INTRODUCTION
The healthy habit of taking care of the body, through the times, comes to turning an obsession. In the old times, just was recovered the lost physical well-being in the alienated work or a way of "lifting the astral". Little by little, the medicine became disease and appearing the idolatry more and more to the body.

The future of the body is today, advise us LE BRETON (1999), and he is being questioned so much by the fiction literatures as for the scientific ones, that we already know a long time that the only reality of the body is of symbolic order, it dives between the biological and the ethical, between the "real" body and the "virtual" (or sorcery), without never get lost in an anthropological fiction, exactly because he knows how to use one to analyze the other, and vice-versa.

Wish a perfect body, it has been even more present in the day from people's life that no longer they are satisfied with their image contemplates in the mirror. The search for this efficient body that it is mechanical and or social, that has to accomplish rules, rules these that we don't know their origin and from where they came from, but just we do know is the imposition from the society, without thinking about "human being", without thinking in "health". Body which is defined as raw material idea that has to be cut, taken care, preserved, fed, to be conserved in good state. Starting from this raw material, there is a need to prepare this healthy body to life in society, according to DAOLIO (1995).

The fact of we be body, with infinite sensorial-motive possibilities in the group to consider that the knowledge is incorporated and for NOBREGA (2005), the cognition depends on the experience that happens in the corporal action, in other words, the processes sensorial-motors, perception and action are inseparable from cognition. We are corporal beings, body in movement that has the capacity not just of modifying sensations, but of considering the organism as a whole, not separating the unit mind-body.

SHEMÆLÆ AND HIS/HER IDENTITY
Correct way doesn’t exist to refer to a shemale. The term transvestite (most popular term is SHEMÆLÆ) can refer to the person that presents his/her gender "identity, to the opposite sex designated in the birth, but that "doesn’t" want to submits to the Surgery of changes of organs. The discussion that motivates me well can begin for a subject of 'gender', in the sense merely grammatical term.

For PELUCIO (2004), would "the" shemales or "the" transvestites Be? How to refer to those people? Here I will treat them as "the shemales", considering that they are as women that they come and they want to be seen. To build for itself a feminine image, adopting, besides, woman's name, I think that they prefer to be treated as a feminine person.

As FAIR (2006), it is possible to find a variety of meanings to define the word transvestite, what maybe reflects the indisposition and the perplexity front to that "something" that seems be impossible to frame. From "shemaling" to "transsexuals", going by a "man that gets dressed as a woman or woman that gets dressed as a man", occupying a captive place in the Upset Sexual Identity or "physiologically a man, but that links with the world as woman"...

The space of the transvestites' socialization is the prostitution territories that constitute learning and change among this group, although it is treated of those that exercise the prostitution just often and they frequent those places.

In the battle areas for the transvestite is always the main encounter point and social conviviality, SOARES (2002), therefore it is more than a work space and source of income, because they are at these "work" places that many look for to do friendships, they buy and they sell clothes, objects, assembly materials (term used to denominate the action of dressing with woman's clothes), perfumes, decorations, drugs, etc.

No matter how plural can be, for PELUCIO (2007), the construction of the shemaling way, the body is the privileged locus of that existence that has in the street and in prostitution first space of references and possibilities.

TRANSFORMATION OF THE SHEMALESS BODY
The process of transformation into female in most of the times begins with extraction of hair of the beard, legs and arms, it tunes the brow, he leaves the hair to grow and raisin to use make-up and clothes considered feminine in the activities out of the world of the house. To proceed, they begin the ingestion of feminine hormones (pills and birth-control injections and/or of hormonal replacement), going by applications of liquid silicon in the hips and, later, in the breasts, until arriving (and nor all can make it for absolute lack of money) to surgical interventions more radicals - plastic surgery of the nose, elimination of the Adams-apple, reduction of the forehead, completion of the cheekbones and placement of prosthesis of silicon.

