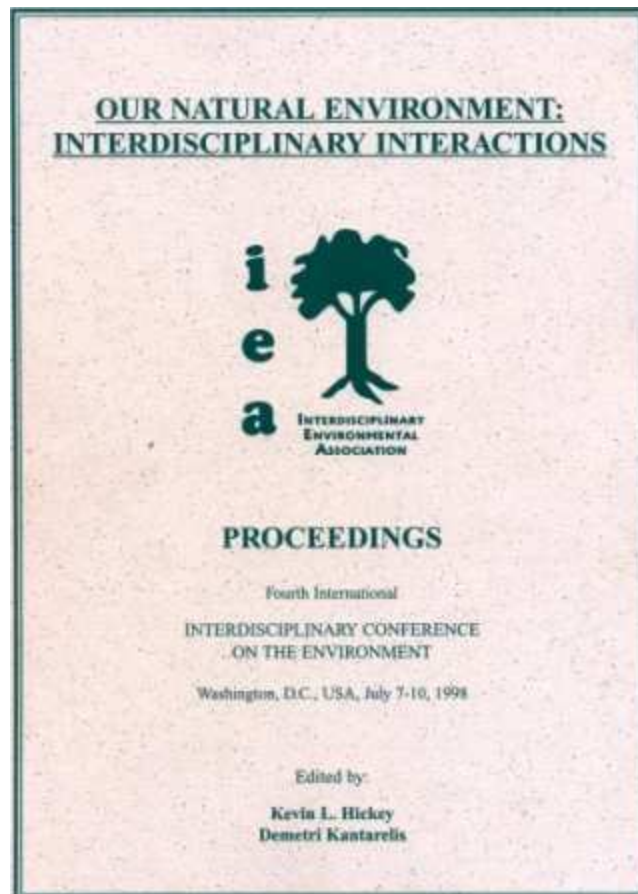


Tysiachniouk M.S., Kulyasova A.A. The influence of ideas of a healthy lifestyle on the food preferences of the population: the role of nongovernmental organizations // Our natural environment: interdisciplinary interactions, proceedings, fourth international interdisciplinary conference on the environment. Eds. K. Hickey, D. Kantarelis. Washington DC. July 7-10, 1998. p. 18-28.



THE INFLUENCE OF IDEAS OF HEALTHY LIFESTYLE ON THE FOOD PREFERENCES OF THE POPULATION IN RUSSIA: THE ROLE OF NON-GOVERNMENTAL ORGANIZATIONS

ABSTRACT

This paper represents a qualitative sociological research of ethical orientation and food preferences of representatives of several organizations. Their work toward promoting healthy lifestyle have been studied. The following methods were used: participatory observation, interviews, and a survey. Motivation for nutritional choice, nutritional recommendations of particular organizations, conformity between the recommendations and real food preferences of the participants, and the influence of ideology and propaganda on food preferences were examined.

We found that prices, traditions, level of health, and ideas all motivate food preferences. Ideas are extremely important for the representatives of informal associations. The tendency for use of organic food was shown. There is no direct correlation between recommendations and the actual nutritional behavior of the representatives of organizations. However, the ideas spread by studied organizations have influenced consumer choices of the population.

INTRODUCTION

The formation of food preferences in Russia since 1992 occurred under conditions of developing market reforms. As more and more diverse food products became available in the market, the opportunity for the realization of food preferences also became available to the population in recent years. Along with the processes of political and economic transformation, Russian society has become more and more open and democratic. The process of democratization promoted the distribution of new ideas, which before Perestroika would not have been allowed. Democratization has also supported the development of new social movements which mobilized the population to new initiatives in many areas. Ideas about both healthy lifestyle and new environmentally friendly consciousness penetrated into peoples' minds. Today these ideas, distributed by non-governmental organizations (NGOs), are playing a tremendous role, filling the vacuum which appeared when the former Socialist public ideology was destroyed. Today, the amount of NGOs and number of people participating grows constantly.

