

Research Article

Behavior, Attitudes, and Eating and Nutritional Practices in Pregnant Women. Pamplona Alta, Red Sjm-Vmt. disa ii. Lima-South, Peru

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Abstract. Low food consumption, anemia, and frequent infections during pregnancy are causes of maternal malnutrition; For this reason, it is important to know attitudes and practices during pregnancy to design messages in favor of the nutrition of the pregnant woman. Objective.- To have a basic line of knowledge, attitudes and practices of pregnant women in Ollantay (poor suburban area) that will allow us to carry out educational interventions. Method.- 156 surveys were applied, divided into 6 axes: (i) general data, (ii) knowledge about nutrition; (iii) nutritional attitudes; (iv) nutritional practices; (v) other foods; (vi) habits. Results.- The study was carried out in 2006. 86% know that they should drink milk, however only 35% take it every day; 33%, two or three times a week and 27%, sometimes. 85% know that they should take ferrous sulfate; 91% who must consume 3 main meals and 1 snack. 59% know which foods facilitate the absorption of iron and 47% which are rich in iron. Egg: 44% consume it sometimes, 38% two or three times a week and 13% every day. 58% consume roast chicken, 30% hamburger, 79% ice cream, 56% cakes and sweets, 66% soft drinks. Conclusions.- Pregnant women know how many meals a day they should consume. Half know which foods are rich in iron and which facilitate its absorption. Foods rich in iron are not to his liking. A high percentage have bad eating habits. Protein-rich foods are rarely consumed by pregnant women.

Key word: Eating behavior, malnutrition, anemia.

A. INTRODUCTION

Access to quality healthy food is a fundamental human right. Based on this approach, malnutrition is a public health problem that affects the most vulnerable groups in society (children, pregnant women and lactating mothers) (Tirado, 2015). A constant concern must be the protection of the pregnant woman, since malnutrition during this period, as well as during lactation, can become a problem of malnutrition in the infant, being an obstacle to their psychomotor development (Estvez et al., 1999). . . The vast majority of pregnant women are unaware of the profound morphological and physiological changes that their body faces and what is required to maintain the growth and development of the fetus adequately; therefore, iron deficiency as a result of nutritional deficiencies observed during pregnancy is identified as the main cause of anemia in developing countries (Ruiz Veloz, 2018).

Anemia occurs more seriously from the second trimester of pregnancy since iron needs three times as much, resulting in insufficient food intake. Iron deficiency anemia is common during pregnancy and worsens when the woman reaches pregnancy with decreased iron stores (MINSA, 1995). This depresses the immune system, producing a greater risk of inter-current diseases (urinary tract infection , hypertension, among others).

(Malnutrition is multifactorial in nature, caused by low wages, underemployment, unsanitary conditions, lack of access to health services, family instability, marginalization or poverty, and inequality in the distribution of economic power, while the effects of anemia during pregnancy are a greater risk of prematurity, low weight, intrauterine growth retardation, metabolic disorders in the fetus and, more frequently, acute respiratory infections (ARIS), acute diarrheal diseases (EDAS) and urinary tract infections. There is an increased risk of infections and mortality during the first year of life. We sought to identify the existing food and nutrition problems in a group of pregnant women, observing the offer of health services of the first level of care of the Maternal and Child Micronetwork "OLLANTAY", belonging to the San Juan Health Network.

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In the sphere of influence of the Ollantay microgrid, there is a high rate of anemia in pregnant women. In 2006, the Obstetrics Service reported 645 pregnant women screened by the laboratory to rule out anemia (value ≤ 11 gr/dl), obtaining 225 pregnant women with anemia, which represents 35% of the pregnant women screened (MINSA, 2004).

