

## **Resistance to consumption and Veganism: A Study about Motivations, Values, and Feelings**

## **Resistência ao consumo e Veganismo : Um Estudo sobre as Motivações , Valores e Sentimentos**

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## ABSTRACT

The purpose of this research is to study resistance to consumption as a recent phenomenon designed to bring about changes in societal values and consumption habits. Specifically the objective of this paper is to comprehend the way in which anti-consumption behavior relates to Veganism, analyze factors that motivate its practice, and record values and feelings associated with the acceptance of the movement. This study utilized the ethnographic method of collection and analysis of data through participant observation with results showing the moral and ethical issues as the main reasons for adopting the vegan movement. A sense of lack of consideration for the wellbeing of the animals and the planet as a whole is evident from the research. The intense bombardment of information through the media is also seen as an incentive for irrational and excessive consumption. As a result, large-scale marketing strategies are seen as mechanisms for manipulation and self-interest, seeking only to maximize demand for products and, consequently, financial profits.

**Keywords:** anti-consumption; veganism; dispositional resistance

## RESUMO

A justificativa do presente estudo reside no fato da resistência ao consumo ser um movimento recente, que traz consigo mudanças nos valores e hábitos de consumo das pessoas. O objetivo que guia esse estudo é compreender o comportamento relacionado ao anticonsumo, aplicado ao veganismo, buscando analisar os fatores que motivam a sua prática, juntamente com os valores e sentimentos ligados à adesão ao movimento. O estudo valer-se-á do método etnográfico de coleta e análise de dados, sendo o grupo observado e analisado por meio da observação participante. De acordo com as entrevistas em profundidade, as questões morais e éticas são as principais motivações para que alguém se torne adepto do movimento vegano. O intenso bombardeio de informações, através dos meios de comunicação, é visto como um incentivo ao consumo de forma exacerbada e irracional, não levando em consideração o bem estar dos animais, de outros seres humanos e do planeta como um todo. Dessa forma, as estratégias de marketing realizadas pelas empresas são vistas como mecanismos de manipulação e auto interesse, visando apenas maximizar a demanda por seus produtos e, conseqüentemente, seus lucros financeiros.

**Palavras-chave:** anticonsumo; veganismo; resistência disposicional

## 1 INTRODUCTION

Consumption can be defined as the process by which people acquire, use, and obtain goods, including ideas, services, products, brands and experiences (Lee, Fernandez, & Hyman, 2011).

In the contemporary model of consumption, we consume to satisfy our desires and not to satisfy essential human needs. It is through consumption that individuals affirm their identities. Although consumption is an individual act, it is also a collective act because an individual has a need to belong. The act of consumption serves to integrate the individual into respective groups (Abrão, 2009).

Some anti-consumption movements claim the current wave of consumption degrades human life, generating factors such as materialism, waste, and even illness (Austin, Plouffe, & Peters, 2005). Within this scenario, the number of social groups reducing their rate of purchase grows each day.

Note: The terms “anti-consumption” and “consumption resistance” will be used in order to refer to the phenomenon in which individuals do not consume certain products and, in extreme cases, do not consume at all (Fournier, 1998).

Anti-consumption can be seen as an innovative development, and expresses the way people engage in different behaviors, with an intention to modify the cultural and societal structure in order to improve it. It may include the use of “illegitimate” means in order to achieve a goal. For example, resistance to consumption can generate a rebellion and provide a source for a new social order (Amine & Gicquel, 2011).

According to Roux (2007), the phenomenon called resistance requires three simultaneous conditions: 1) a force exerted in favor of a particular subject matter, 2) that an individual perceives the force, 3) that this individual seeks to cancel its effect.

With regards to anti-consumption, this resistance can be described based on two concepts: 1) *situational resistance*, or the active or reactive response of an individual to perceived pressure, and 2) *dispositional resistance*, or the ability to react physically or psychologically. Based on these concepts, we can consider either resistance as a motivational state (Roux, 2007).

