



# IJSRM

INTERNATIONAL JOURNAL OF SCIENCE AND RESEARCH METHODOLOGY

An Official Publication of Human Journals



Human Journals

**Review Article**

April 2017 Vol.:6, Issue:2

© All rights are reserved by Maria Gisele dos Santos et al.

## Food and Nutrition Interfere in Modern Lifestyles



**Maria Gisele dos Santos<sup>\*1</sup>, Simone Rechia<sup>2</sup>, Raquel Simone Maccarini Zarpellon<sup>3</sup>**

*Physical Education Department, UFPR, Curitiba, Brazil*

**Submission:** 2 April 2017  
**Accepted:** 7 April 2017  
**Published:** 25 April 2017



HUMAN JOURNALS

[www.ijsrm.humanjournals.com](http://www.ijsrm.humanjournals.com)

**Keywords:** Food, Nutrition, Modern Lifestyles, Fast Food, Slow Food

### ABSTRACT

The aim of this study was to analyze the history of food and nutrition in Brazil and its association with global trends with regard to gastronomic innovations and trends dictated by scientific discoveries. Understanding the "eat" inserted at the time/leisure space in the urban environment as well as the emergence of movements: FAST FOOD versus SLOW FOOD. In this context, we believe that eating is an activity of daily life that symbolizes the entry into a culture and a social practice is being observed. However, this practice is involved in the speed imposed on modern life, making people barely have time to eat.

## INTRODUCTION

Industrialization and globalization, associated with a number of scientific discoveries, brought many changes to the lifestyle of Brazilians, especially with regard to eating habits. These changes were striking throughout the world due to the need to improve the use of time in today's lifestyle.

At the beginning of this new century becomes important scientific analyses that are concerned to clarify and, therefore warn people about the social practices related to time in modern society. In this context, we feel that eating is a daily basis activity that symbolizes the inscription on a culture and is a social practice to be observed. However, this practice is involved in the speed imposed on modern life, reducing people's time to eat. We live under the pressure of time scarcity; we are forced to take immediate decisions in a real fight against the clock - all in the name of the maxim "time is money". Such thinking is sustained in the law governing capitalism, in the established order.

Like all changes that mankind has noticed a reduction in food quality and also the nutritional value of food served to the table every day. The type of fast food meal brought a standardizing impact so great the power of the society that has given rise in Italy a move as an attempt to bring everyone a healthier lifestyle with a focus on food quality and greater awareness in the feed, which is slow food.

With the difficulty of access to natural and fresh food (both in its production and development) people began to consume foods increased calorie, high in refined sugars and fats, with a reduction in the nutritional quality of the diet. The reflections of these new habits we can see in a society with deficiencies in many vitamins and minerals while overweight and body fat.

The appearance and aggravation of diseases such as obesity, malnutrition, dyslipidemia, hypertension, diabetes, heart disease, among others, as well as the decrease in the population's quality of life, are closely linked to the individual's power.

Take the Brazilian people the influence of urbanization and industrialization brought to the eating habits of society and the consequences of these changes is essential for the population to become aware of the importance of transforming the way they feed resuming healthy eating habits.

In this fast dynamics of modern life, many studies have shown that various cultural elements come together and clash in the urban environment, specifically here will point out the relationship between the act of eating and the time and space.

Discharged to this ritual in everyday life, because through different "ways of doing" the act of eating.

#### A BRIEF HISTORY OF THE REPORT OF FOOD AND NUTRITION IN BRAZIL

The history of Brazil's power dates back to the indigenous culture and the presence of Europeans in the colonization process, respecting the adaptation to climate and food availability. The research and scientific discoveries made the average Brazilian would follow a global trend changing their eating attitudes. These changes were driven by new products discovered, the renewal of agricultural and industrial techniques, the absorption of ancient techniques of fermentation, wine production, beer and cheese on an industrial scale, the milk processing, advances in genetics, which allowed improved crop plants and livestock, agricultural mechanization and the development of technical processes for food preservation (FRANCE *et al.*, 2012).



The history of nutrition is beginning in Latin America in the early twentieth century with the Argentinean Pedro Escudero (1877-1963) who created the National Institute of Nutrition, the National School of Dietitians and the dieticians Medical School of the University of Buenos Aires. In Brazil, Nutrition study began during the 1930s and 1940. According to some studies, the professional nutrition establishes its services in the health sector facing the power of man in his individual and collective, as in worker food service management industry by government laws to ease social tensions. (VASCONCELOS, 2010). Slowly Brazilian courses were changing these features, offering college-level courses with specific knowledge of nutrition, with its own functions and responsibilities of dietary attention to healthy or sick individual, individually or collectively.