The objective of the research was to determine if malnutrition in pregnant women is the end result of an inadequate set of lifestyles that include poor knowledge, attitudes, and practices of poor eating and nutritional habits. The specific objectives were to identify the behavior of the pregnant woman in relation to her food and nutrition; recognize the behavior of the pregnant woman expressed by her attitudes towards the problem of her food and nutrition; determine the use or custom or lifestyle of pregnant women through their food and nutrition practices (MINSA, 1999). Hepatitis B virus (HBV) infection, which is common worldwide, is a global public health problem with approximately 378 million carriers (Franco et al., 2012). There are about 3-5 million HBsAg carriers in Turkey (Duman et al., 2009). The clinical importance of HBV stems from both its cause of fatal acute infections and its association with chronic diseases (chronic hepatitis, liver cirrhosis, and liver cancer). Based on the HBV carrier rate, the world is divided into regions of high, medium, and low endemicity. Consequently, the Middle East, some Eastern European countries and the Mediterranean basin are considered medium endemic areas with a rate of 2 to 8% (Franco et al., 2012). Although HBsAg seropositivity shows regional differences in our country, it is 3.4% in western regions and 8.0% in eastern and southeastern Anatolia (Mehmet et al., 2005). The hepatitis B virus is mainly transmitted by the parenteral route. In addition, it can be transmitted percutaneously (any situation in which the integrity of the skin is impaired) or by contact of blood and infectious body fluids (such as semen, saliva) with the mucosa. Sex with the infected partner, injection drug preparation team, etc. Intravenous drug use in which materials are shared such as sharing, birth from an infected mother, contact with the infected person's blood or open wound, exposure to HBV from a needle stick or stab wound, or with the infected person's razor, razor, nail scissors, or toothbrush. It can also be transmitted by sharing materials that can come into contact (Aşılamaşı, 2009). Infectious HBV is found in high concentrations in blood and serum. However, other bodily fluids such as semen and saliva are also infectious (Aşılamaşı, 2009). HBsAg-positive people, as well as people with chronic HBV infection, are potentially infectious. Because HBV maintains its vitality on surfaces at room temperature for at least 7 days and contamination occurs through contact with contaminated surfaces (Shepard, 2006). In this study, I aimed to investigate the frequency of HBsAg in serum samples taken from those who applied to the Afyonkarahisar Public Health Laboratory for porter screening.

B. METHOD

An epidemiological, observational, descriptive, cross-sectional and correlational study was carried out. The collection of information was probabilistic and simple random for the volume of the population, in which 156 surveys were applied to pregnant women who attended the Obstetrics Service for their

prenatal control during their first or second control. The survey was carried out during the months of April and May 2006, and was divided into 6 axes: (1) general data, (2) knowledge about nutrition, (3) nutritional attitudes, (4) eating practices, (5) other food, (6) habits. Informed consent was obtained before conducting the study. The information obtained was entered into a database; For this, SPSS version 12.5 was used. Included in this study were carriers working in sectors such as food, cleaning, tourism, and new recruits who applied to the Afyonkarahisar Public Health Laboratory of the Ministry of Health for routine screening of porters between September 2011 and March, 2012. HBsAg was investigated in serum samples taken from porters using the microparticle ELISA method (Vitros 3600, Ortho-Clinical Diagnostics). Samples with a positive reaction were verified by running the same kit a second time.

C. RESULT AND DISCUSSION

91% of the evaluated pregnant women know that they should consume 3 main meals and 1 snack. 59% know which foods facilitate the absorption of iron and 47% which are rich in this nutrient; 42% do not like little blood, 22% bofe, liver and giblets 5%. 85% know that they should take ferrous sulfate. 86% know that they should drink milk, however only 35% consume it every day, 33% 2 to 3 times a week and 27% do it sometimes. As for the egg, 38% consume it 2 to 3 times a week and 13% every day. 58% consume grilled chicken; hamburger, 30%; ice cream, 79%; cakes and sweets, 56%; soft drink, 66%.