One of the practices of consumer resistance is known as ACR (Anticommercial Consumer Rebellion), which is based on resistance to marketing practices considered manipulative (Austin et al., 2005).

According to Austin et al., (2005), anti-consumption practitioners recognize that there is a breach of trust between businesses and consumers. Many consumers believe companies practice deceptive marketing strategies, creating harmful new products and then implementing marketing tactics to maximize demand for these products. In response to this, actions concerning anti-consumption extend beyond the matter of dissatisfaction and complaint. These are consumers who are concerned about deeper values involving capitalism, marketing, economics, politics, culture, and the environment and are willing to act on them.

It has been suggested that there is no real pattern of resistance and that it varies with different individuals and consumer groups. According to Ritson and Dobscha (1999), resistance ranges from consumer complaints by individual consumers or groups to open confrontations between consumers and organizations. However, resistance is not something that can be easily monitored.

Consumer resistance is not an attitude that can be easily adopted. Refusing certain items can often have an emotional, social, and financial impact (Cherrier & Murray, 2007).

The general objective of this study is to analyze behavior related to anti-consumption and seek to identify and understand the motivations, values, and feelings behind resistance to consumption. The specific objectives of the study are:

- 1) make a contribution to the literature review on the topic;
- 2) identify the reasons why individuals who practice anti-consumption do so;
- 3) understand the values, feelings, and lifestyle of a group practicing anti-consumption;
- 4) analyze consumption patterns within the group;
- 5) analyze their habits and know the different degrees of resistance.

In order to achieve these objectives, this study focused on consumer resistance to animal products. The model consisted of adherents to the movement called Veganism who totally avoid the use of products produced by or tested on animals. This includes all consumer products such as food, clothing, and all other products.

Resistance to the consumption of animal products is a recent phenomenon that has gained strength in the last decade. Currently, it is estimated that there are millions of vegans throughout the world, according to the Vegan Society (2013). Therefore, it is important to understand how the process of adopting a vegan lifestyle occurs within this group, as well as verifying the origin and possibilities of development.

Initially, research on literature about the movement was undertaken. Qualitative research using an ethnographic method of data collection and analysis was then conducted, formulating ten in-depth interviews with people who do not consume animal products.

The article is structured as follows: a literature *review* on the following themes: an *analysis* of consumer resistance, characteristics of anti-consumption, and Veganism; at the end there is a *synopsis* of the methodology, the description of the results, the *discussion* of the data, and the concluding remarks.

## 2 LITERATURE REVIEW

Roux (2007) addresses the multidisciplinary concept of resistance through the lens of social sciences, developing a statistical model to study it. Resistance requires the simultaneous presence of three conditions: 1) a force exerted in favor of a particular subject 2) the subject that perceives the force and 3) the subject tries to cancel its effect. Resistance, then, originates from both a sense (a person cannot resist what is not perceived) and a conflict (the individual does not submit to the force exerted).

The concept of resistance can be described based on two concepts: 1) *situational resistance*, or the active or reactive response of an individual to the perceived pressure, and 2) *dispositional resistance*, or the aptitude to react physically or psychologically. Based on these concepts, we can consider resistance as a *motivational state* (Roux, 2007).

According to Roux (2007), on the psychological level, several variables can orientate an individual to oppose consumerism. Variables associated with doubt—skepticism and cynicism—strongly influence the resistance to a brand, product or even consumption as a whole. Skepticism is defined as the tendency not to believe in an *application* (done through a company's advertising campaign, for example), while

cynicism provides suspicion of *real intentions* on the part of a company, such as loyalty and benevolence. These variables influence the perceptions of the individual. In addition, the loss of freedom, choices, or actions may help to amplify or aggravate tension experienced when confronted with certain commercial tactics designed to influence the individual.

Within this context, Veganism is considered a *dispositional resistance movement*, and from the moment in which the individual practices the resistance to consumption by choice, he or she is motivated by ethical and moral issues.