For example, in St. Petersburg in the period from 1991 until 1995, 2905 NGOs were registered (The Directory 1997, p. 5). Our research group determined that, among the NGOs, in the St. Petersburg region there are around 150 organizations whose activities can be considered as environmental. Around 25 of these organizations are unusual in that they focus their activities on biospheric ethics, spirituality and holistic understanding of the planet and universe. They are grounded on three main topics: cultural enlightenment, non-standard ideas of child development and education, and environment and health aspects (including nutrition). Each type of association is based on certain theoretical backgrounds, which determine the attitudes of its members. These organizations originally formed as an interest groups. However, presently they are interested in spreading their ideas into society. This paper will focus on how the theoretical backgrounds of these organizations influence the nutritional behavior of their members and how these ideas influence food preferences in the society.

Previous studies of food preferences have focused on certain ethnic groups or on certain territories in the former Soviet Union. The main directions of available research were: the influence of nutrition on the human physiology, scientifically-based nutrient rations, health and

nutrition, food as a part of healing the body and health) lifestyle (Collection of papers 1982, 1987, Grigulevich 1996, Aphanasenko 1988, Tsigmor 1996). There are many works of foreign authors translated into Russian which are devoted to macrobiotics, vegetarianism, and historical nutritional traditions (Acharia 1995, Eddar Arr 1993, Martinus 1994, Aichvanov 1993).

These papers analyze the connections of peoples' attitudes to their nutritional behavior, as well as historical traditions, which determines food preferences to some extent. However, the direct influence of the theories on nutritional behavior has not yet been highlighted in these papers. The nutritional behavior of the members of these newly established organizations have not been studied yet by Russian sociologists. Therefore, we decided to study the food preferences of the participants of eight organizations, located in St. Petersburg and Vologda, in which nutrition plays an important role. We studied the social structure of participants of organizations, analyzed motivations for food preferences and how ideology, doctrines, and beliefs influence nutritional behavior. We also analyzed how nutritional recommendations based on theory correlate with actual diets. Special attention was given to study the extent that ideas of organizations influence food behavior of the population.

METHODOLOGY

We studied five representative organizations in St. Petersburg, three in Vologda and five from other cities (which participated in the meeting of the Ivan's Hundred Thousand Brothers [Ivan's Stotisiachnich] (See Attachment I). Each of these organizations is guided by certain doctrines and operates according to a specific teacher's learning. Therefore, we studied the literature on which organizations base their activity (See Attachment 2). The research was carried out in a combination of quantitative and qualitative methods. The following methods were used: survey, in-depth interview, focus group, participatory observation, and a study of the doctrines. The survey was carried out with the leaders, activists and ordinary participants of all studied organizations. Questionnaire responses of all the participants were analyzed together. The questionnaire was given to 100 people, with a response rate of 45. The survey consisted of 22 questions (see attachment 3). The questionnaire responses were analyzed in several stages, according to the goals of research.

At the first, stage social structure of the participants of organizations, years of arrival to the organizations, gender, age, education, and income were analyzed. Respondents assessed their income themselves as low, high, or intermediate.

During the second stage of research, the motivation for food choices of the participants of organizations was studied. Respondents were asked to choose several of five motivations, and put them in order of importance, they also were encouraged to add other motivations (Attachment 3, question 6). The way in which their food was procured has been assessed. The respondents were asked whether they buy food, grow food themselves, if they cook food themselves, or have others prepare their meals (with or without supervision) (Attachment 3, question 7).

To assess which ideas respondents were guided by when choosing food, we formulated 8 main categories arising from readings and oral recounting of the basic doctrines of the organizations. The respondents had to emphasize which of these categories they are guided by when designing their diet. They could also offer their own categories.

The main grounds for food preference are distinguished by different values and attitudes to life, health, and spiritual matters. The 8 categories contain elements of these values.

1) A belief in healthy food. Food choices are selected based on perceptions that they are healthy. These «healthy» foods are considered to be an integral part of a healthy lifestyle.