General information

- <39% of the pregnant women who participated are between 15 and 24 years old, a population considered young.
- <The predominant educational level is "secondary", with 64%.
- <The majority marital status is "coexistence" with 65%; in second place, "married" with 20%, observing a very marked gap between the two marital statuses.
- <The most observed occupation among pregnant women is "housewife" with 73%, which is temporary due to their pregnancy.

nutritional knowledge

- <85% know that they should take ferrous sulfate + folic acid tablets daily,
- <But only 59% agree that it should be eaten with an acid soda.
- <67% identify that the ingestion of tea and coffee interferes with the absorption of iron.
- <91% know to eat three meals and one snack during pregnancy.
- <Only 47% know which foods are rich in iron.
- <86% know that they should drink milk during pregnancy,
- <And 73% acknowledge that they should consume offal during pregnancy.

nutritional attitudes

- <The foods of animal origin that the pregnant woman does not like are little blood in 42%, bofe in 22%, liver and giblets in 5%; 17% do not respond.
- <Vegetables they don't like: Swiss chard 45%; pumpkin 17%; broccoli 5%; 24% do not respond. The fruits are significantly accepted.

feeding practices

- <35% of pregnant women consume milk "every day".
- <Only 44% consume eggs "sometimes"; 38% do it 2 to 3 times a week; every day only 13% and 3% do not consume it.
- <With regard to foods rich in iron, consume "sometimes": 44%, fish; 47%, beef; 46%, liver; 55%, mouth; 54%, gizzard. The little blood "does not consume" 59%.

- The intake of "food supplements" such as orange, makes "sometimes" 35%, every day 26%; lemon, 'sometimes' 17%, every day 38%; papaya, 'sometimes' 57%, every day 6%; banana from the island, 'sometimes' 29%, every day 21%.
- The consumption of food "forces" daily: rice 72%; bread 59%; potato 44%; noodles 21%; sweet potato 4%, cassava 1%. <Other meals Consumption of broad beans: 2 to 3 times a week 32%, every day 18%; bean consumption: 2 to 3 times a week, 58%; 7% every day; consumption of corn-corn, 2 to 3 times a week 30%, every day 9%; consumption of quinoa-wheat, 2 to 3 times a week 35%, every day 5%; oatmeal consumption, 2 to 3 times a week 44%, every day 21%. Habits Consumption of roast chicken: yes 58%, no 37%, no answer 5%; pizza: yes 14%, no 80%, no answer 6%; <Cream consumption: yes 79%, no 17%, no answer 4%; cakes and sweets: yes 56%, no 38%, no answer 6%; soda: yes 66%, no 30%, no answer 4%.

After knowing the results of the study carried out, they show us that the solution to the problem of malnutrition does not lie in the knowledge, practices and attitudes of the pregnant population, which are a conditioning factor but not a determinant to achieve an improvement. in this problem. The proposal, based on the diagnosis made, is to act in the three dimensions of the problem: person, family and community, under the focus of rights and gender equity, which promotes the self-development of women. The proposed solution for anemia and overweight must come from the same affected community or population to achieve an improvement in the nutritional quality of pregnant women.

In this sense, we propose some actions to follow:

- Promote the participation of the people who decide the menu.
- Establish sentinel surveillance with promoters to channel cases that do not recover (mainly due to economic factors) to soup kitchens in the area (such as social cases).
- Develop Advocacy through the surveillance committees of the zonal centrals of the popular soup kitchens, for the quality of the food provided by PRONAA so that they provide food enriched with elemental vitamins and minerals to improve nutrition.
- Coordinate with organizations that work in the area to raise awareness on the issue of nutrition (anemia and overweight).
- Expand the training offer on nutrition issues by Health personnel that is regularly carried out in schools in the sector (aimed at teachers and parents).