To Dobscha (1998), consumers are increasingly taking active measures to rebel against the marketplace, exhibiting behavior that is contrary to the scenario in which they were designed. The author has developed an in-depth study, conducted over two years, with a group of women who self-identified as “nature lovers”. The group studied believes the best way to distance themselves from the dominant structure of oppressive consumerism is to resist the market and not contribute to it. This can be accomplished through reusing existing products; adapting or creating new alternatives; or simply outright rejecting the products, classifying them as superfluous and unnecessary.

For example, many of these women create their own natural cleaning products. This moment of active reaction is in the opposition to the norms of the accepted culture of home cleaning. In the opinion of this group, the market and marketing practices are not responsible for creating real solutions to problems or the needs that arise in the lives of consumers. Instead, they generate serious problems such as pollution, inefficiency, disease and materialism (understood by them as the desire to acquire happiness through material gain) (Dobscha, 1998).

Fox and Ward (2008) developed a qualitative study using an ethnographic method with participants from an online forum for vegetarians and vegans, exploring the motivations that led these people to give up eating meat. There were 33 respondents, predominantly from the United States, Canada and the United Kingdom, of which 70% were female. Ages ranged from 14 to 53 years with an average age of 26 years old. Data was analyzed using the framework method for qualitative analysis.

The results of the study by Fox and Ward (2008) pointed to three main motivations for abstaining from meat consumption: health, animal welfare, and

environmentalism (defense of the environment). For vegetarians, diet was perceived as fundamental for good health and longevity. Some respondents reported that cholesterol reduction was the main motivator that led them to stop eating dairy products. To vegans, the desire to avoid the slaughter of animals for human consumption was the main reason they had to not ingest animal food products. At the heart of this perspective is the idea that animals should not be mistreated for human benefit. "Do not eat meat" was thus a sacrifice to be made by these people as part of an ethical commitment. For some respondents, the option of not eating meat is related to "doing something to preserve the planet" or "doing more for the environment," incorporating other habits such as biking, walking, and avoiding car travel, etc.

In general, vegetarians are motivated by health and their focus is internal, thinking of their own good. The focus for vegans is outward, towards other living beings. Often, this large difference generates a conflict between the two groups.

According to the study by Fox and Ward (2008), the initial motivation for adopting a vegetarian diet can be divergent from Veganism. However, with time it can also be convergent and accepting of other motivations equally valid, though different. This includes providing cognitive support to those who adopted a vegetarian diet — a difficult life choice (Santos & Booth, 1996) — in response to differing motivations, beliefs and practices (Bisogni, Connors, Devine, & Sobal, 2002).

Besides abstaining from eating meat, vegans are opposed to consuming eggs and dairy. According to the Vegan Society (2013), this practice is due to the fact that animals that produce milk or eggs—despite not suffering slaughter—live in inadequate, cramped, and dirty breeding conditions where they cannot move or exhibit natural behaviors. Because they have to produce milk or eggs at much higher rates than their bodies are able, many suffer serious health problems and even death, causing them to live only a fraction of their lifespan. Based on this, the group believes choosing a vegan diet is a daily demonstration of compassion for these animals. For the same reason, Veganism also avoids leather, wool, silk and all animal components for the production of clothing or other non-edible items.

Groups that resist consumption can be called social movements. According to Melucci (1984), a social movement is described as a form of collective action based

on solidarity, creating conflict that crosses boundaries. In this form, Veganism can be understood as a social movement for the rights of animals.

As illustrated by Cherry (2006), Veganism represents a new form of social movement that is not based on legislation or political identity, but consists of daily practices that compose a lifestyle. To be considered a vegan, it is not necessary to join an organization. In order to become part of the movement, it is simply enough to refuse the consumption of animal products. The number of people practicing vegan culture will soon be much greater than the number of organizations associated with Veganism, as is the case with many cultural movements.

