

WELLNESS GASTRONOMY AND SUPRA-INDIVIDUAL CONNECTIONS OF NOURISHMENT

Tibor KÖKÉNY

Abstract: *The paper is oriented on the area of “wellness gastronomy” with the focus to show the parallels between incorporative style towards food consumption, in family abuse, and while consuming natural sources. The basic psychological approach is objectification and dominancy towards weak and vulnerable beings and environment. When a living being became an object in front of our eyes it can be punished, slaved, or devoured any time. The tactless and aggressive behaviour of the Western societies based on this logic that is an expansive patriarchal style of behaviour that is going to enslave and possess whatever is on the way. Today economical and environmental disasters can be driven back to this attitude.*

Keywords: *Wellness gastronomy, eating patterns, psychological character, incorporation, abuse, consumption.*

1 INTRODUCTION

1.1 Wellness nutrition characteristic

Wellness nutrition and wellness gastronomy is committed to further harmonious composition of food, nutritional balance, and harmony of flavours, colours and ethical sourcing. For the same vein, it is also in the book “Foundations of Wellness” (Reger-Nash et al., 2015) indicated the Wellness optimal eating plan, emphasizing the main food groups. It also contains the principles of safe food and shopping recommendations, and what types to avoid. Wellness nutrition helps in the prevention of acute and chronic diseases and potentiates not only physical, but also mental development, it cannot only strengthen your mental stability, but also increase resistance to infection and increase work efficiency. The basic task is to ensure optimal intake of energy and nutrients in the form of macro- and microelements, as appropriate to the age, health and lifestyle.

For the exact definition of Wellness nutrition will be defined (Škvařil, 2015):

1. Nutrition food quality from multiple perspectives, which will have dominant influence on the health and performance of boarders. It has a new impact on the human psyche. Today we use the total practical division of food and food seasonings. However, this current distribution contains a number of significant errors. For example, the foods include sugar and the seasonings include mushrooms. In fact, it should be the opposite. Therefore it will be necessary to repair the system or introduce other, which would allow simplified orientation in the quality of food.
2. Structure of food cooking and culinary adjustments in terms of not only the sensory appeal of these dishes, but now also in terms of the impact on the health, vitality and mental boarders. The result should be simple rules for combining ingredients in the food and especially the rules for the different ways of flavouring.

3. Combination of repasts in each dish (minimum: appetizer, main dish, curvature, drinks) from the perspective of the impact of combinations of food on health, exercise and mental well-being boarders.
4. Manners of dining in terms of individual support and influence on psyche of boarder.
5. Wellness Nutrition, which will be realized in wellness gastronomy, then we will be able to integrate into a lifestyle that leads to diet in order to enhance the quality of life to a level that we can consider as wellness status. It will therefore be even define the concept of living and quality of life from the perspective and requirements to achieve wellness status.

Wellness gastronomy in the context with vegetarian or vegan nourishment is a popular new way of diet in EU and Western societies. In this paper we are focusing on to show the psychological and social aspects of nourishment specially the symbolic connections of eating meat and happenings in the family, society and environment. We would like to find some connections that show the same base for acting destructively in these different levels of research.

The health aspect of vegetarian nutrition is an individual and even more a physiological level that is thoroughly researched by medicine. In this paper the individual level is not discussed but we stress more the supra individual level. The pollution of environment and the problem of global warming, furthermore the overconsumption of the Western societies' population threatens to incorporation of the Globe (Sabate 2001).

If we want to deal with the problem on a more sophisticated sociological-philosophical level the recent researches on family abuse justified this approach (Herman 1997). From this point of view the second generation of feminism looked for and found connections between terror in society, politics, and in

family abuse and the nourishment (Adams 1999).

1.2 Character and its formation due to socialisation and social background

Psychological characters are formed by the parents with the help of social values. These conglomerates of attitudes, behaviours, ideas and values are built up through the birth. We say that we suck these values with the mother milk. Even more: "We are going to be what we eat." In this way thought Sigmund Freud (1962), who differentiated the human development according to activity of erogenous zones like oral, anal, phallic, and after a latent phase genital.

Freud's approach, especially in the first two phases contains the nourishment as a gross factor and the social behaviour that is connected to it. So he formed 5 types for the oral character of the adult:

- Incorporative
- Clinging
- Biting or cannibal organization
- Spitting out
- Extruding or excluding.

Freud's concept shows the early pattern of behaviour of nourishment connected to the behaviour of adulthood.

It is similar to the social characters of Eric Fromm. Fromm (1976) postulates the same as Freud: the character is formed according to the social background. His characters are as follows:

- Incorporative dependent type
- Incorporative aggressive type
- Owner or proprietor type
- Marketing type
- Humanistic type.

