

Corporeality, masculinities and health care for men who attend weight training gyms

Corporeidade, masculinidades e o cuidado à saúde de homens frequentadores de academias de musculação

Corporalidad, masculinidades y cuidado de la salud para hombres que asisten a gimnasios de musculación

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RESUMO

Objetivo: Aprender o discurso coletivo de homens frequentadores de academias de musculação sobre a corporeidade, as masculinidades e o cuidado à saúde. **Método:** Estudo descritivo, qualitativo, realizado com 50 homens praticantes de musculação e Cross Training em 10 academias privadas em um município da Bahia, Brasil, entre os meses agosto a outubro de 2017. Os dados foram analisados sob o método do Discurso do Sujeito Coletivo e interpretados à luz dos referenciais teóricos de corporeidade e masculinidades. **Resultados:** A relação entre a corporeidade, as masculinidades e os cuidados de saúde estão estruturadas no alcance da satisfação corporal que está intimamente ligada ao imaginário social do corpo atlético e esteticamente equilibrado; sob a inspiração de atletas famosos. Há mobilização masculina para realizar transformações corporais de investimento na estética e imagem corporal, influenciada pela prática da musculação e/ou do Cross Training, que também mobilizam a prática de cuidados de saúde corporais e estéticas. **Conclusão:** Há expressiva concentração masculina da cultura do corpo atlético, influenciado pela prática da musculação e do Cross Training, que os tornam capazes de manter as atividades da vida diária como o trabalho, melhoria do desempenho físico, do controle de doenças e agravos em saúde e do alcance e/ou manutenção do bem-estar e da qualidade de vida.

Descritores: Exercício Físico; Treinamento de Resistência; Masculinidade; Saúde do Homem.

ABSTRACT

Objective: To apprehend the collective discourse of men who attend gym training centers on corporeality, masculinities and health care. **Method:** Descriptive, qualitative study, conducted with 50 men practicing weight training and Cross Training in 10 private gyms in a municipality in Bahia, Brazil, between August and October 2017. The data were analyzed using the Collective Subject Discourse method and interpreted in the light of the theoretical references of corporeality and masculinities. **Results:** The relationship between corporeality, masculinities and health care are structured to achieve body satisfaction that is closely linked to the social imagery of the athletic and aesthetically balanced body; under the inspiration of famous athletes. There is a male mobilization to carry out body transformations of investment in aesthetics and body image, influenced by the practice of bodybuilding and / or Cross Training, which also mobilize the practice of body and aesthetic health care. **Conclusion:** There is an expressive male concentration of the culture of the athletic body, influenced by the practice of weight training and Cross Training, which make them capable of maintaining activities of daily living such as work, improvement of physical performance, control of diseases and health problems. and the reach and / or maintenance of well-being and quality of life.

Descriptors: Physical exercise; Resistance Training; Masculinity; Men's Health.

RESUMEN

Objetivo: aprehender el discurso colectivo de hombres que asisten a centros de formación de gimnasios sobre corporeidad, masculinidades y cuidados de la salud. **Método:** Estudio descriptivo, cualitativo, realizado con 50 hombres practicando pesas y Cross Training en 10 gimnasios privados de un municipio de Bahía, Brasil, entre agosto y octubre de 2017. Los datos fueron analizados mediante el método de Discurso Colectivo del Sujeto. e interpretado a la luz de los referentes teóricos de corporalidad y masculinidades. **Resultados:** La relación entre corporeidad, masculinidades y cuidados de la salud se estructuran para lograr la satisfacción corporal que está estrechamente ligada al imaginario social del cuerpo atlético y estéticamente equilibrado; bajo la inspiración de deportistas famosos. Existe una movilización masculina para realizar transformaciones corporales de inversión en estética e imagen corporal, influenciada por la práctica del culturismo y / o Cross Training, que también movilizan la práctica del cuidado corporal y de la salud estética. **Conclusión:** Existe una concentración expresiva masculina de la cultura del cuerpo atlético, influenciada por la práctica del entrenamiento con pesas y Cross Training, que los hacen capaces de mantener actividades de la vida diaria como el trabajo, la mejora del rendimiento físico, el control de enfermedades y problemas de salud. y el alcance y / o mantenimiento del bienestar y la calidad de vida.

