

With or society's definition of a particular

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With regards to gastronome and epicure, the above quotation mentioned around the 19th century by French philosopher Jean Anthelme Brillat-Savarin still finds its essence in the societies of the 21st century in a deeper and more complexed manner. The eating habits of an individual can describe a great deal about the person and that description isn't just limited to the likes and dislikes based on their tastebuds; but their choice of food can also tell us about their endeavours, their everyday routines, their genders, ethnicities, class and in a way also a sense of themselves as individuals and as a society. Food can discover many facets of an individual, a social group and a society. Food is a root of inquiry for the cultural sociologist because of its densely symbolic character. This is because food is devoted with abstruse symbolic significance apart from being a physical and material facet.

A group or society's definition of a particular food may be radically different from how another group or society perceives it. For example Americans and Australians would never eat horse, but horse meat is a familiar ingredient in certain parts of Italy, France and Belgium, societies that are otherwise not too culturally distant from the English-speaking world. Every human faction has its very own culturally distinctive food, shaped for the various likes and dislikes. Cultural factors then decide and impose when, where and by whom a certain food is consumed by, and what its preparation process is.

In India, BJP has banned the consumption of meat because its against the Hindu tradition as cows are considered as cows; without even little consideration that India is a secular country and cannot just cater to one religion or community of the country. According to Simmel studying the specific nature of cultural rules and definitions with regards to food reveals

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much about the ideas, values, assumptions, practices and institutions of the social groups who have invented and lived by those rules. People create cultures that invest foods with meaning, but the meanings of food then come to have wide-ranging effects on what those people think and do. Because its nature is always culturally informed, food can only be understood fully by the kinds of analyses that put culture and meaning at the forefront of their concerns.

Therefore, coming back to this dissertation, the act of eating, whether its breakfast, lunch or dinner has throughout history been looked at as a social activity. In recent times with social media platforms such as Instagram and Youtube coming at a rise, a necessary and cultural aspect such as food has found its way in the tangles of social media; or rather capitalist industries in the garb of social media has found food as one of its major selling points.