

## Reflections on the logic of consumption and its influence on the construction of multiple senses of the body in the complexity of the metropolis



**CORPO E CONSUMO NAS CIDADES**  
**Coleção: SABOR METRÓPOLE**  
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Cities today are a place of emotions and excesses, and the bodies walking over it are full of marks, contours and meanings, being an expression of the ongoing dialogue that they produce with the cities. The urban imagination of our century, inhabited by several kinds of fears, fosters the growth of diets, the market of insurance policies, gyms and everything else that offers protection and surveillance. We close ourselves in bunkers. It is a control that protects and finds support in contemporary media, always ready to offer immediate, formatted and aseptic solutions, even if instituting paradoxes such as fear and joy, dispossession and belonging, youth and prosthetics, plenty and need. And consumption underlies as a solution that satisfies, dictates and comforts the everyday routine.

In this contemporary urban setting, identities are being built and consumption is a means to achieve the models devised by the media. Inserted into this panorama, the bodies' movements and the different logics of consumption in contemporary cities are part of the book *Corpo e consumo nas cidades* (Body and consumption in cities), second volume of the series Sabor Metrópole (Flavor Metropolis), a collection organized by professors Ricardo Ferreira Freitas, Francisco Romão Ferreira, Maria Cláudia da Veiga Soares Carvalho and Shirley Donizete Prado, which brings together researchers from Social Communication, Social Sciences, and Food And Nutrition areas, to discuss consumption as a communication element.

The chapters deal with troubling questions about consumption today and are divided into three parts that interact with each other. The first one, “Corpo, comunicação e estéticas contemporâneas” (Body, communication and contemporary aesthetic); the second one, “Comunicação, cidade e consumo” (Communication, town and consumption), and the third one, “Comunicação, consumo e cultura” (Communication, consumption and culture). The articles revolve around issues involving food, body, health, housing, security, violence, quality of life, environment, communication and culture.

In Part I, “Corpo, comunicação e estéticas contemporâneas” (Body, communication and contemporary aesthetic), the first chapter of the book, “Culturas do consumo, corporalidades e urbanidade como tecidos contemporâneos” (Cultures of consumption, corporalities and urbanity as contemporary fabrics), authors Rose de Melo Rocha and Tânia Hoff, has, as its central idea, consumption as a sociocultural phenomenon of great complexity, because it problematizes its practices in the material and symbolic dimensions, and thus enables the questioning of a new reflexivity in modern life. Consumption and communication together allow various readings from social and cultural points of view depicting an immense loop of symbolic construction.

The text reflection core, supported on reflections by authors such as Massimo Canevacci and Rose de Melo Rocha, is to highlight the foundational role of interactions among consumption cultures and media cultures in the Brazilian urban experiment setup. In the study, the whole scenario built to portray the city paradoxical environment and the universe of consumption is also considered, including city-media and bodies-media concepts, which increasingly weave and configure communication processes and experiences of the consumer society.

The following chapter, “Sequei 40 kg com a bala que emagrece: medicalização da comida em capas de revistas femininas” (I’ve lost 40 kg with the thinning candy: medicalization of food on the covers of women’s magazines), by Gesseldo de Brito Freire, Shirley Donizete Prado, Marcelo Hernandez Macedo, Maria Claudia da Veiga Soares Carvalho, Francisco Romão Ferreira and Claudia Olsieski da Cruz, shows how the cultural codes construct meanings for feeding practices in the modern world thanks to consumption, based on scientific articles and authors like Claude Fischler, Mabel Garcia Arnaiz, Marilena Chauí, Claude Lévi-Strauss, Michel Foucault, among others. The text shows how advertising, in a capitalist economy, is responsible for selling subjectivities to different audiences.

