



SOCIOCRITICAL IMPLICATIONS IN NUTRITION: DIET VS FEEDING

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ABSTRACT

Diet and feeding are two terms used as synonyms in society and in the practice of professionals in feeding, nutrition, dietetics and health, however, by contrasting both concepts in their various dissertations in the most explored fields of science, differences are remarkable to understand that, while diet is a habit determined by economics, politics and law, socially learned towards food consumption for biopsychosocial satisfaction, influenced by culture, education and society, as opposed to feeding that it is a process of care, selection, transformation and distribution of food influenced by neoliberal policies, through socio-political and economic interests, which when entering into debate, not only transgresses more than a process of food transformation, but rather satisfaction of a need or the right to health, where the practice and its concept is reinvented alignment according to the context or regionalization with an impact on health. This is how an interaction is built not only between individual-collective-diet/feeding but also formal and informal elements that influence this process are integrated, marketing, media-social and political interests, the health/disease/care process, as well as the social reality, the scientific reality, the processes and preconceptions, condition a game between norms and purposes, where their implications on health of the individual and the collective are influenced in a negative or positive way in the form to get sick and dying.

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INTRODUCTION

The conception of a healthy diet goes back to the Greco-Roman culture, where it was considered a healthy feeding and a healthy diet for food that did not require any type of cooking, and that, without additives or mixtures, could be consumed without major problem, to that type of foods were considered "pure", which was not only considered for the maintenance of health through this type of diet that was based on olive oil and honey, but also to improve as an individual to become an optimal human in the moral, and this was called purity of food through a healthy diet (Lejavitzer, 2016).

In the last years, more of 100 basic products of Mexican food has been substituted by, have been replaced by the large variety of foods brought from abroad many of them processed, dehydrated, canned and frozen, which have been inserted into the preferred diet of the Mexican collective, in this way the dissertations on diet and food, have been far from any socio-critical explanation, this way has been determined in an unidirectional way a thought of limited acceptance around diet and feeding, therefore it is necessary to make a sociocritical approach to these elements that interfere in a specific way on development and dynamics of the collectives, which are

cornered in a sea full of chronic malnutrition justified by a malpractice of diet and feeding of the collectives.

Critical features of the diet

The diet today more than ever, has undergone variations in its interpretation, this is a key element of all collective, since its evolution as an element of social transition, each historical moment has conditioned a change or adaptation in the diet, as well this is a social construct of culture, behavior, emotion, biopower, etc. (Casas, 2017, Murillo-Godínez, 2017), the diet has become in our time an armed arm of power and domination, which being a basic element of support for the common good becomes the fundamental part of the life of being human (Lejavitzer, 2016).

The diet can be seen from a *legal* approach understood as an international right for questions of equality and generation of social welfare, in addition to promoting adequate nutrition and food security (ONU), but it has not been possible to raise awareness as a fundamental act of health, meeting, the diet, on the rise towards the satisfaction of the individual collectively (OMS, 2015). Therefore, legally, diet, despite being a right recognized worldwide as the right to feeding, it is not recognized as a right to diet. Although, the means are provided for food to be fulfilled as a right, that is, as the unequal distribution chain process due to its unaffordability and

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inaccessibility, it is not ensured as what diet, by social definition, it involves, as it is a regionalized or contextualized diet and, in effect, it is completely eliminated as a right.

The satisfaction of the collective, in relation to diet, is a factor closely linked to economic interests, which goes beyond the global right to feeding and intervenes, in a strategic marketing way, as an approach to a specific social status. The satisfaction of the senses, especially *the taste*, worked by Bourdieu (2010) where he points out that taste limits our preferences, our attitudes, ideas, actions, etc., because it shapes our own criteria towards things and defines antagonistic relations with culture with respect to cultural capital and the market from which it is obtained, are factors that have conditioned the constant transformation of the conception of the diet, delimited and, in turn, determined by the environment and psychosocial context. Being, the diet, a *social* object accepted as a means to achieve objectives and not as a right to use it on the generation of nutritional health, opts for the consumption of "prestige" and not food-health (healthy eating). In this way, what was previously considered as, the diet, an act of consuming food (foods, dishes, etc.) in social coexistence in a healthy way for moral reasons in the Greco-Roman culture (Lejavitzer, 2016; Ezzahra *et al.*, 2016), part of the Mexican tradition, has been more inclined towards the "pass-time" act, with a deep link in the current socio-historical process that considers the transition and recombination of postmodernism-hypermodernity that is part of a culture of consumption and, strictly understood, the act of consuming a food without physiological purpose and it can continue with the next activity, as well as, a pretext and not a purpose, a reason and not an objective (Parnet *et al.*, 2016).

