The Construction of a Survey on Everyday Food in Precarious Urban Families from a Gender Vision and Social Sustainability

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Abstract

The paper intends to discuss food security in a global scale. The concept of development has been perceived in various ways, although the two most common forms are: 1) Perception as a historical process that shows the transition of social groups to modern, industrial and capitalist economies. This perception, as referred by Leff (2007), is more related to sustainable development that seeks economic benefits, its main motivation being the proclamation of economic growth as a sustainable process (Leff, 2007), 2) Secondly, the perspective that It perceives development as a social and political project and relates the ecological aspect as part of development. This perspective seeks the eradication of poverty, social inequality, improvement of the quality of life, also integrating material well-being. These objectives are more related to the concept of sustainable development, since what is sought is ecological ordering and economic decentralization, as well as the diversification of development styles and ways of life of populations throughout the world. For the purposes that this work seeks, the concept of sustainable development gives us the desired conceptual perspective.

In the same context, Hopwood (2005) refers that to make room for all these challenges (forms of development more harmonious with our environment in all areas), it is essential to focus on livelihoods and that this can only occur through a strong foundation of principles linking social and environmental fields with humanship. At this point arises the concept of social sustainability, which, according to Velázquez (2003), is a set of strategies that are interconnected and built at the micro, meso and macro level and that aim to catalyze processes of economic, social, cultural and environmental. The author emphasizes that these processes must be capable of maintaining the life systems of the planet, of renewing social systems of equity, redistribution of wealth and social justice, rehabilitating environmental and social deterioration.

Food, from the perspective of social sustainability and as a sociocultural concept, turns out to be a series of complex processes that go beyond fulfilling purely physiological functions. Within these processes, food also plays social functions, since it is central to social reproduction and collective identity (Gracia, 2009). For example, according to Corona (2013), food is also a set of processes through which food passes before human consumption, from production policies, through all the mechanisms of production, distribution, preparation and consumption, until the ingestion of food, the metabolism of nutrients and the disposal of what is not used. However, according to the Food and Agriculture Organization of the United Nations (FAO, 2011), foods are natural or processed products that are susceptible to being ingested and digested and whose characteristics make them suitable and pleasant to consume. The mixture of nutrients present in these foods, perform certain functions for the recipient organism. Currently, as with the concept of development, there are different perspectives on food, however, we focus on the two with greater use for our purposes. The first perspective arises in the framework of the World Food Conference in 1974 and, this first perspective gives meaning to the concept of food security, which was restructured in 2009, leaving as follows: Food security it occurs "when all people have at all times physical, social and economic access permanently to safe,
nutritious and sufficient food to meet their nutritional requirements and food preferences and thus be able to lead an active and healthy life"; encompassing the four pillars of food security that are: availability, access, utilization and stability, adding the nutritional dimension (FAO, 2009).

However, the concept of food security has been criticized (as has the concept of sustainable development). An example of these criticisms points out that, although food security is supported by four strong pillars (availability, access, use and stability) which indicate whether or not such security exists, this has not been sufficient to cover daily realities (who does what, where, how and for whom), this leads us to think about what Brody (2015) referred to, when questioning whether these pillars will have enough "consciousness" of gender to guarantee food security in a global way. In other words, Brody clarifies the imperative of dealing with the unequal access to resources by women (land and water, for example), undoubtedly causing the realities to be overturned. This is in addition to what La Vía Campesina (2018) tells us: "food security does not distinguish where food comes from or the conditions in which it is produced and distributed. The objectives are often met by supplying food produced under exploitative conditions that are destructive to the environment and supported by subsidies and politicians that destroy local food producers, but that benefit agribusiness companies".