At present, the professional nutrition area works in a vast field (Clinical Nutrition, Public Power, Public Health, Education, Sports Nutrition, Food Industry and Marketing Food area and Nutrition), with attention focused on the most diverse areas of health. Among the new disciplines that since the 1990s have become interfaces with nutrition, we highlight the gastronomy, the nutraceutical and nutrigenomics. At present Nutrition has specialized in

areas focused on public health, but it has given special attention to search not only by preventing the onset of chronic diseases, but the cult of good body shape, with increasingly intense studies in the Sports nutrition, Herbal Medicine, nutrition Aesthetics, Personal Diet, Functional foods, among others (VASCONCELOS, 2010).

## REFLECTIONS ABOUT FEEDING AND GLOBALIZATION

Besides food represent one of the most important human activities, not only for obvious biological reasons, but also because it involves economic, social, scientific, political, psychological and fundamental cultural dynamics of the evolution of societies, involves considerable economic resources, accounting for a financial allocation much higher than those relating to other sectors.

Globalization beyond ideological discussions should be considered as one of the deepening processes of economic integration, social, cultural and political that is driving the world, considering mainly the transport facilities and dissemination of information, products and interaction between people. One of the losses of this globalization is the human detachment process in relation to food. When we stop to observe the movement of food we see that the concern is not only inherent in the search and production of food, but all the changes we have observed both in the form of produce when distributing food.

The quest for increased productivity in food production and improved preservative (shelf life), as well as the overall viability of transport and trading of these items, led to spatial and temporal disruption of production and access. In present situations occur where food is produced out of the season and traditional sites and is also accessible in remote locations of its production, which can generate both new consumption contexts perceived as interesting, as the strangeness and consequent waste for its rejection because they are not identified in the usual food consumption. In this context, industrialization is recognized as a process which can distance the food of persons, in that often can hamper the perception of the source and/or ingredients that comprise a particular food. The labels on food and nutrition information, for example, that are important in public health policies and consumer safety, may cause surprise by the lack of recognition of chemical names listed in the ingredient list as food components (PROENÇA, 2010).

When we turn our attention to the commercial power we observed a large extent size and types of food services, from small establishments to fast food conglomerates. The importance

of food away from home in contemporary life is recognized by the World Health Organization (WHO) when, in the "global strategy on diet, physical activity and health" commercial restaurants and collectives are cited among its preferred partners to achieve this strategy.

The current search company expands its gastronomic, culinary and nutritional knowledge, developing a new market that is the cooking shows, gastronomy contests, as well as written publications (books, magazines and newspapers). This new trend has induced different dietary practices and the sale of associated products.

It is noticed that the kitchen architecture of the houses has been transformed, from a placeholder to become an open environment in the social area, demonstrating the importance that these activities have been perceived. Utensils, furniture, kitchen appliances are no longer tools for food preparation only and become decorative objects. The preparation of food is no longer just a need for food and nutrition and becomes a journey through the culinary cultures of all ethnic groups. The mix of regional food with imported raw materials coming from all corners of the world becomes an innovative way to prepare ancient recipes suiting the taste of each group of people.

We cannot forget the need for sustainability that has given rise to social movements with an emphasis on buying food and ingredients that are produced within walking distance of where they are being marketed. This movement is called "Kilometer Zero" (PROENÇA 2010).

#### TIME AND EVERYDAY LIFE "FAST- FOOD"

"Daily life is what we are given every day (or that we must share in), press the day after day, oppresses us because there is an oppression of this. Every day, in the morning, what we assume, to wake up, is the weight of life, the difficulty of living, or living in this or another condition with this fatigue with this desire. The "every day is what binds us intimately from the inside" (CERTEAU, 1996).

Everyday life is full of meaning because it is where human attributes become concrete and are where the subjects are related to themselves and the other at the present time.

However, daily life lived in time "fast food" often becomes oppressive, carrying the historical conditions that only allow individuals to exercise their potential in a limited way. It is as long

as possible, which allows us to accept what we are offered, always within the limits social data as contemporary references.

