Global Consumption Trends and Consumption of Ecological Food in Poland

Premises for development of the market for ecological food in Poland

Ecological food is often confused with health, natural or traditional food. Therefore, to begin with, it is proper to define this notion to which we shall refer in a further part of the article. Ecological food (hereinafter: eco-food, organic food) is food produced with natural methods in the environment which has not been polluted. In this production, there cannot be used fertilizers, synthetic pesticides, antibiotics, genetically modified organisms or growth hormones. Ecological food originates from farms that take care of conservation of landscape biodiversity and values as well as they raise animals in the way compliant with their species needs. Significantly, to be able to use the term ‘ecological food’, the producer must have come across the relevant control procedure, crowned with obtainment of the certificate for the products manufactured thereby (Pilarczyk, Nestorowicz, 2010).

According to the estimates of Organic Farma Zdrowia [Organic Farm of Health], the biggest in Poland chain of shops with ecological food, the Polish market for this food is at present valued for approx. 700 million zlotys (Polacy coraz chętniej…, 2014) and it grows at the rate of 20-30% annually. In the opinion of experts, we may expect a further dynamic growth for at least next two decades (Rynek zdrowej żywności…, 2014).

The ecological market development in Poland seems to be not a fad but has solid grounds. This is attested by the data on national ecological agricultural products manufacturers. As Figure 1 shows, the growth of their number in 2004-2012 is stable. In the period in question, the number of ecological agricultural products manufacturers in Poland grew from 3,705 to 25,944, i.e. more than six times. This corresponds with the year average growth rate equalling as much as 27.5%.

The increased consumers’ interest in ecological food is not the phenomenon which takes place exclusively in Poland. The data referring to other states are presented in
Figure 1

Change of the number of ecological agricultural product manufacturers in Poland in 2004-2012


Table 1

Countries with the highest rate of the growth of retail sales of ecological food in 2009-2012 (in %)

<table>
<thead>
<tr>
<th>Country</th>
<th>Change in retail sales of ecological food in 2009-2012</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romania</td>
<td>700</td>
</tr>
<tr>
<td>Ukraine</td>
<td>325</td>
</tr>
<tr>
<td>Azerbaijan</td>
<td>299</td>
</tr>
<tr>
<td>Croatia</td>
<td>178</td>
</tr>
<tr>
<td>Finland</td>
<td>168</td>
</tr>
<tr>
<td>Australia</td>
<td>159</td>
</tr>
<tr>
<td>Poland</td>
<td>140</td>
</tr>
<tr>
<td>Russia</td>
<td>85</td>
</tr>
<tr>
<td>Norway</td>
<td>84</td>
</tr>
<tr>
<td>Montenegro</td>
<td>82</td>
</tr>
</tbody>
</table>

Table 1. The growth rates of ecological food in the countries specified in Table 1 (mainly developing) are impressive – sometimes they reach even a few hundred per cent. However, also in highly developed countries, we can observe the permanent growth of sales of ecological food. In the period in question, it amounted for Canada to almost 70%, for Switzerland and Luxembourg almost 50%, for the United States and Italy 40%, for France more than 30%, and for Germany more than 20% (Willer, 2014).

Since the quick development of the market for ecological food is a phenomenon occurring in various countries, then, probably, there can also be found the factors common for those countries, causing such a significant dynamics of this market. In particular, it is proper in this context to indicate the global consumption trends shaping purchasing behaviours across the world, affecting, to a certain degree, also Polish consumers, therefore, also the growth trends taking place in the national market for ecological food. In the face of globalisation there takes place a quick diffusion of technology and innovation, social and cultural phenomena, and tendencies in consumption between countries (Olejniczuk-Merta, 2013). Therefore, the reasons for the growth of consumption of ecological food in Poland may, with a great probability, be outside Poland.

