# THE BEEF ABOUT MEAT

## UNDERSTANDING MEAT AVOIDANCE IN SWEDEN

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**The Beef about Meat: Understanding Meat Avoidance in Sweden**

Abstract:

Despite a constant sustainability debate and an extended product portfolio of meat substitutes, avoiding meat is not an obvious choice in Sweden. Therefore, a study aimed to investigate what drives the intention to avoid meat was conducted. Factors derived from the social identity theory (SIT), the theory of planned behaviour (TPB), gender stereotypes, and human supremacy were compared between two groups: consumers with a weak intention to avoid meat and consumers with a strong intention. The findings suggested that factors within the SIT, the TPB, and human supremacy can explain the intention to avoid meat. Surprisingly, the results showed no significance between gender stereotypes and levels of meat avoidance intentions, contradicting previous research results. Furthermore, findings indicated that consumers were not as affected by their social surroundings, as previously suggested. Instead, the empirical data implied that intentions were mainly affected by self-centred factors, such as one's self-expression and personal attitudes.

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Bachelor Thesis
Bachelor Program in Business Economics
Stockholm School of Economics

**List of definitions**

**Gender**: "Refers to the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of women and men. It varies from society to society and can be changed." (World Health Organization [WHO], 2011)

**Meat avoidance**: Actively reducing one's consumption and intake of meat derived from animals (Beardsworth & Bryman, 2004).

**Non-human supremacy**: Refers to the opposite belief of humans being superior animals (Dhont & Hodson, 2014).

**Omnivore**: Someone who eats both vegetables and meat (Kim et al., 2016). In this study, omnivores are also referred to as meat eaters.

**Social context**: Physical and social environments that can shape different processes in the brain, meaning the ability to perceive different things in different contexts (Turner, Oakes, Haslam & McGarty, 1994).

**Sustainable food consumption**: Foods with comparatively low impact on the environment in terms of resources such as water usage and emissions (Stehfest et al., 2009).

**Vegetarianism**: The practice of refraining from consumption of meat (red meat, poultry, seafood and flesh of any other animal). In this study, other consumer products that has originated from animals or slaughter such as egg, milk and leather are not included in the definition of vegetarianism (Ruby, 2012).

**Acknowledgements**

# Contents

# 1. Introduction

"Om människor inte åt kött skulle vi inte ha pandemier"
[If people did not eat meat, we would not have pandemics] (Olsen, 2020)

The following chapter provides an introduction to meat avoidance intentions and the growing trend of vegetarianism in Sweden. Problem formulation, research gap, research questions, purpose of the study, expected contributions, and disposition will be presented.

## 1.1. Background

### 1.1.1. Mass consumption and climate change

Throughout history, food has been a vital part of life. Food is not only nutrition, but also has a cultural, economic, environmental, and sociological value (Bisogni, Connors, Devine & Sobal, 2002). In today's modern society, consumers have a massive array of goods to choose from. These new living standards have led to mass consumption, which benefits companies, but hurts the environment (Steffen et al., 2015; Rockström, 2003). Sweden is in many aspects a country in the forefront of sustainability matters. It is rich in innovation, ranked as one of the world's most highly advanced post-industrial countries and scores high in equality measures (OECD Better Life Index, 2020). Sweden is the home country of strong personalities promoting sustainability, such as Greta Thunberg and Johan Rockström. However, Sweden is still performing poorly in terms of decreasing carbon dioxide emissions and overconsumption (Naturvårdsverket, 2019), leading to consequences such as deforestation, water pollutions, plastic filled oceans, biodiversity losses, and declining water tables.

Every year, Sweden alone uses resources as if there were four planets (World Wildlife Fund [WWF], 2018). Externalities that future generations will have to compensate for. Meat eating is one of the largest contributors to the climate crisis. Devastating pandemics have been argued to origin from the environmental changes and meat-consumption (Lipp, Huq & Colwell, 2002; Rockström, 2003), for instance the current pandemic COVID-19 (Olsen, 2020). For years, marketers have influenced people into changing different types of behaviour, boost demand and drive consumption. The authors argue that the same tools and knowledge can be used to efficiently monitor and persuade consumers into long-term sustainability.

### 1.1.2. Global consequences of meat consumption

Currently, the agricultural industry stands for 25 % of all global emissions. The livestock industry alone, is responsible for 15 % of global carbon dioxide emissions and uses a third of the global cropland (Intergovernmental Panel on Climate Change [IPCC], 2020). Sweden has worked hard on lowering emissions from agriculture while preserving productivity. Despite this, high carbon dioxide emissions are evident (Naturvårdsverket, 2019).

In order to meet the climate goals of 2030 (United Nations [UN], 2020), Swedes are encouraged to change their diet into a more vegetable based (Steffen et al., 2015; Rockström, 2003). Furthermore, overall research advocates that meat-based diets are strongly associated with increased risks of diseases such as cardiovascular disease, cancer and diabetes (Wolk, 2017). Reports show a decline in meat eating for some industrialised countries. However, these results cannot be found in worldwide measurements (Fresco, 2009). The disadvantages of meat eating are common knowledge in Sweden today. Influencers, news reports, and other media often promote a meat free and more sustainable lifestyle. Consequently, the market of meat substitutes is expanding rapidly, both in terms of what is offered at restaurants and on the shelfs in grocery stores. The industry of meat substitutes was, in 2018, calculated to be worth USD10 billion and has a predicted growth of USD31 billion by 2026 (Statista, 2020).

Documentaries about plant-based food consumption, the toxic meat industry, and health benefits from avoiding meat have grown viral. Across the globe, ongoing campaigns aiming to dissuade consumers from purchasing animal-based products, particularly meat, are trending in numbers (Hancox, 2018). Even though vegetarian food consumption has proven to benefit both the environment and the overall public health, there is a resistance to fully avoid meat (Graça, Calheiros, & Oliveira, 2014).

### 1.1.3. Meat avoidance in Sweden

Reducing meat consumption has become an important sustainability goal. However, persuading people to change their eating habits can be challenging. A first step of changing overall behaviour is to understand why some people actively change their diet and why some people show more restraint. Yet, the reason as to why people choose to avoid meat is still somewhat unclear. Some suggest that there is a relationship between meat and gender identity, stereotypes and norms, others have focused on external motivational factors such as economic and environmental benefits (Vartanian et al., 2007; Clark, 1998).

Considering Sweden's awareness of sustainability benefits, one can imagine that meat avoidance and vegetarianism is a well-covered research topic in Sweden. News reports

and media often refer to new studies made on meat free diets with focus on the health- and environmental benefits. However, there are only a few studies conducted with focus on behaviour psychology and meat avoidance in Sweden.

Globally, meat avoidance has been studied with following focal points; gender differences, stereotypes and norms, barriers and motivators to avoid meat, social identity motivation, and economic and environmental benefits. The limited research in Sweden has mainly focused on the social effects of meat avoidance (Röös et al., 2020), such as studies within medical and environmental sciences, instead of focusing on the individual. Furthermore, a few studies are conducted with an economic perspective, focusing on meat taxation and macroeconomic effects.

Another Swedish study focused on finding cues and themes in motivation among the young population. Through qualitative interviews with Swedish teenagers, Larsson, Rönnlund, Johansson and Dahlgren (2003) found that one of the most powerful factors for becoming vegetarian was the social context, such as impact from friends, family, school, media and music.

## 1.2.    Problem formulation and research gap

Most of the studies conducted on meat consumption hold an exploratory approach and adopt an inductive research design. In contrast, this study used a deductive research approach, where hypotheses are derived from existing theories in order to be tested empirically (Larsson et al, 2003; Buerkle, 2009; Rosenfeld, 2018).

Previous research on meat avoidance has been conducted in countries such as Australia, the US, Denmark, Canada and the UK (Wardle et al., 2004; Turner et al., 2013; Rosenfeld & Burrow, 2017). Surprisingly, studies on meat consumption in Sweden are limited. A gap that this study intends to narrow. Sweden is particularly interesting to study, since the growing trend of meat substitutes, dairy free products and a high percentage of vegetarians (Anxo et al., 2011), may indicate a willingness for change.

Food consumption has been studied extensively, however, research on vegetarianism and meat consumption is somewhat limited, where most tend to focus on meat consumption related to ethics, the environment and health, thereby lacking in how social contexts and norms motivate individuals. This study aimed to close that gap by exploring both extrinsic and intrinsic motivational factors. Furthermore, most studies on consumer behaviour measure solely purchase intentions, however, this study broadens the research by including intentions to eat and choose meat free food. Additionally, this study deepened the knowledge of consumer behaviour regarding meat avoidance by comparing several theories and concepts against each other, as a mean to find the strongest explanatory power concerning meat avoidance intentions.

## 1.3.  Purpose and research questions

The purpose of this study was twofold. Firstly, it was to investigate the relationship between different motivational factors and their potential influence on consumer intentions towards meat avoidance. The motivational factors were derived from the following four theories and concepts: social identity theory (SIT), the theory of planned behaviour (TPB), gender stereotypes and human supremacy. When conducting the study, 10 motivational factors were covered; centrality and self-expression, private regard, public regard, assimilation, differentiation, attitudes, subjective norms, perceived behavioural control, perceived gender, and human supremacy. The ambition was to determine if any of the 10 motivational factors could influence, and ultimately affect, consumers' intention to avoid meat, by analysing differences between individuals with a strong intention to avoid meat and individuals with a weak intention to avoid meat, and their level of these measures.

Secondly, by comparing the four theories and concepts, the study gave deeper insights into which, if any, that held the strongest explanatory power regarding the intention to avoid meat. Thus, the research questions are as follows,

> 1) *What motivates the intention to avoid meat in Sweden?*
>
> 2) *Which theory or concept is the most explanatory for predicting the intention to avoid meat in Sweden?*

## 1.4.  Expected contributions

This thesis will contribute to a greater understanding of what motivates meat avoidance in Sweden. The implications can be beneficial on a micro, meso and macro level. Firstly, it is relevant for organizations within the food industry. Producers can reach an understanding of future consumption behaviours, which enables them to stay on top of market trends. Companies trying to find strategies on how to influence consumers' choices, for instance those selling meat substitutes, can find support in this paper. Furthermore, retailers and wholesalers can be inspired on how to optimize their advertisement. In extension, increasing the understanding of meat consumption may influence consumers to eat less meat, which is beneficial for their own health and the environment.

## 1.5.  Delimitations

Firstly, the study aimed to investigate meat avoidance intentions in Sweden, therefore, the questionnaire was written in Swedish and distributed in Sweden.

Secondly, there was an apparent selection of relevant theories and motivators to investigate within this field. However, this thesis was limited to solely focus on the 10 mentioned variables. As a result, food preferences due to religion and traditions were not considered. Neither was food preferences due to health concerns or medical conditions. Nevertheless, there are no guarantees that the measurements do not include respondents with dietary preferences due these factors.

Lastly, when conducting this study, dietary preferences were chosen not to be defined by labels. Instead of focusing on different labels such as pescatarian, vegetarian or vegan this thesis analyses a wide spectrum of meat avoidance. A spectrum running from a low intention to avoid meat, to a high intention to avoid meat. As a result, the study does not consider any dietary differences between subcategories or levels of vegetarianism.

# 2. Theory

The following theoretical section will review previous research carried out on meat avoidance, hence, serving as a framework for this study. Cited research and literature were found through searches on Scholar and Google Search with keywords related to "meat avoidance", "vegetarianism and social identity", "masculinity and meat", "meat and planned behaviour", and "gender and meat consumption".