2) A balanced diet using organic food. A balanced food diet implies a balance in proteins, fats, carbohydrates, vitamins and micronutrients as well as balanced in energy, according to yin-

yang principles (Osawa 1991, Kushi 1996). According to the theory of macrobiotics, all food contains two types of energy, yin - female and yang - male. In some meals, one energy dominates and the other is deficient. The goal is to put them in balance. Organic food, grown at home (in dachas) is preferred to food that has been grown with pesticides (especially imported food) or was exposed to nuclear radiation.

3) A lifestyle based on the main ideas of the teacher Ivanov (Ivanov 1993). These ideas are formulated into a culture of health and human existence, and are put into practice as a notion of how to be healthy. The practices, based on Ivanov's teachings, extend the other beliefs that health is important to one in which health is essential to anyone's life. Some of the writings of Ivanov exemplify this notion. For example, «health is your understanding of life», «[health] is the most important thing in life», «thoughts should be integrated with actions... you've been reading- it's good, but the main thing is to act for your health» (Bikov and Bikova, 1994, p. 71, p. 151, Orlin, 1997, p.133, p.201, 1998).

4) A belief in human evolution, based on the Doctrine of Live Ethics. According to this doctrine, everything in the universe evolves and eating meat slows down the evolution. «If mankind could avoid eating corpses, universal evolution could be speeded up» (Doctrine of Live Ethics 1993, p.21).

5) A belief in transformation. According to this belief, people have, in addition to a physical body, astral and mental bodies, each of which are called conductors. A person might gradually be transformed and evolved over time. According to this theory, it is not recommended that people eat meat (Sandrova and Dimirov 1995, 1996, p.44).

6) Alignment with the universe. According, to this idea certain food elements can help to correspond with the «whole», universe because they influence the energy of the chakras and can influence perceptions of the inside and outside worlds (Marchenko 1993).

7) A belief that food is a source of knowledge. Food is a way of understanding the world; through food people receive information about the world. Food is an instrument for knowing the universe (Marchenko 1993).

8) Animal rights. Animals, in nature eat each other. But it is not natural for humans to kill and eat animals.

The next step in the questionnaire was devoted to highlighting the foods of each belief system. We asked what is actually recommended to the respondents to eat according to the theory they believe and then we compare that with what they actually eat. (See Attachments, questions 8-11, 14-19.) The last step was designed to find out how the food preferences of the members of organizations are perceived by others. How are these food preferences received by members' families? Do their beliefs influence food preferences of their families? Do their food preferences influence people outside the organizations? (See Attachment 3, questions 13 and 20).

We undertook an in-depth interview from nine leaders and activists of the organizations (six woman and three men). The interview were taped, transcribed and coded. A focus group was conducted with seven members of the Ivan's Hundred Thousand Brothers (one man and six women). The meeting was taped, transcribed and coded.

Ongoing participant observation was conducted in the Banner of Culture society and the Macrobiotics association during the period of three years; and in Ivan's Hundred Thousand Brothers, and in the Earth Planet of Love, also known as «Cathedral Agreement», during one year. In the organization Radostea, participant observation was only conducted during two meetings, held in the Club Zdavstvuite («Hello»). Participant observation of the Center for Healthy Family in Vologda was conducted periodically during three years; in the Community for Spiritual Revival during the current year. In addition, participant observation was held during the tenth meeting of Ivan's Hundred Thousand Brothers in a village called New Jerusalem. Field notes were taken during participant observation.

THE ANALYSIS OF SOCIAL STRUCTURE OF THE PARTICIPANTS OF STUDIED ORGANIZATIONS

For a better understanding of the survey, an analysis of the data of the social structure of the participants of organizations was carried out. We assessed limited population data of each member of an organization who responded to our survey. These data, the number of years in the association, gender, age, education, and wealth, were analyzed. Some of our respondents joined the organization in 1987, at the time when Perestroika started. At that time the organizations represented already-formed social groups called «Informal Groups». The organizations received the opportunity to be registered according to the law only in 1991.

The registration procedure was rather difficult at that time, because of the post-Soviet bureaucracy. Between 1987 and 1991, 1/10 of our survey respondents joined their organizations. Since 1991, the number of organizations has continued to grow. Between 1992 and 1995, 1/5 of the respondents joined organizations. In 1995, a new law simplifying the procedure for registration was enacted. Between 1994 and 1998, 2/3 of the respondents came to the organizations.