Despite numerous efforts to eradicate world hunger, the official figures (FAO, IFAD, WHO, WFP and UNICEF, 2017) report that, during 2016, the number of undernourished increased to 815 million and, in the particular case of Latin America, the picture is not very different since around 42.5 million people do not have access to enough food that provides good food (FAO and PAHO, 2017). It should be added that, although the figures of people without access to sufficient food, in precarious conditions and with nutrition problems are not at all encouraging, according to Figueroa (2009), other studies conducted around the world show, paradoxically, a growing trend towards obesity and overweight until these problems are considered in a global epidemic. According to Figueroa (2009), the association between precariousness and obesity is mainly related to episodes of malnutrition at early ages or even during intrauterine development. In addition to the nutritional, sociocultural and gender factors, the author refers that these deficiencies provoke in individuals a response of adaptation during the ingestions with greater abundance, preparing for the scarce contribution of energy when necessary. Added to the above and, due to the constant precariousness, the author refers that people choose foods rich in carbohydrates, sugars and fats, leaving aside better nutrition and choosing only to satisfy the appetite.

On the other hand, the second perspective of greater use when the concept of food is approached, from a sustainable perspective, is that which represents the concept of food sovereignty. This concept was coined by the international movement of La Vía Campesina in 1996, as part of the Alternative Forum: "Benefits for few or food for all", of the World Summit on Food carried out by the United Nations Food Organization and Agriculture (FAO) in the Forum of the Civil Society Organization of Rome (La Vía Campesina, 2018). The concept of food sovereignty emerged in response to the term "food security" that was part of the institutional discourse of various governments and NGOs when dealing with food and agriculture. According to Via Campesina (2018), "food sovereignty is a proposal that consists of a systematic change, where people have direct and democratic control over the most important elements of their society about how we eat and eat, how we use and we maintain land, water and other resources in our environment for the benefit of current and future generations and how we interact with other groups, people and cultures." The authors say that food sovereignty gives rise to the necessary debate on power, freedom, democracy, equality, justice, sustainability and culture, promoting a more comprehensive vision of the whole process of food. Likewise, La Via Campesina through the Nyéléni communiqué No. 13 states that "food sovereignty emphasizes ecologically sound production, distribution and consumption, socioeconomic justice and local food systems as means of combating hunger. And poverty, while guaranteeing sustainable food security for all people. "In this way, the concept of food sovereignty will be closer to the way of feeding that we want to know in urban families" surveyed, the study population of this research work.

It is important to increase studies that link the whole food process with a vision of gender and sustainable development, where inequalities are complex and articulated to focus public policy in a differentiated way by regional sectors and populations. A development approach that is not inclusive and equitable with diversity cannot be conceived as development and well-being; It is necessary to carry out studies that incorporate and interrelate the social, economic and environmental spheres that impact on a healthy and quality diet, accessible to its population, socially just in all the food process and environmentally responsible with the environment from which it is supplied.

It is essential to take into account that food has social functions, as we have indicated previously. One of these functions is undoubtedly vital for society, since it depends on our survival of this process. This vital function has to do, as Gracia points out (2009), that food also exchanges, nourishes, cares and communicates.

In addition, Castañeda and Espinosa (2014) point out that the food process goes beyond being just a "neutral daily practice", on the contrary, corresponds to a "political act in which public and private are articulated". Thus, food is articulated as a complex process that, according to Mennel (1992), in industrialized societies is composed, and at the same time fulfills different functions among which are: 1) production, transformation and storage, 2) procurement and purchases, 3) storage and conservation, 4) preparation and cooking, 5) the service-washing-collection of utensils, 6) the recycling of leftovers and horticulture, and 7) loans and exchanges or barter. Undoubtedly, the stages of preparation and cooking are the main dimensions with which it is associated with food, but we can see that they are not the only ones, later we will define each of these stages and their usefulness for the construction of the survey, the contribution of this document.


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3According to FAO, 2011, the concept of undernourishment refers to the population whose energy consumption in their daily diet is less than the threshold established as healthy.

4Because we are interested in the representation of family diversity and domestic groups, we have indistinctly called "families" to any consanguineous, kinship, affective or subjective relationship of the bonds within a household, despite the theoretical distinctions that they make this problematic field when defining it.
On the other hand, while it is true that, historically, women have been related to food, especially in the specific stages of preparation and cooking, there are six more categories that, if analyzed in detail, allow us to explore the possible participation of women. More participants in the food process. Although the reproduction of traditional gender roles also encourages homosexuals and transsexuals or intersexuals in their role of gender or female gender identity to be largely responsible for feeding the people with whom they live or coexist by increasing their workload. The feminine is what is in conditions of disadvantage and in a position of inequality and subordination in the family, community and social environment.