Cherry's Study (2006) aimed to understand the vegan movement and determine how culture and social networks provide support for the participation of a cultural movement. There were 24 in-depth interviews conducted with people who self-defined as "vegan" in two university cities in the southeast United States. Respondents were asked how they learned about Veganism, their definition of Veganism, their reasons for being vegan, how they practiced Veganism, their interactions with friends and family (vegans and non-vegans), and their consumption habits.

The results pointed to two different ways of defining and practicing Veganism, despite all of them self-identifying as *vegan*. About half of the respondents adhered to the definition of Veganism according to the definitions set by the Vegan Society. The other half created personal and idiosyncratic definitions of Veganism that were considerably less stringent (often including dairy products and honey in their diets).

Analyzing cultural characteristics of these two groups, Cherry (2006) found that the strict vegans were also adherents to the punk movement, while those that defined and practiced a milder Veganism were not fans of the punk movement. Looking for reasons that could have influenced this behavior, the sociologist found that strict vegans had a greater influence in social networks and in subcultural groups, from the moment they were encouraged by close friends and musical idols to join the cause. The study revealed that through the discourse of punk bands in their songs, the liner notes of their CDs, or interaction with other people, they presented themselves as sources of knowledge and ambassadors on the movement. They also provided an incentive to maintain this rigid lifestyle as well as enlist others willing to fight for animal rights. It is in the bonds create within the virtual interactions, that the



"mobilization of force" arises (Mische & White, 1998), which influenced the ongoing activism within the movements.

Lindeman and Sirelius (2001) suggested that the choice of a type of food has become much more than thinking about what is—and what is not—permitted to eat. It has become a part of a *philosophy* of life.

Another study, Bobic, Cvijetic, Baric and Satalic (2012) focused on a group of vegetarians with the main objective of verifying that vegetarianism may be associated with certain personality characteristics and the main motivating factors that determined the adoption of this diet.

The selected sample of 109 adult vegetarians of both sexes was recruited at the Institute for Adult Education, Corporate Friend of Animals, and personal contacts. The Eysenck personality questionnaires and questions about the dominant motives for food choices were applied. The motives for adopting vegetarianism were divided into two groups: *ethical reasons* (moral considerations, feeding behavior related to religious beliefs, values about animal welfare, opposition to cruelty to animals) and *health reasons* (taste, perceived threat of disease, potential health benefits associated with vegetarian diets). After analyzing the distribution of variables by the Kolmogorov-Smirnov test and performed multiple regression analyses, the only statistically significant difference was found in relation to the continuous variable of psychological dimension extraversion/introversion.

According to the research (Bobic et al., 2012), within this group we can find two distinct behaviors: *Introverts*, who are predominantly motivated by questions of morality (the welfare of animals, religion, etc.), and *extroverts*, who are motivated by issues related to their own well being. In Veganism, the motivations were limited to the ethical and moral issues, not extrapolating health-related reasons, as observed in vegetarianism.

Anti-consumption arises from the subjectivity of the consumer (personality, experience and self-concept), and the practices motivated by self-interest including selfishness, identity inequality, unmet expectations, and ideological incompatibility (Lee et al., 2009). Another study (Cherrier, Black, & Lee, 2011) states that anti-consumption practices involve antagonism as a result of personal reflection, individual achievement, and an individual's desire to change the culture around them.

Through anti-consumption—like consumption practices—consumers can express their values, ideas, beliefs and global identities in relation to social,

environmental, political and historical contexts, geared to the experiences, traditions and cultures of the person (Cherrier and Murray, 2007 cited as Cherrier et al., 2011).

### 3 METHOD

This research can be described as an exploratory study, qualitative in nature using the ethnographic method for collecting and analyzing data. The group was observed and analyzed through participant observation. The field research was conducted at 4<sup>th</sup> Annual Veganique VegSol, an event created by the organization "Veganism Brazil" at Ibirapuera Park in São Paulo, Brazil. The event saw the participation of vegans from all regions of Brazil, and the presence of vegetarians who identify with the cause and are trying to adapt to the lifestyle of the movement.

