

## Consumption of (im)mobilities and discourse: mobility culture in the advertising of brands <sup>1</sup>

### Consumo de (i)mobilidades e discurso: a cultura da mobilidade na publicidade das marcas

Maria Alice de Faria Nogueira<sup>2</sup>

**Abstract** *This article aims to present the Doctorate research results of the author who investigated the mobility culture (Urry, 2003) as from its discourses and their representations, with special interest in global advertising communication. The hypothesis that there is a (im)mobility consumption taking place when the individual goes in search of objects that support their everyday (im)mobility with certain stability and a lower risk was validated by the interpretation of the advertising discourse of global brands aired in Brazil over three distinct moments: June 1982, June 1998 and June 2014, during the FIFA World Cup. The research methodology was based on Depth Hermeneutics (THOMPSON, 2000) and considered the links between text and context in the formal analysis of 40 print ads.*

**Key-words:** *Potential mobility; Advertising discourse; Global advertising; Depth hermeneutics; FIFA World Cup*

**Resumo** *Este artigo tem como objetivo apresentar os resultados da pesquisa de doutorado da autora que investigou a cultura da mobilidade (URRY, 2003) a partir de seus discursos e suas representações, com especial interesse na comunicação publicitária global. A hipótese de que há um consumo de (i)mobilidade sendo feito quando o indivíduo sai em busca de objetos que suportem sua (i)mobilidade cotidiana com certa estabilidade e menor risco foi validada, a partir da interpretação do discurso publicitário de marcas globais veiculado no Brasil em*

<sup>1</sup> Preliminary version of this paper was presented at VI Pró-Pesq PP – Meeting of Researchers in Advertising and Marketing. From 27 to 29 May 2015 CRP/ECA/USP.

<sup>2</sup> Universidade Estácio de Sá (Estacio de Sa University) – UES, Rio de Janeiro, RJ, Brazil.  
E-mail: prof.maria.alice@gmail.com

*três momentos distintos: junho de 1982, junho de 1998 e junho de 2014, durante o período da Copa do Mundo Fifa. A metodologia da pesquisa foi baseada na hermenêutica de profundidade (THOMPSON, 2000) e considerou as articulações entre texto e contexto na análise formal de 40 anúncios impressos.*

**Palavras-chave:** *Mobilidade em potência; Discurso publicitário; Publicidade global; Hermenêutica de profundidade; Copa do Mundo Fifa*

## Introduction: about the Dissertation

In the world today, everything is in motion. People, objects, values, information and images circulate each day more intensely and widely in a fluid social environment, in networks and risks. When mobility becomes a part of everyday life experience and physical, geographical, virtual or imaginative displacements take command of relationships and radically alter the way of life in all spheres - social, cultural, political and economic - this is the moment that a mobility culture (URRY, 2003) imposes itself and involves everyone in new possibilities and experiences, as well as in new constraints, risks and discourses to be studied.

Every day the interweaving of the culture of mobility and the advertising discourse becomes more intense in a commercial and highly globalized business environment, this was the basis that supported the dissertation research and outlined the two basic assumptions of the study:

- The first, that things in the world arrive to the subject despite their immobility, that is, through objects, information and images that circulate globally. In this sense, in contemporary societies the mobility phenomenon gained new contours and is manifested not only by physical displacement, but can also be experienced in a virtual or imaginative way.
- And the second premise, that in spite of its commercial, persuasive and sales character, advertising can also be seen as a cultural asset in the double sense of the term: as a product and producer of the culture that surrounds itself and of which it is part of, when its discourse adopts and/or is adopted by the speech of individuals in their daily lives.

And it was exactly this identification of the social mobility phenomenon, *i.e.*, positively valued motion, with the discourse of advertising that the dissertation brought to light as the subject of research and debate.

In this sense, the dissertation aimed to investigate the culture of mobility from their discourses and their representations, with special interest in global advertising communication. When we consider that all the objects are part of a logical system of mobility and that they themselves

ARTICLE

carry the potential of movement that then makes the subject's life more or less (im)mobile, depending on their choices, style and life projects, the dissertation raised the hypothesis that there is consumption of (im) mobility being created when the individual goes in search of objects, starting from their availability (*ready-to-handedness*) and the potential of use in relation to the conditions created by the environment (*affordance*), support their everyday (im)mobility with some stability and lower risk.

To validate the hypothesis, the investigation examined whether, and in which way, the culture of mobility, motility (as an attribute of goods) and partnerships between individuals and objects (hybrids) were discursively represented by the promotion of brands, products and global services regardless of the type of benefit and/or the commercial category of the goods to be disclosed.

The parts were analyzed according to the hermeneutic depth approach, whose main foundation is the understanding that the interpretation of any symbolic form is only possible, according to Thompson (2000), based upon the articulation of its text with the context within which it was produced, broadcasting and reception. Taking into account the interpretation of everyday life and the experience of life in the contemporary social world - by authors related to the areas of History, Sociology, Anthropology, Economics, Political Science, International Relations and Media - the research was done in three different stages that make up the depth hermeneutics: a socio-historical analysis; formal analysis; and the interpretation of symbolic forms.

Technically, for the formal analysis of the ads, the two categories of analysis were considered - physical or geographical mobility and virtual or imaginative mobility - which served as a starting point for the interpretation of symbolic forms, which was based on a comparative analysis of the discourses of advertising communication of global brands.