Another goodness of analyzing all the stages of the food process could yield information about the type of food you have when there are precarious situations, such as the lack of appliances such as the refrigerator, since this form of situation would configure the type of food which can be accessed or not. In this way, the range of food decreases when there is no refrigerator, because the food of choice must be easy to store and not perish quickly. For these reasons, we think it is important to analyze, through the construction of a measuring instrument, how the food process in urban families is in a configuration of poverty or precariousness (from the perspective of CONEVAL, which considers not only the insufficiency of income but also, social deficiencies that also define what it is to be poor), taking into account each of the seven stages and through the gender perspective (who participates and how) and the use of time (how much it participates), to know inequalities and socio-environmental care at the within the families that relate to their diet, from a point of view of the social sustainability of food sovereignty.

The Usefulness of the Gender Perspective and the Use of Time in the Daily Food Process of Urban Families in Precarization

The use of the gender perspective allows us to see the social inequalities and inequalities of any object of study with a magnifying glass, it breaks up the power relations between people, based on their social, cultural, sexual, class, race or any other condition. Distinction that defines you and limits you, that is the main importance of its use. And as we pointed out before, the fact that women are given food activity as one of their exclusive tasks, leads us towards the mechanisms of order domination and social classification (Castañeda and Espinosa, 2014). This inequality of sex and gender is defined by Scott (2003) as part of the significant power relations; this is where the sociocultural constructions, ideas and roles assigned to women and men are given. It is through gender that the sexual division of labor is legitimized, marking the beginning of a process of submission of women to private spaces and men to public spaces.

A concept that helps us analyze power relations in the domestic sphere is that of family co-responsibility that, according to Maganto (2010), this concept implies a conceptualization of roles and tasks that are framed in social awareness and that have the main objective is gender equity, promoting the reconciliation of family and work life. Stewardship is characterized by the perception of a fair distribution within the family members about the domestic tasks, promoting the development and responsibility of all the members of the families (Gómez and Jiménez, 2015). According to Shelton and John (1996), co-responsibilities are integrated into three dimensions: 1) household chores (administration of resources, cleaning and decorating tasks, food, repair and family transport), 2) the care of children and other dependents (health, safety and accommodation) and 3) emotional work that includes family emotional support, support, listening, appreciation and love. In this document we will deal only with household chores. In the same way, the meticulous analysis of the intradomestic activities, allows to know more details on the administration of the time. According to Aguirre (2009), time is a fundamental dimension of the organization of people's lives (life cycle, time devoted to paid and unpaid work, leisure time and civic and political activities) and their analysis allows visualize realities that are not perceptible through conventional measurement instruments (such as social inequalities and visibility of other actors that contribute and participate in different domestic tasks), in this work we will focus on analyzing the use of time dedicated to some household tasks and the activities of the entire food process, according to Mennel.

According to Gracia (2009), in the domestic sphere, daily meals are now a daily obligation, penalized by the instability and conditioning of the social arena. The use of time affects the restructuration of food practices and not necessarily in the best way accustomed for decades. The increase in female salaried work, transport, the duration of work or study hours and the diversity of schedules that must be reconciled in each household make time one of the most important variables in food choices. During the work days, the hours needed to think about food, buy it or cook it compete with those that are due or want to devote to other household tasks, so that the organization of daily life has given way, since the eighties, to reductions of tasks and hours dedicated to the purchase and preparation of food. Purchases are concentrated, food service is used, collective and private catering and the structure and contents of the meals are simplified. They intend to save preparation time, to set or remove the table, to avoid the most cumbersome stews and cleaning utensils. It is about managing, in the most efficient way possible, the diversity of schedules, needs and preferences of the members of the household. As well as to supply skills and knowledge, where there are none.

Another relevant problem regarding food has to do with what Velázquez (2006) presents us, considering that food, since modernization, is understood as an ideology of a market economy based on individuals pursuing their own interests (Good and Corona, 2011) and propose to analyze from an interdisciplinary perspective where the dietary changes that are imposed on the traditional ways of local foods take us. Velázquez (2006) tells us that limited time, the proliferation of supermarkets and changes in values in certain social sectors are due to the impact of unequal power relations.