Every day brings more platforms for product advertisement and the article refers to the segment corresponding to the magazines sold at reduced prices that express, in general to women, representations and subjectivities that dialogue with the field of food, as they are perceived in publications from the (Brazilian publisher and printing company) Editora Abril: *VIVA! Mais* and *Sou Mais Eu!*, here taken for discussion. Specifically the covers for the year 2011 of these two magazines are the objects of the study, considering the central role of food in their narratives, cleverly built in alignment with the scientific discourse, emphasizing diets and weight loss products. “O novo pó que acaba com a fome” (The new powder which ends hunger) (*VIVA! Mais*, 2011, issue 595)

is one of many examples of wordplays printed on the covers in which food, foodstuff, industrial products, nutrients and medications are equal. It is in this scenario that arises the *reader-advertiser-merchandise*, an ordinary person and cover model, encouraged to promote large-scale advertising, being at the same time promoter of the goods and the merchandise that she promotes. According to the authors, “being desirable, consumable, an object of desire by the others is the possible dream: just lose weight ...” is part of the discourse of such publications and offers the reader, immersed in the daily drama, a new society medicalization model by food.

As a result, the article “O corpo como mercadoria na sociedade de consumo: saúde ou estética?” (The body as a commodity in consumer society: health or aesthetics?) written by Maria Luiza Martins Mendonça and Carlise Nascimento Borges, proposes a discussion and a reflection on body control, as well as its relationship with the media discourse, involving concepts of health and aesthetics, especially among women in the aging process.

Following the contributions by Pierre Bourdieu and Marcel Mauss, among others, the article presents the symbolic power worked in the media that subtly contributes to the reproduction of the social order. The narratives presented in the mass media often tend to impose a lifestyle that standardize not only products, but also the bodies of the subjects that make up the consumer society. Among the images and imperative discourses published in the media space, scripts and advice mirror the female body to be imitated.

A survey with 24 women between 45 and 60 years of age who attend fitness centers in the Brazilian city of Goiânia, GO, from different social classes, has highlighted the relationship between health, aesthetics and control for a perfect body. The discourses emphasized how women are dedicated to achieving an image conveyed in the media, showing how actresses, TV presenters and models become references to follow. Issues related to control and discipline were constantly perceived in the responses from the surveyed women, including emphasis on consumption practices which were shown as inseparable from the search for a healthy lifestyle.

A paradox is revealed: the same contemporary woman who frees herself, is also trapped in rules, standards, discipline and self-control in her daily life, and these reflections are corroborated by authors like Michel Foucault and Gilles Deleuze. Keeping the body young is being a successful model who is part of media representations, in the imaginary construction, and, above all, in the women's subjectivity. However, a shift in paradigm has been shown with manifestations of resistance to so much control in the search for youth, which does not mean a rebellion against what the authors call “the beauty dictatorship,” but is already a beginning of change to enjoy and prioritize other goals in life.

“Impressões sobre o corpo feminino na interface mídia, consumo e ciência médico-estética: das imagens de papel à (i)materialidade do corpo simbólico” (Impressions on the female body in the media, consumer and medical-aesthetic science interface: from the paper images to the (im)

materiality of the symbolic body) is the chapter written by Camilla Araújo Lopes Vieira and Maria Lúcia Magalhães Bosi. In the analysis core is the interaction between the media and the medical-aesthetic science in building aesthetic, beauty, and lifestyles references, among other issues such as those relating to power and control to structure and adjust the body in time and space, having magazines as a dissemination and visibility space.

Michel Foucault, Paulo Ghiraldelli Junior, John B. Thompson, Sigmund Freud and Jacques Lacan are some of the authors present in the article. The body here lauded as the *natural* one today, is what the media never ceases to value, one that is worked, toned, subjected to strong disciplinary action, eating what is healthy, in continuous search of aesthetic and functional improvement. To join the already worn expression *quality of life*, the body is also subjected to the health industry and its various life technologies. According to what is thought by the authors, aging is outdated and we are immersed in an order to combat the sedentary lifestyle and old age, in which the body is seen as a machine, an organism, and therefore is easier to model.

As a result of a powerful medical-aesthetic discourse that sells products and services with health value, information advertising and magazine images communicate the medicalization of life, from a scientific narrative that serves as an ally in a subjectivities network built to meet the appeal of consumption, which puts the body as revealing social position, lifestyle, tastes and individual behavior from whom it belongs to.