As *corpus* for the analysis, we used 40 printed pieces: 14 from 1982; 12 from 1998; and 14 from 2014. Of this total, 14 ads are from nine national advertisers and 27 ads from 22 global advertisers; 19 ads of brands, products or services related to physical and geographical mobility and 21 are related to virtual or imaginative mobility.

As a reference for the search and selection of ads, a sporting event that throughout its history has become a powerful means by which brands and their products are globally released was used: FIFA World Cup. Mega events like the World Cup are socio-spatiotemporal *hubs* that change and reorganize the global flow of people, as they have the appeal of to be seen 'live'; and also are robust generators of the overall flow of goods, information and images.

As the research *locus* was Brazil, ads from brands that aired in the country during the period of three FIFA World Cups were selected: in June 1982, in Spain; in June 1998, in France; and in June 2014, in Brazil, covering the period proposed by the research.

The primary print media that served as a source for the research was the magazine *Veja*<sup>3</sup>. Edited by Abril since 1968, already in the 1980s *Veja* was the weekly national magazine with the highest circulation in the market. Today, it sells an average of 1.1 million copies, including subscriptions and sales at newsagents. Because of its publishing history, national circulation and expression as a form of media during the three decades of our research, *Veja* allowed us to make a comparative analysis of advertising brands in 1982, 1998 and 2014.

Based on the understanding that the interpretation of a text is only possible if there is the slightest understanding of the context in which the object of analysis was created, broadcasted and received, the first chapter of the dissertation was about the methodological perspective of depth hermeneutics. After this initial presentation, the work was divided into four chapters that followed the proposal of methodological reference: each chapter focused on a period of investigation (1982, 1998 and 2014) and, based on that, it focused on the issues of mobility culture and advertising discourse, in light of a historical and media context. In each chapter, they were two hermeneutic approach stages presented: a contextual analysis and a formal analysis, based on selected ads from each time period. Lastly, in the final chapter, the last phase focused on

<sup>3</sup> All ads cited in this article were selected from *Veja* magazine editions, June 1982; June 1998; and June 2014. Available at: <http://veja.abril.com.br/acervodigital/home.aspx>.

the depth hermeneutic approach - the interpretation of symbolic forms - was studied by means of a comparative analysis between the time periods selected for the research.

On the pages to follow, a summary of these results will be presented, whose main point was the interpretation of the discourse of global brands, according to a profound socio historical scene.

### **Between local and global: theoretical perspective and socio historical analysis**

In the 32 year period (1982-2014), a period on which the research is focused, Brazil had eight Presidents of the Republic: beginning with the last ruler of the military regime, one who died before taking office, another who resigned before his *impeachment*, two who were presidents because they were vice-presidents and three who were re-elected: a sociologist, a blue collar worker and a woman (the first to take office), a former guerrilla who fought against the regime of the first president on the list.

Also during this period, the government released seven economic plans and four currency changes. Part of these plans was implemented in the 1980s and the failure of the measures caused these years to be known as, with regard to the economy, the “lost decade.” But the same cannot be said about politics: with the redemocratization there was an emergence of a new civil society and the growth of new representative bodies, such as trade unions and political parties.

During these three decades, in the 1990s, the dollar was worth BRL 4 and the Real was worth more than the dollar.<sup>4</sup> Inflation fell from 2,477% per annum (the highest recorded in the country)<sup>5</sup> in 1993 to 6.75%<sup>6</sup> in 2014. From 2003 to 2009, about 20 million Brazilians rose out of pov-

<sup>4</sup> Available at: [http://veja.abril.com.br/especiais/veja\\_40anos/p\\_170.html](http://veja.abril.com.br/especiais/veja_40anos/p_170.html). Accessed on: Jan 19, 2015.

<sup>5</sup> Available at: [http://veja.abril.com.br/especiais/veja\\_40anos/p\\_170.html](http://veja.abril.com.br/especiais/veja_40anos/p_170.html). Accessed on: Jan 19, 2015.

<sup>6</sup> Available at: <http://agenciabrasil.etc.com.br/economia/noticia/2014-10/inflacao-acumulada-em-12-meses-e-maior-em-tres-ano>. Accessed on: Jan 19, 2015.

erty and ascended to the (new) class C, with increases in income and consumption potential (NERI, 2010; 2012).

The opening of the Brazilian market to global companies, to the detriment of the closed market with a focus on national developmentalism, characteristic of the military period, in conjunction with the improvements in the economy and the stabilization of the currency in the 1990s, has positioned Brazil as an important place for investment. Mainly after the year 2000, Brazil entered the global trade map and consumption has become one of the protagonists of the new emerging economies, the BRICS (VISENTINI, 2013).

There were two Football World Cups won, in 1994 and 2002, making Brazil the only five-time champion in the history of the tournament. During this period, Brazil also hosted the World Cup, in which they were defeated in the semifinals with an unprecedented score of 7 x 1.