As an example of this social inequality, Barros (2010) points out that, "while the national and traditional companies that produce industrialized foods are dispatched at ease when advertising bottled soft drinks and other products that threaten health, nothing is done to prevent it or to balance the information received by children and the general public."
In addition, the author comments, the peasant work is underestimated and the prices of corn, beans, vegetables and fruits are punished. This new cultural rupture seems to have severe consequences, according to the author.

According to Loma-Ossorio (Marsellés, 2005), another situation of inequality "is clearly reflected in the difficulty or lack of access and control over the resources needed to ensure food, highlighting the limitations on tenure and use rights of the land, which in most cases may be exercised by women only with the consent of man; limited access to knowledge and control of technology, which mainly comes through male extensionists; restricted access to financing, due to the difficulty of having valued guarantees; and the lack of appreciation of knowledge and the role of women in local food systems. "In addition to a gender inequality, there is also inequality by sex in the food process and that is institutionalized in the State and public policies, because in the end prejudices, stereotypes and discrimination permeate the entire social system.

According to Marsellés (2005) and with data from the FAO, women produce between 60 and 80% of food in developing countries, and half of those around the world. "In addition, they perform most of the work of processing, transport, storage and marketing of agricultural products" (Marsellés, 2005).

"Women not only work in subsistence agriculture but also play an important role in many of the aspects related to the production of cash crops" (Marsellés, 2005). For example, according to an FAO study in sub-Saharan Africa, men are responsible for burning and plowing land while women are dedicated to weeding and post-harvest work. Both men and women participate in planting and harvesting (Marsellés, 2005), this situation of role difference is not very different from the Mexican realities.

"Likewise, women play a fundamental role in animal production, both small and large scale, and in the elaboration and commercialization of derived products (mainly dairy products)" (Marsellés, 2005). They are also essential in fishing in shallow waters and coastal lagoons, according to the author.

Finally, the author points out that, since there are no data disaggregated by sex and gender on the participation of women and women in productive work, there is no recognition of their role or responsibilities in food production. We believe that the importance of using the category of gender has to do with the possibility of visualizing inequalities and inequities in the whole food process, and understanding how traditional gender roles increase double and triple working days and damage those who have greater vulnerabilities by reason of gender.

This configuration and reproduction of traditional gender roles that puts in a place of subordination to the feminine, causes that those who are in charge of the feeding (an activity associated with the feminine) work more and dedicate more time to it and, in many cases, there is no remuneration for such work, in addition to spending more money or sharing their own food with those around them, since understanding their traditional role is understood as their duty, responsibility and / or obligation and that this can be given as an introjected demand, learned, structured and regulated by the whole social system, which configures, legitimates and strengthens its own identity of being or feeling woman.

Another aspect related to the importance of using the gender category in the whole food process has to do with its relationship with biodiversity and the sustainable management and conservation of natural resources. It is assumed and expected that in a traditional cultural system where gender binarism is hegemony, the representation and practice of the feminine will be associated with a greater knowledge about the type and function of plants in health, economics, nutrition and pleasure. This situation facilitates the understanding of the importance of traditional femininity in these tasks, but in turn sends a warning signal to involve men in the care, preservation and sustainable use of biodiversity and the sustainable management and conservation of natural resources. Not being careful with the design and execution of public policies with a gender perspective and differentiated could accentuate the sexual division of labor and deepen gender inequality, believe (naturalize) for example that women are largely responsible for the care of the environment, as well as the upbringing and care of children.

Other imbrications between gender roles and food have to do with the processing of food. It is known that women, because of their traditional role of gender and women (for the reproduction of traditional gender roles) are the ones who are in charge of preparing food, but we also know that we are a country where three of each 10 minors are overweight or obese (combined prevalence of 33.2%), according to data from the National Institute of Public Health, then it is questionable whether public policy should be directed only to housewives to reduce obesity in infants or who and How should this matter be dealt with, only housewives are the ones who feed? And what about the companies that also influence our diet? How a public policy should influence the participatory co-responsibility of the whole process food, and step in domestic work? Or is it only a private sphere to which the State has no place?

