 33).

The strategies adopted, while aiming at the development of human capacities through the application of a set of training and training, also needed to reduce the energies of these bodies to keep them obedient to the repression system. The main objective of capitalism was the conversion of the bodies and times of individuals into productive force, inspired by the model of industrial machines (SIBILIA, 2015).

Contemporary society harbors the emergence of new aspects to frame the bodies. There is a loss of space from homogeneous treatment that classifies man within the mass to observe him on individual aspects and receives the consumer classification that integrates a show of niche markets, audience segments and database. The individual classified as a consumer, receives information directed to their interests and in these aspects advertising and sales have been developing more strategies to digitally capture a database that allows to target marketing tools, according to the profile of each one (SIBILIA, 2015).

The author also cites the sociological studies directed by Hermínio Martins (1996) that deals with a technoscience that dreams of overcoming the human condition and the spatial axis of its existence and accompanies modern hegemonic knowledge that rejects the organic and material character of the human body in the creation of an ideal: ascetic, artificial, virtual and immortal (SIBILIA, 2015).

The vision of man as a machine allows a relative perfection to the body and is stimulated by the constant offer of telecomputer devices and services, from the ubiquitous mobile phones to the portable computers with internet access. The use of virtual technologies enhances and multiplies human possibilities,

as it breaks the spatial barrier and nullifies geographical distances without the need for physical displacement. (SIBILIA, 2015; LE BRETON, 2013).

As a result of current technoscience and phaustic thinking, post-organic man emerges. A creature that uses virtual technologies intensely and advances in aesthetic medicine. They are bodies that undergo dozens of plastic surgeries and have seen real works of art, carved by scalpels and modeled with silicone. The post-organic man has internet-mediated relationships and visual, auditory and tactile contact with digital devices connected to the network. It is an intense virtualization of bodies and relationships (SIBILIA, 2015).

In a critical analysis regarding technological development and impacts on bodies, Le Breton (2013), points out that body resources have never been as disused as they are today, mobility and physical endurance are little explored in routine human activities that are increasingly developed by machines.

The human act of walking or using bicycles is replaced by the constant use of motor vehicles and the man-car connection has become a spectacular figure of the cyborg (human organism hybridized with the machine to increase efficiency in each field). Disuse can cause muscles to atrophy, and the restriction of physical and sensory activities can limit the field of initiative over the real. Urbanized humanity has become sedentary, which develops commuting and work sitting on benches and armchairs (LE BRETON, 2013).

Mechanical devices began to automate the most diverse human functions, transferring their rhythms, their regularity and their precision to the bodies and to the routine of men. Human actions are increasingly reduced to their mechanical elements, timed by clocks that organize intense work routines and amusements. (SIBILIA, 2015).

Cyberculture frees the individual from the identity injunction, exempts him from accountability, suspends his ontological identification with the body. The individual plays with their virtual identities, without problems of consciousness, and even with joy. The body is no longer the irreducible place of the feeling of identity, it is one of them, and undoubtedly the most uncomfortable by the limits it brings to memory always at the last moment, where the netizen believed to have gotten rid of him. (COUTO; GOELLNER, 2012).

Studies on the body point to a change related to the complexification of knowledge, being linked to what is known today about consciousness, the construction of symbolic systems, imagination and the creation of metaphors (GREINER, 2010). The analogy established between the body and technology, art and the subjective universe also aim to understand the processes of communication - recognized as phenomena born of the body - and the meaning of the body with other bodies and with culture.

As a starting point, the understanding that the dimension of the contemporary body goes beyond the very space it inhabits. This space is constituted, in the first instance, by the skin as a physical boundary between the body and the spatial dimension of the surroundings; by a second layer, the extension of this skin, which is the clothing that is dressed (initially as a shelter for the body, but enhanced by subjectivity and its multiple purposes) and; in the sequence, the very dimension of personal space, composed and structured by a certain grammar of spatial organization governed by the personal vocabulary of images and signs. From this extension, the configurations that go beyond the semantics of the personal universe, the tessitura of spaces, the environmental organization of the city and the design of the urban landscape

(GREINER, 2010).