The last text of this first part of the book on the themes of body, communication and contemporary aesthetic, is entitled "*Cerveza de día, copa de noche: prácticas y discursos en la publicidad española de cervezas*" (Beer during the day, drinks at night: practices and discourses in the Spanish beer advertising), by Mabel Gracia-Arnaiz. In this chapter, we find a beer advertising analysis carried out in Spain during the past five decades, aiming to show the messages produced by the brewing industry to promote the consumption of this product, which has been increasing since the 1980s, and to strengthen the bond with their consumers. Reflections by Anthony Giddens, Roland Barthes, Kurt Spang and José Ramón Sanchez Guzman, among others, integrate this article.

For the food industry, the advertising conveyed in the mass media, although expensive, is very profitable. More than a communicative practice, it persuasively reports the product characteristics to promote its material and symbolic need of consumption, its main goal. On the beer consumption evolution scale in Spain, it is necessary to signal that the Spanish are more producers than consumers of beers. However, with the investment in advertising, consumption growth is noticed, and the barrier to foreign beers entry is strengthened, but the restriction to alcohol consumption, the preference for low calorie content soft drinks, the decrease in tourism and the economic recession are some of the reasons why, in the 1990s, beer consumption starts to stop and fall.

Beer consumption consolidation happens when the drink starts to be presented at the end of the 1980s as fundamentally "social", not only to be consumed in the warmer months of the year,

but suitable for any situation and at any time: in lunchtime, as an aperitif, when going out in the evening, in celebrations and between meals. One of the titles of the ads is an eloquent example of this new phase of the drink: “*Cerveza de dia, Copa de noche*”. In recent years, advertising discourses tend to correlate topics such as tradition, identity, hedonism, and differentiation and health, with the aim of linking business and culture in order to introduce and keep beer in consumers’ daily lives.

Beginning the second part of the book, Communication, town and consumption, the chapter “Dar-receber-compartilhar: um ensaio sobre comunicação, sociabilidade e consumo entre jovens na cultura contemporânea” (Giving-receiving-sharing: an essay on communication, sociability and consumption among youths in contemporary culture) by Claudia Pereira, considers the changes that take place on the Internet social networks, particularly among young people, taking again, from Marcel Mauss’ theory, the social dynamics of “giving-receiving-giving back” in the contemporary world and expanding it to another form, the “giving-receiving-sharing”. For this study, as an evidence base, primary data collected for an exploratory survey conducted for a year in the social network Facebook, by means of the CNPq [Conselho Nacional de Desenvolvimento Científico e Tecnológico (National Counsel of Technological and Scientific Development)] Scientific Initiation Program, with simple observations and participants, will be used. Moreover, secondary survey data will be used, such as the *Dossiê Universo Jovem (Young Universe Dossier) MTV 5 – Screen Generation*, among others.

Issues related to youth in the contemporary sense, the use of new technologies for communication and practice of sociability, and the symbolic value of content shared on the dynamics of online social networks are present in this essay. The author also identifies categories to describe the intent in Facebook posts and the types of messages posted. According to *Dossiê Universo Jovem 5 – MTV – Screen Generation*, 2010, among the youth values, music has an important symbolic value and is like a commodity in the exchange dynamics. The study discusses the meanings of “sharing” among young people, and the value of an active, permanent and prestigious social life. Symbolic exchanges of giving, receiving and sharing establish a social order, creating and maintaining hierarchies.

The following text, “Políticas sociais de alimentação e nutrição: para além do biológico” (Social policies of food and nutrition: beyond the biological), by Susana Moreira Padrão and Luísa Ferreira da Silva, presents social policies as a State function for health protection, and opens a discussion about its roles regarding food and nutrition, in scenarios in Brazil and Portugal, in terms of healthy eating. The debate proposes a reflection beyond the biological and conditioning to a number of restrictions and duties, increasing the perception of meanings and senses of food and nutrition in everyday life, with the support of scientific articles and authors like Pierre Bourdieu, Luciano Gruppi, Ana Maria Canesqui, Rosa Wanda Diez Garcia, Michel Foucault and Claude Lévi-Strauss, among others.