And, in 1984, thousands of people took to the streets for direct elections for President of the Republic; in 1992, millions of Brazilians, especially young people, took to the streets for the *impeachment* of President Fernando Collor de Mello. In 2013, in what became known as “June Journeys”, a young civil society, disenchanted with their representatives and with no perspective on their life projects (WERNECK VIANNA, 2014)<sup>7</sup>, participated in demonstrations across the country protesting the lack of investments in health, education and urban mobility, among other social issues in the face of high expenses for the building of infrastructure for the FIFA World Cup 2014<sup>8</sup>. Some authors (MAIA and ROCHA, 2014; among others) have positioned the June Journeys as one of the social movements that were part of a larger movement, a globalized one that ultimately, when considering it case by case, questioned or even pointed to an economical crisis and the failure of the global capitalism model.

<sup>7</sup> Available at: <http://www.ihu.unisinos.br/entrevistas/521147-a-busca-por-reconhecimento-e-participacao-politica-o-combustivel-das-manifestacoes-entrevista-especial-com-werneck-vianna>. Accessed on: Jan 19, 2015.

<sup>8</sup> Available at: <http://esportes.estadao.com.br/noticias/futebol,protestos-anuinam-imagem-do-brasil-e-preocupam-a-fifa,1045721>. Accessed on: Jan 19, 2015.

In brief: in 30 years, Brazil came out of a unique situation - the end of military dictatorship - and the political, economic and social conditions that arose from it, to a certain political, economic and social global alignment.

Permeating all this history there is, as a backdrop, especially in the developed northern hemisphere countries, the growing technological development of a network of complex and interdependent systems in the areas of communication and transport, which - every day more and more - support an intense and extensive movement of people, things, images and information. Globalization, in this case, is presented as the other side of the emergence of a culture of mobility, and both together increase the movement, circulation and the potential displacement of people, things, information and pictures to a fundamental condition for everyday life experiences, constantly *on the move*.

The exacerbation of the practices of mobility and globalization of markets ultimately weaken national borders in its various political, economic and social aspects and, consequently, the individual emerges as the main body of social legitimacy in a fluid, networked and risky environment (KESSELRING, 2008; BECK, 2008, among others). To organize life from a distance and in constant motion, the individual starts searching for social references and core stability, of which objects are an important constitutive part, to support their permanent (im)mobility. The partnership between man and machine, known as “hybrids” (URRY, 2007), empowers the individual when supporting him and providing the potential for movement necessary for the realization of their projects and lifestyles.

From the moment in which mobility is considered to be less by the systems or by technology means and more so by people, their rhythms and individual spatiotemporal conditions, there is a shift in the focus of the analysis of mobility culture, its new possibilities and experiences, as well as their constraints, risks and discourses, of what the actual real movement would be, even if it is virtual, for potential mobility, that is, motility, its potential access, skills and appropriation (KAUFMANN,



2002). This ‘migration’ of the focus of the analysis strengthens the notion that lifestyles and life projects currently are (re)constructed and experienced largely at a distance based on the relationship between people and objects, translated in hybrids and their *handy* lives.

In this sense, beyond the type of experienced mobility - corporeal travel, virtual travel, imaginative travel or communicative travel (URRY, 2007) - there are the lifestyles and life projects of each individual - *sedentary*, *re-embedded*, *incursive* or *cosmopolitan* (KAUFMANN and MONTULET, 2008) - that will demand different uses and consumption of various objects that potentially serve (im)mobility not only because they take part in mobility systems, but because they carry, in themselves, the potential of movement that will place (or not) the subject in circulation and, in principle, with less risk.

By emphasizing the importance of material culture (APPADURAI, 1986; MILLER, 2013) in the life of the hybrid, the Paradigm of the New Mobility (URRY, 2007, among other authors) highlights the movement of objects. Cause and consequence of globalization, the increase in the movement of objects lifted consumption of global brands to the levels of the individual representative bodies, transforming objects and brands into cultural symbols (ORTIZ, 2003) and even in political actions, as in the case of the *Fiat* campaign ‘*Come to the Streets*’, during the 2013 June Journeys in Brazil.

### **The culture of mobility in the advertising of brands: formal analysis and interpretation of the discourse**

Thus, it is clear that the hypothesis of a consumption of (im)mobility was validated from the time when the presence of mobility culture became clear in the discourses of global brands.

Despite its commercial character, advertising, as an activity that provides visibility to consumption (ROCHA, 1985; McCRACKEN, 2003 and 2012) and as an integral part of the movement of objects, was affected by this propensity to the mobility of the contemporary subject, not only technically but discursively as well, and started to translate into

its text, verbally and nonverbally, the mobility culture in at least three ways: through the object, the means and the discourse itself.

In a mobile, networked and risky scenario in which the subject “appears to float freely” (HALL, 2003), consumption and its social practices are presented as a way to determine, even if only temporarily, a personality and an identity that secures the subject to a life project. In a “loose” environment, not fixed, basically for the passage and circulation of people, goods, money, ideas, images and information, society sought to invent new instances for the integration of people. In contemporary society there is a sense of belonging that escapes the modern rules of social representation in relation to nationality and historical culture, which under discourses pedagogically forged over the nation, integrated the subjects. This escaping the rules allows for the construction, acquisition, possession and use of property, for the configuration of a new identity that has consumption as one of its starting points (NOGUEIRA, 2010, p.48).

However, going a little further into this matter, we can say that in a mobile, networked and risky society, consumption exceeds its condition as identity operator, and then emerges as a practice that supplies a certain stability to a world in constant motion.