According to Lejavitzer (2016), this brief epistolary consideration shows how the relationship between the *spiritual and the physical-biological* entails a relationship through the care of diet combined with exercise, but with special attention to diet, since the main concern were natural foods, not only to have biological health but moral health.

Possibly that relationship still thrives in this time because it maintains a homeostatic balance providing optimal health, while being a better moral person, since the therapy obtained through a healthy diet, contributes to the reduction of stress and its effects on health, thus avoiding psychosomatic diseases, which are generally created by stress and anxiety (Chandía, 2016), being reflected as discomforts, ailments and pathologies (Sánchez, 2017), and reducing the possibility of biological, psychological and social balance with conditions of chain reaction without discriminating the state of each sphere that composes the individual to remain in complete well-being and health (Márquez, 2016).

Diet is a determined and determinant process of health practices, from a health / disease process approach, it has had a constant and impressive evolution in the last century, derived from multiple studies and processes where the act of "eating" relates directly to the improvement, deterioration and / or maintenance of the individual's health and, consequently, to the collective. In this way, information about the word diet has made specific connections within the collective where information networks have been created. Such social information networks regarding diet have become a considerable source of determination of health practices. With half information and bad information, the ideas and

perceptions of the diet, became functional practices as an ineffective alternative healing of the disease and the achievement of frustrated goals in the health of the individual, for this reason, the classification of information regarding the diet according to its sources and promoters (Lejavitzer, 2016). So diet has practices which are strongly conditioned by the *economy*, being one of the most outstanding determinants in the social construction of the diet. The role of the *economy* is based on the concept of self-realization, of the goal. In this case the diet takes a construct of means to achieve an objective that does not directly imply health but, rather, is applied to functional feeding, conditioning the reason for the diet and transferring its promoter practice and preventive practice to what is known as "a means to an end", that is to say that the objective of a diet is not internalized, but rather the meaning of the food that is used for something is attributed to it (Casas, 2017).

Economically, the diet becomes an increasingly distant object and beyond the collective's possibilities, with salary being the first impediment factor for the implementation and practice of it. The increase of the basic basket and its impact within the laws of the feeding play a crucial role in the maintenance of the nutritional health, having in the first instance the alimentary transition that recombines the patterns of a traditional regionalized diet with the patterns of the industrialization, generating the adoption of unhealthy diet-eating habits, leaning towards hypercaloric foods lacking in nutrients and, consequently, conditioning the way of being born, living, sickening and dying of the collective (FAO, 2018).

Thus, the diet determined by the economy in society is a reason for social status, when acquiring a food that does not cover satiety in physiological (biological) matter but covers satisfaction in relation to the position in which the individual feels and believes to take in relation to their acquisition, for reasons of belonging to the group of social class or social status.

On the other hand, the economy and the ideological apparatuses (educational institutions, religious, international and national organizations, among others) determine, socially, the collective ideology of health, understanding it as those individuals who can acquire more expensive and noticeably natural and colorful foods they are, then, healthier, contrary to those who can not afford them and opt for nearby versions or foods that within their socioeconomic status determine it superior, it is so, the diet has been socially constructed as a luxury, since natural foods they are more expensive and a set of them, like a dish, is a way of eating that is not available to any socioeconomic level (Rodríguez, 2017).

This also has an impact on *education*, where diet *also* has a very high impact, due to the dissemination of information and the limited dissemination of information regarding promotion and prevention in nutrition. Education, understood as the little or no information that is disseminated socially regarding nutrition, in terms of diet, its scope and limits.

Within education of nutrition, for the collective, the diet has been conceptualized as a punishment, since it is disseminated discursively as "*what I do not like*" "*what I should eat*" "*will take away everything*" (Casas, 2017), conditioning a negative reinforcement and creating aversive behaviors towards the diet and biomedical hegemonic nutritional practice, which

according to the structuring models, such practices are determined and conditioned towards treatment and not prevention, instead of educating, informing, guide, expand and raise awareness in the collective on food-nutrition re-education as a means of generating self-care in nutritional health that for several years has been criticized right and left as a practice that imposes and prohibits.