The SHEMÆLÆ live in search of themselves, of their "authenticity", and they are going like this enrolling their dreams in their bodies. For that, they count with the help of the group. It knows how hard it is to become transvestite without being inserted in a specific net and, in this process, the "patronessing" is essential.

If "be transvestite" it is something continuous and endless, this process can be divided in some stages. The first of them is when still if it is "a little gay" (slang classification ), in other words, it already assumed the sexual orientation for relatives and for the society (like they say, for an including group of people), but they still don’t get dressed with feminine clothes or they ingest hormones.

BENEDETTI (1998), points out that the shemales, "Start to alter their bodies in na way that their feminine gender condition comes in a body considered also feminine starting from a reinterpretation of the uses and of the medical knowledge". More than intervene in the body in the sense of to "correct it" or to "improve it", the transvestites "seek [with those interventions] a moral transformation, in terms of practices, behaviors and perceptions of their social identity […] the identity transvestite is before associated to the production of a new body than their practices and sexual orientations"

Already to "set up, that it means, in the own vocabulary of the universe masculine homosexual, to dress with feminine clothes, to make up from way to hide the mark of the beard, to emphasize cheekbones, to evidence eyelashes, the eyelids of the eyes and the mouth. In that stage, to dress with feminine clothes is still something occasional, stealthy, restricted to moments of leisure.

The transformation would be that feminine process that begins with extraction of hair of the beard, legs and arms, it tunes the brow, leaves the hair grow and raisin to use make-up and clothes considered feminine in the activities out of the world of the house.

No matter how plural can be, for PELUCIO (2007), the construction of the shemaling way, the body is the privileged locus of that existence that has in the street and in prostitution first space of references and possibilities.
Conclusão

O transvestismo existe na comunidade e não é uma condição relacionada à saúde, mas sim um processo de construção de uma identidade sexual. Os transvestitas procuram identificar-se com o gênero oposto e desenvolver uma identidade baseada em características físicas e sociais. A importância desse estudo reside na compreensão da identidade de gênero e das diferenças de perspectiva entre os transvestitas e a sociedade. Os transvestitas enfrentam desafios e preconceitos, mas também possuem seu próprio mundo e suas próprias maneiras de se relacionar com o mundo. Porém, a sociedade precisa mudar sua visão e aceitar a diversidade de gênero, e os transvestitas precisam continuar lutando por sua dignidade e igualdade.
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RESUMO
A concepção do corpo se altera constantemente através da história. A maneira como ele é percebido, definido e sentido vem através do tempo, evidenciando as características de uma sociedade, uma cultura. A história de vida de uma pessoa é registrada em seu corpo: definindo postura, maneira de se mover, se expressar, marcando sua pele.

Ser travesti para PELUCIO (2005), é um processo, que nunca se encerra. Construir um corpo e cuidá-lo é uma das maiores preocupações das travestis. Elas estão sempre buscando a “perfeição”, o que significa “passar por mulher”. E na convivência nos territórios de prostituição que as travestis incorporam os valores e formas do feminino, tomam conhecimento dos truques e técnicas do cotidiano da prostituição, conformam gostos e preferências (especialmente os sexuais) e muitas vezes ganham ou adotam um nome feminino.

O objetivo geral do estudo foi levantar os indicadores relativos à concepção do corpo de um grupo de travestis da região metropolitana da cidade de Ipatinga MG e os objetivos específicos foram: identificar a percepção e a função deste corpo; descrever o conceito de estética, tipos de cuidados relativos ao corpo; identificar se sofrem preconceitos, quais e que impacto tem nos comportamentos; tipos de mudanças que gostariam de realizar no corpo; ações desempenhadas no sentido de intervir no corpo; identificar o estilo de “modos vivendo”, que é a atividade sexual esta relacionada ao lazer, ao trabalho e ao esporte.

Palavras Chaves: Travesti identidade - Corpo

ABSTRACT
The conception of the body constantly changes through its history. The way like it is noticed, defined and sense comes through the time evidencing the characteristics of a society, a culture. The history of a person's life is registered in his/her body: defining posture, it sorts things out of moving, if it expresses, marking his/her skin.