Thirty six women and 9 men answered the survey questions. The majority of the respondents are of middle age, around 46 years old. Three quarters of all women respondents were from 37 to 72 years old. Most of the men are in the 25-36 age category. Contrary to the women, there were no men in the age brackets of 13-24 or 73-84.

Most of the respondents have had a higher education. Only 1/3 have no university degree. The level of wealth of the respondents is relatively low. Half of the respondents assess their level of wealth as low, the other half as average. Only one respondent said that he is rather wealthy.

ANALYSIS OF THE NUTRITIONAL BEHAVIOR OF PARTICIPANTS OF ORGANIZATIONS

As we already mentioned above, members of the organizations are under the influence of certain theoretical concepts. Each of the organizations studied encourages their participants to reorient themselves primarily to live on the basis of spiritual values. The integrity and unity of people with their environment and the universe is one of the main focuses of the participants' value systems. The members of the organizations are concerned about how the whole of humanity and the planet will survive in the future. The theoretical concepts emphasize people's harmony with themselves, balancing their physical, psychological, and spiritual feelings.

They emphasize healing the body, methods of maintaining health, promoting a healthy lifestyle and a healthy diet. Most of the members of these organizations, after participating for a long time, usually conform themselves to these attitudes regarding their physical and spiritual condition. They forgo smoking, drinking and other unhealthy habits. They understand their own individuality and develop a new love for themselves as a part of the planet and universe.

Collective actions in these organizations are usually educational and enlightening. They organize talks, meetings, workshops, seminars, conferences, environmental camps, outdoor schools, and organize eco-villages. They never use protest as a form of action to achieve their goals. On the contrary to the other types of environmental organizations, these «spiritual» organizations are focused not around a certain environmental problem, but rather around certain ethical ideas.

The peculiarity of this type of organization is the existence of the world view system, which is usually written by a teacher and published in special books. Books and journals serve the guidelines for members of these organizations in changing their lifestyle, in maintaining health, and choosing nutrition.

This grounding in a world view is why beliefs and theories play an important role in food preferences of our respondents. The survey demonstrated that the «ideas» are the most important

factor in food preferences. The weakest motivations for food preferences are traditions. Members of the organizations usually follow the recommendations of their organizations and prefer food other than ordinary traditional Russian food.

However, theoretical background is not the only thing that motivates the members of organizations when they choose their diet. Food choice is also influenced by the conditions of the participant's health and determined prices. The respondents added to the proposed answers eight more motivations: wishes, minimum time for preparing food, food habits, mood, obstacles, needs of the organism, low calories, rationality.

Most participants of the organizations grow food, buy food, and prepare food themselves. Ninety percent of respondents are actively involved in one or more stages of their food procurement and preparation. Only 1/10 of the respondents were passive with the design of their diet.

Health is a big motivation for most of the respondents. Members of the organizations value health, trying maintain it and practicing different ways of improving it. Almost 4/5 of the respondents indicate that their food choices are motivated by their understanding of taking care of their health; 56% believe in a healthy lifestyle, 22% believe in culture of health and human existence. Many of the respondents connect the health of their body with the health of the environment. The second and third most common reasons for food choices, each at 27%, were the doctrine of transformation and a belief in human evolution.

Many believe that the vegetarian diet is essential for the right way of human spiritual evolution. In the interviews many respondents indicate the necessity of vegetarian diet for the further spiritual life (after physical death). Many believe that the vegetarian diet makes spiritual evolution easier.

Sixteen percent indicated that the most important reason for making a food choice is the balanced food die where environmentally safe products are used. Sixteen per cent of them emphasize animal rights and indicate these rights as the motivation for using vegetarian food. Four per cent indicate the importance of corresponding nutrients with alliance of the universal rhythms for food.