Layers on layers constitute the perspective through which one can think of the relationship between the body and the social space, considering that reflecting on the multiple communication possibilities of the body also leads to consider Santaella's argument (2005) that the body has become one of the "symptoms of culture" of the present time because it is "obsessively ubiquitous", this could partly be explained by the "concerns caused by the processes of embodiment, disembodiment and reembodiment provided by virtual technologies and the emerging symbiosis between the body and machines" (SANTAELLA, 2005).

"The human body" covers a kaleidoscope of eras, a division of sexes and races, occupying a characteristic space in the cities of the past and in the present. Ideal images of the human body lead to mutual repression and insensitivity, especially among those who have different bodies and out of the pattern. In a society or political order that praises "the body", one runs the risk of denying the needs of bodies that do not fit the paradigm. "[...] the concept of political body, both in medieval and modern conception, organizes the nation by imposing rules on the image of the human body" (SENNETT, 2006, p. 21-22).

Le Breton (2013), states that anatomy is no longer a destination and at any time man can change his physique taking as reference the model of the moment. The body design industry develops significantly and, currently, when visiting the offices of plastic surgeons, it is possible to choose between options, the ones that best suits the patient.

The search for body change accompanies the search for life change. Le Breton (2013) highlights that factors of personal crises such as divorces, unemployment, aging, death are common among individuals who most seek plastic surgery. The author uses as an example the transsexualism of the body, which is configured in a technological artifact, constructed through surgical and hormonal intervention from the individual will of the being to restructure its body on other aspects of gender. The transsexual person is an caricato symbol of the feeling that the body is a form to be transformed (LE BRETON, 2013).

The reports of historical studies directed to the body and its physical and psychic symbologies present the relevance of the theme throughout the human trajectory. Corporeity received special attention from different areas of knowledge, recording significant advances and achievements for the proficiency and understanding of the human body. Increased life expectancy, prolongation of youth and disease control are some of the most key facts recorded in the last century, but man's race against time, especially the denial of aging and death, records some extremes of worship to beauty and perfection. In this sense, the number of individuals who perform surgeries and aesthetic procedures increases, in addition to the expansion of records of dissatisfaction with the body that in some situations trigger diseases such as bulimia, anorexia and eating disorders.

CONCLUSION

Postmodernity drastically altered the way man is and relates to the world, generating instabilities and insecurity of various social orders. Faced with this scenario, the body assumed aspects of control that guarantee mistaken sense of dominance and power. The instruments of formatting of the consumer industry take advantage of the discourse and formation of body stereotypes to impose the system of social coercion focused on the idea of an ideal body in which they value the thin, the young and the beautiful to sell their

products with the false ideal of achieving the references of models that lead the commercials. Advances in medicine and aesthetics offer numerous resources for the search to improve the physical body.

The fear of powers that act in the formation of body stereotypes generates emotional and psychic disorders to the point that they intensify dissatisfaction and incessant search for comparisons that place subjects in constant disadvantages. Based on the premise that the cult of the body in various social environments, the individual becomes a vulnerable target in the face of the idealized demands of beauty.

Each subject has its own history, and its body integrates this set, which reveals unique characteristics that identify it in the family group and that suffer impressions and marks of life and time, natural to the human species.

By directing the look at the issue of the body in the youth time, currently configured to the social and psychic aspects related, the issue assumes an even more significant relevance. The time of adolescence and youth records the phenomena of individual transition from childhood to adulthood, with the troubled time of identification of their identity and construction of values, and the social thinking of body stereotypes act in this field of formation and characterization of identity.

From the analysis of the theoretical framework in relation to the body and corporeity nowadays it is observed that the question goes beyond the physical sphere, entering the emotional, psychological and social fields, into a web of knowledge that impact so that man is and is in the world. The concerns launched from new social structures to increase human performance generate new formatting of individuals.

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