Understanding the category of gender as a synonym of “woman” is highly effective and convenient to some political interests, which serves to depoliticize and dilute the original proposal of the approach of the relational gender category, which would lead us to consider the complexity and the diversity of inequalities. This conceptual problem of the confusion between gender-women is similar to what happens with the concepts of "sustainable" / "sustainable" (a debate that some consider idle and unnecessary), while the use of "sustainable" is to strengthen an economic and environmental interest to the detriment of the deep and complex that is social, the sustainable tries to make a more balanced relationship (as we mentioned at the beginning of this document) and that does not have to depoliticize interrelations but to problematize and recognize them. An example of this situation is the following one: a food can be economically accessible and environmentally responsible with the environment in its production, but, if it does not consider the social conditions by which it was elaborated (social rights and labor of its workers, social conditions) / techniques of its process, etc.) We do not believe that it is a sustainable food but rather a sustainable one that favors the
Finally, it is very important to highlight that, according to the World Bank (2017), 54% of the world population lives in urban areas. Lezama and Domínguez (2006) refer that it is in the cities where there are phenomena such as the urbanization of poverty, generated mostly by rural migrations to large cities, since that is where many of the economic activities are concentrated. Cities have also been seen as environments where the artificialisation of nature has been taken to extremes and, therefore, in many cases, seen as negative environments (Gudynas, 2009). However, it is in the urban environments where a large part of the economic operations take place and that, according to the World Bank (2017), approximately 80% of the world GDP is produced. Lezama and Domínguez (2006), point out that most of the big cities suffer crises of political, social and environmental governance, and therefore diverse power structures manipulate at their convenience what happens in the cities and bringing socioeconomic inequality (Gudynas, 2009), cultural, political, social and environmental (Lezama and Domínguez, 2006), we believe that this global scenario may be affecting difficulties and conflicts around the food process in families living in cities. Currently, studies of cities have adopted the challenge of thinking of them as functional, inclusive, safe spaces (World Bank, 2017), just, where socialization is facilitated, preserving its sociocultural and environmental characteristics, allowing human development without compromising the welfare of future generations (Lezama and Domínguez, 2006). Therefore, the search for sustainable cities is also the search for inclusion, well-being and congruence between the social, environmental and population spheres (Ibid.).

Construction and Design of the Instrument

What guides this writing is the following reflection question: how to design a measuring instrument on the social sustainability of daily food in precarious urban families and from a gender perspective? From the outset, we start from the idea that the food process must be sustainable in the sense that it must be economically accessible (food security), socially fair (which implies a responsibility with the participation of local commerce and a co-responsibility between the sexes and the genres at the time of participating in the whole food process) and environmentally responsible (with the environment and food and family consumption). For this, first, a review was made of the instruments that exist to measure sustainability processes related to food and gender. However, it was not found as such, an instrument that integrates aspects such as daily food, social sustainability and gender perspective, so it was necessary to choose some instruments that may be somewhat close to these interrelationships.

In this way, instruments such as the Household Dietary Diversity (HDDS), carried out by the UN / FAO, seek to obtain data on access to food in households (food security), seeking to reflect the economic capacity of these households to access a household. Variety of foods. This instrument allows to observe the access of households to a certain variety of foods and represents a long investment of time, besides that it is not designed to access the diversity of the diet individually among the members of the households. Another instrument is the so-called Minimum Dietary Diversity-Women (MDD-W), conducted by the UN / FAO, which aims to measure the diversity of diets in women, reflecting a key dimension in the quality of the diet that is the adequacy of micronutrients in diets of women at different ages. Although it represents an important instrument to know the components of women's diets, it does not cover the daily family diet that occupies us in the present work. Likewise, there is the Classification of Food Safety in Phases (CIF), an instrument carried out by the EC-FAO that represents a standardized set of tools to establish a "common language" to classify the severity and magnitude of food insecurity and humanitarian crises, in this way the general food security is classified at different levels until reaching the famine or humanitarian catastrophe.