Within other ideas that guided food choices, respondents indicated additional concepts, such as the «influence of the quality of food on the energy centers and chakras». «Food can influence the co-feelings with the planet, it can determine changes in consciousness, can change person's perceptions of inside and outside world». Some respondents indicate that food can help in «becoming saint and space body», which, according to an esoteric doctrine, is the next stage of human evolution. A respondent mentioned «Eating fresh, raw food according to God's commandments», given to people and written in Bible (Exodus), Chapter 1-29 «I gave you different grasses, which gives seeds, and each tree, which gives seeds».

Despite the difference in doctrines, there are more commonalties than differences in nutritional recommendations of different organizations. The organizations usually divide products into those that are recommended and not recommended.

In the survey respondents most frequently mention vegetarian food as recommended. These are seeds, beans, fruit, vegetables, juices, herbal infusions. In the second place is soft vegetarian food which accepts dairy products, honey, and eggs. The foods that were indicated as not recommended by respondents are: meat, eggs, alcohol, coffee, sugar, salt, chocolate, white bread, pasta, cakes, potatoes, and imported products. The respondents also indicated as not recommended food with preservatives, or that was sterilized, or smoked, or grilled, or products with hot spices. Almost all the respondents are familiar with the recommendations of their organizations. However, some of them take into account not only the recommendations of their organizations, but listen the recommendations of their medical doctors, healers, information picked up from the mass media and personal communication.

Let us try to analyze the recommendations given by organizations and the real food preferences of the members of organizations. In the survey question «What kind of products are you using the most frequently?», respondents indicated: grains, vegetables, fruit, berries, and dairy products. Ninety-three per cent of the products belong to soft vegetarian and 78% to the strict vegetarian (only plant food). Meat was indicated only by 7% of the respondents. In the organizations studied, people who make their transition to vegetarian food often use soy products as meat substitutes.

Although it is recommended to eat locally grown food, most of the people in the interviews use a lot of products which are grown outside their local area. This became possible because of the development of market economics and studying the lifestyle of other cultures. The rebirth of old Russian kitchen takes place today. From the category of foods which are new for Russia, the most frequently used is soya. Many people prefer tropical and subtropical fruit and vegetables, marine cabbage, wild grasses, products of wheat grain.

From the question about the list of drinks, the most often used are black tea, herb tea, juice and coffee. Milk and water are also often used. The list of herbs used as tea expands and many people began using herb teas from different kinds of leaves and berries, which they make themselves from local plants that they gather. The list of plants used in food in Russia is gradually increasing.

The representatives of the organizations are vegetarians (most of them soft) or try to become vegetarians. However, the most of them do not follow the recommendations exactly. The most of the respondents explain that they do not always follow the recommendations because of different psychological circumstances such as «There are too many psychological pressures from the outside world that get in the way of spiritual enlightening;» «I eat junk food (meat) sometimes to ground myself, to get in balance with low matters and consciousness». Other respondents indicate: laziness, self weaknesses, skepticism, low self-discipline, lost motivation due to the lack of imagination, temptation, old habits, lack of appropriate products in the market, lack of time. It is interesting to note that the respondents are almost all very short in money, however no one indicated that they do not follow the diet recommendations because they do not have enough money for that.

When people join the association, they go through changes in their diet. Everybody individually goes through the same phases, but over different time periods and with differing degrees of difficulty or ease. They start with soft and later to go to hard vegetarianism. Almost all the respondents indicate that they began to feel much better because of this. They feel better both spiritually and physically. In general, they are becoming healthier as they change their lifestyle (by giving up smoking and drinking), and improve their relationships with the surrounding people.

In the survey, 33 people (from a total of 45 total) indicated that their spiritual health has been improved, 20 of them indicated that their physical health also has been improved. Members of the organizations who changed their diet to vegetarian try to insert their new approach into society. People outside the organizations look at these ideas differently: they range from rejecting these ideas to following them.