## 2.1. Theoretical review

### 2.1.1. Symbolism and meat

Detailed knowledge regarding both the physical and associative meaning of meat is commonly used to explain meat consumption (Adams, 1990; Graham & Abrahamse, 2017). Meat is not only consumed due to the basic need of nutrient value but also for pleasure. Taste, texture, quality, smell and appearance play an important role, especially within the socio-economical groups where food is not mere a necessity (Clark, 1998). Harris (1986) describes the appetite for meat as "meat hunger", originating from hunting and gathering societies. During these eras, meat played a central role in the human diet due to its nutritional value. Meat was considered crucial for survival. Scholars such as Adams (1990), and Graham and Abrahamse (2017) suggest that meat is a symbol of male identity, male power and male domination over women. Furthermore, consumption of meat has been used to express dominance over animals (Graça, Calheiros, Oliveira & Milfont, 2018). Regardless of the original intentions to eat meat, be they "natural" or "cultural", an ambiguous status and complex set of taboos have occurred in relation to meat consumption.

### 2.1.2. Motivation and meat

Previous research has shown that choosing to consume less meat is mainly affected by one's motivation to do so. In turn, the motivation is a result of one's attitudes and plays an important role in a person's feelings, intentions and consumption behaviour (Rosenfeld, 2018). Studies on motivation, preferences and influences have shown five primary reasons as to why individuals choose to avoid meat (Beardsworth & Kiel, 1997).

1) Ethics of raising, transporting and slaughtering animals.
2) Health concerns related to red meat.
3) Sensory factors such as taste, smell and texture.

11

4) Disgust of association with death and blood.
5) Environmental concerns.

Furthermore, voluntary meat avoidance has significantly emerged into the mainstream culinary scene. A process that usually proceeds gradually from avoiding red meat (pork, beef and lamb) to avoiding white meat (poultry), and culminates in avoiding fish (Rosenfeld, Rothgerber & Tomiyama, 2020).

### 2.1.3. Identity and gender differences in meat consumption

Previous research confirms a strong relationship between consumption and identity (Bisogni et al., 2002). People are motivated by their desired ideal self, to create and to uphold an image and identity through their consumption (Belk, 1988). Furthermore, Rosenfeldt and Burrow (2017) found that avoidance of meat in terms of vegetarianism is strongly motivated by social inclusion and social identity. Identifying as vegetarian is common, even among those who occasionally eat meat (Plante, Rosenfeld, & Reysen, 2019).

Gender differences in meat consumption have been partly explained by the power of gender stereotypes, norms and identity. By consuming different types of foods individuals tend to engage in gender displays and as a result express their gendered image and identity (Rosenfeld, 2018). Buerkle (2009) found that meat consumption perpetuates a male-dominant ideology and hence that avoiding meat deviates from the masculine identity. Sobal (2005) argued that the strong masculine link to meat adheres from old traditions of being superior animals, showing dominance and providing for one's family through hunting. The strong association between meat and masculinity has been confirmed in several papers (Rozin & Vollmecke, 1986; Rothgerber, 2013).

On the contrary, feminine identity concerning food is often associated with healthy, low-calorie, low-fat foods such as vegetables (Rosenfeld, 2018). Already at an early age, girls tend to prefer healthier foods compared to boys (Lattimore & Halford, 2003). Similarly, Hartmann and Siegrist (2018) discuss food consumption in terms of healthy and unhealthy consumption and suggest that healthy behaviour is seen as feminine, and unhealthful behaviour as masculine. Vegetarians are commonly attributed as health-conscious, which can explain parts of why choosing a meat free diet can be viewed upon as feminine, or less masculine.

## 2.2. Theoretical framework

Following section provides insights on studied and tested approaches within consumer behaviour. Each theory or concept, and their respective factors, are then formulated into hypotheses, which constitute variables for further investigations of both research questions. For a graphical representation, see Figure 1.

### 2.2.1. Intentions

In order to measure the level of meat avoidance, consumer intentions to behave accordingly were used as a credible measure (Ajzen, 1991; Eagly & Chaiken,1993). Intentions are a commonly used measure for predicting behaviour in marketing research since actual behaviour is difficult to observe and monitor without large sets of real consumer data. Ajzen (1991) describes intentions as how much effort an individual is planning to apply, or how much an individual is willing to try, in order to achieve a certain behaviour or perform in a certain way. Eagly and Chaiken (1993) define consumer intention as the commitment, plan or decision to achieve a certain goal. With both interpretations in mind, this study measured consumer intention as the likelihood to eat, choose or purchase meat within a near future. Hence, intentions constituted the only dependent variable in measured tests. The intention to avoid meat hypothetically emanates from following theories and their respective motivational factors.

### 2.2.2. The social identity theory

**Background**

The social identity theory developed by Tajfel and Turner (1986) suggests that an individual's sense of identity is based on in- and out-group memberships and the social context surrounding the two groups. The SIT assumes that all individuals see themselves as objects, which are first categorised, then classified and lastly compared in relation to others. This process is usually referred to as the identification process. In addition, the SIT assumes that individuals hold a desire to belong to a certain social category or social group. These social groups consist of individuals with the same shared and common social identification as oneself. Individuals who go in line with one's values are categorised as similar to oneself and labelled in-groups. Out-groups, on the other hand, are composed of individuals who differ from oneself and are categorized as being non-associative. By evaluating one's in-group in favour of the out-group, using measures of which group possesses more power, prestige and status, individuals perceive their in-group as better than the out-group, which in turn generates a boost of

self-esteem. Hence, identifying with a social group can empower individuals and help them integrate (Tajfel, 1974).

Further, Tajfel (1974) states that one individual can uphold many identities linked to a range of groups. Already at birth, individuals have established a set of social identities such as nationality, sex and race. During a lifetime, an individual collects new sets of social identities making up one's self-concept. Consequently, although an individual is born with established in-group memberships, every individual holds a unique set of social identities (Tajfel, 1974). The categorisation of different identities often depends on a specific name or word (Tajfel & Turner, 1986). In this study vegetarianism is a central social identity, with the in-group consisting of individuals with a preference to avoid meat. The categorisation invokes expectations in behaviour from others, both the in-groups and the out-groups. The social identity of being vegetarian has a set of standards that directly influence intentions and behaviour (Plante et al., 2019). The measures of the SIT, in terms of meat avoidance, are divided into five main factors (Pickett & Brewer, 2001):

- Centrality and Self-expression
- Private regard
- Public regard
- Assimilation
- Differentiation

**Previous studies on the social identity theory and meat**

Social identity has shown to be strongly linked to food consumption (Romo & Donovan-Kicken 2012; Rosenfeldt & Burrow, 2017). Surprisingly, there are very few studies focusing on meat avoidance in regard to the SIT. However, Plante et al. (2019) recently found that the desire to adopt a vegetarian identity was a significant motivation underlying one's meat avoidance behaviour. As a result, following factors within the social identity theory may play an important role in the motivation to forgo meat.

**Centrality and self-expression**

Centrality measures to what extent an individual considers the social identity as the core of one's inner self (Tajfel & Turner, 1986). Self-expression is a corresponding measure to centrality, which investigates to what extent the identity is coherent with one's expressed self-image. Because of this relationship, centrality and self-expression concerning meat avoidance was measured as one independent variable. In this study, centrality and self-expression was measured as the extent to how meat avoidance is a part of an individual's identity.

**Private regard**

Private regard answers to what perceived attitudes an individual holds towards their own in-group (Tajfel & Turner, 1986), in this case meat eaters. In this study, private regard was measured as the extent to how an individual feels positively or negatively toward the shared identity of meat avoidance.

**Public regard**

Public regard measures how the individual perceives the general public's evaluation of their in-group membership or identity (Tajfel & Turner, 1986). In this study, public regard was measured as the extent to how an individual perceives the public's view on meat avoidance as positive or negative.

**Assimilation**

Assimilation measures the fundamental need of inclusion by becoming a part of, or fitting in with, a certain group (Brewer, 1991). In this study, assimilation was measured as the extent to how an individual chooses to refrain from meat in order to assimilate, or fit in, with the corresponding group of shared social identity.

**Differentiation**

Differentiation measures the fundamental need of differentiating from a group or society through distinctions between the in-group and out-group (Brewer, 1991). In this study, differentiation was measured as the extent to how the individual chooses to refrain from meat in order to differentiate from other social identities, out-groups, or more specifically, omnivores.

**H1 Hypotheses**

> **H1a**: Individuals who show a strong intention to avoid meat have greater levels of centrality and self-expression concerning meat avoidance than individuals who show a weak intention to avoid meat.
>
> **H1b**: Individuals who show a strong intention to avoid meat have greater levels of positive private regard concerning meat avoidance than individuals who show a weak intention to avoid meat.
>
> **H1c**: Individuals who show a strong intention to avoid meat have greater levels of positive public regard concerning meat avoidance than individuals who show a weak intention to avoid meat.
>
> **H1d**: Individuals who show a strong intention to avoid meat have greater levels of assimilation towards meat avoiders than individuals who show a weak intention to avoid meat.
>
> **H1**e: Individuals who show a strong intention to avoid meat have greater levels of differentiation towards omnivores than individuals who show a weak intention to avoid meat.

## 2.2.3. The theory of planned behaviour

**Background**

A widely used theory on consumer behaviour is the theory of planned behaviour (Ajzen, 1991). The TPB suggests that consumer behaviour is a result of the degree to which a consumer intends to behave in a certain way. In turn, the behavioural intention is influenced by the following components:

- Attitudes
- Subjective norms
- Perceived behavioural control

Generally, the more favourable attitudes, more positive subjective norms and greater perceived behavioural control, the stronger the behavioural intentions. However, the importance of each factor is not relative. In different situations, some factors may weigh more than others, and vice versa (Ajzen, 1991).

**Previous studies on the theory of planned behaviour and meat**

Previous studies using the TPB to investigate food consumption (Fishbein & Ajzen, 2010) have shown that in most situations the personal attitude towards the product hold the strongest explanatory power. However, when studying consumption behaviour of healthy foods, perceived behavioural control appeared to be the strongest predictor of the intention to eat healthy foods, implying that difficulties in maintaining a healthy diet reduced people's intentions to engage in this behaviour (Conner et al., 2002).

**Attitudes**

Eagly and Chaiken (1993) define attitudes as the result of an individual's beliefs, values and feelings about a certain object, person or issue. Attitudes are also affected by one's previous experiences. In turn, the evaluation is based on positive, negative, mixed or uncertain feelings regarding the object, behaviour or situation (Ajzen, 1991). In this study, attitudes are measured by how individuals feel about meat avoidance.

**Subjective norms**

Subjective norms intend to measure how pressured a person feels by their social context Seeing how people are social beings, the social surrounding is argued to play an important role regarding intentions (Tajfel, 1974). An influencing process occurs when an individual observes, searches and analyses others in order to find indications or directions on what behaviour to perform or act out. Dietary preferences are associated with strong and shattered opinions, constituting strong influencing effects. Research suggests that people of high importance to the individual hold an important influencing factor towards that individual's choice of behaviour and intentions (Tajfel & Turner, 1986; Ajzen, 1991). In this study, subjective norms are measured by how individuals perceive the social norm regarding meat avoidance.

**Perceived behavioural control**

Perceived behavioural control refers to the extent to which a person feels that performing in a certain manner is easy or difficult, how much perceived control one has over the outcome, and what possibilities of carrying out the set behaviour the person has. The perceived behavioural control is affected by previous experience and assumed future outcomes (Ajzen & Madden, 1986). The greater the perceived behavioural control, the more likely it influences intentions to successfully perform in a certain behaviour (Ajzen, 1991). In this study, perceived behavioural control is measured by how well individuals believe that they can follow their meat avoidance intentions.

