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RESEARCH PAPER

Food Choices and Beliefs: Factors Influencing Dietary Preferences in Chandigarh, India

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Abstract: Food choices are influenced by a myriad factor, ranging from socio-economic to socio-cultural. Socio-cultural influences, in particular, are neglected at the policy-formation stage, hampering implementation among the target population. A culturally diverse region, Chandigarh is home to varied communities including Jats, Sikhs, Gujjars, Rajputs, and migrant groups. Hence, analyzing collective food and dietary patterns from a socio-cultural perspective helps us understand the underlying social relations that affect food choices as well as nutritional security. We utilized data from this preliminary cross-sectional study i) to explore the impacts of socio-cultural and socio-ecological factors, and ii) to examine the impact of demographic and lifestyle factors on traditional food choices and eating practices. Using a mixed-methodology approach—with a sample of 70 respondents, of which 15 were also interviewed in-depth—we identified that social and cultural norms, besides ecological factors, significantly influence dietary habits. However, demographics relating to age and gender have no significant influence on traditional food practices. Therefore, it is crucial to integrate value-based and culturally acceptable foods so as to transition to sustainable eating habits and an evidence-based, inclusive food security policy.
Keywords: Socio-cultural influences; food security policy; dietary preferences in Chandigarh

1. INTRODUCTION

Eating habits are a complex phenomenon, deeply entwined with rituals, social functions, faith and spirituality, values and beliefs, cultural identity, and feelings of membership for particular groups and communities (Mintz & Du Bois 2002). Anthropologists have long recognized the significance of food in defining cultural differences, especially behavioural norms

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surrounding the selection, preparation, and allocation of food (Lévi-Strauss 2012). Even scholarly research on the anthropology of food acknowledges that food choices are a symbol of ethnic identity. Eating culture can be defined by a "particular flavor and food type, recipes that combine food elements in particular ways, meal formats that aggregate the dishes in predictable manners and meal cycles that alternate meal formats into ordinary and festival meals" (Messer 1984, 226).

Thus, each community possesses distinctive dietary habits, which depend upon localized ecological niches. Another important expression of cultural adaptation to the environment is religion, which often emphasizes sustainable good choices (Mukerji 2019). Yet, there are multiple research gaps; most research related to food beliefs and behaviours in India focus on the nutritional content of traditional food choices rather than exploring the socio-cultural belief systems attached to them (Tirodkar *et al.* 2011).

Furthermore, various researchers have proposed that cultural habits are integral to ethnic identities, implying that dietary patterns hold special significance for ethnic communities (Adekunle, Filson, and Sethuratnam 2012). For instance, food consumed on special occasions such as festivals are an integral part of routine dietary habits, and, thus, a means to maintain specific communal traditions (Azar *et al.* 2013). Analyzing collective food and dietary patterns from the socio-cultural perspective helps us understand the underlying social relations affecting food choices. Giddens' structuration theory has been used to study food choice patterns, especially his concept of social practices, which he proposes is an interplay of "agency" and "social structure", or, in other words, rules and resources (Giddens 2004).

On the one hand, society's socio-cultural dimensions are often considered a "drag" in the modern era, holding back progress and development. On the other, the dominance of exclusively techno-economic developmental projects has resulted in the high incidence of failure of such projects. Thus, it is imperative to acknowledge the importance of often-overlooked factors such as cultural beliefs and norms. Further, traditional knowledge of dietary habits has emerged more relevant in the age of globalization, where due to negligence of the socio-cultural dimension, the chances of policy failure are higher (Wood, Tappan, and Hadj 2004).

Chandigarh, located in the Shivalik range of the Himalayas, is a culturally diverse state as it is home to migrants from different states of India. However, the diversity of food choices and eating practices of various cultural groups such as Sikhs, Jats, Gujjars, and Rajputs has not been widely recognized (Mukerji 1980).

There have been only a few exploratory studies on food behaviours in Chandigarh compared to studies that focus on food consumption at the macro level in terms of quantity and nutritional value (Sachdeva *et al.* 2011; Bharti and Sakshi 2016; Kaur *et al.* 2018). Further, local perspectives, i.e., the local community's beliefs about traditional food, are entirely unacknowledged (Das 2021). While research has accounted for socio-economic perspectives, at least in agriculture and related areas, it has failed to integrate social and cultural beliefs associated with traditional dietary habits in studies around food cultivation and consumption (Diamond-Smith *et al.* 2016).