**LOHAS (Lifestyles of Health and Sustainability)**

The acronym LOHAS (Lifestyles of Health and Sustainability) describes the market segment characterising with sustainable consumption, participation in green initiatives, being largely formed by a relatively affluent and well educated social group. The LOHAS segment is consumers who buy products manufactured in the way friendly to the natural environment and spending their money they take into account their personal development and reinforcement of their own potential (Cortese, 2003). Meeting consumption needs becomes secondary, giving place to self-realisation and to the connotations caused by some products, for example, Belgian chocolates or French cheeses (Mróz, 2013). Moreover, important for them are such values as health and social justice.

This market has a surprisingly wide range. Besides ecological food, it comprises energy-saving brown and white goods, solar panels, products offered by alternative medicine, films with yoga exercises, and ecotourism. It could seem that the above-mentioned markets are so different that they do not have any common features. Paradoxically, millions of consumers all over the world, who are included into the LOHAS group, demonstrate common features which overcome the importance of differences stemming from affiliation to a definite cultural circle and to the achieved level of economic and social development.

Interplays between global economies, cultures, environments, and political systems are the basis for the holistic vision of the world of typical Lohas. Equally impor-
tant is for them cooperation of the body, spirit and mind in each human being. Lohas
takes primarily care of their personal development, aimed at achievement of the full
potential as a human being. Lohases do their shopping in a thoughtful and conscious
way, choosing products of the firms which share the values they endorse, particularly
as regards the environmental and social issues. They often purchase products origi-
nating from less economically developed countries, sympathise with the Fair Trade
movement and try in practice to implement the Fair Trade idea, providing an opportu-
nity to earn money by producers from poorer countries. Moreover, they do not use the
offer of the companies exploiting child labour and induce other consumers to boycott
them as well as they try to reduce to the indispensable minimum their the so-called
ecological footprint.

The existence of the LOHAS segment evidences the currently ongoing signifi-
cant cultural change that may have non-trivial impact on contemporary consumers’
purchasing behaviours. This change was noticed by an American sociologist Paul H.
Ray who for more than 12 years had been studying consumers’ values and lifestyles.
He has coined the term *Cultural Creatives*, describing the emerging subculture, being
distinguished by a high social awareness, involvement in development of the com-
munity and willingness to reforge the shared values into effect (Ray, Anderson 2000).

P. H. Ray and S. R. Anderson in their book *The Cultural Creatives: How 50 Million
People Are Changing the World* have assessed that in the year 2000 around 50 million
adult Americans (it is a little bit more than one quarter of the adult population) could
be qualified to this group. In the same year, in Europe, there were – pursuant to the
estimates by Ray and Anderson – approximately 80-90 million Cultural Creatives
(Ray, Anderson, 2000).

The characteristic traits of cultural creatives include:

- the love of nature, deep concern for preservation of the nature intact and of main-
tenance of the natural balance,
- great awareness of the problems concerning the entire planet such as climate
change or poverty and the desire to manage these problems,
- activist attitude,
- propensity to pay higher taxes or to spend more money on products if they contrib-
ute to improvement of the state of the natural environment,
- great importance of establishing and cultivating interpersonal relations,
- willingness to help others and to back them in developing talents,
- interest in psychical and spiritual development,
- care of gender equality, supporting women and children,
- optimistic approach to the future,
- commitment to creation of a new, better lifestyle,
- desire to allocate public money for education, environmental protection, social
issues and sustainable development (taking into account not only the economic
but also social and environmental factors); discontent with political right and left,
– worry because of the way in which big corporations generate their profits, devastating the environment and exploiting poorer countries,
– non-propensity to spend too much money or to take excessive borrowings,
– disfavour of the modernistic philosophy of career, success, materialism and consumerism,
– friendly attitude towards people, places or things that are different or exotic.

Moreover, Cultural Creatives share such values as:
– authenticity – deeds must comply with words and the shared values,
– desire to understand the processes ruling the world, perception of the world as a system of interrelations,
– commitment, activist and idealistic stance,
– globalism and ecology.