According to Urry (2007), Appadurai (1986) and Miller (2013), the material culture empowers humans. In this sense, when purchasing a ‘trinket’, according to Miller (2013, Chap.2), individuals acquire the necessary potential mobility to escape from the risks of life in movement, as well as to experience some stability in the contemporary fluid social scene. It is precisely in this partnership between the individual and the ‘trinket’, therefore, in the hybrids, that lies the strength: in each object - tangible or not, even abstract, such as technology, or something belonging to nature, beyond humanity itself - there is a certain potential for use (*affordance*) in relation to the environment, which is available (*ready-to-hand*) to be transformed, or not, into motion. The motivation for the consumer of goods, in this sense, would be the power of mobility or motility, which will be or will not be transformed into movement

by individuals when, and if necessary, based on their lifestyles and life projects.

This was the fundamental reason for the idea of a consumption of (im)mobilities raised as the hypothesis of research for the dissertation in question. With the motility attribute of each object, advertising elevates the movement potential as its main discursive argument. In this respect, advertising does not sell only practical reasons to use the property anymore, as in an industrial society; or no longer sells only the identity or *status* achieved by the acquisition of the property, as in a consumer society (BAUDRILLARD, 1970); but mainly sells motility, that is, potential mobility, necessary for dealing with life in a mobile, networked and risky society, within which the mobility culture makes itself present all the time.

As we can see in the following images, in the first instance, in 1982, mobility was present through objects and technological development which provided the global movement of people, things, information and images. In this sense, the focus was on systems and examples of this affirmation could be seen in the ads for *Monza*<sup>9</sup>, *Itaú Global Electronics*<sup>10</sup>, *Sharp*, and especially the *Walkman*<sup>11</sup>, but also of *Pierre Cardin*, even though it is not a brand of technology products, like the other brands mentioned above, summing up very well the idea of movement by convening the reading public to enter its ‘unique universe’, through the synesthetic visual appeal of its ad.

As mentioned, technological systems change everyday life by enabling the experience of life at a distance and in many different spheres. In this ad, from 1982, *Itaú* drew attention to this fact, even highlighting that with the customer using the system on a daily basis would better position the bank to provide a service “even more human” in their agencies. The partnership between the bank and the customer would, at that time, have been the beginning of a “proto hybrid”, so to speak.

<sup>9</sup> Double page ad posted in the magazine *Veja*, issue 719 of June 16, 1982, p.68-69.

<sup>10</sup> Single page ad shown in *Veja* magazine, issue 718 of June 09, 1982, p.80.

<sup>11</sup> Single page ad shown in *Veja* magazine, issue 718 of June 09, 1982, p.163.

**MONZA** Uma nova relação entre o homem e a máquina.

Comando no volante, com todos os elementos adequados para o motor.

Desenho especial nos comandos de válvulas. Aceleração mais rápida.

Virabrequim com 2.200cm<sup>2</sup> e 6.000cm<sup>3</sup>. Alças revestidas e ausência de rolamentos, até em câmbio quanto em alta revolução.

Duas opções: a álcool ou gasolina. Ambos com a qualidade de motores Chevrolet.

**Motora/economia.** Transversal. Dois projetos especiais: um para motor Diesel gasolina. 7.7 cv gasolina, 12 cv álcool. Segunda mais leve, potente e econômica. Melhor projeto para o motor catalítico, câmara de combustão de pequena seção, sistema de admissão e escape de fluxo cruzado; veeva em posição com focalização central; taxa de compressão mais elevada e girador nosdoze válvulas. Aceleração a 1.000km/h em 15.8 s, tanque com 81 litros. Fácil manutenção.

**Aerodinâmica/economia.** Estilo com classe e esportividade para 1178 litros. Um espaço como espaço projetado para o dobro do motor. Menor índice de arrasto aerodinâmico. Menor índice de perda por motor. Maior economia de combustíveis.

**Espaço/conforto.** É o espaço de Monza que você sente ao viajar de um carro leve com um só objetivo: voar. Lá dentro, você vive a sensação de liberdade e confortavelmente relaxado. E, no cockpit, mais ainda sobra espaço para

453 litros de bagagem. Com o banco reclinado, esse número sobe para 1178 litros. Um espaço como espaço nunca viu num carão de classe categoria.

**Cockpit/comforto.** Cockpit é a área de atuação do motorista. No Monza, tudo foi feito para facilitar o ato de dirigir. O painel é envolvente e segue as preferências do usuário. Tudo o que está em fácil alcance de mão e ficam ao alcance do corpo no banco.

Que de repente acabou no painel. Fácil acesso por todos os lados.

Muitas helicoides de eixo progressivo. Espelhos, vidros e fechadura. Na traseira: Bateria de bateria e tapetes a de 140cm. Rodas de alumínio. Pneus radiais com cinta de aço.

**Freios/segurança.** Sistema de duplo circuito hidráulico em diagonal. A disco se fixado na dianteira e a tambor com duas válvulas equalizadoras de frenagem na traseira. A 80km/h, o maior espaço de frenagem de categoria: 31,10m.

**Estabilidade/segurança.** Tração dianteira com juntas homocinéticas. Suspensão MacPherson com barra estabilizadora, na dianteira.

Adquire o seu Monza com facilidade e mais segurança pela Financiadora General Motors.

Marca de valor

Monza - double-page ad published in *Veja* magazine, issue 719, on Jun 16, 1982, pp. 68-69.

Source: <http://veja.abril.com.br/acervodigital/home.aspx>.