Laboratory tests within the scope of the gatekeeper test are performed in public health laboratories. In addition to laboratory examinations within the scope of the porter examination, HBV screening is also carried out for those who work in the tourism, cleaning sectors, especially those who work in the food sector, and those who are newly hired to work in these sectors. For this, the positivity of HBsAg in carriers is investigated. The global epidemiology of HBV infection is divided into 3 categories based on the proportion of the population that is seropositive for HBsAg: high, moderate, and low endemicity (Custer et al., 2004). Our country is in the region of medium endemicity (2-8%) in terms of HBsAg seropositivity. Although HBsAg seropositivity shows regional differences in our country, it averages 3.4% in western regions and 8.0% in eastern and southeastern Anatolia (Mehmet et al., 2005). Gurol et al (2006) reported HBV seropositivity to be 4.1% in a study they conducted on blood donors between 1989 and 2004. In several studies investigating HBsAg seroprevalence in our city located in the western region of In our country, it was found that the seropositivity rate was between 1.3-8.7%. Altindiş et al. (2001; 2006, 2011) in healthy blood donors from our city 1999-2000; In their studies between 2001-2005 and 2001-2010, they found that the frequency of HBsAg was 8.7%, 1.9% and 1.3%, respectively. Yilmazer et al. (2004) found that the frequency of HBsAg was 2.9% in a study carried out between 2000 and 2003 in healthy pregnant women in our city. Demirturk et al. (2006) found that the prevalence of HBsAg was 6.6% in healthy individuals who attended our city's university hospital for routine health check-ups between 2002 and 2004. In our study, HBsAg seropositivity was 1.9 %, according to the data. of studies carried out in various healthy groups in our city. Göz et al. (1994) found HBsAg seropositivity to be 6.7% in the janitor scan they performed on a food factory employee in Ankara in 1994. On the other hand, Cengiz et al. (1998) found

HBsAg seropositivity to be 3.8% in a 1998 study of staff working in a bank canteen. Decline in HBsAg seropositivity over time. It can be attributed to the habitual practice in a group, taking protective measures.

If (a critical reworking of) humanist Marxism has something to contribute to contemporary sociology, in regards to the relationship between structure and subject, it is just what theories like Giddens and Bourdieu tend to lack, not to mention the of Althusser. The first of these characteristics is what Porpora calls the "conscious intentionality of the human actor" and, we should add, the related human abilities for reflexivity and the formation of new experiences. In short, we should reinstate the notion that people are relatively autonomous selves, self-conscious irreducible agents with causal powers of their own. The anti-humanists have eliminated all of this, and the various "post-humanists" have not really reinstated the notion. People are considered to be guided mainly or even exclusively by unconscious dispositions (*habitus*), rules and routines. There is little sense that people are active and deliberate agents who themselves make their own relatively autonomous contributions to social causal production. Take Laclau and Mouffe, for example. They have been very vocal about the need to avoid Althusser's structural determinism; however, they themselves have reduced people to mere "'subject positions' within a discursive structure" (Laclau and Mouffe 2001: 115). They go on to state that human subjects "are not even... endowed with powers that make an experience possible" (Ibid.).³ This is not a notion of subject that grants it a relative causal autonomy.

Giddens and Bourdieu, of course, would have none of this anti-humanist discursive reductionism, but they do argue that human intentionality and reflexivity often take a backseat in determining everyday social actions; unconscious routine and *habitus* take over instead. For Giddens (1984: 6) "[m]uch of our daily behavior is not directly motivated", and although the subjects are "knowers" (that is, they are not Althusserian dupes), their knowledge consists of nothing more than what company deals. This means that in the theory of structuring "routine rules are... those that causally explain why actors behave as they do" (Porpora 1997: 251). Bourdieu's view is not so different. For him, *habitus* or, more precisely, "spontaneity without conscience or will" (Bourdieu 1990: 56) is what mainly, if not exclusively, guides human behavior; this spontaneity itself is the product of social structures called fields. Humanist discourse on intentions, reasons, interests, reflexivity, and conscious choice, however deeply situated in and influenced by social contexts, is too reminiscent of seemingly discredited rational choice theory (Bourdieu 1988). This is a mistake. We can and should appreciate the power of unconscious routine and *habitus* in determining people's actions without discounting the (causal) importance of agents' intentionality, reflexivity, and reasoning. Even Bourdieu himself admits this at certain points (eg, Bourdieu and Wacquant 1992: 115; Bourdieu et al. 1999). (For critical accounts of Giddens, see Archer 1995; Craib 1992; Creaven 2001; Cruickshank 2003; for nuanced criticism of Bourdieu see Archer 2010; Elder-Vass 2010b; Sayer 1999; Sayer 2010.)