The chapter is devoted to thinking about the role of the State as a promoter of social policies, and presents a critical analysis of health promotion policies, especially the “healthy lifestyle” advocated by healthy eating promotion policies. These policies are limited to educational activities aimed at

different population groups that follow the hegemonic biological paradigm in nutrition conception, being confined to nutrients and their effects on the body, with no room for the social identities of the community and without regard to food and eating as a social phenomenon – therefore, they are ineffective in the transformation of attitudes and daily practices. This is where the authors work the issue of laymen rationalities, based on empirical data from research conducted in Portugal, which resists the truth of scientific evidence, in clear demonstration of the need to broaden perspectives on food, nutrition and foodstuff, incorporating subjective and symbolic aspects inherent to the culture of societies and their identities, in addition to social and economic contexts and their determinants.

“Eu sou a melhor cidade entre as cidades: reinventando a imagem do Rio de Janeiro” (I am the best city among cities: reinventing the image of Rio de Janeiro), by Vania Oliveira Fortuna, addresses the issue of the Marvelous City reinventing its image by means of its multiple, intense and sometimes even contradictory meanings, to stand out in the world scene of large cities. In the article development, reflections by Jean Baudrillard, Walter Benjamin, Beatriz Jaguaribe and Georg Simmel, among others, are highlighted.

The billionaire investments on mega-events in the city are thrusts to the construction of representations and imaginarieness, by means of narratives and discourses that impress on everyday life in Rio de Janeiro a new urban order – the consecration of a city-brand. A whole dynamic that is part of the branding process by which Rio is going through and that involves creating images to be consumed within the city and the media, building what one wants to sell. The major events in Rio de Janeiro produce new meanings and new ways of perceiving and experiencing the urban space. They also promote the formation of new identities and are essential to the consumption of the city.

The next chapter, authored by Antonio Luiz de Medina Filho and Kerolly Dias Duarte Motta, is “Cidade, consumo conveniente, paradigma científico e marketing” (City, convenient consumption, scientific paradigm and marketing), brings in its pages, supported by theorists such as Jesús Contreras, Mabel Gracia, Thomas Kuhn, Bruno Latour and Serge Moscovici, among others, a reflection on how the shortage of space, time and attention had great significance on changes in everyday ways of living and coexisting in the city, especially in eating habits, which, under the metropolis effervescence impacts, incorporated the value of “convenience” in consumer behavior, speeding the time to production and consumption of food. This trend is growing, and the food industry and trade has already promoted several changes with the support of marketing strategies based on “scientific” information disseminated in the media and registered on food products in order to generate high profits.

The science discourse and the food industry have vulnerabilities in the very construction process of scientific knowledge and are discussed in this chapter. Nutrition obscures various dimensions of reality by focusing only on nutrients. Even more serious is when the mediae take the results of scientific research and promote their dissemination without reviewing the methods and results for skillful production of subjectivities and modulating representations in favor of commercial

interests. The marketing strategies of food products seek to work in levels of reason, emotion and instinct to reach the consumer, taking them to the illusion that artificially and industrially produced food is superior to the whole and organic food. All in favor of convenience.

The chapter that ends the second part of the book deals with the theme “Rock in Rio como plataforma transmídia: consumo de um megaevento convertido em caso de amor” (Rock in Rio as a transmedia platform: consumer of mega-event converted in a love affair), by Ricardo Ferreira Freitas, Flávio Lins and Maria Helena Carmo dos Santos. From the case study of Rock in Rio, it is possible to see how mega-events, inserted in the daily life of cities, create communication platforms by means of transmedia features that enable multi-sensory experiences with their audience. TVs, smartphones, games, among other communication platforms, enable the continuous contact with their consumers by conveying information and feed a network of consumer products and services. The excitement does not begin with the purchase of the ticket and the end of the show, but months before and after the mega-event.