**H2 Hypotheses**

> **H2a**: Individuals who show a strong intention to avoid meat have greater levels of positive attitudes towards meat avoidance than individuals who show a weak intention to avoid meat.
>
> **H2b**: Individuals who show a strong intention to avoid meat have greater levels of associating subjective norms with meat avoidance than individuals who show a weak intention to avoid meat.
>
> **H2c**: Individuals who show a strong intention to avoid meat have greater levels of perceived behavioural control of meat avoidance than individuals who show a weak intention to avoid meat.

### 2.2.4. Gender stereotypes

**Background**

As a mean to satisfy the social expectations of others, people tend to engage in gender displays, where men act masculine and women act feminine. As opposed to biological sex, gender stereotypes are affected by social roles and is determined by certain characteristics (Ellemers, 2018). A large fraction of research on meat consumption has focused on gender differences. Most scholars agree that consumption of meat has shown to be highly associated with perceived gender, gender stereotypes and identity (Rosenfeld, 2018; Turner et al., 2013; Rothgerber, 2017). Perry and Pauletti (2011) further suggest that gender stereotypes have significant impact on health seeking behaviour, such as actively making decisions on what type of food to consume or avoid.

**Previous studies on gender and meat**

Rosenfeld (2019) found that even if both genders hold a meat free diet, men are more reluctant to identifying as vegetarian due to perceived subjective norms and the judgment of others. Today, there is a greater acceptance for women to avoid meat (MacInnis & Hodson, 2017).

Lately, there has been a growing trend of avoiding meat in Sweden. However, the largest change in consumption has been among women (Axfood, 2020). Sweden performs high on several gender equality measures (European Commission, 2019), therefore the authors found it interesting to study the link between Sweden's rise in meat avoidance and its high gender equality.

**Perceived gender**

Gender identity is a complex set of values, attitudes, roles and behaviours that influences and shapes a culture of stereotypes and displays. Categorising and perceiving ourselves as masculine or feminine depend on where we are and who we are with (Rothgerber, 2017). In other words, the perceived image of oneself as masculine or feminine is a preconception about how a member in the different groups should behave. In this study, gender is examined by studying the individuals' perceived gender, be it feminine or masculine. Following previous research findings, suggesting that meat is correlated to masculinity, strong intentions to avoid meat will be regarded as a less masculine trait (Buerkle, 2009).

**H3 Hypothesis**

> **H3**: Individuals who show a strong intention to avoid meat have lower levels of perceived masculinity than individuals who show a weak intention to avoid meat.

2.2.5.    Human supremacy

**Background**

The history of mankind as hunters has a considerable impact on how we think and act today. Meat serves not only as nutrition (Ruby, 2012) but also as a symbol of dominance and belongingness to the tribe. Consuming meat is an in-group behaviour among many humans, and a way to differentiate from, and be superior to, other animals (Calvert, 2014). Dhont and Hodson (2014) articulate human supremacy as the belief of perceiving oneself to be superior animals. These beliefs are expressed by some in order to internally justify meat consumption and result in active denial, such as the denial of animals suffering in meat production and the meat production impact on the environment (Dhont and Hodson, 2014).

**Previous studies on human supremacy and meat**

Previous studies suggest that the level of human supremacy affects both dietary preference, willingness to avoid meat and willingness to change eating habits (Dhont & Hodson, 2014). Graça et al. (2015) showed that the higher the level of expressed human supremacy, the harder to avoid meat consumption.

**Non-human supremacy**

To avoid the possible ethical dilemma of human supremacy, the questions were phrased in a non-human supremacy context. In this study, the level of human supremacy is measured as how the individuals perceive animals. Following previous research findings, suggesting that meat eating is correlated to higher levels of human supremacy, strong intentions to avoid meat will be regarded as a non-human supremacy trait (Dhont and Hodson, 2014).

**H4 Hypothesis**

> **H4**: Individuals who show a strong intention to avoid meat have greater levels of non-human supremacy than individuals who show a weak intention to avoid meat.

## 2.3.　Model of hypotheses
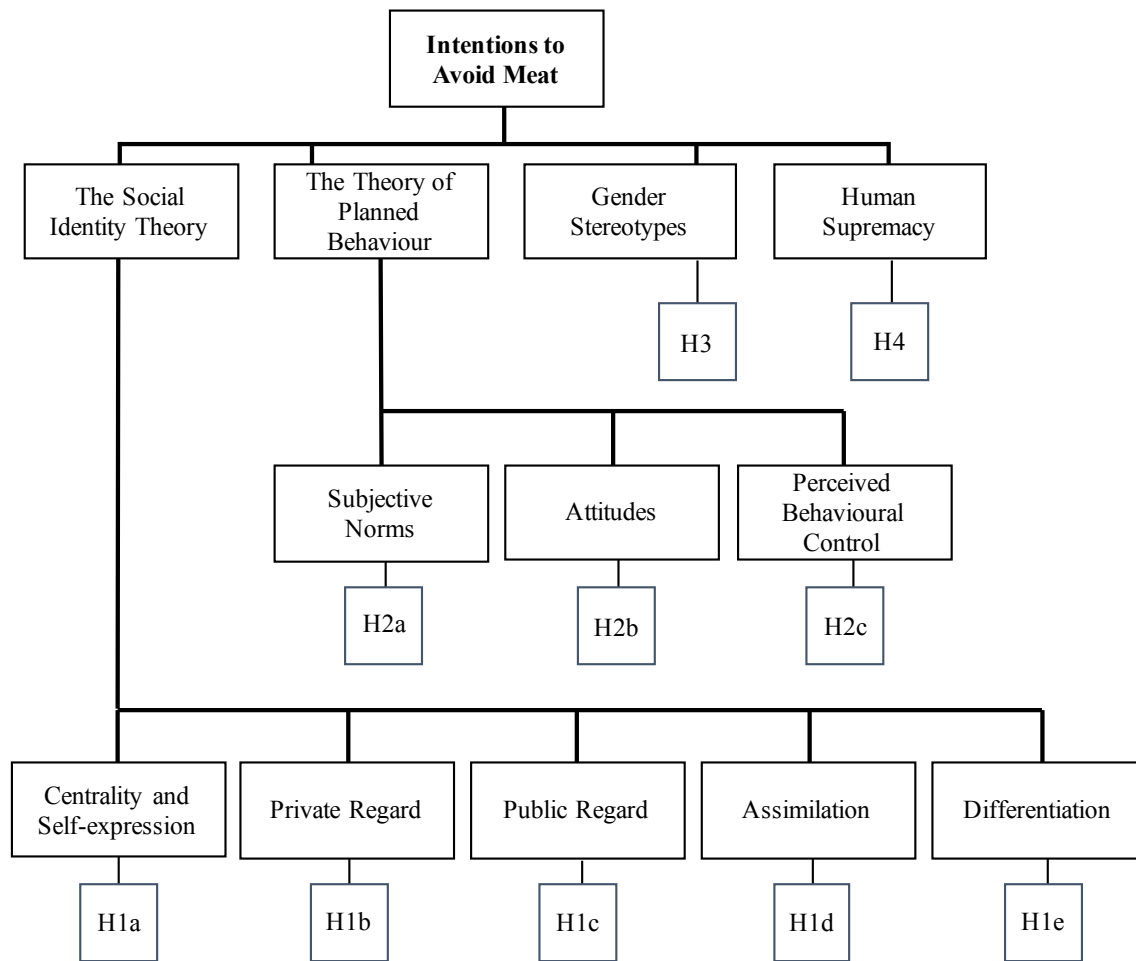


**Figure 1.** Model of Hypotheses

The model above serves as a visual representation of all the hypotheses. More precisely, the intention to avoid meat can be explained by the social identity theory, the theory of planned behaviour, gender stereotypes, and/or human supremacy. In turn, each theory or concept is a result of various factors, which constitute the mentioned hypotheses.

# 3. Methodology

The following section provides the reasoning, approaches and techniques applied to perform the study; an introduction to the conducted survey; and a detailed illustration of the variables investigated. Moreover, the section provides a discussion about reliability, validity and quality of the data set used in the study.

## 3.1.    Scientific approach

The findings of this study are aimed to narrow the theoretical gap on what motivates meat avoidance intentions. This is conducted by comparing two independent groups of consumers with the support of the 10 independent variables derived from consumer behaviour theories and concepts, introduced above. As mentioned, a considerable amount of research has been carried out on meat avoidance behaviour and vegetarian consumption (Ruby, 2012; Rosenfeld 2018). Many of these studies used an inductive research approach with an explorative character. Observing shared cues and themes can be an efficient way in narrowing the theoretical gap within a relatively unexplored field. Therefore, an inductive research approach could have been a potential alternative. However, the purpose of this study was to test already proposed empirical theories within the field and investigate if these theories could provide tools for analysing meat avoidance intentions. Hence, this study was executed with a deductive research approach, using quantitative measures as suggested by Bryman and Bell (2015). As a result, the research approach holds positivistic assumptions containing objective and measurable characteristics.

Hypotheses were formulated and derived from the summarised empirical findings. Through an online-distributed questionnaire, quantitative data was collected in line with Bryman and Bell's (2015) recommendations. Originally, the objective was to collect actual consumer data from Swedish companies producing meat substitutes, such as Hälsans Kök and Anamma, to name a few, and to conduct in-depth qualitative interviews. However, all approached companies declined participation, therefore, a decision to proceed with only quantitative survey-based data was taken. The ambition was to aggregate at least 300 completed responses. Since the respondents were later to be divided into two groups, individuals with a strong intention to avoid meat and individuals with a weak intention, a large sample was required in order to be statistically accurate.
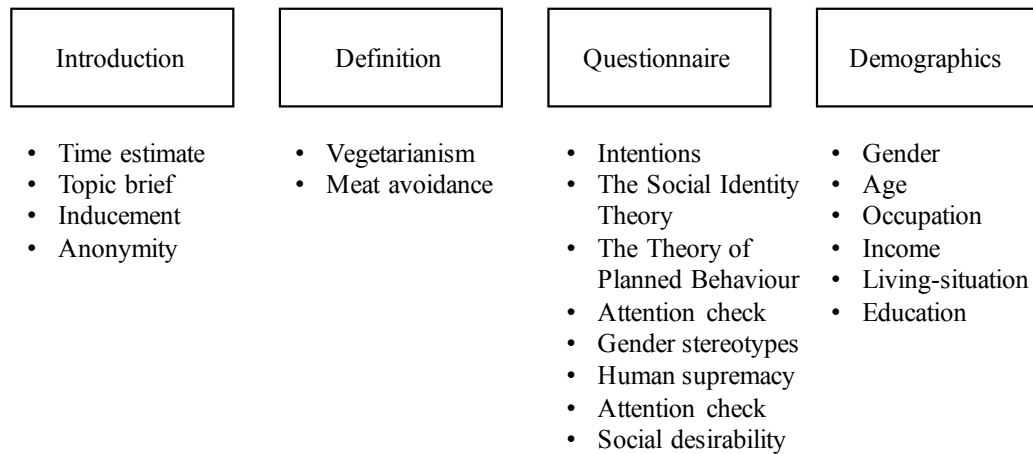
## 3.2. Questionnaire design

| Introduction | Definition | Questionnaire | Demographics |
|---|---|---|---|

- Time estimate
- Topic brief
- Inducement
- Anonymity

- Vegetarianism
- Meat avoidance

- Intentions
- The Social Identity Theory
- The Theory of Planned Behaviour
- Attention check
- Gender stereotypes
- Human supremacy
- Attention check
- Social desirability

- Gender
- Age
- Occupation
- Income
- Living-situation
- Education

**Figure 2.** Questionnaire structure

The distributed questionnaire was divided into four main components as shown in Figure 2. All respondents were introduced by a short welcoming text and a brief explanation about the questionnaire. Respondents were informed about time estimate, purpose of data collection and anonymity of responses, in line with research standards and ethical rules regarding transparency (Vetenskapsrådet, 2018). Further, respondents were offered the opportunity to win a gift card worth SEK500 from MatHem.se, as an encouragement to participate. In order to receive responses based on a uniform interpretation of meat avoidance and vegetarianism, a short definition of the two terms were placed in the beginning of the questionnaire.