In a broader context, Cultural Creatives form a coherent system of values described as integral culture, i.e. coherent culture, also called transmodernism. It is characterised by the concern for sustainable development, ecology and commitment to personal and spiritual development. Its adherents combine the best elements of traditionalism and modernism, creating a new value. Their cognitive style is based on the skill to synthetize various pieces of information originating from various sources, setting up a wider context (Middendorf, 1999).

The system of values of representatives of the LOHAS segment is often identical with the traits of Cultural Creatives and convergent with the concept of integral culture. Lohases perceive the world in a holistic way. There are close to them the values related to the environment, community and sustainable development as well as their personal development. In practice, this means that (like Cultural Creatives) they declare their demand for high-quality products manufactured in ethical way, not arousing objections of the moral nature.

Polish Lohases, like their foreign colleagues, display activeness in concern for the environment, though not willing to resign from their high living standard. The values they share are reflected mainly in purchases being made. Being aware of the global environmental and social problems, they assume it is possible to develop them, maintaining the life comfort and not entering conflicts. They believe it is possible to live nicely, achieving compromise which allows living the life in harmony with oneself, with other people and the nature.

As far as it concerns consumer behaviour, Polish Lohases are fastidious, they frequently buy luxurious products; however, they are far from excessive consumerism. They are aware that their choice does, to some extent, determine the shape of the world. Their range of interest includes mainly local products and services. The LOHAS movement is, therefore, a counterbalance both for exaggerated consumerism and for undue ascetics and a sudden, too radical reduction of consumption to the level that cannot be maintained in a long run (Mróz, 2013). Interestingly, being a Lohas – at
least in the theory – is not reserved exclusively for the richest people who can afford. For example, a purchase of organic food, more expensive than the conventional one, as Lohases follow the principle: “Less means more”. The sum of expenses on ecological products bought in the quantities adjusted to the actual demand may appear to be not much higher than the expenses incurred on purchasing the conventional food, often in bulk quantities, part of which quite often goes to waste and is disposed. However, its quality, health benefits as well as its impact on the environment and community leave much to be desired.

The surveys show that, under the Polish conditions, being a Lohas is closely connected with the place of residence, the achieved income or the level of education. The main group of Lohases in Poland is constituted by women aged 25-40, residing in cities exceeding 100 thou. inhabitants, with high incomes, good professional situation and higher education (Szubierajska, 2011).

Taking into account the above-specified considerations related to LOHAS as the market segment, it is worthwhile to formulate specific recommendations for enterprises which want to reach this group of customers. First of all, firms should divide purchasers of their products into target groups, applying not only the typical demographic criteria, such as age or income, but also taking into account the values they share (psycho- and sociographic segmentation). As we have shown above it is just values allow for identification of needs and – subsequently – the ways of satisfaction thereof by enterprises. It is so as people with the same level of income or of the same age may have extremely different purchasing preferences and behaviours. Notwithstanding, the consumer, who cares of the problems of the natural environment, will rather buy local products in the nearby bazaar than imported from the other end of the world, packed in a plastic wrap in the supermarket located on the outskirts.

An interesting strategy could be departure from the traditional focus on a given category of products (for example, cars) for a complex recognition of the group of factors determining purchasers’ behaviour, which will enable presentation consumers with a wide offer of products of various categories (such as cars, energy, brown and white goods) appealing to the same values shared by the consumer (for instance, the concern for the natural environment and social issues).

Moreover, even remaining within the one category of products (such as ecological food), the producer may consider what is worth alteration, for example, as regards distribution or marketing activities, in order to better respond to the needs and values shared by purchasers. For instance, selling milk in glass (and not in plastic) bottles, packing vegetables in paper bags, reuse of packaging (by way of introduction of the system of returnable packages) or distributing leaflets printed on the paper from scrap paper creates in the consumer strong feeling that while purchasing they did something good not only for their own health (buying ecofood) but also for the environment.
The producers, who want to win the LOHAS segment as the target group, should be aware that they deal with a completely atypical sort of the purchaser. Hence, they must give up thinking in the categories of the mass market and the closely related thereto conventional marketing strategies as Lohases have great knowledge on various products as well as sceptical attitude towards the promises applied in commercials. Instead the conventional billboards and hypes in the radio, it is better to place information on the product in the niche press on health or lifestyle, on the thematic Internet sites or simply in a direct relation (talk) with the consumer, for example, at fairs of ecological food.