**Abra uma conta no Itau e ganhe uma viagem ao mundo dos computadores.**

RECIFE

GOIÂNIA

BRASILIA

CAMPO GRANDE

PIRENEIA PRATO

CAMPINAS

RIO DE JANEIRO

SÃO PAULO

CURITIBA

PORTO ALEGRE

SALVADOR

O mundo dos computadores aqui mesmo começa em Porto Alegre, passa por Curitiba, São Paulo, Rio, Belo Horizonte, Salvador, Recife e se vai pelo Brasil afora. Por todo este caminho, você encontra uma agência eletrônica sua, onde você encontra toda a informação. Em qualquer cidade, através do computador, você pode fazer consultas.

Com a simples digitação do número da conta e da sua senha, você obtém o seu saldo de conta corrente ou a data de vencimento de cheques. Para saber tudo de última hora, das lançamentos, das transferências e de outras informações, basta ligar para o computador. Tudo acontece no vídeo. Na Itau, o mundo dos computadores inclui, ainda, o computador para análise estatística, que fornece o movimento da sua conta nos últimos meses ou anos. Em alguns estados.

E os computadores nos bancos, que fazem o ato de depositar e retirar uma operação rotineira. Tudo isso faz parte do sistema Itau. No presente e no futuro, a rede de agências eletrônicas da Itau. Que está fazendo do Itau um banco cada vez mais automatizado. Para que você tenha facilidade, mesmo tempo de fazer um atendimento, você não precisa mais esperar.

Abra uma conta na Itau. Você terá a sua viagem.

**Itau**  
Eletrônica Global

Itaú Global Electronic - single page ad published in *Veja* magazine, issue 718, on Jun 9, 1982, p. 80.

Source: <http://veja.abril.com.br/acervodigital/home.aspx>.

**Enfim, o Walkman. A maior revolução do som no menor estêreo do mundo.**

TERMINADO

**SONY WALKMAN II**

A Sony está lançando no Brasil sua criação pioneira da maior sucesso nos Estados Unidos. Sempre disponível o Walkman Sony. O menor toca fitas do mundo. Menor e mais revolucionário.

Revolução no tamanho: pequeno, leve, de dimensão de uma fita cassete, só que com 1/2 o tamanho. O peso é de 200 gramas. Acompanha todos os acessórios necessários para que você não se esqueça do seu Walkman.

Revolução no conceito de estêreo: menor, com um sistema de transporte de fita para o mundo de gravação sem a interferência da gravação. Para isso, o Walkman II possui um sistema de fita de gravação de dupla velocidade.

O Walkman II pode ser usado com um receptor de rádio, ou com um receptor de rádio. Revolucionário na embalagem: o seu estêreo e Walkman II são reproduzidos em um só pacote, numa embalagem tão funcional, que é tão bonita quanto a tecnologia Sony. O Walkman II é uma verdadeira obra de arte.

O Walkman II é uma verdadeira obra de arte. O Walkman II é uma verdadeira obra de arte. O Walkman II é uma verdadeira obra de arte.

**WALKMAN SONY**

Sony Walkman - single page ad published in *Veja* magazine, issue 718, on Jun 9, 1982, p. 163

Source: <http://veja.abril.com.br/acervodigital/home.aspx>.

Finally, it is interesting to note the ‘location’ of the discourse, both textual and visual, used by the advertiser. In this case, Brazil represents the world at the same time as the signature ad made by *Itaú Global Electronics*, which is the only time in all the ads from national or global brands, in the six editions surveyed of 1982, that the word ‘global’ appears in an ad.

In a second moment, unlike 1982, whose ads suggested mobility in their discourse, but still did not use it to support sales, in 1998 the mobility culture appeared more clearly in the discourse of brands: words like ‘movement’ and ‘globalization’ are cited in the text and they add words that evoke potential mobility, such as ‘travel’, ‘freedom’, or expressions such as ‘round the world’; or, verbs like ‘run’ in the sense of circulate and ‘roll’ in the sense of to happen. Such a change in discourse is the result of global, and mainly national, socio-historical context.

As mentioned, in 1998 Brazil was already in another social, political and economic situation in the face of the global market and it made more sense, therefore, that the cultural issues of the mobile, networked and risky society were expressed more often in advertising discourses. Including terms like ‘peace of mind’ and ‘security’ have also become part of discursive arguments in commercials.

Around the same time, the notion of mobility started to be used as a selling point, that is, as a product attribute or service that should be taken into account by the target audience when making their consumption decisions. Thus, brands have begun to consider their products or services as objects that could enhance (or not) the propensity of the consuming consumer to (im)mobility when they reinforced in their discourse a partnership between the object and the individual, such as the ads of the *Nokia 6120*<sup>12</sup> or *IBM*’s<sup>13</sup>.

(In this sense, it has been possible to perceive the presence of the notion of *mooring*, in Urry (2007) and *roots with wings*, in Beck (2008), in the advertising discourse of global brands aired in Brazil. Products or services, as objects, were already thought of in the sense of meeting a

<sup>12</sup> Single page ad shown in *Veja* magazine, issue 1550 of June 10, 1998, p.10.

<sup>13</sup> Single page ad shown in *Veja* magazine, issue 1550 of June 10, 1998, p.38.