Most questions were designed as closed questions on a seven-point Likert scale. According to Bryman & Bell (2015) this way of structuring questions is optimal when implementing hypothesis testing. Normally, the Likert scale transfers into ordinal measures but since the purpose of this study was to compare means, the data was recoded to be measured as interval. The method of treating ordinal measures as interval is controversial yet common practice when analysing questionnaires based on Likert-scales. In order to meet the interval requirements, several questions on each variable were asked and computed into one index. This assured that tests using interval measures could be used and increased the level of reliability (Jamieson, 2004).

Two attention checks were strategically placed to make sure that the respondents paid attention. Additionally, a control question for social desirability was inserted. Social desirability measured to what extent respondents answer the questions in a way that is viewed favourably by others or if they are being truly honest in their replies (Edwards, 1957). This can give insights on the level of truth in their answers.

The questionnaire was designed to cover the least relevant questions, such as demographics, at the end. This was to prevent respondents from lacking attention in the most crucial questions to the study (Malhotra, 2010). More sensitive and loaded questions, such as those concerning gender, human supremacy, and social desirability, were kept till the end, to ensure that the participants kept a neutral mind-set and thus avoid bias.

Lastly, the questionnaire presented standardised demographic questions such as age, sex and occupation. The full questionnaire can be found in Appendix II: Questionnaire.

## 3.3. Insights from preparatory study

The preparatory study tested the quality of the questionnaire, design, and measurements (Bryman & Bell, 2015). The online questionnaire was shared through private Facebook messages which generated thirty valid responses. The findings indicated that respondents interpreted vegetarianism in various ways which resulted in including a clear definition of vegetarianism as meat avoidance in the main study. In addition, feedback from the respondents covered wording, shortening the questionnaire and including a powerful inducement for taking the questionnaire. All insights were taken into consideration and the questionnaire was revised.

## 3.4. Main study

### 3.4.1. Measurements

The following section provides the central questionnaire measures for the dependent variable and the 10 independent variables, as well as results from reliability testing. Measurements with a Cronbach's Alpha greater than .70 were considered acceptable. Appendix II. provides the full questionnaire, including questions that were not analysed or showed no significant importance.

**Intentions**

The intention to avoid meat was measured through three clusters with four statements in each section. The questions were inspired by previous research on the TPB, conducted by Ajzen (1991), Madden et al. (1992) and Thøgersen and Ölander (2006). Respondents were asked to rate their intention to eat, choose and buy vegetarian food on a 7-point Likert scale with measures *1 = strongly disagree, 7 = strongly agree*. The statements were all merged into an index with a Cronbach's Alpha of .98.

"Within the next month, I am likely to eat, choose, buy vegetarian food"
"Within the next month, I plan to eat, choose, buy vegetarian food"
"Within the next month, I want to eat, choose, buy vegetarian"

## Centrality and self-expression

Centrality and self-expression were measured through five statements based on research by Tajfel and Turner (1979), and Rosenfeld and Burrow (2019). Respondents were asked to rate the following statements on a 7-point Likert scale with measures *1 = strongly disagree, 7 = strongly agree*. All statements regarding centrality and self-expression were merged into an index with a Cronbach's Alpha of .83.

"I often recommend vegetarian or meat free food to my peers"
"It's no secret that I enjoy vegetarian or meat free food"
"My closest friends would categorise me as a vegetarian"
"My diet is a big part of being me"
"My diet affects how I view myself"[1]

## Private regard

Private regard was measured through one statement with three possible answers based on research by Tajfel and Turner (1979), and Plante et al. (2019). Respondents were asked to rate the statements on a 7-point Likert scale with measures *1 = negative, 7 = positive; 1 = bad, 7 = good;* and *1 = shameful, 7 = prestigious*. The total of three statements were merged into an index with a Cronbach's Alpha of .88.

"According to me, being vegetarian is..."

## Public regard

Public regard was measured through one statement with three possible answers based on research by Tajfel and Turner (1979), and Plante et al. (2019). Respondents were asked to rate the following statements on a 7-point Likert scale with measures *1 = negative, 7 = positive; 1 = bad, 7 = good;* and *1 = shameful, 7 = prestigious*. The total of three statements were merged into an index with a Cronbach's Alpha of .91.

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[1] The last two items reflect the extent to which a person identifies with their dietary choices. A person who tested high on these items has a strong self-expression regarding their diet. A person who tested high on all five items has a strong self-expression regarding their vegetarian diet in particular. Consequently, avoiding meat can be seen as a central part of themselves.

"According to the general public, being vegetarian is..."

**Assimilation**

Assimilation was measured through three statements based on research by Tajfel and Turner (1979) and Rozin, Markwith and Stoess (1997). Respondents were asked to rate the following statements on a 7-point Likert scale with measures *1 = strongly disagree, 7 = strongly agree*. All statements regarding assimilation were merged into an index with a Cronbach's Alpha of .81.

"My choice of food depends on what people around me think is appropriate to eat"
"People who are important to me affect my decisions"
"I often choose to eat what people close to me eat"

**Differentiation**

Differentiation was measured through three statements based on research by Tajfel and Turner (1979) and Rozin et al. (1997). Respondents were asked to rate the following statements on a 7-point Likert scale with measures *1 = strongly disagree, 7 = strongly agree*. The total of three statements on differentiation were merged into an index with a Cronbach's Alpha of .76.

"I make active food choices to stand out from the crowd"
"I make active food choices to revolt"
"I make active food choices to be unique"

**Attitudes**

Attitudes were measured through two statements, with three answers each, based on research by Ajzen (1991) and Madden et al., (1992). Respondents were asked to rate the following statements on a 7-point Likert scale with measures *1 = negative, 7 = positive; 1 = bad, 7 = good;* and *1 = not appreciated, 7 = appreciated*. All measures regarding attitudes were merged into an index with a Cronbach's Alpha of .95.

"My attitude towards a vegetarian or meat free diet is..."
"I think that vegetarian and meat free food is..."

**Subjective norms**

Subjective norms were measured through one statement with three possible answers based on research by Ajzen (1991) and Madden et al., (1992). Respondents were asked to rate the following statement on a 7-point Likert scale with measures *1 = negative, 7 = positive; 1 = bad, 7 = good;* and *1 = not appreciated, 7 = appreciated*. All measures regarding subjective norms were merged into an index with a Cronbach's Alpha of .96.

"I believe that people around me think that vegetarian food is..."

**Perceived behavioural control**

Perceived Behavioural Control was measured through three questions based on research by Ajzen (1991) and Madden et al., (1992). Respondents were asked to reply by a 7-point Likert scale with measures *1 = never, 7 = always; 1 = no control, 7 = full control;* and *1 = strongly disagree, 7 = strongly agree*. All questions regarding perceived behavioural control were merged into an index with a Cronbach's Alpha of .73.

"How often do you manage to avoid meat if you have decided not to eat meat?"
"If you decide to avoid meat, how much control do perceive that you have over holding on to your decision?"
"If you have decided to avoid meat, do you find it easy to hold on to that decision?"

**Perceived gender**

Perceived gender aimed to measure the respondent's self-perceived gender through four statements inspired by a gender scale developed by Kachel et al., (2016)[2]. Respondents were asked to reply by a 7-point Likert scale with measures *1 = feminine, 7 = masculine*. All statements regarding perceived gender were merged into an index with a Cronbach's Alpha of .90.

"I consider the majority of my attributes to be..."
"Ideally, I would like to be more..."

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[2] The precise wording from the study made by Kachel et al., (2016) follows "I consider myself as…", "Ideally, I would like to be…", "Traditionally, my interests would be considered as…", "Traditionally, my attitudes and beliefs would be considered as…", "Traditionally, my behavior would be considered as"… and "Traditionally, my outer appearance would be considered as…" with measurements *1 = very masculine, 7 = very feminine*.

"My attributes are considered by others to be..."
"My behaviour is considered by others to be..."


As can be seen in section 4.2.3, the results of gender stereotypes were not significant. The formulation and wording of the statements might have confused the respondents leading to misinterpretation. Firstly, due to the fact that the statements were not completely derived from the study made by Kachel et al., (2016) and secondly due to translation difficulties of concepts such as "attributes".


**Human supremacy and non-human supremacy**

Human supremacy was measured through four statements based on research by Dhont and Hodson (2014). Respondents were asked to rate the perceived level of overall non-human supremacy on a 7-point Likert scale with measures *1 = strongly disagree, 7 = strongly agree*. Meaning that a higher number equals less human supremacy, or in other words, more non-human supremacy. The total of four questions regarding human supremacy were merged into an index with a Cronbach's Alpha of .78.


"I believe that pigs have the ability to feel emotions"
"I believe that pigs have the ability to remember past experiences"
"I believe that pigs have the ability to plan for future events"
"I believe that pigs have as much value as humans"[3]


3.4.2.    Applicability of measurements

The above presented indexed variables were used for analyses and tests regarding both research questions. For the first research question, they posed as measures for testing mentioned hypotheses. Additionally, the variables were also used when comparing the explanatory power of each theory and concept, in accordance with the second research question.

As a way to broaden the investigational scope and ensure proper inclusion of all facts, each question was asked from a vegetarian and from a meat perspective, thereby excluding potential bias. After analysing each of the 10 mentioned factors, from both

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[3] Pigs were chosen since pork is the most consumed type of meat in Sweden (Jordbruksverket, 2019). However, seeing how some cultures/religions do not consume pork, choosing another animal may have changed the test results. Examples of other commonly consumed meats are beef and chicken, which could have been tested instead.

perspectives, the tests showed almost identical results, although inverted, further strengthening the theoretical accuracy. Ultimately, as both approaches gave roughly the same results, a choice to only present the vegetarian perspective and tests was made.

## 3.5. Data collection

### 3.5.1. Distribution

The self-completion online questionnaire was accessible between March 9th and March 27th. It was distributed through an anonymous Qualtrics link placed on Facebook and LinkedIn. Paid ads on Facebook were used to achieve a broad reach. Algorithms distributed the Qualtrics link randomly to a wide Facebook audience. People were informed that respondents had the chance to win SEK500 at MatHem.se. In total, 8013 unique IP-addresses where reached, with 726 individuals passing the introductory landing page.

### 3.5.2. Sampling

Since the questionnaire was shared on the authors' private Facebook and LinkedIn accounts, the sample could be considered a convenience sample. However, this was only part of the survey, most respondents were collected from paid ads that were randomly distributed through Facebook, resulting in a more balanced sample representation. All personal data regarding IP-addresses and location of the respondents were deleted in the stored files to uphold integrity.

Further demographic information can be found in Appendix I: Descriptive Statistics.

## 3.6. Reliability and validity

In order to ensure quality of the research, the data used for this study was reviewed critically in terms of reliability and validity (Bryman & Bell, 2015).