Before moving on to the second humanist characteristic, I will argue that I should note and address a possible objection to my claim that antihumanists and posthumanists often downplay agency. For example, it could be argued that there are some contemporary post-structuralists, such as Jason Glynos and David Howarth (2007), who are heavily influenced by Laclau, Foucault, and other anti-humanists, who have recognized this problem and tried to resolve it. remedy it. This is what Glynos and Howarth (2007: 79) say. We begin by accepting that social agents always find themselves "thrown" into a system of significant practices, an immersion that shapes their identity and structures their practices. However, we also add the critical rider that these structures are ontologically incomplete. In fact, it is in the "space" or "gap" of social structures, as they become visible in moments of crisis and dislocation, that a political subject can emerge through particular "acts of identification."

So here we have "social agents" shaped by "a system of significant practices", i. my. structures, but not wholly determined by them. How is this space for human agency possible? Although critical of the traditional humanist and hermeneutic accounts of the subject, since they "overemphasize the creativity of the individual in facing dilemmas", Glynos and Howarth (2007: 77) commit to a vision that is not so different from the one promoted in this article. article. article. They assert that subjects are not simply the result of power, discourse, or other social forces by noting that people have a "capacity 'to start something

new," a capacity to form "dislocating experiences...to identify again and thus act differently" (Glynos and Howarth 2007: 79). Later, they undermine this claim somewhat by saying that the psychology of agents is not (even partially?) "A function of 'internal' states (beliefs, attitudes, predispositions, etc.)" and that "internal mental processes" are (totally ?) "Socially constructed" (Ibid.: 98). They also incline towards the problematic Bourdieusian position when they emphasize that what people do are "largely repetitive activities that do not usually involve a strong notion of self-conscious reflexivity," activities "that have been inscribed on our bodies and ingrained in our human selves." "-dispositions of man" (Ibid.: 104; italics added). Still, they repeatedly assert that human agents are nonetheless inherently creative and never simply determined by their socially embedded habitual responses. There is, therefore, an "inherent contingency that inhabits the social system", which can never be "banished once and for all" (Ibid.: 104-105).

Taking this into account, it must be accepted that there are theories that affirm that anti-humanism is its ancestor, but that also argue, at least in part, against its theoretical excesses. This trend can be found in the works of some of the posthuman feminists and also of the so-called "new materialists" (eg Coole and Frost 2010; Braidotti 2013). My aim is not to discuss any of that, I just wish to add that agency creativity and relative causal autonomy must be substantiated with the help of cognitive and neuroscientific accounts (for a comprehensive review see Bunge 2010; compare Kaidesoja 2013) and thus, , with extensive, though not exclusive, references to human neurophysiology and biocultural evolution. If agency creativity is not so entrenched, two things can happen instead. First, one can try to make it more opaque, speculative and non-scientific, for example by constructing a strong "axiom...of 'ontology of lack', which is a negative ontology based on the radical contingency of social relations" (Glynos and Howarth 2007: 14). Second, because such a basis does not locate intentionality and reflexivity in the human brain, it can also lead to an even more opaque posthumanist ontological schema, such as Jane Bennett's "enchanted materialism" or "actor-network theory." by Bruno Latour. Here, any meaningful distinction between the intentional agency of humans and the much less exclusive unintentional agency of nonconscious matter collapses. I suggest that both movements do more to undermine rather than prop up a serious effort to re-emphasize human agency; a critical humanist perspective seems more appropriate.