To better understand the profile of the respondents, the research was divided into two stages. The first stage consisted of a semi-structured interview responsible for capturing the motivations and values attached to the vegan cause. These main variables were addressed: motivations that led to the adoption of Veganism; perceptions and costs involved in the adoption of the movement; influence of family or people close to them, values, beliefs, lifestyles, habits, levels of involvement in the movement (including dissemination) of those practicing vegetarianism. The second step consisted in identifying the demographic profile of the participants through a semi-open questionnaire. The body of analysis consisted of 10 vegan respondents, six women and four men, 18-42 years old with an education level from high school up to BS/BA degree.

The interviews were recorded and transcribed in detail. Data was organized and categorized following the steps outlined by Creswell (2007): organize and prepare the data, read all data, analyze thoroughly with a coding process, segmenting sentences into categories and labeling these categories.

Table 1 shows the profile of the respondents, whose names were not identified to ensure anonymity. Respondents are referred to as letters A-J.

Table 1  
**Profile of Respondents**

<i>Respondent</i>	<i>Sex</i>	<i>Age</i>	<i>Profession</i>	<i>Brazilian Socio-Demographic Classification</i>
A	F	21	Student	C1
B	M	25	Adman	B2
C	M	42	Software Engineer	B1
D	F	37	Public Servant	C1
E	F	26	Veterinarian	B2
F	M	33	Administrator	B2
G	F	29	Professor of Arts	C1
H	F	32	Doctor	B1
I	M	27	Photographer	B2
J	F	23	Student	C2

Source: research data

## 4 RESULTS

Respondents were initially selected based on the fact they did not consume any animal products. Subsequently, it was observed how long each of the respondents had been vegan. Two respondents embraced Veganism for less than one year, five respondents were vegan for 1 or 2 years, and three respondents chose the vegan culture for three or more years.

All respondents said that before becoming vegans they were already supporters of vegetarianism for at least two years. Some of the respondents stated that the adoption of vegetarianism was the result of personal experiences where they encountered the suffering of animals. Respondent C, for example, became a vegetarian 24 years ago after, while serving in the Army, he had to hunt, clean and cook a rabbit to eat.

"Seeing the suffering of that poor animal made me think it was not fair, and mistreating it just to turn it into my own food was a totally selfish decision" (Respondent C, age 42).

### Motivation in becoming Vegan

Analysis of the information collected in interviews indicates all respondents pointed to the moral and ethical issues related to rights of animals as the main motivations for having become vegans. As a way of showing love to animals and combat cruelty suffered by them.

Two respondents exposed other factors that, together with moral and ethical concerns for the wellbeing of animals, exerted great influence becoming their choice to become vegans: parental influence and the support of friends.

"My dad inspects cattle slaughterhouses and supports the cause, despite not being a vegan, because he is constantly in contact with the reality and suffering of animals" (Respondent B, age 25).

"My friends from veterinary college encouraged me to become vegan, saying it would be contradictory to our profession to be part of any other lifestyle that exploits animals, since we want to take care of them and not abuse them". (Respondent A, age 21).

### **Motivations to advance the Vegan cause**

The motivation that encourages and spreads the Vegan cause also opposes the "cruel and oppressive system," which exploits animals in exchange for financial resources. "We need to be the voices of these poor animals in society because they do not know how to communicate, defend themselves or express what they go through" (Respondent J, age 21).

"We cannot comply with this mindset that serves the interests of a small number of businesses at the expense of animal rights". You cannot just stop consuming. We need to present the idea of moving people and encouraging them to save these innocent lives" (Respondent D, age 37).

This group of respondents believe it is necessary for society to break with the ideology that considers animals a property or "natural resources" available for the satisfaction of human desires. They think that animals must be inserted into the moral community and have their interests defended by those who are willing to be their spokesmen.