This instrument allows comparing situations between countries and time, however, only applies in a general way. At the national level, the National Council for the Evaluation of Social Development Policy (CONEVAL), assesses since 2008 the access of the Mexican population to food through the Mexican Food Security Scale (EMSA); according to Urquía (2014) this makes the country a pioneer in this respect. The EMSA indicator was established taking as reference the Latin American and Caribbean Scale of Food Security (ELCSA), developed by FAO in 2006 (Carrasco, 2008). The instrument consists of twelve questions that explore the quality and sufficiency of food through the experiences of households themselves by families, whether in the last three months, whether due to lack of income or resources to obtain food, they have experienced loss of variety of foods, decrease in quantities or even not eating (Elizalde, 2014).

Regarding the analysis of the use of time and co-responsibility (which entails the use of the gender perspective), it was observed that there are different instruments worldwide, however, we focus on two instruments at the national level. The National Survey on the use of time 2014, allows to collect statistical information on the measurement of all forms of work both paid and unpaid, making visible the importance of domestic production and its contribution to the economy in general, as well as the use of time for both men and women and the perception of well-being in a population of 12 years and over, in urban, rural and indigenous areas.

This instrument was carried out in 1996, 1999B, 2002 and 2009. In 2012, it was carried out with the support of the National Institute of Women (INMUJERES). In addition, the Labor Social Responsibility Survey (ELCOS) conducted in 2012 by INEGI and INMUJERES with the aim of generating quantitative information on the needs of care in homes and the participation of members and non-members of the household and determine if there is or not an overload of work in women and if it represents a barrier in the labor insertion or in precarious conditions. Finally, in terms of sustainability, there are different instruments, however; As Solórzano (2002) points out, the design of a good sustainability indicator must combine social, economic and environmental aspects, explaining the relationships between the three dimensions. During the review it was observed that existing instruments tend mainly to measure environmental sustainability (sustainability indicators of urban green spaces, sustainability indicators in coastal areas,

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In the three areas of the food process, food security, food sovereignty and food democracy, each food stage is analyzed from a gender perspective, identifying the needs of women and men in the household, and the control and access to basic food services, both directly and indirectly. Additionally, in order to apply food democracy, both men and women have access to the stages of the food process, including distribution and consumption, which seek to identify the food sovereignty of the household, the control of resources and their capacity or inability to access their basic needs.

This design allows us to know the internal access system and the control of resources and their capacity or inability to manage socioeconomic and environmental changes in domestic units (Velázquez, 2003).

The complete instrument (and of which, by its extension, is only described in this work) is made up of seven different modules, among which are: 1) Sociodemographic characteristics of the residents of the home, 2) Private assets of the households, 3) power, 4) consumption, 5) energy, 6) water and 7) waste and chemical substances.

However, it is important to highlight that, according to the purposes pursued by this document, we only analyze sections 1, 2 and 3 of the complete instrument, since these are the ones that explore and contextualize the dimension of food.

The survey consists of a series of questions that, for the most part, correspond to questions with multiple options to be answered and which are organized according to the seven stages of the food process proposed by Mennel (1992). To investigate the internal system of access, control and organization of urban families in their food processes in precarious contexts of Mexico City, with a gender perspective and social sustainability, it was necessary to design at least three questions for each stage of the process food. Next, the structure of the first three modules of the survey is detailed.

The first module was built with the idea of delving into the sociodemographic characteristics of the residents of the home, where it is asked mainly how many people inhabit the house, ages, occupations, among other details that allow us to inquire about the conformation of the families surveyed. Module 1 is made up of 16 questions.

The second module deals with the private assets of households, in other words, about services and rights (including the social deprivations of CONEVAL) that are accessed by families in their homes such as water, electricity, drainage, education, etc. It is important to point out that these details allow us to identify if precarious situations exist within the surveyed families and how said precariousness affects or does not affect the urban families of Mexico City.

The module consists of 23 questions.