From *policy*, the diet is a priority axis when health is spoken, in organisms of global level it is exposed as *"the feeding: a right and tool to eradicate the hunger"* (FAO) taking into account that the diet and the feeding are concepts very different as they are hunger and nutrition, however, since several decades ago, has been ignored as a combat tool and generation of health in various national and state plans, and even in the implementation of official Mexican standards, being, the diet and food, one of the main rights of every individual for the generation of health, in addition to being focused, in its majority, on treatment and monitoring, rather than on promotion and prevention, determined by business political interests that exceed rights, destroying selflessly with health and placing the individual / collective as an object that generates wealth and not as a human being (PND, 2012-2018). In this way, the diet has been socially constructed as a term that limits, presses, stresses, prohibits, annuls, removes, does not negotiate and prevents one's own biopsychosocial satisfaction, since, as it is linked to cultural practices, the collective manifestation of a dietary practice will always depend on the biopsychosocial environment according to the social determinants (Casas, 2017). At this point, social practices around diet are determined by the habits and lifestyles that each generation inherits as part of the traditions and customs of each society. The gastronomic diversity within the diet will be influenced by the geographical area, the socioeconomic level and the availability of food (natural and industrialized).

Thereby, diet should be understood as the habit and lifestyle generated through culture and / or food education, conditioned and socially learned about all food that the individual consumes in a period of 24 hours to satisfy their biopsychosocial environment, whether it is appropriate or not, whether it is healthy or not for its consumption and organism.

Feeding: construct of resignifications

Although, the diet is a habit, such act is influenced by external factors, it is in this way as it is considered to the feeding, beginning with the eating, which is a need of satisfaction hunger-appetite of the human being that is in constant change since the birth and application of new food technologies and their processes, affect the food itself, and directly and indirectly in the groups, these applications end up directly affecting health, this through nutrition.

This constant change has created erroneous details in the conception between what is feeding and what is diet, it has created a barrier in the area of health due to certain notions and alterations of these judgments, for example feeding functionality and dissemination in nutrition through informal means (gyms, word of mouth recommendations, internet, etc.), preventing the subjection of treatments in patients and incorrect use in professionals involved with feeding, diet and nutrition, so it is necessary to trace back to the antecedents conceptual and historical aspects of this conformation, for its analysis and debate.

We all need to feed ourselves, regardless of race, gender, beliefs, etc., due to the constant evolution and use of resources for energy production obtained from nutrients provided by food that will be used later for the maintenance of the organism in order to maintain and preserve the correct operation of the same and perform daily activities (Bustani, 2016), *feeding is the process of ingestion of substances by living beings, with the ultimate goal of obtaining energy for their necessary activities* (Casas, 2016).

Feeding is a complex process involving different phases and entities. Thus, the feeding is a voluntary and controlled act of selection and ingestion of food in order to satisfy the need for satiety-hunger-appetite, by which we obtain nutrients and energy, and that involves a set of processes by which, the foods, are considered in a whole period of life and that they vary according to the type of food and population, between which they emphasize the sowing, irrigation and care, harvest-recolección, storage, processing-transformation-packaging, transport, exhibition before population, food selection, sanitation, preparation-cooking and presentation of the dish, in addition to bring the food to the mouth and place it inside it. In this way, feeding, being a process merely conditioned by the will and decision capacity of the subject, becomes a social process, where the subject consciously selects what he will eat, but at the same time unconsciously that is not the only entity that gives transformation and manipulation to food, but has been exposed to various processes in which social determinants play an important role, in addition to attributing power and purpose relationships to food processes to be captured by the majority of the population and cover the broad spectrum of population and individual needs.