Research has shown how social relations around the food consumption are important factors for sociability. Also pointed out that the social bonds of solidarity are expressed clearly at meal times, but how to experience these ties, involved the speed imposed on the urban environment?

Few sociologists who dared to face this issue, on the other hand, has always been widely discussed among anthropologists. Long anthropology is concerned with the culinary practices of companies and how these reveal complexities of social order. Douglas (1975), the food and the meal are symbolic expressions of a social order and, more than that, the meal is a communication system that reflects the relationships between social groups. So the food should be treated as a code. For Douglas, the messages contained in food treat hierarchy levels, inclusion and exclusion, social classes and transgressions.

Another pioneering study is to Finkelstein (1989), according to which the social interactions that take place inside a restaurant produce a non civilized sociability (uncivilized sociality). For her, the restaurant is a device that turns the meals away from home in an exercise of discipline governed by rules that put us within a framework of predetermined actions.

A typical example of this "not civilized sociability" is eating in a food court in the mall. In these environments, people behave and choose their menus quickly, individually and according to images that reflect the fashion and behavior, contrary to what we may think, there is no social relationship. Each person does his plate, there are no negotiations for the likes sharing, revealing only certain space division.

For Finkelstein (1989), although it is seen as a time of wide sociability, the meal in a public place should be considered a practice that weakens our participation in the social arena, even to give the impression to enlarge. In fact, Finkelstein is not denying the importance of social interactions observed in the behavior of "eating out", or the fact that they produce pleasure and entertainment. She notes, however, that due to the economic importance of this practice in our society, "eating out" turned into a commodity and that the wishes of individuals generated by an economic logic are not spontaneous. Thus, the act of "dining out" in the same way that gives pleasure has the ability to turn emotions into goods and offer them as consumer items.

Bourdieu (1984) examines how is constituted what we call "taste" with respect to various cultural expressions, from art, music, clothing and food, and claims that he is socially patterned, social class is the main differentiator. In addition, there is a hierarchy of taste, which is a reflection of the social hierarchy, and concepts such as "good taste" and "bad taste", which are determined by the upper classes. Those who have "cultural capital", because of their socioeconomic status, will impose their cultural worldview to society as a whole. Thus, the choice of certain foods and the way they are prepared and served not only are parameters to identify a class but can also increase social segregation.

For Bourdieu, the meal of the working class is characterized by abundant dishes such as soups, pasta and potatoes, which are not served by units, but with large spoons or ladles, avoiding measuring the amounts.

"It is as if a certain diet reveals a world order, or rather, postulated in his own act the possible application of this order in the world" (GIARD, 1996, p. 245).

#### EAT: THE POSSIBLE, THE LEARNED, THE DESIRABLE

To Woodman 2006 "Eating is possible to eat in the first place; the learned, second; and desirable, third ". In all cases, the established act of eating can be raised from a vision of order, fast food, to the perception of a food or a cultural history of food, slow food.

In this dynamic, the power is also a way of setting the permissions and prohibitions designed from the actual availability of food and from beliefs. Thus the act of eating, an old order is restored; reaffirming the name, or a new order is proposed in the name of modernity.

When the food has a lower quality, this may not be enjoyed not only in the full sense of the word but in the sense that people swallow the food consumption of coke. Therefore, there is no salivary time due to hurry, all for the sake of the advantage of a quick and inexpensive meal.

However, it is also presented as a practice that places the subject in its culture or the shifts to the momentary experience another culture. In fast food, time is the villain. The food has to leave quickly. Some aspect of the food will go sacrificed, is the quality, nutritional values are. Unless it is fast food vegetarian salads. Even so, distrusts himself.

In this new world order, are placed in evidence tastes, sensations, blends, aesthetics, styles, time, space, limits, convenience, regulatory codes on labels, the social hierarchy derived power economically, and hence the excess or shortage, the speed or slowness.

In this sense, eating can be entertaining, social activity, entertainment or health preservation. But it can also be a way of being, a way of evidence of beliefs, a visibility so the class origin and economic disposal:

"[...] There is a 'food hierarchy' that supports the social hierarchy. [...] From one group to another, do not consume the same products do not accommodate the same way, or are absorbed respecting the same code table manners "(CERTEUAU, 1996).

#### THE RELATIONSHIP BETWEEN THE ACT OF EATING AND HEALTH

Even analyzed from various angles, it is known that the act of eating is a human need, without which no physical existence would be possible.