### **Manipulation, persuasion and/or coercion to consume animal products**

When questioned about feeling pressured to consume animal products, all of the respondents said the bombardment of information in the media, industry harassment, and the avoidance of family and friends are major influences to persuade them to abandon the vegan lifestyle. However, these "traps" do not exert enough influence to change their lifestyle.

"I am *Gaúcho* (a people-group in the south of Brazil) and the habit of eating meat is closely linked to the culture of my state. In all the celebrations and gatherings at my house, barbecues are present. When first I told my family that I would no longer eat meat, they could not believe it. It was like I was betraying them and denying my culture. Nowadays, they accept and respect my decision" (Respondent E, age 26).

"All over the media you can find advertisements of products of animal origin. None of it appeals to me because it is impossible to forget that animals suffered for those goods to be produced" (Respondent B, age 25).

It is worth noting the strong involvement and attention given to answering that specific question of social pressure. Respondents showed enormous concern for the Universal Declaration of Animal Rights that, according to them, should be much more widespread and practiced around the world, preventing human interests to be at the front of animal welfare. This concern was far greater than lifestyle pressures.

### **Relationship with consumer products of animal origin**

When asked about what they thought about the consumption of animal products, the study group explained their sense of aversion to this type of consumption through the words: *sadness, sickness, anger, contempt* and *disgust*. The answers given to describe the continued consumption of animal products: *hypocrisy, decay* and *delay*.

"To eat dead things is an inhibition to human spiritual evolution" (Respondent D, age 37).

"When you stop to think about all the cruelty that companies treat animals with, just to get richer, I get a feeling of sadness and anger at what they are doing". (Respondent G, age).

### **The costs entailed in Veganism**

When asked about the main costs involved in choosing to become vegan, respondents cited the emotional, social, and financial costs.

Based on the statements of the respondents, the principal emotional, social, and financial costs related to the adoption of the vegan lifestyle are: prejudice, family pressure, peer pressure, jokes, causing isolation and avoidance of most parties and social gatherings.

"We (vegans) are constant targets of prejudice, jokes and pranks. Living with these kinds of people is difficult. If you don't have a group of friends that are vegetarians/vegans, you will be left without friends" (Respondent B, age 25).

The financial cost involved in Veganism is seen as an increase in spending due to the high prices charged for products and services involved in the cause. The low supply of vegan products increases costs because it forces a shift in purchasing habits.

"I live in a small city in the state of Rio de Janeiro and it is very difficult to find foods that are part of the vegan diet. And when I find them, they are extremely expensive. Sometimes I travel to the capital to buy these things, but it is hard to find them in supermarkets" (Respondent I, age 27).

### **Veganism within society**

In the opinion of respondents, Veganism can be seen as a deconstruction of a paradigm. It moves of the departure from the way of thinking that was created and taught to them, going against the grain of society, and seeking advancement in the struggle for animal rights.

"Since childhood, we were taught to eat meat. When I say I eat rice, beans, greens, and vegetables, people ask me what I would like as my "main course", as 'mix' as if the main course had to necessarily include some kind of meat. Being vegan made me learn to cook again, acquire new habits, and break with the thinking that I was raised up around" (Respondent H, 32 years).

In the opinion of the Respondent C, Veganism can also be seen as a movement for fighting against consumerism in all aspects. In addition to concerns about the welfare of animals, there is a great deal of care about the environment as a whole and the effects caused by unbridled consumption. Practices like sensible use of energy sources, reduction of all types of pollution, and an environmentally-friendly approach to human advancement, are encouraged.

"Over time, the fight for animal rights led me to think about the best use of the resources of the planet as a whole. I am against consumerism, 'programmed obsolescence' and fad. I buy only the necessities and replace them only when I am no longer able to use them".

## **Protests, marches and boycotts**

All respondents consider themselves activists in the fight for animal rights. However, only two of the respondents participate in marches and protests in the streets. According to the group of respondents, the organization of a major event for the vegan cause certainly would encourage greater participation of supporters in the streets.