Descriptores: Ejercicio físico; Entrenamiento de resistencia; Masculinidad; Salud de los hombres.

Introduction

In ancient societies such as Greek and Roman, the culture of bodies was already practiced, and having a very muscular and manly body was a symbol of a good warrior and combatant, able to face conflicts such as those that occurred in Athens, for example. In other nuances of life such as artistic, literary, aesthetic and technical ones, the body already consisted of critical, self-critical, divergent or conformist impressions mentioned by that society.¹

Nowadays, the growing appreciation of post-industrial consumption has further boosted the culture of bodies, which is massively reflected in the mass media, which expose as an ideal body model and a body archetype of masculinity to that centered on the figure of an inflated body of muscles.² Every day, magazines, films and other media publish images of men, increasingly more muscular, exceeding the real limits of human measures.³ Thus, the role of specialized bodies in enhancing these movements, which spread the body, dialogues directly with consumers, who, in conjunction with the press, weave latent transformations in the prescription of attitudes, beliefs and practices.⁵

It is important to highlight that gender relations have been largely presented in the social contexts that involve the body and the practice of physical exercises.⁶ Masculinities have been constantly built on the ideal of the man-body, based on hegemonic references that are associated with the attributes of strength, virility, honor, invulnerability, invincibility, resistance and extreme overcoming, and which deserve attention regarding the possibilities of risk of toxicity for men themselves through the use of these models of being male.⁸⁻⁹

In the context of health, the socio-anthropological elements that permeate the social construction of the archetypes of the human body imagery, expressively surrounds the practices of physical exercises, such as those performed in weight training and Cross Training academies, in bodybuilding, weightlifting championships, in martial arts fights like the Mixed Martial Arts - MMA and Ultimate Fighting Championship - UFC where prizes and belts are disputed and applauded as beautiful bodies and brave combatants behaved in different categories. In another dimension, the logic of corporeality, especially that worshiped by the male audience, also has relationships such as bodily transformations from the diffusion of aesthetic, clinical or surgical services to alter, add something or some part of the body and also with the use of cosmetic, dermatological, supplementary and hormonal products. Finally, others seek healthier alternatives to maintain physical and structural fitness within a society that worships the same.^{6,8-9}

Taking as a base the scenario that reflects the high demand of people living in Brazil for physical exercise practices, reaching changes in performance, resistance and body modification, with a large scale among the male population, this study sought to answer the existing gaps between corporeity relations, in interface with masculinities and health care.

In view of the argued context, this study has the research problem: How is the discourse of men who attend gym training centers about corporeality, masculinities and health care configured? To answer this question, this study aimed to: apprehend the collective discourse of men who attend gym training centers about corporeality, masculinities and health care.

Method

Descriptive, qualitative study conducted with adult men living in a municipality in Bahia, Brazil. The research project was approved by the Research Ethics Committee, under the opinion number: 2,511,518, and is in line with the criteria of the Revised Standards for Quality Improvement Reporting Excellence, SQUIRE 2.0.

The study was carried out between the months of August and October 2017 in 10 fitness centers and / or functional training, more specifically Cross Training, these being private and located in central and peripheral districts of the municipality.

The selection of study participants took place at random in the gym facilities, more specifically in the receptions. For that, the participants were approached by the researchers who were properly identified using institutional badges, and who presented the research objectives, the risks and benefits and expected results. If interested in participating, the men were invited to confirm their consent by signing the Free and Informed Consent Form and were directed to a reserved environment to proceed with the interview.