### 3.6.1. Monitoring data quality through filtering

Collecting data through a self-completion questionnaire, poses a risk of low-quality responses. By adding a filtering process when screening the data, reliability was monitored as suggested by Jones, House and Gao (2015). To begin with, the data set

consisted of 726 unique responses. The screening process included an extensive filtering based on discarding incomplete responses, speeding checks, failed attention checks and straight lining (Jones et al., 2015). 284 responses were discarded from the data set due to incomplete answers. The speeding check was based on the average time spent to complete the full questionnaire. A lower limit of five minutes and an upper limit of 24 hours was considered reasonable when answering the questionnaire. In total, one respondent was eliminated from the study due to the speed check. Two attention checks were entered into the questionnaire, respondents were asked to choose the right colour of coffee and answer a question regarding the topic of the study. In total, 12 responses failed the attention check and where discarded from the study. Straight lining is one of the most common issues with Likert-scale questions, since it is easy for the respondent to simply fill in the same alternative on all scales. None of the respondents were discarded due to straight lining. After the filtering process, a total of 429 respondents remained for further tests and analysis.

### 3.6.2. Reliability of measurements

As suggested by Bryman and Bell (2015), reliability has been evaluated in terms of internal consistency. In order to ensure reliability of survey data, an important research standard is to measure each variable by at least two different measures or methods (Churchill, 1979). Internal consistency was therefore controlled by asking at least three questions per variable. Only indexed variables with a Cronbach's Alpha of .70 or higher was considered satisfactory and further used in this study. As shown in Table 1, all measures were considered acceptable based on academic standards (Bryman & Bell, 2015).

Moreover, stability and inter-judge reliability was considered (Bryman & Bell, 2015). However, due to time limits, stability was not tested. Inter-judge reliability was monitored to some extent by defining central concepts, using Likert scales, and using closed questions in the questionnaire. To summarize, the reliability of the data set was, after being monitored through an extensive screening process and tested for internal consistency, evaluated as reliable.

**Table 1.** Cronbach's Alpha measures on all variables

| Variable | Number of Items | Cronbach's Alpha | Internal Consistency |
|---|---|---|---|
| Intention to avoid meat | 12 | .98 | Excellent |
| Centrality and Self-Expression | 5 | .83 | Good |
| Private Regard | 3 | .88 | Good |
| Public Regard | 3 | .91 | Excellent |
| Assimilation | 3 | .81 | Good |
| Differentiation | 3 | .76 | Acceptable |
| Attitudes | 6 | .95 | Excellent |
| Subjective Norms | 3 | .96 | Excellent |
| Perceived Behavioural Control | 3 | .73 | Acceptable |
| Perceived Gender | 4 | .90 | Excellent |
| Non-Human Supremacy | 4 | .78 | Acceptable |

*Note:* N=429

### 3.6.3. Validity

Validity was achieved by ensuring that the questions asked what they intended to measure. Validity is commonly divided into content validity and construct validity (Bryman and Bell, 2015). To provide high content validity, all questions, except the demographics, used Likert scales to rate measures (Bryman and Bell, 2015). In order to make sure that construct validity was kept on an acceptable level, several questions measured the same variable. This assured that Bryman and Bell's (2015) recommendations regarding construct validity were met. Construct validity was also measured by the support of tests for convergent validity and discriminant validity. Results show that the related tests where highly correlated and the non-associated tests where not correlating, as wanted. Furthermore, the questionnaire was pre-tested before distributed to ensure that the questions matched what the study aimed to measure. To summarise, validity of this study was considered satisfactory.

## 3.7.   Analysis tools and tests

The data collected was directly imported from Qualtrics into SPSS (Version 26) in order to reduce the risk of accidently disturbing the data. Participants who failed to answer correctly to the control questions, as well as those who spent over 24 hours answering, were eliminated. Boxplots visualized potential outliers (Bryman & Bell, 2015). Nine extreme outliers were found in, and removed from, the differentiation variable.

Questions Q18 and Q28 were recoded into inverted values in order to correlate with their respective hypothesis. The numerical age question (Q33) was recoded into

intervals of ten years. Batteries of questions, consisting of three or more, were reliability tested by calculating Cronbach's Alpha. All question batteries with a statistically significant Cronbach's Alphas of 0.70 were accepted (Bryman & Bell, 2015) and computed into one dependent variable, ten independent variables and one test variable (social desirability).

The spectrum of in intention ranged from (lowest) 1 to (strongest) 7, where the value of 4 was managed as the cut-off-point. Next, the respondents were divided into groups were individuals with a low intention to avoid meat (< 50 %) were computed into a value of 1 and individuals with a strong intention to avoid meat (> 50 %) were computed into a value of 3. Individuals with a neutral intention to avoid meat, with an initial value of 4, (= 50 %) were not included in the mean comparison analyses. This group consisted of six participants. To reassure that the statistical tests could be properly conducted, certain requirements had to be met. Since the sample size in both groups exceeded 30, an approximative normal distribution was assumed for all tests. The normality was also tested, and approved, using histograms with an imposed normal curve (Bryman & Bell, 2015). These showed some problems regarding perfect normality but not to the extent that approximative normality could not be accepted. The social desirability variable was approximately normally distributed and therefore this needed no further consideration. Linearity was shown using scatterplots and partial regression plots (Bryman & Bell, 2015). Regressions were tested for interdependence of observations with a Durbin Watson test where a value of around 2 was accepted and showed low, or no, levels of autocorrelation (Saunders, Lewis & Thornhill, 2012). The requirements of homogeneity were met using Levene's test for homogeneity of variances (Bryman & Bell, 2015). A scatterplot of the residuals showed no clear pattern in the distribution and the requirement of homoscedasticity was met (Jarque & Bera, 1980). All VIF-values were lower than 10 and the Tolerance Values were higher than 0.2, therefore, the data showed no, or low, signs of multicollinearity (Saunders, Lewis & Thornhill, 2012). Finally, a histogram and a P-P Plot proved that the residuals were approximately normally distributed (Jarque & Bera, 1980).

Once all the requirements were met, demographic characteristics were developed by tables of frequencies. The hypotheses were tested using independent samples t-tests to compare the means between the two groups for each independent variable. In order to compare the effect each of the four theories or concepts had on the intention to avoid meat, in other words their explanatory power, regression analyses were conducted. All tests were executed with a 95.0 % confidence level, meaning no results were supported at a p-value lower than .05 (Bryman & Bell, 2015). Lastly, tables and results were modified in Word to be presented graphically.

# 4. Results

The following chapter aims to provide results regarding the research questions. Description of data, results from hypotheses testing and contributions from regression analyses are provided.

## 4.1.  Descriptive statistics

**Table 2.** Demographic characteristics of respondents

| Intention to avoid meat consumption | Total N=429 100 % | Weak n=270 62.9 % | Strong n=153 35.7 % |
|---|---|---|---|
| *Sex (%)* | | | |
| Female | 77.6 | 61.3 | 37.5 |
| Male | 19.8 | 70.6 | 29.4 |
| Other | 2.5 | 54.5 | 36.4 |
| *Age (%)* | | | |
| < 11 | 0.0 | 0.0 | 0.0 |
| 11-20 | 17.5 | 44.0 | 53.3 |
| 21-30 | 37.3 | 59.4 | 40.0 |
| 31-40 | 6.1 | 65.4 | 34.6 |
| 41-50 | 11.9 | 70.6 | 27.5 |
| 51-60 | 14.5 | 69.4 | 29.0 |
| 61-70 | 9.3 | 80.0 | 20.0 |
| 71-80 | 3.5 | 93.3 | 6.7 |
| > 80 | 0.0 | 0.0 | 0.0 |

*Note*: the missing responses are due to the removal of sample respondents who had neither weak nor strong intentions to avoid meat.

Table 2 provides the sample respondents' characteristics. The difference in sample size between individuals who have a weak intention to avoid meat, and individuals who have a strong intention, is due to the fact that the normality curve was somewhat shifted to the left, although still largely symmetric with most values in the middle range. Even though it is not perfectly normally distributed, an approximative normal distribution can be assumed as the sample sizes in both groups are far bigger than 30. Additionally, as most of the other assumptions for parametric tests were met, the difference in size between the two intention groups will not disturb the accuracy of the tests.

The overall sex distribution is somewhat uneven; however, this will not matter as sex is not a variable that will be investigated further so the need for normality in this specific factor can be disregarded. Furthermore, this paper does not assume an automatic

correlation between sex and gender, meaning that this uneven sex distribution will not affect the accuracy of the tests on gender.

Most other demographic variables were evenly balanced. Therefore, the sample respondent characteristics are not expected to have affected the results. However, some deviations could be found. The age descriptive showed that a majority of all age groups had a low intention to avoid meat, with the low intention group increasing almost constantly as age increased. However, one age group stood out with a majority (53.3 %) of the participants in their teens (11-20) having a high intention to avoid meat.

A full descriptive statistics table can be found in Appendix I: Descriptive Statistics.

## 4.2. Hypotheses testing

Following section contains results to the first research question: *What motivates the intention to avoid meat in Sweden?*. This was studied by conducting independent samples t-tests on each of the 10 mentioned hypotheses to see if the mean differences between those who have a weak intention to avoid meat and those who have a strong intention to avoid meat was significantly different from zero (Newbold, Carlson & Thorne, 2013). Detailed statistics can be found in Table 3.

**Table 3.** Results from an independent samples t-test

| Intention to avoid meat consumption | | Weak | | | Strong | | | |
|---|---|---|---|---|---|---|---|---|
| Independent variable | *n* | *M* | *SD* | *n* | *M* | *SD* | *t* | *p* |
| Centrality and Self-Expression | 270 | 3.17 | 1.18 | 153 | 5.66 | 1.15 | -21.04 | < .001 |
| Private Regard | 270 | 5.13 | 1.51 | 153 | 6.36 | 0.96 | -10.19 | < .001 |
| Public Regard | 270 | 5.31 | 1.40 | 153 | 4.85 | 1.33 | 3.25 | < .01 |
| Assimilation | 270 | 2.17 | 1.50 | 153 | 1.60 | 0.98 | 4.76 | < .001 |
| Differentiation | 267 | 1.49 | 0.90 | 147 | 1.74 | 0.97 | -2.65 | < .01 |
| Attitudes | 270 | 5.09 | 1.21 | 153 | 6.43 | 0.64 | -14.86 | < .001 |
| Subjective Norms | 270 | 5.01 | 1.61 | 153 | 5.07 | 1.51 | -0.39 | .70 |
| Perceived Behavioural Control | 270 | 4.74 | 1.50 | 153 | 6.07 | 1.09 | 10.48 | < .001 |
| Perceived Gender | 270 | 3.36 | 1.40 | 153 | 3.21 | 1.19 | 1.16 | .25 |
| Non-Human Supremacy | 270 | 4.25 | 1.40 | 153 | 5.32 | 1.36 | -7.63 | < .001 |

*Note:* The deviation in sample size in Differentiation is due to removal of outliers.

### 4.2.1. The social identity theory

The results from testing H1a revealed that individuals who had a strong intention to avoid meat showed significantly greater evidence of centrality and self-expression concerning meat avoidance ($M = 5.66$, $SD = 1.15$) than individuals who had a weak

intention to avoid meat ($M = 3.17$, $SD = 1.18$), $t(421) = -21.04$, $p < .0015$Therefore, H1a was significantly supported.

The results from testing H1b revealed that individuals who had a strong intention to avoid meat showed significantly greater evidence of positive private regard concerning meat avoidance ($M = 6.36$, $SD = 0.96$) than individuals who had a weak intention to avoid meat ($M = 5.13$, $SD = 1.51$), $t(416.04) = -10.19$, $p < .001$. Therefore, H1b was significantly supported.