Our study explores the societal and cultural factors that influenced food choices during the pandemic and the larger period of significant climate change in Chandigarh, India, in the early 2000s. The preliminary research focused on examining the significance of various socio-demographic elements such as age and gender in the selection of food. As Chandigarh is one of India's most modern cities, studying the impact of socio-cultural norms and values on local food habits would be highly educational and informative, as it would serve as a frame of reference for other modern cities in India. Hence, in this study, we have employed a mixed methodology approach to examine and document the factors influencing food choices—specifically, Chandigarh's traditional foods and eating culture.

The pilot study aims: (i) to examine the importance of social and customary factors in food choices, and (ii) to analyze the significance of socio-demographic elements among the local residents of Chandigarh, India. Based on the reviewed literature related to the significance of customary beliefs in food choices and having identified some key gaps, the current study explores the dynamics of food and culture.

2. METHODOLOGY

2.1 Sampling and Data Collection

Our study utilized a cross-sectional descriptive survey design, as this method permits the incorporation of multiple variables simultaneously (Sedgwick 2014). Since there are diverse ethnic communities in Chandigarh, a descriptive survey design will help in developing a comprehensive understanding of the mentioned themes (Cresswell *et al.* 2003; Cresswell and Clark 2017). The questionnaire was divided into two sections. Section A captured the demographic information of the respondents, i.e., age, gender, and marital status; and Section B consisted of the questions for the

conceptual model, related to socio-cultural, individual, societal, and climate-change factors. A five-point Likert scale (1 = strongly disagree; 2 = disagree; 3 = neutral; 4 = agree; 4 = strongly agree) was used to measure the responses.

A literature review was also conducted to better understand the phenomena; for the in-depth analysis, we conducted semi-structured interviews with 15 respondents. A sample size of 70 respondents were surveyed between September and October 2020 for the primary study through convenience sampling in Chandigarh, India. Due to the restrictions and limitations posed by the pandemic, convincing people to participate in the study was challenging. Due to the constraints on the sample size, time, and space, convenience sampling was the only viable option that allowed us to interview people for the pilot study.

2.2 Analytical Tools and Techniques

We conducted a literature review using well-reputed databases such as Google Scholar, Scopus, and Sciencedirect. Initially, 44 studies were shortlisted after applying filters to their titles and summaries. All the mined articles were read and filtered, after which only 32 studies were incorporated into the literature. Additionally, a qualitative data analysis software, i.e., NVivo version 11, was used for data mining and extracting the relevant content from the descriptive interviews—as shown in Figure 1. This was done with the aid of specific keywords or codes such as "food habits", "food choices", "local foods", "dietary change", "cultural norms", and "traditional beliefs". Finally, themes were generated for data analysis.

Figure 1: Flow Chart for Data Analysis

Source: Author's compilation, 2020

Out of the total 15 questions, 7 were close-ended (Table 2), while the remaining were descriptive in nature for the sake of data analysis (Table 1). To avoid confusion, poorly phrased responses were cleaned up prior to research. The data were entered into SPSS (Statistical Package for the Social Sciences), version 20. For the quantitative data analysis (Oti 2018), both descriptive (frequency, percentage, mean, and standard deviation) and inferential statistics (independent samples t-test, and one way between groups analysis of variance, ANOVA) were used to study respondents' perceptions towards factors that influence choice of traditional foods and to determine the differences that potentially exist between groups. The

independent samples t-test was used to compare the impact of factors where the sample could be divided into two independent groups: gender (male and female) and marital status (married and unmarried). For age, which was organized into more than three groups, ANOVA was used. The qualitative data were analyzed based on the broad themes of the study.

Table 1: Descriptive Questions for Interviews

Sr. No.	Questions	Significant Factors
1.	How do religious beliefs affect your food choices?	Religious beliefs
2.	What cultural norms do you follow related to dietary habits?	Cultural norms
3.	How do your personal beliefs affect your food selection?	Individual factors
4.	How does climate change affect your food habits?	Climatic variabilities
5.	What special ceremonies do you celebrate?	Customary ceremonies
6.	What food do you consume exclusively at festivals?	Traditional festivals
7.	What are some taboos that are followed in different ceremonies?	Local taboos
8.	How did you observe the dietary shift? Please explain.	Dietary shift

Source: Author's compilation, 2020

3. FACTORS THAT ARE SIGNIFICANT IN THE CHOICE OF TRADITIONAL FOODS IN CHANDIGARH, INDIA

To investigate the factors that influence the choice of traditional foods in Chandigarh, the questions were divided into four broad themes: socio-cultural, individual, societal, and pertaining to climate change. For descriptive analysis, we analyzed the frequency, percentage, mean, and standard deviation of the gathered responses.