This whole process is dynamic and diverse due to complex interactions where influential extrinsic factors, which are incomes, food prices, availability, affordability, preferences, traditions, beliefs, cultures, geographic, socioeconomic, environmental factors and habits. Feeding (OMS, 2015), govern and reform all this feeding process, recomposing the food process, giving it a high complexity. Thus the influential factors also determine a set of processes that affect the preparation of the same food or foods, its combinations, the time dedicated, among others to what we call the cultural culinary richness. In this way, the different variants in relation to the decisions made around each stage of the process, which is the manipulation of the organoleptic characteristics of the food, will determine the process and will directly affect both the quality of the food and the quantity of the food. the decision-choice for the food and final preparation of the dish or product, so that, as a result, the value of nutritional wealth decreases and the culinary wealth devalues, culminating in a direct affection on the state of nutritional health.

This dynamic feeding process, wanting to impact with a much greater impact on the population, takes part of the technology and scientific knowledge for the development of new food products trying to retain the organoleptic qualities of the food, creating chemically, pseudo- foods that are not properly transformation of "natural foods", but the union of diversity of materials transformed into texture, artificial flavor, smell and color, similar to some sensory characteristic of a "natural food" and above all enhancing the same characteristics with the In order to make them attractive to the consumer. In this way, industrialized foods arise, which transform the decisions of society regarding feeding, since it is influenced and

extrapolated as an aid, in a reduction of preparation time and, even, in not carrying out the whole process culinary, but reduce it to the maximum to have ready the dish, instantaneously.

In this sense, a socio-alimentary re-evolution is created, a change of habits, thoughts, practices, decisions about food (implicitly the processes); the same food revolution with technological applications and constant changes, added to the different styles and habits of life, contribute as facilitators in food, *an empty food that fills and does not nourish*, and as a result, feeding becomes a complex process and strictly developed no longer in order to provide nutrients in balance (call macronutrients and micronutrients), but at the same time as the food process is transformed, the intentions in politics are wrapped in a framework of decisions not quality but by quantity, where the actors are the bidder, as the only one capable of allowing and filtering these arcane decisions, and the plaintiff, as a naive and ignorant acceptor of this complex process.

Then we reach the point of feeding that, as consumers, the type of food is not taken into account but simply the act of bringing any edible object into the mouth to be swallowed and satisfy desire and / or need. From there, the term *healthy feeding* is born and where *nutritional science* intervenes, giving guidelines for the determination in each of the processes that involves food in order to preserve health mainly by promotion and prevention, on the amount of energy and nutrients (macros and mics) that the individual needs daily in order to maintain health (FAO) and, above all, in a process of food re-education, to facilitate and promote the actions that should involve such a great process.

According to healthy feeding, all the advice, recommendations and indications that a feeding professional points out based on the general characteristics of the social lifestyle are taken into account. It is important to emphasize that feeding is not what you eat but *what you choose to eat and how you eat*. But even emphasizing this "prenupcio", it is necessary to know and to have clarity in the matter of the same statement: Who decides what we eat? Do we really choose what we want to eat? Do we know how to feed?

The more, the collective accepts absolutely the production and supply with the simple fact of acquiring a product that lacks the necessary nutrients for its own organism, but excessively potentized in empty calories; not only talking about the very common "junk food" or "fast food" but in a myriad of "common or home" products that every family has in their home and can not miss.

This is mainly due to the fact that most of the food is strongly produced in large quantities of saturated fats and carbohydrates, it is a food rich in refined sugars and also in soft drinks, solids and liquids compete in parallel to find the best form of energy saturation and alteration organoleptic (Cárcamo *et al*, 2006).

Thus, industrially processed foods are not limited to canned, lyophilized, added, etc., but are found in a "natural" way in large quantities in both local and commercial markets, exposing themselves as natural, organic foods, hydroponics, etc., such as fruits and vegetables, seafood, meat, pasta, among others, that without carrying a nutritional label (politically intentional act to the private interest), it is understood that it

does not involve transformations and / or manipulations, being that, in the reality, are the products that we obtain more chemical substances foreign to the food, since they have already been used in fertilizers, fertilizers, transgenic alterations, additions of hormones, etc., and that the group is unaware of such lack of information, in the case of industrialized products. It is worth mentioning the foods harvested in hydroponics or commonly known as organic foods, since such foods now lack nutrients, since the land where they are grown, and now do not have it, provides all the nutrients for make a food, natural, as long as it is not manipulated in any way (chemical, genetic, etc.) to the food.

In Mexico, the feeding process has become a commodity, its true origin has been transformed by transgressing health, nutritional health, firstly, by changing the objective of satisfying a physiological need (of a biological sense) by satisfying a need to self-realization (psycho-social sense). Since it provides a social status better seen and adapted to the social representations of feeding (Aranda, 2014).