The results from testing H1c revealed that individuals who had a strong intention to avoid meat showed significantly less evidence of positive public regard concerning meat avoidance ($M = 4.85$, $SD = 1.33$) than individuals who had a weak intention to avoid meat ($M = 5.31$, $SD = 1.40$), $t(421) = 3.25$, $p < .01$. This contradicts the hypothesis and, therefore, H1c was not supported.

The results from testing H1d revealed that individuals who had a strong intention to avoid meat showed significantly less evidence of assimilation towards meat avoiders ($M = 1.60$, $SD = 0.98$) than individuals who had a weak intention to avoid meat ($M = 2.17$, $SD = 1.50$), $t(412.96) = 4.76$, $p < .0.001$ This contradicts the hypothesis and, therefore, H1d was not supported.

The results from testing H1e revealed that individuals who had a strong intention to avoid meat showed significantly greater evidence of differentiation towards omnivores ($M = 1.74$, $SD = 0.97$) than individuals who had a weak intention to avoid meat ($M = 1.49$, $SD = 0.90$), $t(282.20) = -2.65$, $p < .01$. Both groups showed low levels of differentiation, however, seeing how the mean difference was significantly different from zero, H1e was still significantly supported.

### 4.2.2.    The theory of planned behaviour

The results from testing H2a revealed that individuals who had a strong intention to avoid meat showed significantly greater evidence of positive attitudes towards meat avoidance ($M = 6.43$, $SD = 0.64$) than individuals who had a weak intention to avoid meat ($M = 5.09$, $SD = 1.21$), $t(419.55) = -14.86$, $p < .001$. Therefore, H2a was significantly supported.

The results from testing H2b revealed that individuals who had a strong intention to avoid meat did not show significantly greater levels of associating subjective norms with meat avoidance ($M = 5.07$, $SD = 1.51$) than individuals who had a weak intention to avoid meat ($M = 5.01$, $SD = 1.61$), $t(421) = -0.39$, $p = .70$. Therefore, H2b was not significantly supported.

The results from testing H2c revealed that individuals who had a strong intention to avoid meat showed significantly greater evidence of perceived behavioural control of meat avoidance ($M = 6.07$, $SD = 1.09$) than individuals who had a weak intention to avoid meat ($M = 4.74$, $SD = 1.50$), $t(394.75) = -10.48$, $p < .001$. Therefore, H2c was significantly supported.

### 4.2.3. Gender stereotypes

The results from testing H3 revealed that individuals who had a strong intention to avoid meat showed more perceived masculinity ($M = 3.21$, $SD = 1.19$) than individuals who had a weak intention to avoid meat ($M = 3.36$, $SD = 1.40$), $t(421) = 1.16$, $p = .25$.[4] However, the mean difference was not statistically significant. The results were insignificant and contradict the hypothesis and, therefore, H3 was not supported.

### 4.2.4. Human supremacy

The results from testing H4 revealed that individuals who had a strong intention to avoid meat showed significantly more non-human supremacy ($M = 5.32$, $SD = 1.36$) than individuals who had a weak intention to avoid meat ($M = 4.25$, $SD = 1.40$), $t(358.78) = -7.63$, $p < .001$. Therefore, H4 was significantly supported.

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[4] On a scale of 1 to 7, where 1 is masculine and 7 is feminine.

**Table 4.** Results from tested hypotheses

| | | |
|---|---|---|
| H1a | Individuals who have a strong intention to avoid meat show greater evidence of centrality and self-expression concerning meat avoidance than individuals who have a weak intention to avoid meat | Supported |
| H1b | Individuals who have a strong intention to avoid meat show greater evidence of positive private regard concerning meat avoidance than individuals who have a weak intention to avoid meat | Supported |
| H1c | Individuals who have a strong intention to avoid meat show greater evidence of positive public regard concerning meat avoidance than individuals who have a weak intention to avoid meat | Not supported |
| H1d | Individuals who have a strong intention to avoid meat show greater evidence of assimilation towards meat avoiders than individuals who have a weak intention to avoid meat | Not supported |
| H1e | Individuals who have a strong intention to avoid meat show greater evidence of differentiation towards omnivores than individuals who have a weak intention to avoid meat | Supported |
| H2a | Individuals who have a strong intention to avoid meat show greater evidence of more positive attitudes towards meat avoidance than individuals who have a weak intention to avoid meat | Supported |
| H2b | Individuals who have a strong intention to avoid meat show greater evidence of associating subjective norms with meat avoidance than individuals who have a weak intention to avoid meat | Not supported |
| H2c | Individuals who have a strong intention to avoid meat show greater evidence of perceived behavioural control of meat avoidance than individuals who have a weak intention to avoid meat | Supported |
| H3 | Individuals who have a strong intention to avoid meat show less perceived masculinity than individuals who have a weak intention to avoid meat | Not supported |
| H4 | Individuals who have a strong intention to avoid meat show more non-human supremacy than individuals who have a weak intention to avoid meat | Supported |

## 4.3.  Additional results

In order to investigate the second research question, "*Which theory or concept is the most explanatory for predicting the intention to avoid meat in Sweden?"*, regression analyses were conducted. These provided measures on which theory or concept had the strongest explanatory power, in other words, which theory or concept that influenced consumers' intentions regarding meat avoidance the most. In addition, the regression analyses also provided insights on what specific independent variable, within each theory or concept, that best explained the intention to avoid meat (Newbold, Carlson & Thorne, 2013). The results can be found in Table 5.

A correlation matrix of all variables can be found in Appendix II.

**Table 5.** Results from the regression analyses

| The Social Identity Theory | B | p |
|---|---|---|
| (Constant) | -0.25 | .43 |
| Centrality and Self-Expression | 0.97 | < .001 |
| Private Regard | 0.14 | < .01 |
| Public Regard | -0.17 | < .001 |
| Assimilation | -0.19 | < .001 |
| Differentiation | 0.11 | .12 |
| N | 429 | |
| Adjusted $R^2$ | .67 | |
| F | 171.41 | |
| p | < .001 | |

| The Theory of Planned Behaviour | B | p |
|---|---|---|
| (Constant) | -3.23 | < .001 |
| Attitudes | 0.93 | < .01 |
| Subjective Norms | -0.15 | < .001 |
| Perceived Behavioural Control | 0.43 | < .001 |
| N | 429 | |
| Adjusted $R^2$ | .45 | |
| F | 119.20 | |
| p | < .001 | |

| Gender Stereotypes | B | p |
|---|---|---|
| (Constant) | 3.97 | < .001 |
| Perceived Gender | -0.13 | .07 |
| N | 429 | |
| Adjusted $R^2$ | .01 | |
| F | 3.38 | |
| p | .26 | |

| Human Supremacy | B | p |
| --- | --- | --- |
| (Constant) | 0.71 | < .05 |
| Non-Human Supremacy | 0.58 | < .001 |
| N | 429 | |
| Adjusted $R^2$ | .15 | |
| F | 78.86 | |
| p | < .001 | |

*Note 1*: *B* = unstandardized beta coefficients.

*Note 2*: The dependent variable follows the seven-point Likert scale.

Regression analyses show whether each theory's or concept's independent variables can predict the dependant variable, and how strong this prediction is. An F-test showed that all independent variables included in the social identity theory, in combination, have significant effect on the intention to avoid meat, $p < .001$. The same goes for the independent variables in the theory of planned behaviour and for human supremacy, $p < .001$. However, the F-test showed that the independent variable in gender stereotypes did in fact not have a significant effect on the intention to avoid meat ($p > .05$). This suggests that the independent variables in the SIT, the TPB and human supremacy are significantly sufficient in predicting the intention to avoid meat, whilst perceived gender stereotype is not. Altogether, the predictors in the SIT had the strongest explanatory power (Adjusted $R^2 = .67$), followed by the predictors in the TPB (Adjusted $R^2 = .45$), and, lastly, the predictor in human supremacy (Adjusted $R^2 = .15$). This means that each theory's regression model is statistically significant, and that their independent variables account for 67 %, 45 %, and 15 % of the variance in the overall intention to avoid meat consumption.

Additionally, t-tests were conducted in order to understand which independent variables were significantly different from zero. The results showed that all independent variables except *differentiation* and *perceived gender*, both with a p-value greater than .05, were significantly different than zero and had a significant effect on the dependent variable, $p < .01$. For the SIT, *centrality and self-expression* had the most positive effect on the intention to avoid meat ($B = .97$), followed by a positive *private regard* ($B = .14$). *Assimilation* and a positive *public regard* had negative effects on the intention to avoid meat, with -.19 and -.17 respectively. For the TPB *attitudes* had the most positive effect on the intention to avoid meat ($B = .93$), followed by *perceived behavioural control* ($B = .43$). *Subjective norms* had a negative effect on the intention to avoid meat ($B = -.15$). Finally, *non-human supremacy* had a positive effect on the intention to avoid meat ($B = .58$). A positive effect means that an increase in the independent variable will increase the intention to avoid meat. Whilst a negative effect means that an increase in the independent variable will decrease the intention to avoid meat. As previously stated, *differentiation* and *perceived gender* were not statistically significant ($p > .05$),

therefore, their relationship with the intention to avoid meat cannot be reliably predicted[5].

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[5] The negative beta coefficients found in the SIT and the TPB may be a result of a mismatch between the theories used and the tests conducted, or simply a misinterpretation by the respondents of the questions asked. Seeing how these results contradict the hypotheses (which suggest only positive betas) the conclusions drawn may have had a different take if all betas where positive. For instance, a theory's explanatory value may not be as great if the direction of the betas (positive/negative) where accounted for. However, seeing how the negative betas are not very strong, the affects most likely have not jeopardized the purpose of this paper.

Since the purpose of this paper was mainly to compare different theories and concepts, the respondent variables were not taken into account when finding the most explanatory value. Instead, these measures were used as complimentary information in the analyses of the results.

# 5. Summary, findings and discussion

## 5.1.    Summary

The purpose of this study was twofold. Firstly, it was to investigate the relationship between meat avoidance intentions and various theories and concepts regarding consumer behaviour, more specifically the social identity theory, the theory of planned behaviour, gender stereotypes and human supremacy. Secondly, it was to find out which theory or concept, if any, that had the strongest explanatory power.

By testing the hypotheses built on mentioned theories and concepts, and comparing the means of two independent groups, one with a strong intention to avoid meat and one with a low intention to avoid meat, the first research question was answered. The empirical data suggested that parts of the theories can be relevant in understanding what motivates consumer intentions towards meat avoidance. For the SIT, this concerns *centrality and self-expression*, and positive *private regard*, which both had a significant mean difference between those who had weak and those who had strong intentions to avoid meat. *Differentiation* showed the same result, however, the mean in both groups was low, indicating that regardless the level of meat avoidance intentions, differentiating from others was not important. Positive *public regard* and *assimilation* showed evidence in effecting consumers' intentions to avoid meat negatively, meaning that these hypotheses could not be supported. Regarding the TPB, individuals' *attitudes*, as well as their *perceived behavioural control*, showed evidence in being able to affect the intention to avoid meat, as their mean differences between the two intention groups were significantly different from zero. However, participating respondents' perceived *subjective norms* regarding meat avoidance showed no significance in affecting the intention to avoid meat. Lastly, low levels of *human supremacy* were related to higher intentions to avoid meat, whilst less *masculinity* did not show significant evidence of leading to stronger intentions.