In the private sector, linking food to health and fitness is a result of two movements: first, the incorporation of scientific knowledge that increasingly explains the normal functioning of the body, but explains to always provisional and ready way to be replaced by another, of an ideology of intimacy and a culture of individualism (Giddens, 2002).

Slow Food is an international non-profit association maintained by its members. It was founded in 1986 in response to standardized effects of fast food; the frantic pace of modern life; the disappearance of regional culinary traditions; the decreasing interest of people in their food, the origin and flavor of the food and how our food choice can affect the world. "The slow food has thousands of fans around the world and has a philosophy to preserve the satisfaction and taste, not only in tasting food but also in the preparation process. Its concern to the cultivation of food in a "green", preferring, for example, organic products and whole foods (FRANCE *et al.*, 2012).

The philosophy of Slow Food, as opposed to the Fast-Food, opposes the standardization of taste, defends the need for consumer information, protects cultural identities tied to food and gastronomic traditions, protect food and food, processes and cultivation techniques and processing inherited by tradition, and maintain plants and animals, domestic and wild species. Slow Food would be in favor of the principles on which they are based organic agriculture, the less impact on the environment and reduce the use of pesticides and chemical fertilizers.



But they explain, "Organic farming practiced on a large scale, is very similar to the conventional system of monoculture farming and therefore organic certification alone should not be considered a sign that the product is produced in a sustainable way."

#### THE RELATIONSHIP BETWEEN THE ACT OF EATING AND HEALTH

Even analyzed from various angles, it is known that the act of eating is a human need, without which no physical existence would be possible.

In the private sector, linking food to health and fitness is a result of two movements: first, the incorporation of scientific knowledge that increasingly explains the normal functioning of the body, but explains to always provisional and ready way to be replaced by another, of an ideology of intimacy and a culture of individualism (Giddens, 2002).

Slow Food is an international non-profit association maintained by its members. It was founded in 1986 in response to standardized effects of fast food; the frantic pace of modern life; the disappearance of regional culinary traditions; the decreasing interest of people in their food, the origin and flavor of the food and how our food choice can affect the world. "The slow food has thousands of fans around the world and has a philosophy to preserve the satisfaction and taste, not only in tasting food but also in the preparation process. Its concern to the cultivation of food in a "green", preferring, for example, organic products and whole foods (FRANCE *et al*, 2012).

The philosophy of Slow Food, as opposed to the Fast-Food, opposes the standardization of taste, defends the need for consumer information, protects cultural identities tied to food and gastronomic traditions, protect food, processes and cultivation techniques and processing inherited by tradition, and maintain plants and animals, domestic and wild species. Slow Food would be in favor of the principles on which they are based organic agriculture, the less impact on the environment and reduce the use of pesticides and chemical fertilizers. But they explain, "Organic farming practiced on a large scale, is very similar to the conventional system of monoculture farming and therefore organic certification alone should not be considered a sign that the product is produced in a sustainable way."

## REFERENCES

1. BOURDIEU, P. Distinction: A social critique of judgement of taste. Paris, 1984.
2. CERTEAU, M., GIARD, L. & MAYOL, P. 1998. A invenção do cotidiano. Petrópolis, Vozes.
3. DOUGLAS, Mary. 1975. "Deciphering ritual", em *Implicit meanings: essays in anthropology*. London, Routledge.
4. ELIAS, Norbert. 1990. O processo civilizador. Rio de Janeiro, Jorge Zahar.
5. FANTASIA, Rick. 1995. "Fast-food in France". *Theory and Society*, n. 24.
6. FERGUSON, Priscilla & ZUKIN, Sharon. 1995. "What's cooking", *Theory and Society*, n. 24.
7. FRANÇA, F. C., *et al.* Mudanças dos hábitos alimentares provocados pela industrialização e o impacto sobre a saúde do brasileiro.. Disponível em: Anais do I Seminário Alimentação e Cultura na Bahia – Centro de Estudos do Recôncavo – UEFS, 2014.
8. PROENÇA, R. P. da Costa. Alimentação e globalização: algumas reflexões. *Revista Ciência e Cultura*. vol.62 no.4 São Paulo Oct. 2010.
9. GIDDENS, A. Modernidade e identidade. Rio de Janeiro. 2002.
10. VASCONCELOS, F. A. Guedes. A ciência da nutrição em trânsito: da nutrição e dietética à nutrigenômica. *Revista de Nutrição - Campinas*, nov./dez., 2010.