**O e-business está mudando a forma como você compra e vende.**

**Francesca D'Onofrio está mudando sua lua-de-mel de Aruba para a Bahia. A culpa é do El Niño. A salvação é a Internet.**

**Francesca acaba de saber** que tempestade tropical atingiu Aruba. Como casar-se com o sol da Bahia, outro lugar para ela e o noivo passarem a lua-de-mel? Ainda bem que o Internet Bar dá uma vantagem especial para ela e o noivo passarem a lua-de-mel a distância quanto Francesca D'Onofrio, em Mídia.

De saber que a Internet Bar dá uma vantagem especial para ela e o noivo passarem a lua-de-mel a distância quanto Francesca D'Onofrio, em Mídia.

Se quer entrar na Internet não é mais difícil do que ir ao shopping online. Não basta instalar um software e pronto. É preciso garantir a segurança das transações comerciais, preparar um banco de dados para a Internet, e construir uma interface interativa com os clientes.

A solução para o dono do bar foi chamar a IBM. Os especialistas da IBM sabem como fazer a Internet trabalhar para você, usando os recursos de computação que sua empresa já tem para criar um ambiente de compra on-line e seguro. A IBM faz isso para empresas de mundo todo, que estão ganhando milhões com o comércio eletrônico utilizando soluções empresariais, como o Net Commerce da IBM.

Para saber mais sobre o que a IBM pode fazer pela sua empresa, ligue para a IBM Brasil, 0800-111-026, e digite o código IBM. Se preferir, vá a nossa home page na Internet.

**em business. Não muda tudo. E vai mudar a forma como você compra e vende.**

[www.ibm.com/e-business/america](http://www.ibm.com/e-business/america)

**IBM.**  
Soluções para um mundo pequeno

IBM - single page ad published in *Veja* magazine, issue 1550, on Jun 10, 1998, p. 38.

Source: <http://veja.abril.com.br/acervodigital/home.aspx>.

**Para o consumidor legal de Bahia.**  
12.990,00  
14.490,00 (com 14 dias de garantia)

**Telefone compacto.**  
23.000,00  
24.990,00 (com 14 dias de garantia)

**Serviço de mensagens de SMS.**  
R\$ 0,10 por página

**Display gráfico.**  
Calendário e calculadora e mensagens de texto

**Dual Mem.**  
Memória de 16 MB para mensagens de texto e aplicativos

**Calculadora.**  
com display LCD de 2 linhas

**32 Mem. de texto.**

**NOKIA 6120**  
O mundo todo só fala net.

**Agenda, relógio, jogos, 199 memórias, calculadora, menu em português, identificador de chamadas, modo pager e calendário.**  
Resumindo: já vem com os outros 89% de inteligência que o homem ainda não usa.

**Nokia 6120 Digital. Mais leve, mais fácil de usar e mais tempo de conversação.**

Nokia 6120 - single page ad published in *Veja* magazine, issue 1550, on Jun 10, 1998, p. 10.

Source: <http://veja.abril.com.br/acervodigital/home.aspx>.

demand for individual potential movement, even if this individual were fixed or in physical displacement. The culture of mobility and the individualization of social, political and economic life had emerged strongly abroad and begun to emerge internally from the participation of Brazil in the global neoliberal economy. A certain 'equalization' in the global and local context was important, also for an 'equalization' of discourse. In 1998, some global companies had used the same campaign in several countries, with minor adjustments, for example, the text being translated into the local language, or sometimes not even that.

In 2014, the focus of the discourse is already all on the individual. As we have seen, the fluid, networked and risky environment of globalized contemporaneity creates new *affordances* and demands new products and/ or services that are *ready-to-hand* for use. In an attempt to organize life at a distance and in constant motion, the individuals search for objects to support their permanent (im)mobility. Every day more and

more, the partnership between the objects and the machine empowers the subject by offering the potential of movement necessary for the realization of their life projects and lifestyles. The best example of this technology is the mobile phone, which from 1998 to 2014 has assumed various roles in the consumer's life, to the point of being considered as a prosthetic (URRY, 2007), as in *Samsung's*<sup>14</sup> ad, in which the cell replaces the heart of the consumer.



Samsung - double page ad published in *Veja* magazine, issue 2378, on Jun 18, 2014, pp. 46-47.

Source: <http://veja.abril.com.br/acervodigital/home.aspx>.

In this ad, the culture of mobility imposes itself in the discourse, especially in the nonverbal discourse of the ad, not only by the intrinsic use of the object for virtual or imaginative mobility - it is possible to watch TV, watch the soccer games and cheer for Brazil on the cell phone - as well as by the clear association of technology with the individual - hybrids -, strengthening the notion of the potential of movement - motility - offered by the object to its user.

<sup>14</sup> Double page ad posted in the magazine *Veja*, issue 2378 of June 18, 2014, p.46-47.

Following the same line, the *Brazil Post website*<sup>15</sup> ad also speaks of individual consumption of information, in this case, journalistic, always through the cell phone, a symbolic object of the hybrids' *handy* lifestyle, which, in this case, can be regarded as *transumers*, or consumers in transit. The ad was selected to be the only one, in the six editions researched of 2014, which alluded to the June Journeys in their text.