So far the first humanist characteristic that I find useful. The second feature that we must renew is the universalist notion that there are certain capacities (and needs) that all human agents possess. One of those capacities is the aforementioned capacity for conscious intentionality and reasoned decision-making. This ability should not be seen as a gift from society, as structurationists argue (Archer 2000); they, contrary to anti-humanists, usually at least grant it existence even if they minimize its contribution to the action. Instead, it should be seen as a universal part of humanity, a part of human nature. Undoubtedly, this humanist discourse is frowned upon due to its "essentialist" connotations. Laclau and Mouffe (2001: 153), for example, insist that "the anthropological assumption of 'human nature'" is an "essentialist perspective" that must be rejected, and they are far from the only one (for example, Burr 2003). But there are good reasons, both empirical and conceptual, why such layoffs are misplaced (see Archer 2000; Bloch 2005; Chibber 2013; Creaven 2001; Elder-Vass 2012; Nussbaum 1992; Porpora 2015; Sayer 2011; Smith 2010). . First, it is not clear how a sociological theory is possible without some form of essentialism in general. Can we really analyze, let's say, the existing social system if we don't think that there are certain essential and fundamental characteristics that make it capitalist and not, for example, feudal? If no social event, process, system, or mechanism is determined in at least some fundamental respects, as essentialism suggests, how could we theorize, categorize, and compare anything? Second, essentialism about human nature in particular does not necessarily imply, as Laclau and Mouffe suggest, that there are no differences between individuals. There can be, and indeed are, great differences between people, but this is not inconsistent with insisting that there is nonetheless a small core of characteristics that are universal and transhistorical, e.g. the need for material well-being, the need for dignity and autonomy or the capacity for rational reflection. As Sayer (2011: 104) emphasizes.

If we use the idea of emergence in the social sphere, we can go beyond individualism and holism. Instead of individuals making all the causal contributions to social dynamics or social structures doing all the work, both can be seen as operative. In this case, social structures must be seen as ontologically

irreducible, causally active relations between individuals or, more precisely, between positions in which individuals are placed. These relationships, e.g. For example, the class relationship between a capitalist and a worker or between a feudal lord and a peasant community, cannot exist or exert influence without its constituent parts, that is, human individuals, but they possess causal powers over and above those possessed by these parts. In this way we preserve both the subjective and the objective sociological domain. We have structures and subjects, objective positions and subjective experiences, background conditions and action.

Before continuing, it is worth making two more observations about the nature of structures as relations. In the first place, the structures understood as relations between social positions must not be equated merely with rules or shared resources. Relations, in fact, generally involve constitutive rules and resources, but are not exhausted by them. Let me give a Marxist example. It's not just because some people own certain resources privately, e.g. the means of production, which possess and can exercise certain structural powers, e.g. the power to shoot or explode. The most important sociological fact is that some people own the means of production and that, for this very reason, most people do not. This differential distribution of resources, an irreducibly relational fact, explains the (possible) occurrence of economic exploitation today. The relational fact that propertyless workers find themselves in an objectively vulnerable economic position vis-à-vis capitalists explains the phenomenon of widespread extraction of surplus labor that takes place in the production process. I mention this partly because of the prevailing tendency in sociology to combine structural relations with rules and resources (as such) and partly because of a particular critique of the Marxist treatment of structures. We can take Alexander Wendt's critique as a good example of both. He challenges the Marxist discourse of structures as material or non-ideational by asserting that the relations of production that Marxists often talk about are not, in fact, anything of the sort. On the contrary, for him they are:

completely ideational phenomena, namely institutions and rules, which are ultimately shared ideas, which constitute property and exchange relations, who works for whom, class powers and interests, etc. The fact that production relations are ideational means that capitalism is primarily a cultural form, not a material one, and as such the "material base" of Marxism is actually full of ideas. (Wendt 1999: 94–5)

I say more about this below, but it should already be apparent from the above discussion that such a judgment is at least misleading, if not wrong. Social structures as relationships are not mere rules, that is, shared ideas. They involve them, no doubt, and they also involve resources. But, however, they encompass more than just that.