Simple Living

The idea of Simple Living comprises various types of voluntary practices which undertaking allows for life simplification. They may include a reduction of the number of things held or an increase of self-sufficiency. Adherents of the Simple Living movement are satisfied with what they have and they usually do not pursue an increase of their assets (Pierce, 2000). Despite the fact that ascetics promotes, as to the principle, Simple Living and refrain from luxury and pleasure, not all enthusiasts of Simple Living are radical ascetics (Griffiths et al., 2010). Simple Living is rather expressed in the following steps: Identify what indispensable. Eliminate everything else. Simple Living must be distinguished from living in forced poverty as Simple Living is a consequence of the voluntary choice.

It also is worthwhile to consider the motives behind the choice of the Simple Living idea. They are often personal reasons such as spirituality, health, increase of quality time devoted to the family and friends, work-life balance, personal beliefs, economy, modesty, moderation, reduction of the negative impact of one’s activities on the environment, and stress.

The Simple Living movement may also be a reaction to the surrounding us materialism and conspicuous consumption. For part of consumers, the motivation to adopt and put into practice the principles of the programme simplicity of the implemented consumption patterns may be socio-political goals, sympathising with the initiatives preventing consumerism or wars, environmental protection, social justice, ethnical variety, and sustainable development (Mróz, 2013, p. 178-179).

Before we shall go to examples of specific practices exemplifying the concept of the Simple Living movement, it is proper to indicate the fact that some reasons for the choice of Simple Living are analogous to the motives to buy ecological food. These are, inter alia, the concern for the natural environment, health, social justice, and sustainable development. The Simple Living idea followers will, therefore, more often choose local products, manufactured with natural methods; their production does not pollute the environment, or Fair Trade products than conventional products bought in
large shopping centres. Among the practices being a part of Simple Living we distinguish: reduction of consumption, working time and assets, growth of self-sufficiency, and diet simplification.

Reducing their expenses on goods and services people may reduce the time devoted to earning money. The time saved can be used for development of one’s hobbies or assistance to other people. One may also in additional leisure time improve their life quality, carrying out creative jobs (Echin, 2008). Moreover, reduction of expenses may also lead to growth of savings what helps to achieve and maintain financial independence and to retire earlier (Robinson, 2012).

The interesting initiatives facilitating achievement of the above-specified aims may include:

- **National Downshifting Week** – encouragement to slow down the rate of living and to take care of the environment (West, 2014);
- **100 Things Challenge** – encouragement to reduce one’s assets to 100 things (McClaughlin, 2008);
- **Small House Movement** – encouragement to opt for living in small places, without mortgage credit, not adversely affecting the environment (Paterson, 2011).

Reduction of one’s needs and consumption has become a contribution to the emergence of the trend called *freeganism* (the term originates from the words *free* and *veganism*, i.e. the diet based on products of the plant origin). The *free vegans* movement promotes rationalisation of resources management and reduction of waste of products, including food. The anticonsumption lifestyle of *freegans* manifests itself, in particular, in looking for food in dumpsters, use of redundant (quite often expired or damaged) products of caterers, salespeople in marketplaces, and people running their shops. *Freegans* also repair broken equipment (instead of throwing it away), manufacture various products independently, exchange them with other people, and they do shopping only when they consider it as absolutely necessary (Zalega, 2013).

The Simple Living movement adherents also perform various activities on their own instead of making use of services rendered by other people, even if they are more competent or experienced. The principle of self-sufficiency can be implemented producing food by oneself, reducing this way one’s dependence on economic factors. Some authors proclaim simply radical theses that the key to living in freedom and simplicity is to stop consumption of food bought at shops, super- and hypermarkets as well as to start to produce food on one’s own and for one’s needs (Hodgkinson, 2006).