"Some demonstrations and meetings are held monthly to spread the idea of Veganism in a rational way, without violence and heated arguments with opponents, so as not to 'burn the cause'" (Respondent F, 33 years).

Most state they are followers of "captive activism". To do this, they create blogs and Internet sites, and hand out flyers, t-shirts, and DVDs that support the vegan cause.

Currently, "Online Activism" is the biggest trend of the movement. There are articles, books (e-books and conventional), and other sites to convince others that Veganism is a conscious lifestyle, enjoyable and fun.

In addition to dietary changes, there is an intense boycott on companies that do animal testing related to the cosmetic and pharmaceutical industries, and others. When such companies are identified, vegans simply adopt the boycott on the use of any of their products. According to three respondents, the boycott also applies to enterprises that exploit human labor.

## **Vegan Habits**

The study group exhibited some habits as being characteristic of the vegan cause. These included learning to cook again, travelling with their own food in their bags and backpacks due to the difficulty in finding vegan foods, reading all product labels before buying, constantly researching and studying issues related to Veganism, and spreading the ideas of the movement wherever they went.

"When I became vegan I was forced to learn how to cook again and adapt all my favorite dishes with ingredients that were not of animal origin" (Respondent H, age 32).

It was also noted that the practice of sports is a habit among most of the participants. However, the respondents do not associate this to the fact that they are vegan.

## 5 FINAL CONSIDERATIONS

This study sought to deepen the knowledge about a specific category of consumer resistance: vegans, a group of people who do not consume any product that is of animal origin. Initially, we conducted a literature review to learn more about the resistance to consumption, the identities of anti-consumption, and Veganism. Following this, we conducted a qualitative research method by ethnographic collection and analysis of data, based on ten in-depth interviews with people who do not consume animal products.

The vegans who participated in this study cite the moral and ethical issues related to animal rights as the main motivations for joining the vegan cause. At the heart of this perspective is the idea that animals must not be mistreated for human benefit, making it necessary to eliminate all forms of animal exploitation, not only for food but also for testing and the production of other products used for work, entertainment, clothing, commerce, etc.

In the opinion of the vegans in this study, the quest for justice and respect for animals is the main motivation to encourage others to be part of this movement fighting against a cruel and oppressive system.

The respondents also stated there is an intense bombardment of information through the media seeking to encourage irrational and overconsumption, not taking into consideration the welfare of animals, other humans, and the planet as a whole. Thus, the marketing strategies undertaken by companies are seen as mechanisms of manipulation and self-interest, seeking only to maximize the demand for their products and, consequently, their financial profits.

The consumption of animal products is seen as regressive, reprehensible and selfish behavior. It can only be fully extinguished when human beings understand animals as being similar to them.

With the results in the survey, we can define Veganism as a countercultural movement in that it adopts a denial of the prevailing consumer culture and proposes a new model of relationship with animals, one that is more protective.

The survey data showed the high costs involved in adopting the practice of resistance to consumption. Respondents pointed out the emotional and social costs such as being exposed to prejudice, family pressure, peer pressure, jokes, and



pranks, which cause isolation and restriction on the choice of friends. In addition, there were financial costs due to the lack of products and establishments suitable to the vegan movement.

Inherent in any investigation of this nature is that the study addressed only one type of consumer resistance (dispositional resistance) and the study had a small number of informants. For future studies, a group of situational resistance could be studied. (Situational resistance being the resistance to consumption practiced by people who feel pressured or bombarded by marketing activities of companies to develop resistance behavior as a response to consumption as an active or reactive response in relation to these corporate actions). This research could seek to discover the motivations that influence people to be a part of a particular group of situational resistance, and which beliefs, values, and behaviors they exhibit. This would allow a comparison with the group that practices dispositional resistance.

Finally, this study aims to show the importance of marketing scholars being aware of these anti-consumption groups. Despite (the growth of the) consumption resistance movements, Brazil has not achieved the same representation as other countries. However, there are many signs that some of these ideas are present within various consumer groups like those studied here.

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