Table 2: Factors Affecting the Choice of Traditional Foods in Chandigarh

Factors	**Responses**					
Socio-cultural factors	SA	A	N	D	SD	WM
1. Culture plays a significant role in choosing food	18	34	12	3	3	3.85
2. Food is an essential part of my culture	24	21	9	4	2	3.99
3. Religious norm is an essential factor in the choice of food	12	25	14	10	9	3.3
Mean of means = 3.71; St. D = 1.09						
Individual factor						
4. My belief matters in the selection of foods	18	28	12	9	3	3.7
Mean of means = 3.7; St. D = 1.12						
Societal factor						
5. Societal norms are fundamental	14	17	17	16	9	3.26
Mean of means = 3.26; St. D = 1.315						
Climate change						
6. I have observed a dietary shift in recent years	13	39	10	5	3	3.83
7. Climate change is a factor responsible for dietary change	24	21	16	8	1	3.87
Mean of means = 3.85; St. D = 1.0						

St. D standard deviation, **WM** weighted mean, **SD** strongly disagree, **D** disagree, **N** neutral, **A** agree, **SA** strongly agree.
Source: Author's compilation, 2020

The outcome shows that climate change is the most dominant factor (M = 3.85, Std. D = 1.0), followed by socio-cultural factors (M = 3.71, Std. D = 1.09), individual factors (M = 3.70, Std. D = 1.0), and societal factors (M = 3.26, Std. D = 1.31). Hence, this indicates that climate change and socio-cultural factors greatly affect the participants' choice of traditional food, even more than individual and societal factors.

3.1 Climate Change Factors

Evidence from historical statistical studies and assessment models show that climate change will have varied and widespread impact on food systems. Climate change will affect production and consumption patterns,

i.e., agricultural yield, food quality, and food safety (Vermeulen, Campbell, and Ingram 2012). Some respondents explained that the climate of their region had nudged them to adopt the available food crop. They also explained that certain festivals were associated with the season and climate; thus, food choices have a contextual meaning that varies with specific seasons and the associated festivals of particular geographical regions, but climate change has affected these consumption patterns.

In the northwestern belt, we prefer lentils, vegetables, and wheat chapatis, contrary to fish and rice, a staple diet in most eastern state communities. The geography of a region has a significant impact on its culture. Since wheat, grain lentils, and gram cultivation are suitable for the northwestern belt, the population adapted to this food culture. (37-year-old female)

There has been a loss of equable climate over time. Prevalence of summer conditions is a deterrence to my non-vegetarian food habits. (43-year-old female)

Modak during Ganesha Festival, sesame laddus for Sankranti, etc., is believed to be much more suitable for health to eat during the festival because of the season and climate. (49-year-old male)

3.2 Socio-cultural Beliefs

The various religious concepts circulating within the region, for instance, *ahimsa* (non-violence), religious ideologies, and percepts and institutions of endogamous marriages, play a significant role in deciding food practices such as avoidance of meat and non-vegetarianism. To cite an example, most traditional Jains show uniformity and homogeneity in their food practices (Natrajan and Jacob 2018). This statement made by a respondent highlights the significance of their religious beliefs:

There are many taboos related to non-vegetarianism, like we should not eat meat on Tuesday because it is dedicated to God. There are other beliefs such as those that claim that meat is meant for evil. (46-year-old male)

There is a significant relationship between food and the social and cultural identity of a group. For example, some Hindu castes follow a strictly vegetarian diet. Hence, they are required to keep a constant watch on their daily dietary habits so as to maintain their ethical and religious food choices (Bisogni *et al.* 2002). A respondent emphasized the importance of practising vegetarianism for various cultural festivals:

For me, the dish of Mahashivratri festival and New Year (According to the Hindu calendar) are more crucial because the food items have all the grains in the house. (32-year old male)

In this context, culture, traditions, customs, and taboos influence dietary patterns significantly. Religion is an essential factor that influences food habits (Devi *et al.* 2014). For example, taboos associated with eating and drinking cultures, as made evident by the respondents' observations, indicates that society greatly influences the eating culture. A respondent described some food taboos driven by cultural beliefs.