This tendency is reflected in the more and more popular (particularly in Western Europe) trend defined as *urban gardening*, within which urban dwellers transform the neglected or unused urban spaces into vibrant and yielding rich harvests fruit and vegetable gardens. Others grow fruit and vegetables in jute bags or similar packages
suitable for reuse. They have that value that they can be immediately shifted in case of the change of the way of site management. Creativeness of people who opted for the Simple Living seems to have no limits. For instance, in Berlin, there are grown fruit and vegetables in the area of runway of the former airport Tempelhof which for more than fifty years has not been in operation, on the roof of the former malt factory as well as on the banks of the Spree River, where it is possible to build portable boxes serving the purposes of gardening, bee-keeping, designing and, of course, growing fruit and vegetables (Read, 2014).

Supporters of the Simple Living movement attach great importance to the way food must cover from the producer to the consumer. Hence, they more readily buy food from local suppliers – reduction of food transport has a positive effect to the state of the natural environment owing to reduction of carbon dioxide emission. This is a further confirmation of the fact that the Simple Living trend contributes to the growth of interest in ecofood which is largely produced locally.

Another practice and example of implementation of the Simple Living ideals is simplification of diet. Diets, which allow consumption simplification and national production of food, are, first of all, vegan diet and Gandhi diet. Both are mainly based on plant products, hence, they allow preservation of great self-reliance (when establishing growing fruit and vegetables on one’s own) and are a remedy against exploitation of people, animals and overexploitation of our planet’s resources.

Recapitulating, both production on one’s own and purchase of local ecological food (especially of the vegetable origin) excellently harmonise with the basic assumptions of the Simple Living movement.

Interestingly, also in the economics as science there has been seen the idea of Simple Living. In this context, it refers to the concept called Simple Prosperity, which corresponds with the truly sustainable lifestyle. David Wann, who coined the term Simple Prosperity in the economics, recommends asking oneself the three basic questions:

– What is the purpose of our continuous soliciting, travel and consumption?
– What does the economy serve for?
– Why do we seem to be less happy now than when we started our pursuit of getting rich and accretion in more consumer goods? (Wann, 2007).

Within the above-specified meaning, the Simple Living movement is a counterbalance to our contemporary pursuit of opulence. It less emphasise quantity and more preservation of the environment in which we live, tradition and nature.

An interesting stance in this context presents James Robertson alleging that the economics should revise its paradigms concerning economic activity. He indicates that sustainable development will extort the prevalent shift of the centre of mass from focusing on growth of incomes to the pursuit of cost reduction (Robertson, 2005).
The principles of *New Economics*, according to Robertson, are as follows:

– systematic empowerment and strengthening of the people’s position in the economic system (opposite to treating them as inferiors, subsidiaries) as the basis for the people-centred development;

– protection of resources of the natural environment as the basis for sustainable development;

– evolution from the ‘wealth of nations’ model to the single world model, from the present international economy to the ecologically sustainable, decentralised, multi-level economic system of the single world;

– the central role of policy and ethics in the economic life and economic thought;

– respect for qualitative values and not only quantitative ones (Robertson, 2005).

Contrary to the classical economy, based on profit and usefulness maximisation, both the above-mentioned economic concepts (*Simple Prosperity* and *New Economics*) emphasise the role of the human being, environment, sustainable development and ethics in the economic processes. Therefore, one may risk statement that the axiological background of the recent streams in the economic thought development facilitates the ecological food market development as the assumptions and postulates of these theories correspond with the needs and expectations of ecological food consumers.

**Slow Money**

The next global trend affecting consumption of ecological food is the *Slow Money* movement. The term was coined in 2009, when there was published the book of S. Tasch, *Inquiries into the Nature of Slow Money: Investing as if Food, Farms and Fertility Mattered* (Tasch, 2009). In 2011, the magazine “Entrepreneur” and the Reuters information agency considered Slow Money as one of the five most important trends in the world of finance.