Second, and very closely related, we should, as Porpora insists (ironically, in the very article on which Wendt explicitly draws), make a distinction between two types of social relations: "ideological" and "material" (Porpora 1993). 2015). This distinction goes back to Vladimir Lenin, who designated all those social relations "that depend on concepts" as ideological, and all those that "are external and not equally dependent on concepts" as material (Porpora, 2015: 102). An example of the former is marriage, while the capitalist-worker relationship is one of many examples of the latter. The difference between marriage and the capitalist-worker relationship is that people cannot get married without understanding what they are doing, whereas they can be exploited without their realizing it and without anyone conceptualizing it. Counter this by saying, as Wendt implies, that economic exploitation is actually an "ideological" relationship, not a "material" one because it is backed by legal property rules, which are definitely ideational or concept-dependent in a direct and strong way. It will not. It won't work because exploitation is not the same as legal rules. Instead, it is an objective and non-ideational emergent property of such rules (Porpora 2015: 104). Moreover, in the final analysis it is not even the formal possession of resources by capitalists, and the consequent legal exclusion of non-owners from access to them, that fundamentally underlies economic exploitation, but rather their effective possession. and dispossession of non-owners. This fact could continue to exist even in cases of legal change. Capitalists could, given their effective possession of resources and the effective dispossession of resources by workers, muster the necessary repressive force to maintain such a differential distribution even in the absence of a legal system stipulating private property. This is not a very stable social state, especially not in the long term, but it is certainly possible.

To illustrate the proposed reconciliation between structure and subject, let us now take a closer look at class relations in capitalism. Why do capitalists compete in the market by maximizing profit? Why do workers look for work and even offer themselves to exploitative employment? Why do you compete with your coworkers for jobs? I suggest that it is not because they are somehow unconsciously forced to follow social rules or their habitus, nor because they are transhistorically and individually configured to act in a capitalist way.

It is by virtue of the reciprocal influence on their behavior both of the objective structural relationships in which they are embedded and of the needs, interests and capacities that they possess as members of the human species. Let's move on to the capitalists first. They are placed in competitive market relationships with other capitalists so that if they do not maximize profits they face the possibility of going bankrupt or being taken over by competitors. Simply put, if they don't act in the usual capitalist way, they risk depriving themselves of their need for material well-being and autonomy. Workers, in the same way, seek employment, even sweatshop employment, mainly because they know, or soon find out, what would happen otherwise. Given their objective location in the web of class relations, that is, given that they do not own property and do not have direct access to non-market means of subsistence, they would risk leaving their most fundamental human needs unsatisfied by refusing to do so. seek employment (or not compete with other workers). So, in the case of capitalists and workers, it is both their structural location and their individual needs together with conscious choice that produce the common competitive capitalist behavior that we often observe in capitalism. The connection between structure and subject runs through the categories of objective relationships, interests, subjective experiences, intentionality and, finally, motivated action (see, for more on this, Archer 1995; Creaven 2001; 2015; Porpora 1989).

(The same case, *mutatis mutandis*, can be made for pre-capitalist class societies. Robert Brenner's (1985: 236-242) notion of "political accumulation" carried out by pre-capitalist overlords, and the related notion of "security comes first" "The production carried out by pre-capitalist peasants elegantly houses structure and subject, objective class relations and subjective, consciously motivated actions. It is precisely by virtue of human needs that these pre-capitalist actors have and by virtue of feudal class relations between them (that is, the relations within the manorial class and the relations between lords and peasants) that endemic warfare, geopolitical expansion, monarchical centralization, extra-economic exploitation and unspecialized, that is to say, diversified, agricultural production generally prevailed. , which exhibited Malthusian characteristics).

This might seem like a return to structuralism and holism. Am I suggesting that social structures force people to act in certain ways? No. First, because people have the natural capacity for conscious intentionality, reflexivity, and choice, they can always and everywhere refuse to act in ways that their structural locations indicate. Second, even when people choose to follow the structurally "prescribed" path, they do not do so solely because of structural forces, nor is it a mystery why they do what they do. As I have said, structures simply put people in certain life situations, which they then tend to live consciously, and which carry certain opportunity costs (broadly defined, not economically) that are also often perceived. Since they are located in different places within social relationships, people are objectively faced with different opportunities, strategies, and ways of satisfying their human needs and interests. Workers, being in the position of workers and being human persons, will face serious difficulties if they do not get a job. It will be difficult for them to even survive, let alone live. Capitalists, by virtue of being in the position of capitalists and by virtue of being human persons, will face serious difficulties if they do not maximize profits. They will lose their comfortable class situation, which gives them a lot of material well-being, autonomy, etc., and they will join the ranks of the workers. People, for the most part, choose to act in ways that are broadly compatible with their structural location, not because they are somehow forced to, not because they are nothing more than Althusserian Träger, but simply because it is too costly not to. After all, it is for this reason (and because the appropriate means are generally lacking) that structural change is not an easy task and does not happen most of the time. And it is for this reason that capitalists and workers everywhere, regardless of their specific culture, fight for profit, compete with each other, and look for work.