For data collection, a semi-structured form was applied, composed of closed questions that dealt with sociodemographic characteristics, health conditions and bodybuilding practice, as well as open questions about the empirical object of the study, applied in the form of individual interviews. . It is noteworthy that validated instruments were not used, but the creation of an own instrument previously organized by the researchers and evaluated with the research group and later with a group of 5 participants in order to qualify the same.¹⁰

The interviews lasted an average of approximately 30 minutes, which were recorded, with prior authorization, using a proper recorder, which were later transcribed in full to guarantee the reliability of the collected material. After the transcription of the collected empirical material, the organization and initial coding were carried out under the support of the NVIVO® Software. The criteria established by the Consolidated Criteria for Reporting Qualitative Research (COREQ), for qualitative research, were met throughout the qualitative research development process.¹¹⁻¹²

The methodological analysis of the data occurred from the use of the Collective Subject Discourse (CSD), which is configured in an inductive method that makes it possible to elucidate the Key Expressions and Central Ideas / Anchorages that support a phenomenon of collective representation. Thus, the speeches-syntheses materialized in the form of Central Ideas, mean the generality of the collective of men who participated in this study.¹³ The interpretation of the findings is supported by the theoretical frameworks of corporeality proposed by Le Breton and in the subfield of Gender studies, masculinities, from the perspective of Connell.^{9,14-15}

Finally, the ethical aspects of the research were respected insofar as the right to autonomy, freedom, the right to give up at any time of the research without any damage was guaranteed. In addition, the guarantee of anonymity, secrecy, confidentiality and reliability of the data produced in this study was fulfilled. The ethics of this study is also anchored in Resolution 466 of 2012 from the National Health Council.

Results

Fifty men, aged between 18 and 59 years, participated in the study, most of whom had completed high school, self-reported race / color predominantly black. The men considered their health condition at the time as "good", referring to not having a current health problem, they attended the health service only if necessary, "without the presence" of the use of medicines for continuous use, with laboratory tests in annual frequency, having not been admitted and with the presence of a family history of diseases, with a higher prevalence for Diabetes Mellitus and Arterial Hypertension. They also considered having a good emotional state, as well as sleep patterns, eating habits, appetite and controlled stress level.

As for the aspects related to the practice of weight training, men reported performing daily the practice of weight training and / or Cross Training, with greater interest in gaining muscle mass, definition, aesthetics, health guarantee, hypertrophy and physical conditioning, consecutively and with the objective of increasing strength, improving cardiovascular and respiratory resistance, followed by improving flexibility, balance, coordination and speed, consecutively, and without the presence of injuries caused during practice.

They mentioned the practice of bodybuilding accompanied by the consumption of food supplementation, with greater interest in increasing lean muscle mass, followed by increased energy, associated with a diet, through nutritional monitoring and a Physical Education professional, in addition to the use of steroids anabolic drugs, which are mostly used without medical advice and / or prescription. The data collected in the interviews allowed unveiling the Collective Subject Discourses of men, expressed through the Central Ideas / thematic categories of analysis, namely:

Central Idea 1: Male Corporeality

This category of discourse-syntheses presents the central ideas about the relations of corporeality of men who attend bodybuilding and Cross Training gyms and are permeated by satisfaction and imagery about the body.

Central Idea 1A: Body satisfaction

The bodily satisfaction characterized by the interviewees consists of maintaining an athletic and aesthetically balanced body, which for this has to use resources such as specialized consultations and safely as a sports nutritionist with the appropriate dietary and nutritional guidelines, thus adapting to the food and health lifestyle. Also when it comes to aesthetics, keep a defined and smooth body free of hair with hair removal sessions, use of cosmetics. Maintaining mental and physical health should be in the requirements of men as maintaining a sleep pattern to recover the physical for new training practice:

[...] body care is a matter of individual character, in which harmony is to be achieved. There are people who like to have a fat body, others who are thin, and there are also those who want to have a giant body. My preference is to have a lean body with defined muscles, without a belly and with body fat in balance with the muscles, so that it allows me to have

an athletic body. I am satisfied with my body because for this I have taken care of my food, which does not include fried, processed foods, alcoholic beverages or smoking. I follow a very restrictive diet, always based on healthy foods, in addition to monitoring with a professional sports nutritionist who guides me. I also take care of body aesthetics, in which practical skin treatment, I use body creams, hair removal sessions, personal hygiene care and self-medication, such as the use of anabolic steroids and supplements. I practice regular physical activity, performing aerobic exercises and bodybuilding, always with safety and adequate technique, giving the body necessary rest and maintaining the correct sleep pattern, aiming to seek symmetry of the body so that there is an alignment between the trunk and the lower limbs. (DSC of men who attend weight training centers).

Central Idea 1B: Body imagery

In this speech on the inspirations of athletes says that many young aspiring athletes who deposit their inspirations / desire in men such as Felipe Franco, Arnold Schwarzenegger and other sports athletes and film actors:

[...] the body I want is a balanced and athletic body, with high muscle mass, low fat percentage, especially in the abdominal region. A body that is big, but without too much exaggeration. Let it be a defined and very symmetrical body. I am inspired by great athletes who always seek to overcome themselves and in the search for body perfection, such as athlete Felipe Franco, Arnold Schwarzenegger and other athletes in the sport. In this sense, the ideal body is one that makes me feel good, that allows me to do everything, that is healthy, with ideal weight, regardless of aesthetic standards, but that is focused on health and that allows me to reach old age with good quality of life, because the beautiful body is not always synonymous with a healthy body. (DSC of men who attend weight training centers).

Central Idea 2: Body Transformations and Health Care

The collective discourse of men who attend weight training and Cross Training gyms and are permeated by satisfaction, imagery and body changes:

Ideia Central 2A: Transformações corporais

The collective discourse revealed the appearance of bodily transformations. These transformations were concentrated on body investment related to aesthetics and appearance - body image. Furthermore, the influences are concentrated on fat loss, the use of anabolic steroids to increase lean muscle mass, compliance with dietary diets:

[...] I have been making changes in my body. Since the time I have been going to the gym, I have made many changes in my body. I started gaining weight, started using anabolic steroids to increase muscle mass and bring my body to an almost perfect level, decreasing the percentage of fat and increasing strength. I have been making changes in food, especially with specific diets and changes in aesthetics, such as tattoos, face correction surgery, abdominal drainage, application of cosmetics on the skin and changes in my appearance, such as for example in the style of dress, the haircut. (DSC of men who attend weight training centers).

Central Idea 2B: Reasons for body changes

The reasons adopted by men to perform body changes are related to the practice of physical exercises, lifestyle modification - sedentary lifestyle, changes in body performance, prevention of Chronic Non-Communicable Diseases and the achievement of quality of life:

[...] the changes made in my body are related to sport. I love the sport and it motivates me to be well, to be more willing to do what I like. Today, society has a very sedentary lifestyle and I think it is necessary to change this reality. In my conception the body was not made to stand still, but to be put to the test, and it is this principle that motivates me and makes me overcome the challenges every day. It is based on this that I seek to improve with each workout. It is the desire to come and train that makes me feel good and increases my self-esteem, because through physical activity I have managed to improve the quality of life. The fact that I have people in my family with diseases like Hypertension and Diabetes, diseases that could be avoided through physical exercise, has also been a motivation to transform my body. In addition, I seek to improve my physical conditioning and, finally, aesthetics, which is closely related to surgery and the use of anabolic steroids. (DSC of men who attend weight training centers).