And finally one more scientist who reduces the types and queues up three possibilities. Angyal (1965) discussed the characters from the

viewpoint of the connection to environment. He distinguished the characters like:

- Heteronomy
- Autonomy
- Homonomy.

These are the subduing or dependent, the dominant, and the balanced characters. Each can be recognized by its behaviour towards the social and natural environment.

2 OBJECTIVES

The main goal of the study is to show parallels between nourishment and human behaviour.

3 METHODS

Qualitative Content Analysis of documented research studies transformed in subject selection in the form of reference reduction combined with empirical praxis. The paper main goal is exploring and discussing from the view of possibilities of psychological approaches showed a special connection between input and character.

4 RESULTS AND DISCUSSION

Input can be a gross factor like solid food but also subtle information that comes from the social field. The latter depends how the child is basically nourished. Vegetarian ideas rooted in the historical times. In Egypt or in the Hindustani civilization nourishment was vegetarian. They respected life as it is. So was with the great ancient Greek philosophers like Socrates, Platon, or Pythagoras (Guthrie 1979). Škvařil (2015) states that if a state of wellness be evaluated from the perspective of yoga then it is good to declare parameters, which should be achieved in this way. The author argues that the way to a state of wellness is almost completely disappeared requirement for internal change that according to ancient teachings seems to be a key condition to achieve a state of wellness, “bliss harmony and

performance potential”. The author also confronts Yoga Vedanta philosophy that understands the concept of bliss and happiness. From that it can be guessed that the permanent bliss achieves stronger buying a car or an attractive holiday or a salary increase or improvement of cleanliness of the environment and about certainly not merely a massage or the sauna (Škvařil, 2015).

“Wellness” state and “Sattva” state as synonyms

The history is closest to the concept of “Wellness” the mentioned concept of “Sattva”. Sattvic state in itself joins two opposites: high performance and harmony. “Sattva” is a Sanskrit word that defines the first of three “guns”: Sattva, Rajas, and Tamas. According to this theory everything in the universe and human life is formed on the basis of these the above-mentioned three fundamental principles (qualities, characteristics). Sattva-gun is characterized of the enlightenment, purity, knowledge, balance and harmony. Rajas-gun is a substance or energy of motion, creation, action and development. Tamas-gun can be described as low energy or energy decay, ignorance, destruction, stagnation, disease and congestion. In terms of compatibility with the concept of wellness can Guns defined as follows: (analyzed according texts of Škvařil, 2015 and Skarnitzl, 1994)

- Sattva - a state of deep inner peace and at the same time the fullness of power that allows, if necessary to move in an instant from deep calm and relaxation to the maximum short-term and long-term performance. After execution performance can get back into the state of peace very quickly and balance.

- Rajas - the great state of internal restlessness but also a sense of energy, which typically allow only short-term performance and thus short-term satisfaction. Inner restlessness creates then not putting full of bliss.

- Tamas - a state of rest due to a lack of energy that even with big incentive not allow any energy consuming activity. That is the state of darkness or inertia.

Sattva diet

According to the classical record *Bhagavad Gita* the Sattva diet "presents nice heart and mind, which stabilizes the body and gives a long life, strength and health of mind and body. It promotes happiness and love for all creatures." Sattva food is any natural food that has a calming effect that is easily digested and if you eat it in moderation. These foods should be fresh, harvested at the appropriate time, a reasonably long storage, free of harmful chemicals and are free of unhealthy foods or their ingredients. Ayurveda ("Knowledge of life" - the traditional Indian system of medicine) is considered sattva diet as the most suitable for supporting strength, vitality, powerful mind and a good mood, lasting youthfulness and longevity. Sattva food opens consciousness, psyche is fed into a state of harmony. Sattva food: fresh, juicy, light, oily, nutritious and sweet-tasting foods. They are: wheat, rice, barley, milk, honey, brown sugar, green vegetables, leafy vegetables, fruits, nuts and seeds. Sattva diet contributes to achieving high-quality mental state and the desired positive personality qualities – attentive, kind, peaceful, comprehensive, balanced, warm, intelligent, independent, empathetic, positive, compassionate, loyal, tolerant, generous and calm.