The second research question was answered by conducting regression analyses and comparing the results between the different theories and concepts. Data analyses showed that the SIT had the strongest significant explanatory power (Adjusted $R^2$ = .67), meaning it was the best theory for predicting the intention to avoid meat, followed by the TPB, and human supremacy. Gender stereotypes showed no significant power in explaining the intention to avoid meat. By comparing the strength of each individual factor within their respective theory or concept, a conclusion on which had the strongest effect on the intention to avoid meat could be drawn. The results showed that *centrality and self-expression* was, by far, the strongest significant predictor in the SIT ($B$ = .97). For the TPB, *attitudes* were the strongest predictor ($B$ = .93). *Non-human supremacy* also showed significantly large effects on the intention to avoid meat ($B$ = .58), whilst *perceived gender* showed no significant effect on the intention ($p$ > .05).

## 5.2.    Findings and discussion

### 5.2.1.    Gender stereotypes and meat avoidance

The main finding is that, on the contrary to previous studies on meat avoidance, gender showed no significance in affecting the intention to avoid meat, neither in the t-test nor the regression analyses, $p > .05$. It can be speculated that this is a result of the study being conducted only in Sweden, a relatively gender equal country (European Commission, 2019), meaning that the stereotypical gender roles are somewhat blurred, which affects measures on gender. It could also imply that sex, in fact, does affect gender, seeing how the sample was over-represented by women.

### 5.2.2.    Social pressure and meat avoidance

If speculating, the findings also show that individuals are in fact not as affected by their surroundings as consumer behaviour theories and previous studies suggest. Subjective norms and public regard measure the effects that an individual's peers, or the society, have on their behaviour. Furthermore, assimilation is related to these factors as it measures the level to which an individual feels the need to fit in with others. As none of these factors showed any significant support in affecting the intention to avoid meat *(p > .05)*, it can be argued that, in fact, people don't feel as pressured by others when choosing to avoid meat, as previous consumer behaviour theories propose. This is further supported by the fact that centrality and self-expression showed, by far, the strongest effect on the intention to avoid meat within the SIT ($B = .97$), suggesting that an individual's intention to avoid meat, is mainly due to factors focusing on their own self as opposed to how others are behaving. Again, this could be a result of Sweden's somewhat unique culture, with high levels of individualism and independence (Triandis, 2018), indicating that these theories may work differently in a culture that differs from the Swedish.

### 5.2.3.    Meat avoidance in the future

The descriptive statistics make it clear that a deviation exists. As opposed to all the other age groups, a majority (53.3 %) of the participants in the lowest age group (11-20 years) have strong intentions to avoid meat. The intention then decreases successively as the age increases, with only 6.7 % of all participants in the highest age group (71-80 years) having high intentions to avoid meat. Hypothetically, this could be a potential prediction that the intention to avoid meat is an increasing trend, meaning that future adults will avoid meat more than today's adults.

# 6. Conclusion

## 6.1. Future research

This study shows that there might be a difference between the social culture in Sweden and other European countries, regarding the societal influence on meat avoidance. Therefore, the authors suggest that a future study could compare countries and different social cultures. Another point of interest when comparing meat avoidance within a country, or between two or more countries, could be differences in sexual freedom, socio-economic standards and public attitudes towards climate change. Moreover, attitudes showed to be significant when explaining consumer intentions towards meat avoidance. Stimuli experiments on attitudes are consequently of interest. This would benefit commercialisation of meat substitutes and vegetarian foods. Hence, this study could be a helpful tool for marketers to create the most effective communication strategy by using the most appealing words and images.

A suggestion for future research on this topic would be to conduct a more comprehensive study using both qualitative interviews and quantitative measures. This could be beneficial as it would broaden and deepen the understanding, whilst gathering more profound analyses and answers as to why individuals choose to avoid, or not avoid, meat.

## 6.2. Critique and limitations

Like other research, this has its limitations. Firstly, there is always a risk of the authors being biased towards their own work, for instance when formulating questions and when observing results. However, this has been managed by regularly questioning the authenticity of the analyses, further building on the quality of the research. Moreover, all research covering intentions hold a limitation in not fully explaining behaviour. Actual behaviour is often unpredictable by nature and especially if not being derived from real life data. There might be an intention or a behaviour gap since purchases are often made by routine or impulsively. Even if a strong positive attitude towards avoiding meat is confirmed, this does not directly imply that a meat free diet will be followed. Therefore, the findings in this study may not perfectly reflect the population's true intentions and actions. In addition, the study is limited to investigating the 10 set variables. Other motivational factors, such as convenience of meat free consumption or allergies, have not been considered.

It may be argued that some of the theories and references are somewhat outdated. Consumer behaviour is constantly changing as more and more of the landscape is

becoming digitalized, which would put more current theories in favour of older ones. However, considering the topic and non-digitalized nature of food consumption, most parts of the included theories and concepts have shown to be useful.

Furthermore, gender is very complex to measure since it can be highly sensitive and subjective with a lot of room for individual interpretation. Seeing how gender can be a loaded topic, many may argue the ethics of examining it. However, when creating the gender-related questions, this was kept in mind. An active choice to avoid statements regarding traditional gender-typical traits of what is considered feminine and masculine, were made, as these risked generating dissatisfaction and indignation. To overcome this obstacle, focus was put on allowing the respondents to determine their gender on a self-perceived spectrum.

Another critique can be put on the data representation being partly a convenient sample, as opposed to a more randomized. This may affect the results as the sample was not a representation of the actual population seeing how 37.3 % were 21-30 years old, 42.0 % were students and only 19.8 % were male. Also, some socioeconomic groups may have been missed as the questionnaire was only distributed in Swedish and online. This study assumed normal distribution due to the sample size being greater than 30. It could be argued that a non-parametric test may have generated more accurate results, seeing how some variables did not have perfect normal distributions. For instance, the two compared groups, those with weak and those with strong meat avoidance intentions, differed in size. However, seeing how both groups met the sample size requirements, this holds enough scientific strength.

The regression analyses gave an answer to the second part of the purpose. However, the accuracy of comparing theories and concepts containing a different number of predictors could be debated, as this may affect the explanatory power. Purely speculative, this could benefit theories with more predictors, rendering them the strongest explanatory power simply because they are able to explain a broader spectrum of the intention to avoid meat.

## 6.3. Theoretical contribution

This study has contributed to extend the already existing theoretical framework on consumer intentions towards vegetarianism and meat avoidance in terms of social identity, planned behaviour, gender stereotypes and human supremacy. The extensive factor analysis conducted in this study, has pointed out the most and least explanatory theories, concepts, and factors when predicting meat avoidance, thus narrowing the theoretical gap. Purely speculative, this study also extends the theoretical knowledge about the Swedish social culture concerning meat avoidance. Previous studies

conducted on Sweden have focused on comparing suggested motivators such as animal rights, health concerns, environmental impact and economic factors. This study has contributed by deeply investigating both extrinsic and intrinsic motivational factors, and the inner processes of in- and out-groups. From the results, it can be said that, regarding the intention to avoid meat, Swedes are more strongly motivated by individual factors, such as one's self-expression, than by trying to assimilate to how others are behaving. Moreover, whilst previous similar studies have mainly focused on purchase intentions, this study covers consumer intention in terms of choosing, buying and, ultimately, eating. Surprisingly, the empirical data derived from this study implies that individual's perceived gender does not influence their meat avoidance intentions. A statement that contradicts previous findings made in other Western countries. However, further research is required to confirm the potential cultural differences in gender and meat consumption.

## 6.4.    Practical implications

In terms of practical implications, producers of meat substitutes or vegetarian food can employ the findings from this study to get a broader understanding of the market. The empirical data suggests that especially factors focusing on the consumer's own identity, as opposed to identifying with a certain group, as well as their attitudes, influence their intentions to avoid meat. Therefore, one might argue that companies offering vegetarian food, such as meat substitutes, would benefit from creating campaigns that are more individualized. Furthermore, marketing managers at vegetarian food retailers and wholesalers can be inspired on how to further attract a broader audience by targeting the elder population, as these showed a low intention to avoid meat. Finally, analyses from the empirical data show that younger individuals are the ones with the strongest intention to avoid meat. Therefore, it might be advisable to direct marketing strategies at this group as well, since their purchasing power will presumably grow. However, further research is required to confirm these findings and form additional practical implications.

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# 7. Appendix

## 7.1.    Appendix I: Descriptive Statistics

**Table 6.** Demographic characteristics of respondents

| Intention to avoid meat consumption | Total N=429 100 % | Weak n=270 62.9 % | Strong n=153 35.7 % |
|---|---|---|---|
| *Sex (%)* | | | |
| Female | 77.6 | 61.3 | 37.5 |
| Male | 19.8 | 70.6 | 29.4 |
| Other | 2.5 | 54.5 | 36.4 |
| *Age (%)* | | | |
| < 11 | 0.0 | 0.0 | 0.0 |
| 11-20 | 17.5 | 44.0 | 53.3 |
| 21-30 | 37.3 | 59.4 | 40.0 |
| 31-40 | 6.1 | 65.4 | 34.6 |
| 41-50 | 11.9 | 70.6 | 27.5 |
| 51-60 | 14.5 | 69.4 | 29.0 |
| 61-70 | 9.3 | 80.0 | 20.0 |
| 71-80 | 3.5 | 93.3 | 6.7 |
| > 80 | 0.0 | 0.0 | 0.0 |
| *Income per month (%)* | | | |
| 0 SEK | 4.4 | 42.1 | 52.6 |
| 1-10 000 SEK | 23.8 | 52.0 | 47.1 |
| 10 001-20 000 SEK | 29.6 | 63.8 | 36.2 |
| 20 001-30 000 SEK | 17.0 | 64.4 | 34.2 |
| 30 001-40 000 SEK | 15.9 | 72.1 | 25.0 |
| > 40 000 SEK | 9.3 | 80.0 | 20.0 |
| *Highest educational level (%)* | | | |
| Elementary and Middle School | 11.9 | 49.0 | 51.0 |
| High School | 35.9 | 55.2 | 41.6 |
| Higher Vocational School | 20.3 | 77.0 | 23.0 |
| Bachelor's Degree | 21.7 | 66.7 | 33.3 |
| Master's Degree | 8.6 | 70.3 | 29.7 |
| Higher Education | 1.6 | 71.4 | 28.6 |
| *Occupation (%)* | | | |
| Unemployed | 1.9 | 62.5 | 37.5 |
| Employed | 38.2 | 67.7 | 31.1 |
| Self-Employed | 4.7 | 75.0 | 20.0 |
| Student | 42.0 | 54.4 | 44.4 |
| Retired | 9.1 | 82.1 | 17.9 |
| Other | 4.2 | 50.0 | 50.0 |
| *Living (%)* | | | |
| City | 62.7 | 60.6 | 38.3 |
| Suburb | 15.2 | 66.2 | 32.3 |
| Village | 22.1 | 67.4 | 31.6 |

*Note*: the missing responses are due to the removal of individuals who had neither weak nor strong intentions to avoid meat.