Central Idea 1B: health care

The health care exercised by men who practice bodybuilding and Cross Training were concentrated in body practices, in relations with the world of work, improvement of physical form, body image and aesthetics:

[...] I take care of my health, after all my body is everything, it is my work tool. In addition to working with the mind, I need the body to carry out all the activities of life, for this reason the body means the source of life, because if the body is well, the mind will be well. I take care of my health because it is good to look in the mirror and see that I am in physical shape, because when I arrive at a place the first image that remains is that of my body, which is my business card. I live in my body, so I need to maintain it well, both aesthetics and health and I also know that currently in society there is a physical pattern to be followed, and that is linked to the sporting aspect, and for this reason I also need to have a perfect body aesthetically and to serve as a mirror for other people. (DSC of men who attend weight training centers).

Discussion

The findings of this study are able to reveal how the relationships between corporeality, masculinities and health care are exercised by adult men who practice weight training and Cross Training. The limitations of this study are concentrated on the application of a unique data collection technique, which reduces the possibility of capturing empirical elements to complement the data apprehended.

The dimension of corporeality presented in the collective discourse of men expresses the construction of a body ideal to be achieved, in which for such progress it is necessary to discipline it, using control and restriction rituals. The

male imagination shows the aspiration of desires in which the body maintains its centrality, especially with regard to the achievement of predetermined goals that materialize in the figure of an athletic body, with apparent muscular contours, restricted body fat on display, in order to ensure "harmony" and distribution, in this case the expected "balance".¹⁴⁻¹⁵

In the search for the construction of male corporeality, the discourse reveals that there is satisfaction of the public that attends the weight training academies, a fact that translates into the exhibition of ritualistic body care.^{9,14-15} In this way, men explicitly adopt body care related to food, especially that free of bad fats and industrialized foods, in addition to the non-inclusion of habits such as the use of alcohol and other non-pharmacological drugs, such as cigarettes. This set also includes the interaction of these men with the support of health professionals specialized in the field of sport, in which the presence of a professional in the area of nutrition emerges, as being the source of access to the guidelines and assessments for the fulfillment of the objectives. bodily effects.

In view of this finding, it is worth mentioning that other specialized professionals work in the field of sport. It also implies inferring about the fact that the male discourse does not reveal that men are monitored by Physical Education professionals in the spaces where they practice weight training, which can interfere with adherence to safe health guidance measures. The involvement and expansion of interprofessional health activities can be a contributory path to meet the demands and health needs of men in the context of the corporeality that incorporate weight training and Cross Training.

In a study conducted in the city of Curitiba, it is observed that bodybuilding and Cross Training practitioners have a pattern of hypoglycemic and hyperprotein diet, in addition to indiscriminate consumption of supplements and anabolic steroids, with the main objective of increasing muscle mass and strength, which corroborates the findings of the present research.¹⁶ Thus, there is a need for the nutrition professional to carry out nutritional planning according to the real needs of practitioners, as individuals demonstrate little or no knowledge about the need to consult these professionals, causing harm to health.

Still on the dimension of body satisfaction, the speech demonstrates that liking your body is closely related to the practices that are offered to it. In this sense, men elucidate in their discursive fragments the use of care they call as esthetic, which are present in the removal of hair, body hydration, hygiene care and the use of anabolics and supplements. It is important to highlight that the public investigated in this study is a young adult, composed of individuals who are part of a generational context that carries with it some more visible transformations in the social construction of masculinities, which tension the hegemonic masculinity model still in force.

It is necessary that the image of "my" body as the very substance of our "I", as this is configured in a subjective and intimate idea that we build not of our "body in flesh and bone", but of the representation of our sensations that is constantly influenced by our image in the mirror or by the image that others build of us. Or, still, of a society that imposes on us a body that is not the one contained in the mental image of our sensations or in the supposed image of the appearances of our bodies.¹⁷ These tensions in masculinities can be noticed with the advent of metrosexual culture, which disfigures the image of the rustic man,

not careful with himself, as well as his appearance, for example.

Especially in this field, the use of hair removal is an important key point in this study, because although it seems to be an already routine practice, it is still part of a symbolic field in the construction of the so-called male body archetype, which still scratches this hegemonic place of masculinities.^{9,14-15} It also stands out for the need to consider age and generation markers as a relevant category in studies with men and the relationship with their bodies and healthcare, considering that both constitute important elements of analysis with regard to production of knowledge and healthcare production practices.