Rajas diet

According to the classical to the "Bhagavad Gita" rajas diet is the one who "brings misfortune, misery and disease". It consists primarily of pungent, sour and salty tastes, and what is too hot, crisp and dry, causing a burning sensation. "Rajas food is too spicy, heavy and contains foods that have a heating effect, such as: spicy spices, chilli, garlic, onion, paprika, ginger, tomatoes, cheese, ripe eggplant, some beans, meat, fish, seafood, eggs, alcohol, tea, coffee, cigarettes, sugary foods, beverages with citric acid and carbonic potatoes and similar salted junk foods, fried and baked foods. People attracted to this type of food are physical or emotional imbalanced. In a healthy rate of moderate tendencies are "Rajas" needed for survival, as maintaining the energy potential in the

exercise. Highly developed rajas features such as sensuality, motivation, ambition, imagination, wrath, jealousy, mania, egoism and impulsivity lead to a character that is typical of unreliability, stubbornness, greed, anxiety and the need for constant distraction. "Rajas personality" is hyperactive and can remain for longer balanced.

Tamas diet

According to the classical to the "Bhagavad Gita" the "Tamas" diet is one that "is an old and corrupt, which is tasteless and has an unpleasant odour, also residues and foods that do not look good." Tamas food is hard, cold, dry, tasteless, rotten. From a modern gastronomy here is sorted frozen semi-finished products and food prepared in a microwave oven. For tamas food are considered especially canned and preserved, processed, semi-heated, leftover food, overcooked food, strong alcoholic beverages (spirits), strong medicines, meat. "Tamas" diet reinforces in personality pessimism, ignorance, greed, laziness, doubts, criminal tendencies, lack of human understanding, feelings of inferiority.

The above allocation of food is not completely uniformed. For this reason, these criteria should be understood as approximate. Objective evaluation for wellness gastronomy is necessary to build on the current scientific knowledge about the quality of food, diet and health promoting knowledge about the impact of food and dishes on the vitality and power simultaneously to induce the state of well-being, peace and harmony boarder. Wellness gastronomy has very important findings in the field of psychology, nutrition and health psychology. Wellness diet should promote improved quality of life. It can be assumed that the actual wellness gastronomy can achieve wellness secure state, but that is only one of the important conditions to achieve it. It thus appears that for measurable and long-term primarily the result of the influence of wellness gastronomy is necessary nutrition wellness inclusion in the system of diet-style spa, which then no longer ensure the attainment and maintenance of quality of life that could be considered a state of wellness. For this reason it is essential definitions

of "quality of life" and "lifestyle" to allow conscious lifestyle management, which ensures achieving wellness status (Škvařil, 2015).

So call "Traditional" nourishment is meat based diet since the meat is included in most of the dishes. This is due to the social welfare that is always a sign in every era that luxury consumption is the social ideal. Social ideals are luxury, consumption, and power. All these stand for satisfying human needs for material comfort. These ideals need matter and gross energy. That ends in consumption the environment, wars, and aggression. To have enough power needs oil and mineral potential, and water, etc. This is the competition for the matter on this globe regardless of the consequences (Lorenz 1974).

Supra-individual analogies

To find subtle analogies between nourishment and social values is not an easy case. Since majority of the Western population consume meat based diet it is a natural tendency to have resistance to understand this topic.

Livestock

Eating meat and aggression can be analysed as the way of handling animals. To understand this connection we should observe the changes from a life of an animal to an object of food.

Livestock production is hidden from our eyes. Animals are stuffed in minimized spaces of meadows, hutches, trucks to end up in the slaughter houses. They exist as properties. Their suffering is for the joy of human's satisfaction. But a consumer in the supermarket does not think about the story of a sausage or a bacon. There is a gap between the mutton and the jumping lamb. This process is well built to be hidden for lulling human emotions. Children are deeply hurt when their Easter bunny is served for the Sunday lunch (Akers 1993).

If we do not know something we are not responsible for. And if the mass do something it is not necessary to think over its righteousness. So are general psychological

self-defensive mechanisms to maintain our self-esteem. Eating meat means incorporating lives that gives the satisfactory feeling to have control over nature and natural sources. It can be called the sense of being the Creator.

Family abuse

We can find the same analogy in family abuse. Though it seems to be far but psychological dynamics are similar. Aggression against women and children are "popular" topic for modern psychological and sociological research. It seems that abuse is the main cause of certain syndromes like borderline disorder, schizophrenia, antisocial behaviour, etc. Victims are always the weak and vulnerable. Aggressor is mainly the gross and dominant. So are the social roles in the patriarchal society: men suppress women and children (Herman 1997).

The process is the next. Make the weak your property and slave. Let her be emotionally and materially dependent. Thank that you can externalize your aggression. Your anger punishes your property if it disturbs you. It can be light verbal punishment or deadly brutal slain.

The main psychological method is objectification and aggression behind the curtains. Rules are in the hands of men, regulations are too. It is again the position of the Creator (Adams 1999).