HOW THE IDEOLOGY OF THE ORGANIZATIONS INFLUENCE FOOD PREFERENCES OF THE POPULATION

More than 2/3 of the respondents spread the ideas of their new diet in individual talks with relatives and friends. Many converse about themselves and their cases, others suggest books to read and give out copies to of the books. Some give talks and lectures to a larger audience. The interviews highlighted some other ways of spreading the information. Community of Spiritual Revival opened a vegetarian cafeteria. The respondents retells: «Not only members of our

communities come to us, people come from other organizations, we have discounts, plus we give free coupons to those who helps us, those who are active. We continually have participants from other organizations. People like how we cook. People became familiar with the vegetarian food... We have recipes on display windows, many people became interested, we give recipes to people who are interested» (woman, activist, 25 years old, Community of Spiritual Revival). Members of Ivan's Hundred Thousand Brothers distribute soya products to the people of the town of Viritsa, to different companies, and to the population. «We bring 4 to 10 sacks of soya food, and people buy soya fast» (activist, female, Ivan's Hundred Thousand Brothers).

The Macrobiotic Society is conducting three seminars per month on macrobiotic nutrition. Different kinds of macrobiotic food is available to purchase. Many of the St. Petersburg's vegetarians buy food there. Ivan's Hundred Thousand Brothers, the Macrobiotics Society, and the Community of Spiritual Revival publish papers regarding nutrition.

We consider the influence of the organizations' members on their own family as a part of its influence on society. Food preferences of the members of organizations are received differently by their own family members. We can see the opposite cases. «There is no family, that I know, where the problems do not occur. The nicest, most well brought up, the most cultural, intelligent, and educated people do not find common language with those, who changed their ordinary diet» (chair, male 48 years, Banner of Culture). In other cases, there are no problems, «In our family we set it in such a way that who ever has prepared food has the opportunity of a choice, others should just eat. What I prepare everybody eats. Father, mother, and I have the same principles regarding food, so there is no tensions in the family because of food» (activist, female, 21 years old, Radostea). Some respondents said that there was no influence of their food preferences on their families.

These people either live alone, or prepare food separately, or the family is accepts everyone's the right to choose their own food. We allocated several types of influences, a) the skeptical attitude, b) the ironical attitude: «They are laughing at me but do not prevent me from eating what I want», «My family is teasing me, when I do not feel well they say that this is because I do not eat meat», c) misunderstanding: «My family can not understand why I am doing this», d) soft rejection: «My family does not confront me directly, but there are some internal wishes, and suggestions. My relatives are concerned and look negatively on my vegetarianism. Each time all conversations at our meetings are reduced to that sore question «Why are you a vegetarian?», they suggest, «Maybe today you would eat some meat?», «My relatives and friends love meat, but I hate it!», e) negative: «Differences in food preferences lead to my separation with my mother, we even separated our finances», or, «We have two camps in the family - my wife and I do not eat meat, our children eat meat - but not too much. Some relatives followed our example and stop eating meat».

DISCUSSION

In the authors' opinion, the organizations which we studied can be related to a special category of environmental organizations, which are mostly involved in the propaganda of environmental ethics and consciousness. Such movement towards alternative lifestyles has not been incorporated into sociological theory in Russia. However, this movement exists and is realized through interest clubs and organizations. We assume that this kind of movement can be conceptualized in the frame of new social movements. The new social movement paradigm was developed by A. Melucci (1985, 1989), A. Cohen (1985), E. Zdravomyslova (1993) et al.

Almost all new movements (environmental, feminist, peace, civil rights) are oriented towards post-industrial values, establishing a new identity and new relationship with the self and the environment. It seems that these Western new values are contradictory to the values of the population of a society in transition and have different meaning in Russia. Nevertheless, the type

of organizations we studied, contrary to the other Russian environmental NGOs, have many similarities with those in the West. Both Russian organizations which we studied and most of the Western new social movements try to promote the new relationship of humans with nature, with themselves and their social environment. In the new Russia, new relationships are controversial to the values of utilitarian society which are characteristic for both pure market economies and socialist planned economies.

However, the historical and cultural context of these new movements differs very much. If Western social movements are based on the post-industrial values, organizations in Russia are developing under conditions of the destruction of industrial society. If, for the Western societies the most important thing is the lifestyle of individuals, their autonomy and independence, for the Russian, the collective mentality still dominates. That is why many of the representatives of the studied organizations have difficulties with their diet when they live in the family structure, which does not allow too much independence.