The Slow Money movement gathers people who oppose to too quick circulation of money in the economy and to finance separated from people and places. It is aimed at creation of a new economy, starting from … eating. The Slow Money idea followers postulate investing in small enterprises producing food, in setting up local investment networks and clubs, advocating for a particular support for the firms applying environment-friendly technologies such as, for instance, dairies using solar energy.

The main tasks put for themselves by the Slow Money movement followers include:

– increased food safety and accessibility,

– improvement of nutrition and health,

– promotion of cultural, ecological and economic diversity,

– acceleration of the process of shift from the economy based on extraction and consumption to the economy aimed at preservation and restoration of natural balance.
Achievement of these goals is to be owing to implementation of the following principles:

- bringing money closer to the processes taking place in the real economy,
- ‘slowing down’ money (or such its part in order to carry out noticeable changes),
- formation of food capital, built up on the principles of care about the environment, common good combined with the feeling of adherence to a given place and non-violence,
- investing in such a way that food, farms and fruitfulness could gain greater importance as a factor of the economic development – one has to convince investors to the places where they live, setting up key relationships and new sources of capital for small enterprises producing food,
- backing entrepreneurs, consumers and investors who do not aspire at any price to make a fortune, but to achieve high quality of life,
- exhaustive reconstruction of the economy.

To carry out a radical transformation of the paradigms, on which the contemporary economy and functioning of the really occurring economic systems is based, one should seek answers to the following questions:

- What would be the world if we invested 50% of our assets not more than 50 miles from the place of our residence?
- What would happen if there emerged a new generation of enterprises that would have returned 50% of their profits?
- What would it be if in our land over 50 years grew 50% more organic food?

The Slow Money movement combining the issues from the areas of finance and agribusiness refers directly to ecofood and undertakes actions for increasing production and sale thereof. This food is manufactured with respect for the natural environment and sales thereof generate revenues for the local population. Therefore, the ecological food market development corresponds with the dissemination of the Slow Money idea.

Slow Money is also a part of the major Slow Movement action promoting the quality of life and attachment to people – ourselves, our families, communities, in which we live, friends, to meals, the place we live, and to life. This movement was initiated in 1989 through the emergence in Italy of the trend called Slow Food. It was aimed at counteracting the quick rate of living and fast food, disappearance of the local traditions related to food, and the diminishing interest of people in the food products they consumed, their origin, flavour, and impact of our choices related to food on the rest of the world. The task of Slow Food was to revive in people the pleasure related to eating, to set up in them the attachment to good, pure food (ideally manufactured in compliance with the Fair Trade rules), and to build in them the awareness of strong interrelationship between what they have on their plates and the condition of our planet.
This tendency was quickly disseminated – the idea to do something slowly, carefully, correctly and to have a pleasure therefrom was liked not only by Italian consumers. People in many countries returned to shopping on bazaars directly from farmers and to meals based on seasonal products.

In the course of time, Slow Movement expanded the range of its action. At present, besides Slow Food and Slow Money, we distinguish also Slow Schools/Education, Slow Books, Slow Fashion, Slow Lifestyle, Slow Homes, Slow Travel, Slow Medicine, Slow Parenting and Slow Art (Slow Food, Slow Fashion…, 2014).

**Resumption**

The characterised in this article global consumption trends may significantly contribute to growth of consumption of ecological food. Owing to that contemporarily economies of different countries are close related to one another, the trends diffuse quickly from highly developed states to developing countries. In result, also in Poland, we may observe the above-described trends and their positive effect on consumption of ecofood (albeit some of them as yet appear in an embryonal form and disseminate quite slowly).

Purchasers included in the LOHAS (Lifestyles of Health and Sustainability) segment display their concern for the natural environment, health, social justice, and sustainable development, buying organic food and Fair Trade products. Moreover, buying ecological food helps them in their personal development and in development of their own potential, giving them also the feeling that they not only meet their consumption needs, but also do something good for other people and the environment.