In the ad, a photo of protesters is used as the background image, and furthermore, the 2013 demonstrations are the subject of the messages sent by *Twitter* users portrayed in the cell phone that make up the image. The exchange of *real time* information, *online* and *on the move* is the subject of this ad that has, in the title, the strengthening of the concept of mobility/circulation of information via digital media and mobile devices: “News generates conversations, conversations generate news.” *Brazil Post*, part of the *Huffington Post* group and associated with *Abril Publishing*, signs the piece stating that “the future of journalism has arrived [...] on your *tablet*, *smartphone* and social networks.”



BrasilPost - single page ad published in *Veja* magazine, issue 2378, on Jun 18, 2014, p. 93.

Source: <http://veja.abril.com.br/acervodigital/home.aspx>.

<sup>15</sup> Single page ad shown in *Veja* magazine, issue 2378 of June 18, 2014, p.93.



According to and emphasized by Urry (2007) in contemporary times, based on the partnership between man and machine, social, work or family life, education and political activity, as is the case in this ad, can be experienced at a distance or even during displacement, which determines new possibilities of life and enjoyment of the subject with their social groups and their objects of consumption. In this sense, the mobility culture is present in the ad, not only discursively, but also through the way that there is consumption and use of information in the organization of life at a distance offered by the object itself and the means of dissemination, the internet.

Thus, from 1982 to 2014, the discursive arguments of the ads migrated from machine technology, expressed, for example in the *Monza* ad, in 1982, to the access to the internet and social networks, as seen in the *Mitsubishi*<sup>16</sup> ad, in 2014; from the technique applied to physical and/or geographical mobility, such as in the revolutionary portable *Walkman*, of 1982, to the technique applied to virtual or imaginative mobility, as in the *TIM*<sup>17</sup> ad, in 2014; from the technology of 'big' systems, such as in the *Itaú Global Strategy* ad from 1982, to the individual's life project and lifestyle, and his *handy* life, as in the previously quoted *Brazil Post*<sup>18</sup> ad of 2014.

However, the biggest discursive changes were verified in the ads for objects related to physical or geographical mobility. Even the car, the greatest symbol of the idea of displacement and freedom in modern Western society, has been marketed based not on its technical attributes of engineering and design, but for the virtual or imaginative potential movement of the individual. This discursive change reinforces the idea that over the past decades there has been a change in consumer motivations and a consumption of (im)mobility is being made from the acquisition of movement potential offered by the objects. Because of this, potential mobility has become discursively presented by the promotion of brands, products and global services regardless of the type of benefit and/or the commercial category of the goods to be disclosed.

<sup>16</sup> Double page ad posted in magazine *Veja*, issue 2382 of June 16, 2014, p.20-21.

<sup>17</sup> Double page ad posted in magazine *Veja*, issue 2379 of June 25, 2014, p.2-3.

<sup>18</sup> Single page ad posted in magazine *Veja*, issue 2378 of June 18, 2014, p.93.



Mitsubishi - double page ad published in *Veja* magazine, issue 2382, on Jul 16, 2014, pp. 20-21.

Source: <http://veja.abril.com.br/acervodigital/home.aspx>.



TIM - double page ad published in *Veja* magazine, issue 2379, on Jun 25, 2014, pp. 2-3.

Source: <http://veja.abril.com.br/acervodigital/home.aspx>.

## Final Considerations

The diversity of brands, products or services that use potential mobility as a discursive argument refers to the issue of access, ability, and appropriation of potential by the individual. As stated by Kaufmann and Montulet (2008), mobility is a practice that takes place within a personal dimension, where the pace of life (styles and projects) and the spatio-temporal conditions of the individual are the relevant elements. When dealing with advertising, you can make the criticism that not all products are available for all audiences. In fact, one of the first issues when doing advertising is to know to whom the communication is directed, in other words, who your target audience is. In this sense, for each objective, style and project, there is a product or service targeted to that audience. Possible constraints of access or ability for appropriation of motility marketed by the advertising communication of the brand would not be, therefore, the placement of the advert itself. The problem would be the unequal access and the possibility of appropriation of a dispersion infrastructure and the communication necessary for the transformation of potential into real motion, if necessary. Moreover, for some authors, in the case of Brazil, this inequality would have been one of the reasons of the demonstrations in June 2013.

And to conclude, by confirming the hypothesis that the culture of mobility is present in the advertising communication discourse of global brands conveyed in Brazil since 1982, at least, the dissertation strengthened the premise that advertising can be seen, itself, as a cultural product, worth being studied as so many other symbolic forms and cultural manifestations of the modern-contemporary society. The wealth of content that's behind the persuasive and convincing character of advertising allows the researcher an interesting socio-historical insight, and positions it as a valid means of understanding modern times. But to think of advertising as a memory and heritage it is necessary to suspend prejudices, as stated by Simmel (1999) and Gadamer (1999), and not limit advertising only to the role of global capitalism villain, but to understand it also as part of a larger process that involves the seller,

but also those who buy in different and new (re)configurations of which potential mobility is just one of them.