Environmental consciousness

Meat eating as a larger area stands against the environment. It demands 3-10 times more energy to get the same amount of nutrition from meat than from plant origin. To be able to present these resources we consume the environment. Main cause of deforestation is meat industry. So is with water consumption. If the water used by meat industry were not subsidized, a hamburger would cost 35 US\$ instead of less than a buck (Halweil and Nierenberg 2004).

We could enumerate more data but the essence is that meat based diet is not sustainable even for the Western world let alone the whole Globe. We consume the environment through consumption of meat

products. We pollute the environment through the consumption of meat, and we abuse the natural resources through consumption material goods (Renner 2004).

But all these destruction are hidden from our eyes since a long chain of production hides all the sufferings and abuses of the Earth and its inhabitants. We again do not care and behave as rulers. Psychological essence of aggression is objectification of a living entity or ecological system. The outer object as already our property can be treated as we wish. So is our projection of anger onto the possessed "object". Final act is incorporation or devour as an act of consumption.

This method is justified by law against animals. The same method is used in family abuse though it is not justified. It is the same way of treating other nations in the name of justice for getting their natural sources either by war or by tricky contracts. And this is how we approach the nature to consume and control it (Adams 1999).

5 CONCLUSIONS

An important sector of "Self-Transformation" is "Wellness Nutrition". This term was defined in the Czech Republic in the 1st National Conference of "Wellness gastronomy" in Kroměříž in 2015. The definition declares that the Wellness diet should be in terms of a positive impact on human health is always freshly prepared food in organic quality and a significant proportion should have a raw diet (fruits, nuts, vegetables, milk, muesli, etc.). Only fresh diet represents properly enzymes that are catalysts of biochemical processes in the human body (bone structure, muscles, and haematopoiesis). In contrast, the semi-heated meals, meals care, foods with chemical additives have a negative impact on human health and cause mental and physical weakness and fatigue. This is how a person feels after the mental and physical are very closely related to its diet (Krejčí, Hošek, et al., in press)

Starting from eating patterns and forming of the human character we quickly approached till the consumption as the source of human happiness. This is an attitude of an oral character that cannot stand equality. For this character things should be under control, emotions should not be mutual, weak and vulnerable beings must be ruled. The patriarchal society gives such possibilities that destruction of animals, family members, other cultures, and environment is accepted, even more: celebrated. Today's heroes are blessed with cunning and aggressive logic that devour the diversity of manifoldness. As Erich Fromm (1976. p. 37.) says "...the wish to devour the entire world, the consumer is the eternal suckling, crying out for its bottle." and "I am what I have and what I consume."

Fortunately ecological development is at its borders since pollution and natural disasters cost more and more. This will awaken businessmen and politicians to create new ways of approach to nature and to renew our ideals of consumption. We should find new ways of living and new ideals that the future generation can have a good example for surviving on this planet.

6 REFERENCES

- Adams, C.J. (1999): *The Sexual Politics of Meat: a Feminist-Vegetarian Critical Theory*. New York: Continuum International Publishing Group.
- Akers, K. (1993) *Vegetarian Sourcebook*. Denver: Vegetarian Press.
- Angyal, A. (1965) *Neurosis and Treatment. A Holistic Theory*. New York: Wiley.
- Freud, S. (1962) *Three Essays on the Theory of Sexuality*. New York: Basic Books.
- Fromm, E. (1976) *To Have or to Be?* New York: Harper and Row.

Guthrie, W. K. (1979) *A History of Geek Philosophy - Earlier Presocratics and the Pythagoreans*. Cambridge University Press.

Halweil, B., Nierenberg, D. (2004). Let's See What We Eat. In: *The State of the World*.

New York: Worldwatch Institute. pp. 94-127.

Krejčí, M., Hošek, V., et al. (in press) *Wellness v životě moderního člověka*. Prague: Grada.

Lorenz, K. (1974) *Civilized Man's Eight Deadly Sins*. New York: Harcourt Brace Jovanovich.

Olah, A., Kallai, K., Vadnai, Z. (1985) *Reformkonyha*. Budapest: Mezőgazdasági Kiado.

Reger-Nash, B., Smith, M., Juckett, G. (2015) *Foundations of Wellness*. Champaign: Human Kinetics.

Renner, M. (2004) Towards a Less Consuming Economy. In: *The State of the World*. New York: Worldwatch Institute. pp. 128-158.

Sabate J. (Ed.) (2001) *Vegetarian Nutrition*. New York: CRC Press.

Skarnitzl, R. (1994) *Poznáváme své já*. Praha: Melantrich.

Škvařil, J. *Wellness gastronomie*. Available on: <http://www.wellnessgastronomie.eu/>

7 CONTACTS

Tibor Kőkény, MA.

University of Debrecen

Debrecen

Hungary

E-mail: kokenyt@gmail.com