The Simple Living adherents, in turn, trying to reduce the number of things they possess, shop in a thoughtful and conscious way. Instead of buying large quantities of conventional food at a supermarket, a certain part of which will go bad and will be disposed, they prefer to buy a lesser quantity of ecological food which entails health values and production and transport thereof does not burden the environment too heavily. Desiring to enhance their self-sufficiency, some enthusiasts of Simple Life seed ecological fruit and vegetables in backyard gardens or in urban spaces. Departure from excessive consumerism is also manifested in simplification of the diet and in the use in it of plant products originating from local producers, also frequently ecological. Sustainable development and the desire to preserve the biological variety are further motives prompting the consumers belonging to this group to buy organic food.

On the other hand, the Slow Money movement is aimed, *inter alia*, at improvement of nutrition and health as well as promotion of cultural, ecological and economic diversity. In this concept, there also appears the notion of food capital, built
on the principles of care about the environment, common good and the sense of being a part of a given place. Adherents of Slow Money want also to encourage capital owners to invest in small companies producing food close to the place of their residence. They also recommend thorough restructuring of the economy whose aim should be a significant increase of the share of organic cultivations in total production of food.

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Summary

The article is aimed at examination of dependences between the selected global consumption trends and the perspectives for development of the market for ecological food in Poland. In their article, the authors presented a concise characteristic of the three selected global consumer trends: LOHAS (Lifestyles of Health and Sustainability), Simple Living, and Slow Money as well as they undertook an attempt to assess their impact on consumption of ecological food in Poland.

There seems justified the assumption that dissemination of the above-mentioned trends will affect the growth of demand and consumption of ecological food in Poland. This statement has important implications for manufacturers, distributors, and sellers of this type of food as they can adequately adjust their actions to the changing nutrition habits of Polish consumers, for example, increasing production or expanding the network of sales or distribution.

Moreover, one may also observe the impact of the appearance in Poland of the global consumption trends on the society. These trends shape the way of thinking, lifestyles, and systems of values shared by various social groups, and they change the way of conduct of individuals, both related to consumption and other aspects of life.

Key words: consumption trend, ecological food, sustainable development.
JEL codes: D03; D12

Globalne trendy konsumpcyjne a konsumpcja żywności ekologicznej w Polsce

Streszczenie

Niniejszy artykuł ma na celu zbadanie zależności między wybranymi globalnymi trendami konsumpcyjnymi a perspektywami rozwoju rynku żywności ekologicznej w Polsce. W artykule przedstawiono krótką charakterystykę trzech wybranych globalnych trendów konsumenckich: LOHAS (Lifestyles of Health and Sustainability), Simple Living oraz Slow Money oraz podjęto próbę oceny ich wpływu na konsumpcję żywności ekologicznej w Polsce.

Wydaje się uzasadnione przypuszczenie, że upowszechnianie się wymienionych wyżej trendów będzie wpływać na wzrost popytu i konsumpcji żywności ekologicznej w Polsce. Stwierdzenie to ma ważne implikacje dla producentów, dystrybutorów i sprzedawców tego typu żywności, mogą oni bowiem odpowiednio dostosować swoje działania do zmieniających się zwyczajów żywieniowych polskich konsumentów, na przykład zwiększając produkcję lub rozszerzając sốć sprzedaży czy dystrybucji.
Ponadto można również zaobserwować wpływ pojawienia się w Polsce globalnych trendów konsumpcyjnych na społeczeństwo. Trendy te kształtują bowiem sposób myślenia, style życia i systemy wartości wyznawane przez różne grupy społeczne oraz zmieniają sposób zachowania jednostek, zarówno w odniesieniu do konsumpcji jak i w innych aspektach życia.

Słowa kluczowe: trend konsumpcyjny, żywność ekologiczna, zrównoważony rozwój.

Kody JEL: D03; D12

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