Russian families do not accept special nutrition or a different lifestyle within it. However, new nutritional attitudes are spreading in the society and are already influencing the food market. Our study demonstrated that there is an increasing tendency in the number of people who follow the recommendations of the organizations and choose a non-conventional diet. More and more vegetarian food products including soya appear in the market. We can notice that participants in the organizations, who are almost all poor people, influence the food preferences of the people of higher income. They are interested in improving their health and became consumers of beans, soya products, and natural tea, both in St. Petersburg and Vologda, in our future research, we are planning to study these changes in the demand for green, environmentally safe products.

ATTACHMENT 1

LIST OF ORGANIZATIONS STUDIED IN THIS RESEARCH

The research was carried out among the participants of the following organizations:

1. Banner of Culture (regional public organization).
2. Radostea (international public organization).
3. Macrobiotics Society (St. Petersburg chapter).
4. Ivan's Hundred Thousand Brothers (public association).
5. Earth: A Planet of Love (Cathedral Agreement).
6. Community of Spiritual Revival (Vologda public organization).
7. Club Hello (Vologda club).
8. Healthy Family (Vologda center for parental culture).
9. Party of the Northern Star (Leningrad regional public organization).
10. Uimonskii Centre (ecological village).
11. Center of Knowledge about Transmutations and Fire Transformations (Simferopol organization).
12. Orenburg Centre (Orenburg organization).
13. Live Christianity (public movement of Spiritual Creativity).

ATTACHMENT 2

DOCTRINES GUIDING THE ORGANIZATIONS AND FOCUS OF THEIR ACTIVITIES

Banner of Culture

Doctrine of Live Ethics and publications of E. I. Rerich and N. K. Rerich.

Around 50 members, 6 on the board.

The focus of activity is on cultural and spiritual enlightenment, education, human ecology (movement for «clean», positive thoughts).

They organize meetings, lectures, slide shows, concerts, and excursions. They also work with schoolchildren and organize Days of Culture.

Radostea

Papers of E. D. Marchenko, system of health training and training of Porfiri Ivanov and ideas of Live Ethics.

Macrobiotic Society

Doctrines of George Osawa and Michio Kushi.

1000 members, 7 on board.

The focus is on propaganda of Macrobiotics, creating a healthy lifestyle based on the harmonious relations of people with nature, using environmentally safe, organic food.

The society presents lectures and seminars.

Ivan's Hundred Thousand Brothers

System of health conditioning and the training of Porfiry Ivanov, papers of M. Aichvanov, I. Ivanov, A. Sandrova, V. Domirov, and the doctrine of Live Ethics.

Earth, A Planet of Love

Based on the teaching of the sources mentioned above (except those of the Rerichs) and many other sources.

Community of Spiritual Revival

Driven by ideas of Live Ethics, a system of health conditioning, and the training of Porfiry Ivanov and many others 100 members, 7 on board.

They focus on cultural enlightenment, education, environmental health, organize summer health and educational camps.

Club Hello

A system of health conditioning and training of Porfiry Ivanov and many others.

A charitable organization, working in the areas of health, the environment, peace and other issues. They create a community of healthy people in a research preserve near Vologda.

They maintain a collection of information on new, environmentally safe technologies, publish books on making people and nature healthier, plant trees, and organize environmental field trips.

Healthy Family

A system of health conditioning and training of Porfiry Ivanov, the papers of Aichvanov, the ideas of Live Ethics and the doctrines of George Osawa and Michio Kushi.

100 members, 3 on the board.

The focus is on promoting new models of childbirth, motherhood, and non-standard models of child development.

Producer of the film «Birth with nature».