Shuran (Elephant foot yam) is very relevant to the Deepawali festival. My mother used to say: "Eat this; otherwise, you will be born as a shrew in the next generation." (42-year-old female)

Women consuming alcohol often goes against societal norms in India and is still not widely accepted. (51-year-old male)

Traditional knowledge associated with native food habits plays an important role in defining the identity and culture of an individual and community, which further guides cultural acceptability, sufficiency, and nutrient adequacy (Tremblay *et al.* 2020). Food and dietary habits help satisfy humans' nutritional needs and are also an expression of social and cultural identity (Adaawen 2021). Individual factors are also crucial in deciding food habits. As described by a respondent, who associated his choice of food with a particular cultural and social identity:

I belong to a Brahmin family, and therefore, my whole family does not consume meat. Still, I like chicken meat very much, so I eat it sometimes. Nevertheless, my parents do not know that I am a non-vegetarian, and I do not want them to know about this either. (28-year-old male)

For humans, food and dietary choices do not simply pertain to the act of obtaining nutrition for the body's survival and wellbeing. The socio-cultural beliefs of people define the foods that are acceptable for consumption and those that are not (Warde, Beardsworth, and Keil 1998). There is a very strong association between societal norms and personal choices (Kim 2016). Associating a particular festival with social interactions, and consequently to food, a respondent commented:

I believe that the festival-specific sweets, *til-gur* during spring, *chakli* and *modak* during Diwali/Ganesh Chaturthi, are associated with community interaction. (26-year-old male)

Similarly, societal beliefs are inherited through generations in the form of narratives. Describing her childhood experience, a participant explained the significance of food, and in particular, food grains, with relation to God:

We used to learn from our elders; food is also a God known as *Ann Devta* (Grain God). We must not waste food; otherwise, Ann Devta would be unhappy with us. (23-year-old female)

4. WHAT IS THE INFLUENCE OF DEMOGRAPHIC VARIABLES AND LIFESTYLE IN THE SELECTION OF FOODS?

Food choices are also influenced by caste or sect affiliation, gender, age, and societal status (Appadurai 1981). Our findings show that individuals' diets are driven by normative choices, aligning with their beliefs. To illustrate this, an independent sample t-test was performed, the results of which are shown in Table 3, followed by an inference.

Table 3: Impact of Gender on Factors Affecting Dietary Habits

Factors	Sex	Mean	St. D	t	df	Sig. (2-tailed)
Socio-cultural factors	Male	3.68	1.2	–0.32	68	0.74
	Female	3.77	0.89			
Individual factor	Male	3.62	1.25	0.73	68	0.46
	Female	3.82	0.9			
Societal factor	Male	3.26	1.3	0.03	68	0.97
	Female	3.25	1.35			
Climate change	Male	3.8	1.61	–0.55	68	0.61
	Female	3.92	0.88			

Source: Author's compilation, 2020.

There were no statistical differences in the perception of male and female respondents with regards to socio-cultural and other influences on food.

The findings of Beardsworth *et al.* (2002), Pliner and Mann (2004), and Wardle *et al.* (2004) show that gender has a strong correlation with food choices. Research shows that women are more sensitive to cultural influences than men while selecting foods to be consumed. Women are more concerned about the ethics and morality of their food choices and also reported concerns regarding the environment and animal cruelty in relation to food production. However, the results of our study show that gender differences are insignificant in the selection of traditional foods in Chandigarh.

An independent sample t-test was used to analyze the effects of respondents' marital status on traditional food choices. The results are shown in Table 4.

Table 4: Mean, standard deviation, and t-test results for marital status and factors affecting the traditional food choices

Factors	Marital Status	Mean	Std. D	T	df	Sig. (2-tailed)
Socio-cultural factors	Married	3.77	1.05	0.42	68	0.36
	Unmarried	3.68	1.13			
Individual factors	Married	3.67	1.09	0.32	68	0.74
	Unmarried	3.76	1.14			
Societal factors	Married	3.28	1.45	0.10	68	0.91
	Unmarried	3.24	1.24			
Climate change	Married	3.78	1.10	–0.44	68	0.66
	Unmarried	3.89	0.94			

Source: Author's compilation, 2020

There was no statistical difference in the perception of married and unmarried respondents with regards to the food influences we covered in our survey.