To “be shemale” for PELUCIO (2005), it is a process, that he/she never closes up. To build a body and to take care him/h is one of the shemale’s largest concerns. They are always looking for “perfection”, the one that means “pass for woman”. It is in the coexistence in the prostitution territories that travestis incorporate the values and forms of the feminine, they take knowledge, the tricks and techniques of the daily of the prostitution, they conform tastes and preferences (especially the sexual ones) and a lot of times win or they adopt a feminine name.

The general objective of the study is to get the relative indicators the conception of the body of a group of shemales from Ipatinga’s metropolitan area, and the specific objectives are to Identifying the perception and the function from this body; To describe the aesthetics concept, types of relative cares to the body; To identify if they suffer prejudices, which and what impact has in the behaviors; types of changes that they would like to accomplish in the body and actions carried out in the sense of intervening in the body; if the style of “manner vivendo”, activity if the sexual activity is related to the leisure, to the work and if both.

Key words: Shemale - identity - Body

LOS TRAVESTIS DE IPATINGA - LOS ESTUDIOS
Es posible decir que, el TRAVESTIS de Ipatinga’s el área metropolitana en la provincia de Minas Gerais, es individuos fragilizados que viven por el margen de la sociedad un preconceitu uno y descarta la existencia de estos seres humanos. La mayoría de los travestis no poseen el trabajo formal y ellos tenian una vida corta en la escuela. Incluso en el rencor ellos se preocupan no obstante por su salud ellos nunca poseen un concepto de estética y ellos cuidan de sus cuerpos por su manera, lo que ellos suponen para estar de la posible manera mejor. Del travestis entrevistad 80,0% asumen que a actividade sexual es el ocio por el placer y o para el amor mientras 20,0% dicen un Trabajo al isto. Por consiguiente los travestidos no consideran tiene los derechos antes de la sociedad y a estar de la posible manera mejor. Del travestis entrevistado 80,0% asumen que a activity sexual esta relacionada ao lazer, ao trabalho e ao esporte.

RESUMO
A concepção do corpo se altera constantemente através da história. A maneira como ele é percebido, definido e sentido vem através do tempo, evidenciando as características de uma sociedade, uma cultura. A história de vida de uma pessoa é registrada em seu corpo: definindo postura, maneira de se mover, se expressar, marcando sua pele.

O objetivo geral do estudo foi levantar os indicadores relativos à concepção do corpo de um grupo de travestis da região metropolitana da cidade de Ipatinga MG e os objetivos específicos foram: identificar a percepção e a função deste corpo; descrever o conceito de estética, tipos de cuidados relativos ao corpo; identificar se sofrem preconceitos, quais e que impacto tem nos comportamentos; tipos de mudanças que gostariam de realizar no corpo; ações desempenhadas no sentido de intervir no corpo; identificar o estilo de “modos vivendo”, que é a atividade sexual esta relacionada ao lazer, ao trabalho e ao esporte.

Palavras Chaves: Travesti identidade - Corpo

Key words: Travestis, sex, gender and corpality among transvestites that Prostitute. 2007

Mots clefs: Travestis, corps

ETUDES TRAVESTIS - IPATINGA
C'est possible de dire que, le TRAVESTIS d'Ipatinga's région métropolitaine dans Minas Gerais province , est des individus du fragilized qui vivent par la marge de la société, un ethnics un et irrespect l'existence de ces êtres humains. La plupart des travestis ne possèdent pas travail cérémonieux et ils avaient une vie courte dans l'école. Même ils s'inquiètent au sujet de leur santé dans rancune néanmoins ils ne possèdent pas de concept de l'esthétique et ils prennent soin de leurs corps par leur chemin, ce qu'ils devinent pour être dans le meilleur chemin possible. Du shemales interviewé 80,0%