The condition of food has been endowed with mysticism and power, mainly because it is believed in the *remedies that cure miraculously* and, on the other hand, *to be healthy* in the sense of socioeconomic status, it is so, at first glance, they are incredible, contrasting, colorful, and this is one of the main "hooks" for people to think more about the beauty and power, than the nutritious.

Thus, decisions about what we eat have already been made long before we thought about acquiring any food; the big food companies have created a system to massively reproduce food that is nutritionally lacking and that are mostly made up of carbohydrates, talking about any food in general, whether it is solid or liquid food, simply by observing its texture, color and taste, do not agree with a "real" food, the more you review the nutrimental labeling, and that there is little culture in relation, you notice the excess energy in such a small food.

The above has changed the view of society with a negative impact on the collective health, by acquiring foods that nourish, are natural, support the local producer, complement healthy dishes, for the foods that now satisfy, fill fast, have high *ranking*, they are cheap, they look pretty and, they are foreigners.

Thus, although the population knows that nutrimental labeling exists, it does not know what it is used for, which results in a devaluation of the health-food relationship, and that, as a consequence of health, the indexes of non-communicable degenerative chronic diseases (Diabetes, Hypertension, etc.), Eating Disorders, viral, infectious, cardiovascular, cerebrovascular diseases, etc., are increasing because of the little education that exists in the reading of nutritional labeling, this being one of many factors in which there is no collective information or population education.

Alluding to what has been discussed in relation to food technologies and the feeding process, characteristics and classifications of sensory perception are being marked to the point of not being able to recognize the natural flavors that each food possesses, but are conditioned theoretically, such perception of taste is typical of a certain food, even if it does not seem at all (Parnet *et al.*, 2016).

These "false" sensory perceptions are leading society to opt for false flavors and to mark trends in food (speaking of supply

and demand), to which companies incur overproduction of such food that has had more demand, which leaves us with no less natural options to enjoy a "real" taste.

This is how, in each generation there are very marked patterns of taste preferences and organoleptic characteristics, *let alone* natural, but rather organoleptic characteristics of the food, and that, when trying to infer in the decisions of food selection, there will always be preferences towards the industrialized by the potentialization of flavor and color, which are artificially overexploited.

According to Parnet *et al.* (2016), These eating behaviors are based on the premise of "such a stick", although it is not a rule, the acquisition of these eating habits is strongly influenced by culture, emotions, nutritional needs, motivation and social context, such are preconceived precociously before birth (during fetal development) and increases by having the ability to choose.

Labie and Ferré (2007), say the following:

"Aging in good health is one of the obsessions of this society confronted in particular towards food excesses leading to obesity and its complications ..."

It seems that the previous premise is a reality and not only in adults, even in school population can be believed that the concern exists in the sense that it is known to fall ill due to an incorrect diet but, because of the suggestive beauty that they are presented through the media in food advertising, eating behavior makes them inclined towards carelessness and disinterest in health, and preconceived consumerism as a form of emotional rather than biological satisfaction.

In this sense it can be inferred that there are various channels that make up the feeding from which entities are built that modify the value of food in one way or another, both the value understood from the economic and the purchasing power, as well as the value understood from the perspective on nutritional quality.

Hence, the main factor in the modification of feeding is born, based on today, low cost foods and high in calories, and that from the perspective of purchasing power, families modify their diet around the purchasing power, since it is cheaper and "fills more" an instant soup than to perform a whole process of culinary art in which so much money, time, effort, gas and / or electricity, as well as the food itself, is consumed.

In this context, feeding is taking very marked courses towards "feeding obesity", which as the name says, there is excess of matter / mass in food but are so nutritionally lacking that the population opts to acquire them because of low income monetary justifying with the most common phrase, "worse is nothing".

This course has also led the population to create changes in their perceptions of healthy eating and health status. The same industrialized products have been responsible for making changes in the perception of taste and alterations in the taste buds that have generated inclinations toward an "empty diet", and this has led to different pathologies and deviations for years, as well as diversification of the themselves because of malnutrition.