The third module deals with the seven stages of feeding, by Mennel (1992), and then we define them:

1.-Stage: production, transformation and processing (7 questions)

At this stage, the aim is to explore whether or not there is an interest in families to know about the origin of their food and under what conditions they are grown/bred. Regarding the processing or not of their food, it is interesting to inquire about the importance of processing their own food or on the contrary have a greater tendency towards the acquisition of previously processed foods. Regarding the conditions in which they are grown or raised and if the production is ecologically adequate, it reminds us of the concept of food sovereignty proposed by La Vía Campesina, which seeks to gain direct and democratic control over food, how it is grown and how it is grown. They raise, on how the land and other natural commons are used and maintained, for all people. Food sovereignty emphasizes ecologically sound production, distribution and consumption, socioeconomic justice and local food systems as means to combat hunger and poverty. In this case, not having the resources to grow their own food or not knowing the form of their production could mean precariousness at this stage. On the contrary, if access to resources to have food sovereignty during this stage, could indicate greater welfare for families. It should be noted that, as there is not enough information about the origin and conditions with which the food is processed by those who sell it to us, it was decided to know about the consumer’s interest in knowing it. The code and questions of this stage are:
1. ECON / in this house, with what inputs do you have to be able to grow or raise your own food?

2. AMB / what types of foods are most common in your home?

3. AMB / In the case of foods that need refrigeration, approximately, how many days do stored foods last without being cooked?

4. AMB / In the case of foods that do not need refrigeration, do you pay attention to the expiration dates of these foods?

5. SOC / who is the main person in charge of storing food in the home?

6. What do they do to store and preserve their food?

4.-Stage: Preparation and cooking (5 questions)

At this stage we seek to investigate the dynamics of families for the preparation and cooking, organization and use of time and some environmental practices during the preparation and cooking of their food. The analysis of the factors that influence the ability of families to access the resources that allow them to prepare and cook their own foods, can give us information about the strategies of families to sustain themselves in precarious contexts. The code and questions of this stage are (answer options are omitted):

1. ECON / Please tell me if you and your family have the following resources to prepare and cook your food.

2. AMB / Tell me please, how often do you prepare / cook the food at home (...)?

3. AMB / How do you dispose of waste oils or other substances after cooking?

4. SOC / who is the main person in charge of preparing / cooking food at home?

5. What do you do to prepare and cook the food in your home?

5.-Stage: Service and washing / collection of utensils (5 questions)

The design of the questions of this stage was thought with the purpose of investigating environmental practices in the washing of utensils, on the culture and organization in the separation of waste, as well as if the families have the means to access the utensils for the service and the washing of them. An example of a lack of resources could be restricted access to water to wash kitchen utensils. The code and questions of this stage are (answer options are omitted):

1. ECON / Please tell me if you and your family have the following means for washing and collecting utensils.

2. AMB / How are they set to choose the soap or detergent they use to wash utensils?

3. AMB / When collecting utensils is organic waste separated from inorganic waste?
4. SOC / who is the main person in charge of collecting and washing cooking / eating utensils?

5. According to your consideration, what you do do so that the service of putting and washing utensils is ready in your home?

6.-Stage: Recycling of leftovers (9 questions)

The questions of this stage were designed with the purpose of inquiring about the family organization to avoid food scraps, environmental practices of waste management in the domestic units, as well as to know about the management of organic waste and its final disposal (garbage) or if the waste and / or leftovers are used in the recycling of nutrients in the form of compost. In situations of poverty, the waste and / or leftovers, could be in certain cases, the difference between eating something and not eating, besides representing for others, waste of resources. The code and questions of this stage are (answer options are omitted):

1. ECON / According to your perception, how often food is wasted in your home?

2. ECON / What are the main reasons why food is wasted in your home?

3. ECON / Do you think that waste of food generates expenses?

4. ECON / what is the reason why you consider that food waste generates expenses?

5. AMB / How often do you recycle these waste?

6. AMB / what is the management of these waste?

7. SOC / who is the main responsible for the recycling of organic waste?

8. SOC / which of the following phrases is more related to your way of thinking?

9. What do you do to recycle leftovers?

7.-Stage: Horticulture tasks and loans in exchanges (9 questions)

At this stage the possibility was sought of investigating whether families have the means to cultivate, if they seek to exchange food with some other families they produce. Analyzing this stage allows us to observe about the importance of being responsible for one’s own food, as well as the social networks that surround families and that make exchange or barter possible. The code and questions of this stage are (answer options are omitted):