## References

- APPADURAI, A. *The social life of things: commodities in cultural perspective*. Reino Unido: Cambridge University Press, 1986. Kindle Edition para iPad.
- BAUDRILLARD, J. A *Sociedade de Consumo*. Lisboa: Edições 70, 1970. 247 p.
- BECK, U. Mobility and the cosmopolitan perspective. In: WEERT, C.; KAUFMANN, V.; KESSELRING, S. (Eds.). *Tracing mobilities: towards a cosmopolitan perspective*. Reino Unido: Ashgate, 2008. p. 25-36.
- GADAMER, H-G. *Verdade e Método: traços fundamentais de uma hermenêutica filosófica*. Petrópolis: Vozes, 1999. (1. ed. 1948).
- HALL, S. *A identidade cultural na pós-modernidade*. Rio de Janeiro: DP&A, 2003. 102 p.
- KAUFMANN, V. *Re-thinking mobility*. Contemporary sociology. Reino Unido: Ashgate, 2002. 112 p.
- KAUFMANN, V.; MONTULET, B. Between social and spatial mobilities: the issue of social fluidity. In: WEERT, C.; KAUFMANN, V.; KESSELRING, S. (Eds.). *Tracing mobilities: towards a cosmopolitan perspective*. Reino Unido: Ashgate, 2008. p. 37-55.
- KESSELRING, Sven. Mobility risk society. In: WEERT, C.; KAUFMANN, V.; KESSELRING, S. (Eds.). *Tracing mobilities: towards a cosmopolitan perspective*. Reino Unido: Ashgate, 2008. p. 77-102.
- MAIA, J. M.; ROCHA, L. *Protests, protests, everywhere. Will the “June Journeys” Spoil Brazil’s bid for Glory?* Cairo Review, n. 12, p. 79-85, 2014.
- MCCRACKEN, G. *Cultura & consumo*. Rio de Janeiro: Mauad, 2003. 206 p.
- MCCRACKEN, G. *Consumo e Cultura II: mercados, significados e gestão de marcas*. Rio de Janeiro: Mauad, 2012. 304 p.
- MILLER, D. *Trecos, troços e coisas: estudos antropológicos sobre a cultura material*. Rio de Janeiro: Zahar, 2013. Kindle Edition para iPad.
- NERI, M. C. (Coord.). *A nova classe média: o lado brilhante dos pobres*. Rio de Janeiro: FGV/CPS, 2010. Disponível em: <http://www.cps.fgv.br/cps/ncm/>. Acesso em: 1 abr. 2016.
- NERI, M. C. *De Volta ao País do Futuro: Crise Europeia, Projeções e a Nova Classe Média*. Rio de Janeiro: FGV/CPS, 2012. Disponível em: <http://www.cps.fgv.br/cps/ncm2014/>.
- NOGUEIRA, M. A. de F.. *Consumo e Publicidade: apropriação localizada e mensagem global*. Dissertação de Mestrado em Comunicação Social. PUC-Rio. Março de 2010. 112p. Disponível em: [http://www.maxwell.vrac.puc-rio.br/16030/16030\\_1.PDF](http://www.maxwell.vrac.puc-rio.br/16030/16030_1.PDF).

———. *Mobilidade em potência e discurso publicitário na sociedade contemporânea globalizada*. Tese de Doutorado em História, Política e Bens Culturais. Centro de Documentação da História Contemporânea do Brasil, FGV-RJ. Março, 2015. 329p. Disponível em: <http://hdl.handle.net/10438/13704>.

ORTIZ, R. *Mundialização e cultura*. Rio de Janeiro: Brasiliense, 2003. 235 p.

ROCHA, E. P. G. *Magia e Capitalismo: um estudo antropológico da publicidade*. 3. ed. São Paulo: Brasiliense, 1985. 162 p.

SIMMEL, G. *Ensaio sobre a teoria da história*. Rio de Janeiro: Contraponto, 2011. 107 p.

THOMPSON, J. B. *Ideologia e cultura moderna: teoria social crítica na era dos meios de comunicação de massa*. Petrópolis: Vozes, 2000. 427 p.

VISENTINI, P. F. *A projeção internacional do Brasil. 1930-2012*. São Paulo: Elsevier, 2013. 151 p.

URRY, J. *Mobile Cultures*. Reino Unido: Lancaster University, Department of Sociology, 2003. (1. ed. 1999). Disponível em: <http://www.lancaster.ac.uk/fass/resources/sociology-online-papers/papers/urry-mobile-cultures.pdf>. Acesso em: 1 abr. 2016.

URRY, J. *Mobilities*. Cambridge, Reino Unido: Polity Press, 2007. 325 p.

## Electronic media

<http://hdl.handle.net/10438/13704>

<http://veja.abril.com.br/acervodigital/home.aspx>

[http://veja.abril.com.br/especiais/veja\\_40anos/p\\_170.html](http://veja.abril.com.br/especiais/veja_40anos/p_170.html). Accessed on: 19 Jan 2015.

<http://agenciabrasil.ebc.com.br/economia/noticia/2014-10/>

[inflacao-acumulada-em-12-meses-e-maior-em-tres-anos](#).

<http://www.ihu.unisinos.br/entrevistas/521147-a-busca-por-reconhecimento-e-participacao-politica-o-combustivel-das-manifestacoes-entrevista-especial-com-werneck-vianna>.

<http://esportes.estadao.com.br/noticias/futebol,protestos-arruinam-imagem-do-brasil-e-preocupam-a-fifa,1045721>

## About the author

*Maria Alice de Faria Nogueira* - Doctorate in History, Politics and Cultural Heritage for FGV/RJ. Professor in the Advertising program and in the Postgraduate program of Marketing and Communication in Digital Media.

---

Date of Submission: August 30, 2015

Date of Acceptance: October 17, 2015