In Mexico there is an uncertain food crisis, given that food security does not ensure nutritional quality or food, much less the health and supply-availability of food in the population. As

it is explained in its conception, it is that food is guaranteed, but not good health, quality of life, and much less nutritional commitment towards the population, without mentioning or taking into account the food policies in supposed application and supervision (Bustani, 2016).

Feeding more than a concept referring to the act of eating, is a complex process that keeps in itself the basic and fundamental essence of health, through various social networks, which correspond mainly to the intercommunication between various factors that influence in a direct in the nutrition, that is to say, that implies the decision making from ; This defines feeding as the set of processes of the care and transformation of food from birth to its presentation in the dish, intervened by political, economic, social, legal, educational, cultural decisions, as well as the need both basic physiological and of self-realization, the complexity of the process, power, political relations, the same health / disease / care process, technology, the perception of various kinds that will contribute to the manipulation of the food, the process and its purpose.

Debate around Diet versus Feeding

Diet and feeding should be understood as two synergistic processes in order to provide food to cover the physiological need and self-fulfillment, which is to eat.

However, making the difference that the diet is a purely individual process to satisfy the individual's own specific appetite-hunger need through food (solid and liquid) in a 24-hour period, reflecting food habits and preferences according to their socioeconomic status.

While food is a completely socio-political process governed by the economy, which provides the possibility of acquisition in diversity, in order to distribute, sell and facilitate food and its preparation.

First, the terms are differentiated according to the theoretical level, as it is that feeding provides the means to individuals, while the diet accepts, combines and distributes the organism, the second is determined according to the level of practical functionality, is to say, that the processes of the feeding are carried out from a social development for a social purpose and, the diet is an individual process with an individual purpose and, as third, it is determined in relation of the level of purpose, the feeding is of distribution and the diet is of consumption, which are the elements that influence to conform the processes.

In this way, feeding involves a series of processes for the presentation of food, this same process is closely linked to political interests and the private sector, which means that food is not totally available or accessible, since it is not it is possible to acquire food that is over-exceeded in cost, which mainly causes the atemporality of food, that is, it is not seasonal food, which is generally found at high prices. In this way the industry takes advantage of the exclusivity of the food to obtain higher profits while the collective is looking for options for the diet through the substitution of foods that are commensurate with the economic possibilities.

Feeding provides us with all the means to acquire the energy and nutrients necessary for the maintenance of the organism, but it will depend broadly and directly on the decisions that are made in relation to the selection and preparation of food, which are the means that are provided, and that will greatly

impact the health / nutritional disease process of the individual through the order and attachment of the diet as a food habit.

That is, the diet consists of foods that are provided by different channels and processes, where, the quality will differ around the combination of food, preparation and meal times. It is important to distinguish that feeding does not mean eating, as well as diet does not mean not eating, rather, the terms are complementary, since the first refers to all the means by which a food passes and by which they are acquired and, second, it refers to when, where and how the purchased food is eaten.

In this way, the diet can be completely made up of natural foods, industrialized foods or the combination of both. The repercussions, nutritionally speaking, of one or the other choice will be denoted, in an extensive time of consumption, through the nutritional evaluation and that, commonly, makes an appearance of presence through the disease.

In that sense, the quality of the diet will never depend on the percentage of total monetary contribution that is dedicated to feeding, but it will depend on the choice of food for which the monetary contribution is intended. That is, if the monetary contribution goes largely to industrialized foods, the nutritional contribution of the diet will have as a consequence some alteration in health, promoting the disease, instead, if the monetary contribution dedicated to feeding is based on the characteristics, mostly, on natural foods, the diet will contribute to the prevention and proper maintenance of the organism, promoting health, as long as the laws of feeding and the characteristics of a healthy diet are complied with.

On the other hand, there are habits and lifestyles, where the economic and temporal position, rarely allows to carry out such concepts to apply them to a healthy diet. In modern society, women and men perform various activities, such as work, home activities, long commuting, very low wages and reduced time to eat, and they are not subject to generic roles, much as they lived. some decades ago. These activities create an investment in such a high time, which has been one of the reasons why industrialized foods are more preferred, and with them, the increase in disease rates.

Feeding is not being taken into account in public policies, so, the diet is completely unhealthy, even the job performance of any Mexican, in the search for a healthy diet, leads to dietary transitions where the social is crucial, So, what is faster and cheaper to eat? A bowl of beans or instant soup? in the response, the perpetual condition of the social is determined as the assigned determinant of diet and nutrition.