In this article, we find reflections by authors such as Georg Simmel, Zygmunt Bauman, Guy Debord, Henry Jenkins and Michel Maffesoli, among others, as well as testimonials from the festival creator, which support the issues related to the relationship between consumption and entertainment, mega-shows, and the desire to be together, and how the Rock in Rio brand has become a lovemark, which is more powerful than the traditional brand by winning the “love” and “respect” from its consumers. The slogan “For a better world”, added to the mark from the third festival on, also gave more visibility to its products, generated potential profits and prompted the consumption of leisure and entertainment. Pleasure and satisfaction to participate in this mega-event focus on happiness and reveals the thrill of being together with affection in a space full of possibilities and multi-sensory experiences.

The chapter “Galeria River: sociabilidade e consumo cultural no Rio de Janeiro” (Galeria River: sociability and cultural consumption in Rio de Janeiro) introduces the third and final part of the book, which deals with themes such as communication, consumer and culture. The text, written by Cíntia Sanmartin Fernandes, assumes that in intercultural cities the narratives are constantly being built, reinventing themselves by means of relationships with others. In this scenario, it is possible to see that the city here is treated as a communication-interactional, sensitive, and emotional space, quickened in the communicating socio-cultural and environmental dynamics of diverse identities and meanings, among others, in which body and environment interact, configuring other meanings that transform locations in places. The chapter aims the possibility of social understanding displacement beyond the functionality and identity fixations, suggesting a constant move of experiences among subjects.

To analyze the consumption practices in this context, Arpoador (literally, the harpoon thrower; a region located on the southern zone of the city Rio de Janeiro, in a small peninsula between Ipanema and Copacabana beaches) and more precisely Galeria River were elected, where

everyday life happens in the interaction of different groups, being a place of multiple identity codes enunciation, dialoguing between global and local aspects in the dimension among the gallery corridors and the sidewalk. The article is by theorists such as Néstor Canclini, Lucrecia D'Alessio Ferrara, Michel de Certeau, Walter Benjamin and Michel Maffesoli, among others, and is anchored on a survey by the author on the passage galleries and/or the city's gallery streets. It contextualizes the importance of these spaces in the city everyday life, in which consumption appears as a practice of cultural recognition of individual or collective identities. Throughout the text, testimonials from who owns or works in the gallery shops set the tone to the article and it is seen that it is possible to maintain an identity unit of the different groups, and at the same time it promotes the exchange of values and identity practices open to other cultural possibilities.

The following article, entitled “Quando o Túnel Rebouças é o limite: sentidos da relação entre a zona sul e a zona norte do Rio de Janeiro” (When the Rebouças Tunnel is the limit: paths of the relationship between the southern and the northern parts of Rio de Janeiro), by Mônica Christina Pereira de Sousa, 1984, when new routes of buses lines 460 (São Cristóvão/Leblon) and 461 (São Cristóvão/Ipanema) through Rebouças tunnel would integrate the southern and northern parts in less crossing time and more benefits to worker users of this mode of transport. With the summer season and the possibility of the most popular beach leisure, bus lines began to circulate on weekends and disputes for distinction in the south zone territories, especially among the Ipanema beach nobility and the suburban “beach picnickers”, were incited. The text recalls the movement of students from the Federal University of Rio de Janeiro to defend the rights of suburbans to go to the beach, the scar left in the south area scenario by the flash mob robbery and the proposed public “big swimming pools” in CIEPs [(Centros Integrados de Educação Pública (Integrated Centers of Public Education)], popularly know as Brizolões) in the suburbs (here, economically distressed areas).

Consumption in the space-subject fetishism, anchored in reflections by Karl Marx, Max Weber, Pierre Bourdieu and Mary Douglas, is highlighted in the article in the struggle process for the senses and meanings of places and accumulated goods of the subjects belonging to them. The text reveals a city of socio-spatial and symbolic conflicts, which marks divisions of power, domination and symbolic violence, depicting the cruel logic of the metropolis spaces that exude an atrocious homogeneity.