The results of the studies conducted by Lipowicz, Gronkiewicz, and Malina (2002) and Deshmukh-Taskar *et al.* (2007) show that marital status influences food choices. However, the findings of our study show that marital status does not affect traditional food choices in Chandigarh.

To identify the effect of age on respondents' food choices, a one-way between-group ANOVA was used, and the results are shown in Table 5.

The ANOVA results show that there is no statistically significant difference in the socio-cultural factors [F (4, 65) = 1.21, p = .61], individual factors [F (4, 65) = 0.75, p = .55], societal factors [F (4, 65) = 1.07, p = .37], and climate change factors [F (4, 65) = 0.84, p = .51] at 0.05 alpha level based on respondents' ages (Table 5). This finding contradicts those of Hendrie *et al.* (2013), Scaglioni *et al.* (2018), and Kim (2016), who observed that age is a significant factor in food choices. Based on our results, it might be concluded that age does not affect traditional food choices.

Therefore, based on the analysis, socio-cultural factors play a prominent role in food choices in a traditional household along with society's influence on individual beliefs. Further, food choices greatly depend on seasonal variations, which also have cultural connotations in traditional households. In addition, from the statistical analysis, it can be concluded that demographic factors (age, gender) and lifestyle (marital status) have no significant influence on food choices in Chandigarh, India.

Table 5: Impact of Age on Factors Affecting Traditional Food Choices

Factors	Age (Years)	Mean	Std. Deviation	Sum of Squares	Df	Mean Square	F	Sig.
Socio-cultural factors	14–23	3.65	1.13	4.43	4	1.13	1.21	0.61
	24–33	3.84	0.94	78.73	65	1.21		
	34–43	3.11	1.97	83.17	69			
	44–53	3.83	0.07					
	54+	1.00						
	Total	**3.72**	**1.09**					
Individual factor	14–23	3.69	1.13	3.85	4	0.96	0.75	0.55
	24–33	3.83	1.03	82.84	65	1.27		
	34–43	2.67	2.08	86.70	69			
	44–53	3.50	0.7					
	54+	4.00						
	Total	**3.70**	**1.21**					
Societal factor	14–23	3.2	1.25	7.43	4	1.858	1.07	0.374
	24–33	3.45	1.35	111.93	65	1.720		
	34–43	2.67	1.15	119.37	69			
	44–53	3.50	2.121					
	54+	1.00						
	Total	**3.26**	**1.31**					
Climate change	14–23	3.85	0.95	3.27	4	0.81	0.84	0.53
	24–33	3.94	1.01	66.61	65	1.02		
	34–43	3.16	1.44	69.89	69			
	44–53	3.75	0.06					
	54+	3						
	Total	**3.85**	**1.00**					

Source: Author's compilation, 2020

5. DISCUSSION

Customary food habits are based on the indigenous knowledge of the community, which is in sync with the cultural norms or dietary practices. Traditional knowledge surrounding food cultivation and nutrition promotes the sustainable conservation of biodiversity, which further assures food security for the local population (Vicziany and Plahe 2017). However, due to changing dietary habits around the world and the demand for functional foods, more people are returning to traditional diets. Numerous studies have observed the significance of indigenous and cultural beliefs for eating habits and dietary choices in traditional societies (Otunola and Martiryosan 2021). Additionally, traditional sources of nutrition are more resilient against climatic variability. Yet, policymakers have prioritized efficiency over customary eating habits after the success of the Green Revolution, due to the rising demand of the growing population (Patel, Sharma, and Singh 2020).

Culture-specific beliefs and values require deeper exploration with the aim of better understanding the factors that impact the acceptance of foods. There is a need to integrate indigenous socio-cultural norms right at the policy-formation level. Food security policies must be in sync with socio-cultural beliefs for greater acceptance among stakeholders. The socio-cultural context and people's attitudes and perceptions towards ethnic diets get little attention in food research because of the dominance of technology and the assumption of rationality of economics. In such studies, humans are assumed to be individuals who take decisions without societal interference. However, that is far from true; according to social scientists' research, individuals are always influenced by societal norms and values. Similarly, food choices are also governed by socio-cultural beliefs. Therefore, cultural perspectives and contextual variations that influence dietary choices and practices should be accounted for while designing policies to ensure food security for a community.