The bodily transformations adopted by men show that men have a good social and financial ascension since tattoos, investments in aesthetic, dermatological procedures - use of cosmetics and appearance are expensive. In this direction, the male beauty industry has created a personality: the metrosexual man. He is a character of the society based on consumption, integrated with the capitalist production system and centered on the cult of image and body, placed at the service of the needs of the market, and imprisoned in yet another identity.¹⁸ This does not mean to say that they consider themselves or identify themselves as such. And Despite being a new form of representation of masculinities, metrosexuals are not opposed to the system, since they must be or appear to be economically successful, including to sustain the luxury of their products and habits.

The changes that are reflected in contemporary society have affected traditional concepts of gender. Thus, such factors led to the lack of stability in male roles and allowed men to enter the aesthetic market to occupy, which is already changing to serve this new audience.¹⁹ The male community points to the vigorous performance of physical exercise, which remains in an important regularity, and, therefore, demonstrates a place for these men, who revealed to articulate different body modeling practices. From this perspective, the inclusion of new care is envisaged, such as resting and maintaining the sleep pattern, as being allied strategies in achieving the objective of maintaining not only an athletic body, but also having it aligned.

It is worth mentioning that the motivation that these men who attend gym have a Herculean task of pursuing a new body based on virile and rigid masculinity, which gives them an idea of power.¹⁴⁻¹⁵ Therefore, based on this thought, an incessant search for a hegemonic masculinity, which occurs through the complex control of factors that influence its reach, such as: intensity, volume and duration of the exercises; choice of practice environments, a whole group of professionals for assistance; in addition to the dosages of supplements and / or anabolic steroids. Thus, there is an individualization of managerial exercises, which provides a false sense of control over all variables, generating an idea of body effectiveness, antidote to a social threat from the representation of a weak and weak body.²⁰

When the male body imagery was analyzed, the speech apprehended the reinforcement of the notion of balance, athletics, with a great appearance, but under the control to avoid certain "exaggerations" in the men's body image.^{9,14-15} Fat, especially abdominal fat, is demarcated again in the discourse and seems to represent fear and / or male vigilance in this set of practices to be adopted in the pursuit of reaching body goals, which highlight the concept of symmetry. In this way, men demonstrated that they are motivated and / or influenced by

“inspirations” from personalities considered by them as successful athletes in reaching their body modeling goals, which seems to encourage them to keep them following the actions and practices performed in the space of bodybuilding and Cross Training.

This reflects so that the collective thinking of these men of a body imaginary of men^{9,14-15} built and worshiped on Hollywood screens and on mats of free fights, which reproduce the construction of the traditional masculinities of men in which muscularity is one of the prerequisites for being manly, strong and brave men occupying young minds and influencing to think that this is a body that overcomes and wins. If you heard, for example, the phrase “he did not win, because he used doping” and these were subjects who cheated, they would not place their trust in them.

Still under the body imaginary, the speech points to the reflections of the participants who unveil an attention directed to health and not briefly to the definitions and norms imposed by body aesthetics.⁹ There is in this imaginary the desire to contemplate the internal personal satisfactions, which materialize in the reaching the ideal weight, which is capable of leading them to a healthy old age and promoting quality of life. Finally, men aspired to criticize the notion of body beauty by elucidating that a beautiful body would not always be associated with a healthy body.