In the Mexican diet, identity was formed for hundreds of years based on corn, which together with meats, legumes, oilseeds and legumes was perpetuated until a few years ago, and with physical activity combined with a natural diet, free of transgenics, was the basis of health and promoted an optimal state of health and autonomous care, however, modernity along with neoliberalism has promoted the excess of carbohydrates in 95% of the food we consume daily, endowed with large amounts of sodium in various presentations, which conditions a food behavior of disinterest since everything is basically made of the same, carbohydrates, saturated fats and sodium. This type of food condition in the diet, a negative impact on health, in addition to adding the time of preparation of the diet and the search for the food that is necessary to be able to carry the diet completely, the group prefers to opt for something already prepared and that does not take so much

time, since the work schedules are excessive and the time of food within the labor field is excessively reduced, coupled with this, to the few and almost null places to find food or dishes that are prepared from natural way and / or in balance to try to adapt the foods that are sold in places, posts, etc., to the food plan that should be taken to take care of health.

Within what the policy establishes, the priority at all times is the health of the population but with the excessive burdens of work and transport schedules, insufficient transportation, reduced meal times, environment where food is eaten, types of food allowed in places labor, it is easy to notice that they are not in line with the reality of the group, since if the priority is the health of the population, there would be at least a precise logistics for the group to have their food schedules and established places within the work of correct way to meet the needs and requirements of nutritional health, without labor pressures and, trying to cover most and mediating between food preferences and health.

The diet within the feeding is conditioned by all the processes that directly and indirectly influence, external and internal, and these, in turn, conditioned by private interests that seem to be in opposition to public health policy but created by the same.

In this way, how the attachment to the diet could be considered if from the beginning one does not consider the care (as a minimum) of the health, much less one could contribute in the nutritional health, adding the vast population that works in times exceeded , but with miserable remunerations with which not only does it acquire food, but it covers the services it uses (electricity, water, transportation, food, gas, etc.) and not only that individual, but his family.

On the other hand, diet is a social construct at the nuclear level, that is, at a family level. The diet not only represents a tool and a habit that will contribute to the improvement of the state of health as far as physiology is concerned, but it goes beyond an individual treatment. Diet, at the nuclear level, has a very high social impact in that it represents not only a time (s) of food but also a purely social coexistence, a social practice with family, friends, couple, etc., which has become a habit and / or a way of life, where meal time is an opportunity to share experiences and make a dietary consumption with the main interest in satisfying the sense of belonging, the emotional affection and the self realisation. That is, that diet is also a social lifestyle.

Therefore, diet can be considered as a dynamic tool, which is transformed according to the time, the geographical area, the policies and individual purposes, since, as it could be used for aesthetic purposes or body perception, as well as in the purposes of coexistence, generation and maintenance of health. The development of a diet will also depend on the geographical context in the aspect of urban, peri-urban and rural development and, generally, health problems are developed in urban areas with an inclination toward excesses with high-calorie diets, generating environments of malnutrition (obesogenic environments for example), where the diet is developed in the world of "how fast, fill and be cheap".

The game between urban areas and the diet is at the point of economic, to obtain a low income, combined with work schedules and transportation transfer, since these are the main factors that determine the levels and quality of life ,

conditioning the decisions towards the inclination for fast food with excess calories.

On the other hand, rural areas are in the opposite state, with low-calorie diets and nutritional deficits, however the meeting point is still the economic factor, because although in these areas time is not a problem, income monetary is much less and, despite being able to consume the food that is harvested in this type of zone, the diet tends not to comply with the variety to be able to cover the needs 100%.

By way of conclusion, feeding plays an important role in the diet of each individual, since it is conditioned to feeding policies, food innovations and intimately linked to the feeding-exploiting industry, leading to decision-making that does not concern the consumer, along with marketing strategies, making the collective think that only "natural" products of good quality are acquired. Thus, the diet is conditioned to the global practices of neoliberal policies focused on the economy and not on feeding health, introducing to the organism a series of substances that the food does not contain organically, speaking of organoleptic properties, and leaving a the social decision about what you want to eat, taking into account if the area has the capacity of affordability and accessibility to all types of food.

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