1. ECON / How often do you exchange products or food with other families or neighbors? (Like bartering)

2. ECON / Do you cultivate or raise any type of animal or vegetable food in your family?

3. AMB / What kind of food (s) do you raise or grow in your family?

4. AMB / Where do you carry out these activities of growing or raising food?

5. ECON / Does your family process food or make it homemade?

6. ECON / What kind of food are processed or manufactured in your home?

7. ECON / Do you think it would help your economy to grow your own food?

8. SOC / who is the main person in charge of growing or raising food?

9. What do you do in the tasks of horticulture, exchange or barter?

In addition, the survey is completed with four more modules on consumption of natural commons such as energy or water, as well as practices and meanings in relation to family consumption and the type of transport they use. Although in this article we will not focus on them, we consider it useful to make a general description of these last modules of the survey, that is to say the following in relation to them:

1. Consumption: Does it generate a feeling or feeling of consumption? In what establishments do you usually buy regularly? In times of poverty, do the places where you usually buy change? How much time do you invest in these tasks per day??

2. Energy: What kind of energy do you use (n) to cook, bathe or heat the house? What kind of energy do you use to light interiors? Who fixes it when there are energy failures? How much time do they invest? In these tasks? Mention five appliances that each member of the family uses more.

3. Water: Is the amount of water you access (n) enough? Do you have water in your home every day? Is the water distributed directly in your home or does it need to be requested? How much time does it invest? ) In the management and care of water?

4. Transportation: Do you have a car (s)? Do you use it daily? If not, what type of transportation do you use? Does public transportation happen near your home? What is the average time that you spend? Invest in travel by daily public transport?

Instrument pilot phase

At the conclusion of the design of the instrument, the need to conduct pilot tests in order to identify errors and reinforce the areas of opportunity was raised. The applications of the surveys served to give shape to the different modules of the survey, including the 7 dimensions of the food, to finish as described in this document.

The location strategies of the families interviewed were through personal contacts of researcher and assistants, snowball, advertisements in universities and public spaces and through recruitment with members of citizen organizations that work with families. It is important to note that the nine participating families, as part of the piloting
process, express insufficient income and have, at least, a social deficiency identified by CONEVAL. Regarding family structures, there are two heterosexual empty nest families, four monomarental families (the woman as head of family), a homosexual couple composed of men and two nuclear families, which makes a total of nine families surveyed and interviewed. In each of the families, the head of the family was interviewed, although it was also encouraged, in some cases that more members of the families will participate. In total, the following families participated:

<table>
<thead>
<tr>
<th>Family</th>
<th>Informants (interview participants)</th>
<th>Other members of the family (non-participants of the interview)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Empty nest</td>
<td>Heterosexual couple</td>
<td>Two daughters, one son and one grandchild</td>
</tr>
<tr>
<td>2 Monomarental</td>
<td>Head of family</td>
<td></td>
</tr>
<tr>
<td>3 Monomarental</td>
<td>Head of family</td>
<td>A son</td>
</tr>
<tr>
<td>4 Homosexual</td>
<td>Homosexual couple</td>
<td>Nuclear family of an informant</td>
</tr>
<tr>
<td>5 Nuclear</td>
<td>Head of family and daughter</td>
<td>Dad, granddaughter and grandson</td>
</tr>
<tr>
<td>6 Nuclear</td>
<td>Heterosexual couple</td>
<td>Son and daughter</td>
</tr>
<tr>
<td>7 Monomarental</td>
<td>Mom and son</td>
<td></td>
</tr>
<tr>
<td>8 Empty nest</td>
<td>Heterosexual couple</td>
<td></td>
</tr>
<tr>
<td>9 Monomarental</td>
<td>Head of family and daughter</td>
<td>Son</td>
</tr>
</tbody>
</table>

References


23. Ivars, J. (2013) "Natural resources or natural commons? Some reflections "in Scielo Working papers of the Center for Interdisciplinary Studies in Ethnolinguistics and Socio-cultural Anthropology of the Faculty of Humanities and Arts, No. 26, National University of Rosario, Argentina.