What was found in this work differs from the current male thinking pattern¹⁴⁻¹⁵, which, due to the centrality of the role of the virile body in the imagination of men, due to a historical process and rooted in society, which dictates the rules of body exposure with a great aesthetic nature, to obtain the ideal type and expose the body without impediments, which help to be valued based on the body possessed by an individual, in order to reflect its economic strength and increase social status, the individuals surveyed here criticize this structure and leads to an idea of health to face the adversities of the environment, such as old age.²¹

In the case of body changes and / or modifications employed by men, the study reveals that the public has invested in their life trajectories in adjustments and / or arrangements and / or models with the aim of changing the structure, size, appearance and body image over time. Under this prism, weight gain and increased physical strength arise from the continuous practice of physical exercises associated with changes in eating habits, with compliance with diets, as well as the use of anabolic steroids. In addition, the speech revealed the practice of aesthetic care, which was incorporated for the purposes of archetypal modifications, which also implies a new social representation of these men in society, based on facial transformations and in the way of dressing, showing the construction of a new lifestyle.

In this context, the reasons for carrying out bodily transformations are related to the central objective of having the ideal body achieved. Affirms that the concern with health, virility and the spectacle of beauty are easily proliferated on the internet from some individual reports of multi-star youtubers and what he calls the Complex of Thómaz. Therefore, the discourse demonstrated that the practice of physical exercise is the most relevant antecedent factor for these bodily changes to occur. In male discourse, there is a concern with the population's sedentary behavior, which motivates them to keep this body in full

activity. In turn, the discourse seems to point to an exaggerated process of imposing on the physical body the attribution of being always “put to the test”, as a kind of allusion to the body as a machine. This speech is reflected in the mass media.²²

The notion that it is necessary to maintain a continuity in the investments that are being incorporated by men in the search for the imaginary body and body satisfaction makes them crave higher and higher status, which guarantee them the position of the “almost perfect” body and / or perfect.⁹ For this, men make use of the maxim of having to “increase self-esteem”, which is anchored in the performance of physical exercises, in which the desire to improve the quality of life is also aspired. Under this logic, men also begin to recognize the presence of vulnerabilities, such as the fact that they have a history of chronic noncommunicable diseases in family members, which implies greater vigilance and reverts to fueling bodily transformations.

In this sense, the discourse revealed that men employ bodily transformations motivated mainly by the influences of aesthetics. Thus, male modification surgeries and the use of anabolic steroids are adopted by the male public, which are frequent, habitual and naturalized by the investigated public, since these discursive fragments are repeated in the Central Ideas apprehended.

Finally, when a specific Central Idea about health care is structured, not necessarily recognizing that the previous categories did not present health care, in the male discourse, the intimate relationship of the body as a “work tool” is noted, what needs to be healthy to ensure the maintenance of these men’s livelihood. From this perspective, in addition to the physical dimension, men reflect on the psychic dimension, a factor not so recognized as a priority in groups of men of past generations, who recognize the mind as essential and indispensable to the maintenance of the physical body and life, in this logic, the body as a “source of life”, which has an intimate relationship with the psyche.

As a dimension of health care, the discourse is centered on the notion of image, appearance, presentation, archetype, which represents its “visiting card” for society and, for this reason, needs care, both related to aesthetics, as well as those directly related to health, elements that are dissociated in male discourse. In the latter case, in relation to health care, the discourse reveals that care would be strictly related to the body, which should be at the service of social norms, which make them build the idea of being “a mirror for other people”. Finally, it was noted that although men highlighted the mental health dimension, no care practices had been unveiled in the findings, as well as other orders, namely: environmental, spiritual, religious, social, citizen, cultural, territorial, educational, family.

Conclusion

The relationship between corporeality, masculinities and healthcare is structured without reaching body satisfaction, which is closely linked to the social imagery of the athletic and aesthetically balanced body; under the inspiration of famous athletes. There is a male mobilization to carry out body transformations of investment in aesthetics and body image, influenced by the practice of bodybuilding and / or Cross Training, which also mobilize the practice of body and aesthetic health care.

There is an expressive male concentration of the culture of the athletic body, influenced by the practice of weight training and Cross Training, which make them capable of maintaining activities of daily living such as work, improvement of physical performance, control of diseases and health problems and achieving and / or maintaining well-being and quality of life.

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