ATTACHMENT 3

THE SURVEY QUESTIONNAIRE

1. Your sex: _____

2. Your age: _____

3. Your level of education (please underline):

University degree

High school

Secondary school

4. When did you come to this organization: (year) _____

5. Please determine your level of wealth (please underline):

Poor income

Average income

High income

6. What motivates you when you design your diet (Indicate the order of importance to you, with 1 being the most important and 5 the least important):

Condition of health

The prices

Habits

Traditions

Doctrines

Other (give examples, and order of preference) _____

7. How do you procure your food (please underline 1 or more choices)

Grow yourself

Buy

Prepare yourself

State wishes to those who cook for you

Eat what is given for you

Other (specify) _____

8. Which food products do you consume the most often: _____

9. Which new food products are you consuming in the last years: _____

10. What do you usually drink _____

11. Which new drinks did you started to consume in recent years _____

12. Which doctrines or ideas are guided by when you choose your food (please underline all that apply):

Healthy lifestyle

A balanced diet including using of environmentally safe products

Culture of health and human existence

Human evolution

Transformation of physical, ephemeral, astral and mental conductors

Alliance with the universe

Food as a process of learning

The right of the animals to live

Other (specify particularly) _____

13. How do you distribute your food recommendations to others (please underline):

By your own example

In individual conversations among relatives and friends

In dialogue with the strangers

Give the book to read

Give talks for the audience

Other (specify particularly) _____

14. Which food products are recommended to you by your organization _____

15. From which food products it is recommended to abstain _____

16. What kind of food you do not eat _____

17. Do you practice fasting time from time to time? What is the periodicity and duration _____

18. How many years you follow the recommendations of your organization completely _____

19. If you only partially fulfill the recommendations, why _____

20. Do your food preferences influence your relationship with your family _____

21. What positive changes have occurred in your physical, spiritual, and social life in recent years

22. Describe the preparation and consuming of your favorite meal: _____

REFERENCES

- Acharya, A. A. Food for Ideas: Philosophy of Vegetarianism, Chabarovsk. 1995. Aichvanov, O. M. Yoga and Nutrition, Moscow. 1993. Apanasenko, I. P. The Future of Our Nutrition, Minsk. 1988.
- Bikov, O. G. and N. M. Bikova. Teacher Ivanov: it is Necessary to Change the Flow of Consciousness of the People, St. Petersburg. 1994.
- Cohen, J. Strategy and Identity: New Theoretical Paradigms and Contemporary Social Movements, Soc. Research, vol. 52, No 4. 1985.
- Collection of papers. Biosphere, Nutrition, and Health, Minsk. 1982.
- Collection of papers. Sanitarium Aspects of Environmental Protection: Nutritional Aspects, Rostov-na-Donu. 1987.
- Directory. Public cultural organizations in St. Petersburg, St. Petersburg. 1996.
- Doctrine of Live Ethics. Samara. 1993.
- Eddar, Arr. Essay About Nutrition, Komsomolsk-na-Amure. 1993.
- Grigulevich, N. I. Ethnic Ecology of Nutrition: Traditional Food of Russian Centagenarians in Zakavkazie, Moscow. 1996.
- Ivanov, P. K. Selections, Moscow. 1993.
- Kushi, Michio. Macrobiotics as a Way to Health and Longevity, Moscow. 1996.
- Marchenko, E. D. Laws of the Rainbow, Sverdlovsk. 1993.
- Martinus. Ideal Food, Moscow. 1994.
- Melucci A. The Symbolic Challenge of Contemporary Movements, Soc. Research, vol. 52, No. 4. 1985.
- Melucci A. Nomads of the Present, New York. 1989.
- Orlin, V. C. Philosophy of Health of Porfiry Ivanov, Vologda. 1997.
- Orlin, V.C. Culture of Followers of Porphyry Ivanov. Health conditioning using fire, Vologda, 1998.
- Osawa, G. Macrobiotics zen. 1991.
- Sandrova, A. and Dimirov V. Ivan - Soldier. 1995.
- Sandrova, A. and Dimirov V. A Shield of Brothers. 1996.
- Tsigmor, Ann. «Live» Food: The Guidebook to a Natural Lifestyle. 1996.
- Zdravomyslova, E. Paradigms of Western Social Movements, Science, St. Petersburg. 1993.