The following chapter, “Quando o dinheiro se transforma em mercadoria” (When money becomes a commodity), by Viviane Marinho Fernandes, leads us to reflect on the impulse, emotion and satisfaction when purchasing from advertising discourses. Specifically, when the focus is the use of credit cards, there is no mention of interest or fees, financial or bureaucratic issues. The meanings of messages that encourage the use of these cards highlight the freedom and access to consumption, enjoyment of the world with unique experiences and more safely, with mobility so users can act according to their desires and needs. The study is careful to examine and highlight the social and cultural meanings attributed to currencies, especially as financial tools are presented to



people using advertising as an observation window of marking and distinction processes of means of payment. For a more extensive discussion, the author has the support of research by Viviana Zelizer, which illuminates the intersections between money and relationships, emphasizing the importance of affection, genders or age in the economic sphere. It also has the theoretical support of authors like Mike Featherstone, Patrick Charaudeau, Georg Simmel, Nigel Dodd, among others.

The study focus is on communication strategies presented by (multinational financial services corporations) Visa Inc. and MasterCard Incorporated, the concepts attributed to security, control and convenience, which are strongly adopted in discourses that value the use of cards over other forms of payment. Although advertising videos from these companies portray a commercial transaction offering payment solutions, their advertising discourses are supported on affections, and family relations associated with business transactions are constantly emphasized. The language highlighted by the economy is not the one used in promoting the cards, but the one from the semantic field referring to emotions and experiences, observing the use of verbs such as “like”, “enjoy”, “share”, among others. What is at stake is to strengthen emotional bonds and doing so by the consumption of goods and services by the cards.

The text presented below is “A redenção moral pelo consumo: ética, comunicação e o consumo consciente” (The moral redemption through consumption: ethics, communication and consumer awareness), by Luiz Peres Neto. Three questions initiate the chapter: “Are there moral values inherent in the consumption practices? Is there a good consumption? If there is a conscious consumption, can we talk about another kind of consumption that is its antithesis?” (p. 231). In the symbolic and material, social and production dimensions, we can think about consumption and reflect on men’s actions in society, realize their involvement in certain cultures, the communication of their values, identities and affiliations. Antimaterialist moral discourses assign negative meanings to consumption. On the other hand, consumption practices are good for the economy because they make possible the society functioning from meeting the subjects’ needs.

In the conflict between good or bad consumption, and traveling often contradictory ways, based on the reflections by Friedrich Nietzsche, Luis Alonso, Daniel Miller, Danilo Marcondes, Néstor Canclini, Maria Aparecida Baccega, among other eloquent theorists, it is possible to observe morality illuminating the discussion of the so-called “conscious consumption practices”, relevant to responsible, ethical and sustainable consumption, delegating to the individual the responsibility for the society happiness by means of their choices, and the consolidation of issues regarding sustainability, rearticulating consumption from ethical and environmental aspects.

The debate on ethics and consumption and the concept of conscious consumption are highlighted in this chapter and point out how communication and consumption are interrelated. The media and advertising are key in the production-consumption circuit. The media discourses are of great importance in the way the subjects rethink their actions in everyday life and how they negotiate the allocation of moral values when acting. Discussing the interrelations between

ethics, consumption and communication is important. In a world where consumption practices are ethically founded on “positive” or “negative”, responsible, sustainable or ethical consumption has become a variation of a “moral redemption” by means of a consumption that is considered positive, based on the “deceptive” thesis that from the change in consumer habits we will modify society.

“Paraíso Tropical: a difusão da cultura de consumo nas telenovelas brasileiras” (Tropical Paradise: the spread of consumer culture in Brazilian soap operas), by Vanda Gomes and Daniele Fortuna, is the next chapter and proposes an inquiry into the relationship among telenovelas, consumer culture, media coverage and lifestyles. With the theoretical support of cultural references by Jesús Martín-Barbero, the characteristics of telenovelas and lifestyles built from them are analyzed. The case study done with the telenovela *Paraíso Tropical*, aired by (Brazilian television network) Rede Globo (Globo Network) in 2007, authored by Gilberto Braga and Ricardo Linhares, ends the chapter. Through this article, it is concluded that the telenovelas broadcast consumer culture through media coverage, which can be understood as the influence of the media on society, making it possible to influence the identity and the construction of lifestyles.