There is a tendency, both within and without Marxism, to place "hard" science in a zero-sum relationship with "humanistic" ethics. A related, though distinct, dilemma with value judgments was present in the works of Marx himself. He denounced value judgments as bourgeois ideology and, at the same time, accused capitalist exploitation of all forms of immorality and degradation (Geras 1985; 1992). In sociology more generally, it is perhaps Max Weber who is most famous for his insistence that social science proper should not be concerned with making value judgments. He says:

Suppose Tolstoy arises in you once again and asks: "Who, if not science, will answer the question: so what will we do and how will we arrange our lives?" Or, to put it in the language we've been using here: "Which of the warrior gods will we serve? Or will we be serving a completely different one, and who could that be? "In that case, we must answer: only a prophet or a savior (Weber 2004: 27-28) And again:

Only on the assumption of belief in the validity of values is the attempt to embrace value judgments significant. However, judging the validity of such values is a matter of faith. Perhaps it is a task for the speculative interpretation of life and the universe in search of its meaning. But it certainly does not fall within the realm of an empirical science in the sense that it should be practiced here. (Weber 1949: 55) .

If this is true, some problems arise. First, how can humanist Marxism contribute to the scientific project of contemporary sociology, if it carries with it all kinds of explicit and implicit moral claims? On the one hand, humanist Marxism is full of moral condemnations of capitalist exploitation, neoliberal structural reforms, or the oppression of women and minorities. He claims that all this degrades, mutilates and suffocates human life, so it should be eliminated. On the other hand, it incessantly promotes progressive practices and ideas that apparently contribute to the good life, that is, to human flourishing. If sociology is to be a value-free Weberian science, it cannot be contaminated by such judgments. Second, though, how attractive is it really to strive to rid sociology (whether Marxist-inspired or not) of its value judgments today, in the midst of the biggest capitalist crisis since the Great Depression and the rise of far-right populist forces? in Europe and USA? There is so much human suffering in the world, and it seems simply insidious to claim that sociology should be neutral about it, either by refusing to take a position on it, or by affirming the Weberian view that sociologists' moral views (on, perhaps, violence against refugees) are a matter of faith. Should we not, as Stevenson (2016: 5) says, now more than ever "put moral issues at the center of the [sociological] argument and not on the periphery"? I suggest that we address these issues by briefly examining how wide the gap between facts and values that Weber alludes to really is.

D. CONCLUSION

The pregnant women interviewed, mostly housewives with secondary education, manual activities and cohabiting marital status, are people who know how many meals a day they should consume. Half know which foods are rich in iron and which facilitate its absorption; among foods rich in iron of animal origin, they indicate that little blood and bofe are not to their liking; only the liver is the most accepted. Protein foods of animal origin are consumed little and a high percentage of pregnant women have bad eating habits (consumption of junk food). Regarding: Knowledge: They know the nutritional values of food. Attitudes: they have little preference and eat foods with little iron content, but they are feasible to improve because they identify iron-rich foods. Practices: Apparently they are distorted by external factors, which must be located.

The eating habits of pregnant women, such as consuming ice cream, soft drinks, grilled chicken, cakes and sweets (foods considered "junk") are a reflection of the food industrialization in which we are immersed, observing an increase in their consumption in the population. young. The preventive-promotional activities carried out by the Health sector are focused on "pregnant women", but in a large percentage they are not the ones who decide on the family menu. Gender relations at the intra-family level condition family nutrition (the man and the children make their food preferences prevail, often at the expense of the ration and well-being of the woman. Nutritional information, offered by the Information-Education-Communication Strategy (IEC) of the Ministry of Health (MINSa), is generating three groups: a group of pregnant women who recover from anemia, another that gains weight but continues with anemia, and a third group that does not recover.

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