The socio-ecological aspect of society evolves with the interaction of ecological, demographic, technological, and economic factors. Ecological and related resources are primarily stable in society because they are nature-determined (Ritu and Gupta 2014). For example, in a study conducted in Andhra Pradesh, India, local food choices that aligned with cultural values were promoted through women farmers' organizations known as *sanghams*. The integration and promotion of traditional foods such as healthy fats, pulses, vegetables, roots, and tubers resulted in the prevention of women's chronic energy deficiency (Salomeyesudas *et al.* 2013). Also, due to the failure of authorities to accommodate traditional foods and indigenous cooking knowledge, it is unreasonable to expect traditional communities to

follow their dietary advice. Therefore, Scott (1997) emphasized including culturally relevant resources to disseminate information related to health advisories.

The significance of indigenous foods has only recently been recognized in policy discussions around sustainable consumption. Still, plenty more needs to be done to integrate culturally vital food practices into food policy conversations. The eating practices of the Canadian population is a typical example of food having been strongly influenced by cultural and ethnic norms (Halloran *et al.* 2015). The desire for traditional foods is evident among the indigenous communities of Canada, as observed in a participatory research project, which showed that people were curious about traditional food, despite some degree of consumption. Additionally, the participants conveyed their support for traditional cuisines and emphasized the significance of the socio-cultural beliefs of the community (Hanemaayer *et al.* 2020).

Further, the distinctive features of traditional diets have a special place in indigenous societies. In Romania, for instance, raw material produced locally is preferred in traditional recipes due to customary dietary habits, along with the association of food with specific values, cultures, and history (Nagy and Dabija 2020). Like in our study, some participants also revealed that the concept of drying certain vegetables in sunlight was based on their customary and traditional habits. Our observations are analogous to the earlier study conducted by Baloch, Jogezai, and Mohamad Ismail (2020), which noted the strong influence of societal norms on the dietary habits of an individual in a community.

In Chandigarh, socio-economically backward and underprivileged groups constitute a significant portion of the population, i.e., 21% of the population fall below the poverty line and suffer from food insecurity (RBI 2020). Further, social and cultural norms dominate their way of life. Thus, it is imperative to integrate these cultural norms in policies aimed at ensuring food and nutritional security to underprivileged communities. Therefore, Koenig *et al.* (2012) emphasized that community values are vital for sustainable dietary practices.

In addition, religious beliefs are crucial in defining dietary choices; therefore, policy-makers could also consider highlighting specific teachings of holy scriptures to stress moderate and light consumption of certain foods according to dietary guidelines. The dissemination of culturally relevant, appropriate, and ethically valid information should be the focus of ethnic media, faith-based organizations, cultural events, and various other platforms where people gather (Mukherjea *et al.* 2013). We conducted this

study to develop an in-depth understanding of the factors that affect the food choices and dietary habits of local communities. The results indicate that individual norms and belief systems also matter in addition to economic and scientific knowledge. Therefore, for greater acceptance and adoption of food security policies, the socio-ecological perspective of local communities must be integrated.

6. CONCLUSION

Food choices in Chandigarh are influenced by various factors ranging from socio-economic to socio-cultural. However, most often, the latter gets neglected at the policy-formation level, which further hampers implementation among the targeted population (FAO 2021; UNESCO 2021). Hence, we conducted a pilot study to document and explore the significance of social and cultural factors for food behaviours. Based on the findings, our study concludes that several factors influence food choices, but socio-cultural factors are particularly crucial in influencing dietary practices. However, we found that demographic variables (gender and age) and lifestyle variables (marital status) did not significantly influence the local population's dietary habits.

Food and eating practices are a crucial element of the culture of Chandigarh. Hence, socio-cultural factors play a significant role in determining whether a diet is accepted (Baloch, Jogezai, and Mohamad Ismail 2020). Additionally, sustainable food consumption has a low environmental impact and has the potential to boost food and nutritional security for present and future generations (Meena *et al.* 2019). Therefore, it is crucial to integrate value-based and culturally acceptable food to transition towards sustainable eating habits and an evidence-based, inclusive food security policy (Mazac and Tuomisto 2020).

DECLARATION OF OWNERSHIP

The authors declare that the present article is an original research work.

CONFLICT OF INTEREST

The authors declare that there are no competing interests.

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