The issues of consumer culture, media coverage and identity, and the formation of lifestyles, closely intertwined, are crafted in this chapter, from reflections by Don Slater, Anthony Giddens and Mike Featherstone, among other authors. Throughout the paper, the phenomenon, called media coverage by Stig Hjarvard and Muniz Sodré, is discussed, being responsible for the spread of a consumer culture that has begun to impact the identity, today presented in various mobile forms called “lifestyles” by Stuart Hall, and telenovelas as a media product that contributes to the spread of a consumer culture and forming lifestyles. By this chapter, it is concluded that media coverage, consumer culture and contemporary culture feed each other, offering content to each other, and this relationship, coupled with identity, can have a micro-representation through the analysis of telenovelas and their influence on identity formation.

The chapter terminating the second volume of series *Sabor Metrópole* (Flavor Metropolis) addresses a growing issue, which is the one about the young person from the countryside who leaves the rural areas in search of better living conditions in urban areas. “A juventude do campo na cidade: considerações sobre ideologia, consumo e construção de identidade” (Rural youth in the city: considerations of ideology, consumer and identity construction), by Larissa Escarce Bento Wollz and Francisco Romão Ferreira, portrays this migration and its connection with the construction of a new social identity for the young peasant who is released into the world of possibilities that is the city. The text is part of the doctoral thesis research “*Percepções de infância e juventude no/do campo*” (Childhood and youth perceptions in/from the countryside) and reflects on the topic and issues associated with it, such as social inequality in Brazil, youth in the field, subjectivity production and the social identity construction among young people, from the reflections by authors such as Anthony Giddens, Zygmunt Bauman, Pierre Bourdieu, Néstor Canclini and Karl Marx.

In the article, an overview is presented about the countryside and youth in Brazil, stressing

that access to education and vocational qualification are the main issues for young farmers. It is therefore the motivation to break with traditional ways of thinking, seek information and vie for symbolic goods and cultural capital needed to join the “knowledge society” that underpins global capitalism. It is not just inserting the young into the labor market but offering above all a democratic and citizen formation, to remove them from the social, intellectual and existential poverty. “Juventude do campo: identidade e globalização” (Youth from the field: identity and globalization) is a point that is present and points out that the identity construction of the young man from the field or from the city incorporates individual and social trends and issues, local and global references, gathering influences of a globalized world and personal arrangements with the access to information channels expansion, the production and consumption of the culture industry and the support of the mass media, which are information producers and behavior disseminators in the most remote places. Youth, identity and ideology are issues that encourage discussion on the understanding of the ideological processes of identity construction, production of subjectivities and access to information and education being offered to rural youth, influenced by the dominant ideology of narcissism and consumption which can imprison them, even if freed by the possibility of information and knowledge. Understanding this historical process and seeking more dignified alternatives to the young into/from the field, meaning to awaken their critical consciousness and help them break free from social conditions deemed unfair, are essential from the analysis of the issue of building the identity of this social group in relation to the cultural industry and consumption.

The reflections on the logic of consumption and its influence on the construction of multiple senses of the body in the complexity of the metropolis, from the looks of the authors present in the 16 chapters of the book *Corpo e consumo nas cidades* (Body and consumption in cities), expand the discussion of issues that are essential to our contemporary living in urban areas and move between communication, consumption and the body. This second work from the series Sabor Metr pole (Flavor Metropolis) promotes an enjoyable read which feeds the everyday appetites, more and more naturalized and registered on the bodies, in the forms of citizens’ consumption and in different sociabilities. They are power games that continually reaffirm the identity construction and reconstruction of lives immersed in the material and symbolic world of cities.

Due to the value of this publication, which features in its pages the articulation of the Rio de Janeiro State University (Universidade do Estado do Rio de Janeiro, UERJ) with researchers from renowned institutions and universities, not only in Brazil but also in Spain and Portugal, I recommend a careful reading. The important contributions present in this work are aimed at professors of large areas of Communication and Food and Nutrition, students and researchers interested in expanding their knowledge in the fields of Humanities and Health Sciences.

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