## 7.2. Appendix II: Correlation matrix

**Table 7.** Correlation matrix

| Variable | Intentions | Centrality | Private regard | Public regard | Assimilation | Differentiation | Attitudes | Subjective norms | Perceived control | Perceived gender | Human supremacy |
|---|---|---|---|---|---|---|---|---|---|---|---|
|  | PC | PC | PC | PC | PC | PC | PC | PC | PC | PC | PC |
| Intentions | 1 |  |  |  |  |  |  |  |  |  |  |
| Centrality & self-expression | .80** | 1 |  |  |  |  |  |  |  |  |  |
| Private regard | .46** | .53** | 1 |  |  |  |  |  |  |  |  |
| Public regard | -.14** | -.06 | .22** | 1 |  |  |  |  |  |  |  |
| Assimilation | -.18** | -.04 | .03 | .14** | 1 |  |  |  |  |  |  |
| Differentiation | .20** | .23** | .07 | .01 | .16** | 1 |  |  |  |  |  |
| Attitudes | .61** | .69** | .63** | .02 | -.01 | .10* | 1 |  |  |  |  |
| Subjective norms | .06 | .12* | .28** | .35** | -.05 | -.02 | .27** | 1 |  |  |  |
| Perceived control | .50** | .49** | .27** | -.05 | -.09 | .07 | .41** | .09 | 1 |  |  |
| Perceived gender | -.09 | -.12* | -.19** | -.03 | .05 | .11* | -.13** | -.03 | -.05 | 1 |  |
| Human supremacy | .40** | .37** | .30** | -.09 | -.02 | .12* | .36** | -.03 | .21** | -.05 | 1 |

*Note*: N=429. *PC* = Pearson Correlation. ** = correlation is significant at the .01 level (2-tailed). * = correlation is significant at the .05 level (2-tailed).

53

## 7.3. Appendix III: Questionnaire

### 7.3.1. Introduction

Hej,

Det här är en undersökning för en kandidatuppsats på Handelshögskolan i Stockholm. Undersökningen handlar om matvanor och tar ungefär 7 minuter att slutföra.

Dina svar är viktiga för oss och kommer givetvis vara anonyma. Som tack för att du deltar i undersökningen har du möjlighet att vinna ett presentkort från MatHem för 500 kr.

Har du frågor kring undersökningen är du välkommen att kontakta oss,
Ami Rackham (24140@student.hhs.se) Emma Perlelin (23804@student.hhs.se).

### 7.3.2. Definitions

Tack för att du har valt att svara på vår enkät! Din medverkan betyder mycket för oss.

Du kommer nu att få svara på ett antal frågor gällande din inställning till att äta, välja och köpa kött eller vegetariskt.

I denna enkät innebär vegetariskt eller att vara vegetarian att avstå från att konsumera kött i form rött kött (gris, lamm, nöt) samt fågel och fisk.

### 7.3.3. Questionnaire

**Q1** Hur stor andel av dina måltider innehåller rött kött, fågel eller fisk?

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |
|---|---|---|---|---|---|---|---|
| 0 % - 100 % | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q2** Hur ofta konsumerar du rött kött, fågel eller fisk?

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |
|---|---|---|---|---|---|---|---|
| Aldrig - Alltid | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q3** Hur mycket kött, fågel eller fisk konsumerar du?

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |
|---|---|---|---|---|---|---|---|
| Inget - Mycket | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q4** Inom den kommande månaden är det sannolikt att jag kommer

|  | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| köpa enbart vegetariska produkter | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| välja enbart vegetariskt på restaurang | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| välja enbart vegetariskt om jag blir bjuden | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| äta enbart vegetariskt | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q5** Inom den kommande månaden planerar jag att

| | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| köpa enbart vegetariska produkter | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| välja enbart vegetariskt på restaurang | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| välja enbart vegetariskt om jag blir bjuden | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| äta enbart vegetariskt | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q6** Inom den kommande månaden vill jag

| | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| köpa enbart vegetariska produkter | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| välja enbart vegetariskt på restaurang | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| välja enbart vegetariskt om jag blir bjuden | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| äta enbart vegetariskt | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q7** Min inställning till vegetarisk kost är

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |  |
|---|---|---|---|---|---|---|---|---|
| Negativ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positiv |
| Dålig | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Gillar inte | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Gillar |

**Q8** Min inställning till kött är

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |  |
|---|---|---|---|---|---|---|---|---|
| Negativ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positiv |
| Dålig | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Gillar inte | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Gillar |

**Q9** Jag tycker att vegetarisk kost är

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |  |
|---|---|---|---|---|---|---|---|---|
| Negativ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positiv |
| Dålig | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Gillar inte | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Gillar |

**Q10** Jag tycker att kött är

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Negativ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positiv |
| Dålig | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Gillar inte | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Gillar |

**Q11** Jag anser överlag att vegetarisk mat är

|  | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Näringsrik | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Smakrik | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| God | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Aptitretande | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Mättande | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Hållbart | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Nyttig | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Bra för ekonomin | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Bra för miljön | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q12** Jag anser överlag att kött är

| | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| Näringsrikt | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Smakrikt | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Gott | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Aptitretande | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Mättande | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Hållbart | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Nyttigt | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Bra för ekonomin | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Bra för miljön | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q13** Jag upplever att personer i min närhet anser att vegetarisk mat är

| | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) | |
|---|---|---|---|---|---|---|---|---|
| Negativt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positivt |
| Dåligt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Ej uppskattat | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Uppskattat |

**Q14** Jag upplever att personer i min närhet anser att kött är

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |  |
|---|---|---|---|---|---|---|---|---|
| Negativt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positivt |
| Dåligt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Ej uppskattat | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Uppskattat |

**Q15** De som äter vegetarisk mat är

|  | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| Hälsomedvetna | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Miljömedvetna | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Träningsintresserade | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Hållbara | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Måna om sin sociala status | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Måna om naturen | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Brydda om vad andra tycker | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Påverkade av grupptryck | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Matintresserade | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q16** De som äter kött är

| | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| Hälsomedvetna | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Miljömedvetna | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Träningsintresserade | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Hållbara | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Måna om sin sociala status | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Måna om naturen | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Brydda om vad andra tycker | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Påverkade av grupptryck | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Matintresserade | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q17** Vänligen besvara följande påståenden,

| | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| 1. Jag rekommenderar ofta vegetarisk mat till mina bekanta | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 2. Jag rekommenderar ofta kött till mina bekanta | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 3. Det är ingen hemlighet att jag tycker om vegetarisk mat | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 4. Det är ingen hemlighet att jag tycker om kött | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 5. Mina vänner skulle kategorisera mig som vegetarian | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 6. Mina vänner skulle kategorisera mig som köttätare | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q18** Hur ofta händer det att du äter mat som inte är vegetarisk, om du bestämt dig för att enbart äta vegetariskt?

| | 1 (7) | 2 (6) | 3 (5) | 4 (4) | 5 (3) | 6 (2) | 7 (1) |
|---|---|---|---|---|---|---|---|
| Aldrig - Alltid | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q19** Om du bestämt dig för att enbart äta vegetariskt, hur mycket kontroll har du över att hålla dig till ditt beslut?

| | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |
|---|---|---|---|---|---|---|---|
| Ingen kontroll – Full kontroll | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q20** Om du bestämt dig för att enbart äta vegetariskt så är det lätt att hålla fast vid ditt beslut

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |
|---|---|---|---|---|---|---|---|
| Instämmer inte alls – Instämmer helt | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Attention check II** Vilken färg har vanligtvis kaffe?

○ Blå

○ Brun

○ Rosa

**Q21** Vänligen besvara följande påståenden,

|  | Instämmer inte alls 1 | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 |
|---|---|---|---|---|---|---|---|
| 1. Min kosthållning påverkar hur jag ser på mig själv | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 2. Att äta vegetariskt är en stor del av att vara mig | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 3. Att äta kött är en stor del av att vara mig | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q22** Att vara vegetarian är, enligt mig

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |  |
|---|---|---|---|---|---|---|---|---|
| Negativt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positivt |
| Dåligt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Skamfullt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Prestigefullt |

**Q23** Att vara köttätare är, enligt mig

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |  |
|---|---|---|---|---|---|---|---|---|
| Negativt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positivt |
| Dåligt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Skamfullt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Prestigefullt |

**Q24** Att vara vegetarian är, enligt allmänheten

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |  |
|---|---|---|---|---|---|---|---|---|
| Negativt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positivt |
| Dåligt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Skamfullt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Prestigefullt |

**Q25** Att vara köttätare är, enligt allmänheten

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |  |
|---|---|---|---|---|---|---|---|---|
| Negativt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Positivt |
| Dåligt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Bra |
| Skamfullt | ○ | ○ | ○ | ○ | ○ | ○ | ○ | Prestigefullt |

**Q26** Vänligen besvara följande påståenden,

| | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| 1. Mina matval beror på vad personer i min närhet tycker att en borde äta | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 2. När det kommer till att välja mellan vegetariskt och icke-vegetariskt, väljer jag det som personer i min närhet väljer | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 3. Jag väljer ofta att äta det som andra äter | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 4. När jag är ensam väljer jag vegetariskt | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 5. När jag är ensam väljer jag kött | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 6. När jag äter med andra väljer jag vegetariskt | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 7. När jag äter med andra väljer jag kött | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 8. Jag gör aktiva matval för att stå ut från mängden | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 9. Jag gör aktiva matval i protest | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 10. Jag gör aktiva matval för att vara unik | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q27** Jag anser att grisar har

|  | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| förmåga att känna känslor | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| förmåga att minnas tidigare upplevelser | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| förmåga att planera inför framtiden | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| lika mycket värde som människor | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q28** Vänligen besvara följande påståenden,

|  | Feminina 1 (7) | 2 (6) | 3 (5) | 4 (4) | 5 (3) | 6 (2) | Maskulina 7 (1) |
|---|---|---|---|---|---|---|---|
| Jag anser majoriteten av mina attribut att vara | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Idealt skulle jag vilja vara mer | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Mina attribut anses av andra att vara | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Mina beteenden anses av andra att vara | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q29** Att äta vegetarisk mat är

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |
|---|---|---|---|---|---|---|---|
| Feminint - Maskulint | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

**Q30** Att äta kött är

|  | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | 7 (7) |
|---|---|---|---|---|---|---|---|
| Feminint - Maskulint | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ |

**Q31** Vänligen besvara följande påståenden,

|  | Instämmer inte alls 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) | 6 (6) | Instämmer helt 7 (7) |
|---|---|---|---|---|---|---|---|
| Jag skulle aldrig ljuga för någon | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ |
| Jag ler alltid mot de jag möter | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ |
| Jag håller alltid vad jag lovar, oavsett situation | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ |
| Jag lever alltid som jag lär | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ | ◯ |

**Attention check II** Denna undersökning handlar om

◯      Utformning av matbutiker

◯      Matkonsumtion

◯      Caféupplevelser

### 7.3.4. Demographics

**Q32** Kön

    ◯     Man

    ◯     Kvinna

    ◯     Annat

    ◯     Vill inte svara

**Q33** Ålder (ange i antal år t.ex. 24) ___

**Q34** Vad är din huvudsakliga sysselsättning?

    ◯     Arbetslös

    ◯     Anställd

    ◯     Egen företagare

    ◯     Student

    ◯     Pensionerad

    ◯     Annat

**Q35** Vad har du för inkomst per månad innan skatt?

- ○      0 SEK

- ○      1 - 10 000 SEK

- ○      10 001 - 20 000 SEK

- ○      20 001 - 30 000 SEK

- ○      30 001 - 40 000 SEK

- ○      Över 40 000 SEK

**Q36** Var bor du?

- ○      Storstad

- ○      Förort

- ○      Landsbygd

**Q37** Vad är din högsta avklarade utbildning?

- ○      Grundskola

- ○      Gymnasieexamen

- ○      Yrkes eller högskoleutbildning

- ○      Kandidatexamen

- ○      Masterexamen

- ○      Högre utbildning än ovan nämnda

**Tävling** Fyll i din e-mailadress om du vill vara med i utlottningen av ett presentkort värt 500 kr på MatHem.se!

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