

From "Omnivorism to Veganism": A path of idealism and mishaps

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ABSTRACT

Food is key to survival and has many aspects, such as ideological, psychological and representative. This paper will look at a growing eating habit: veganism. The aim of this article is to study the transition process that individuals who opt for this eating habit go through, especially their motivations and difficulties. To this end, netnography was chosen as the methodological procedure, and for this non-participant observation was adopted - carried out on the social media *Facebook* - and semi-structured interviews with vegans, where their experiences were addressed. From the elaboration of three stages: i) the beginning; ii) transition; iii) stability, it was possible to obtain results divided into categories that permeate veganism. Finally, it was concluded that veganism is not just a habit, but a lifestyle.

Keywords: Food, Veganism, Transition.

INTRODUCTION

Food is the basis for the survival of any species. However, it goes beyond a basic need and can represent status, health, ideals, among many others. Its theme addresses aspects inherent to an entire society and goes back to prehistoric times.

The beginnings of veganism can be traced back to the 18th century - more specifically to the end of it - according to Magalhães and Oliveira (2019, apud FERRIGNO, 2012), when a vegetarian movement advocated by doctors, merchants, among other notorious individuals of the time, who were influenced by philosophers, emerged. At the time, there were already opinions that "the slaughter of animals brutalized the human character in such a way as to make it cruel by causing suffering to 'sister' creatures" (MAGALHÃES e OLIVEIRA, 2019, p.2 apud FERRIGNO, 2012). It was therefore in the 20th century, more specifically in 1944, that the Vegan Society was formed, publicized through Donald Watson in his newspaper, "The Vegan News", in 1945. (MAGALHÃES and OLIVEIRA, 2019, apud FERRIGNO, 2012)

Veganism can be defined as:

"(...) a set of practices whose initial objective is Animal Rights and, in this context, the adoption of a strict vegetarian diet. Vegans propose as an ethical basis that non-human animals are sentient beings and should not be used as property or for production purposes or raw materials for any stage of their development, or even used for testing products of any kind." (MAGALHÃES E OLIVEIRA, 2019, p.3)

For Fuller (2016), veganism is:

"(...) an alternative form of ethical consumption in which its adherents avoid the consumption of animal products - particularly related to food - although vegans also avoid the consumption of other products derived from the use of animals, such as clothing and cosmetics". (FULLER, 2016, p.8)

According to the Brazilian Association of Veganism, citing a translation by *The Vegan Society* - the group that created the term veganism - in 1944:

"Veganism is a philosophy and lifestyle that seeks to exclude, as far as possible and practicable, all forms of exploitation and cruelty to animals in food, clothing, and any other purpose and, by extension, to promote the development and use of animal-free alternatives for the benefit of humans, animals and the environment." (ASB, 2017 apud THE VEGAN SOCIETY, 1944)

In view of the rise of this movement and its current representativeness in countries, especially in the Americas, Europe and different regions of Asia (SCHINAIDER and SILVA, 2018 apud RADNITZ et al., 2015), the main objective of this work is to investigate the transition process of individuals between omnivorism and veganism, exploring their motivations and difficulties along the way. The focus of the research is the diet of the interviewees, however other particularities of the movement were also addressed, such as the extension to other aspects ranging from clothing to cosmetics, but preserving food as the most relevant bias.

In view of the above, the research question of this study is defined as "How did the process of transition between omnivorism and veganism take place?" based on the experiences of vegans selected in the research.

The study showed that veganism is more than just a dietary habit, as the interviewees themselves described it as a lifestyle, an ideology which, despite its sacrifices, brings infinitely rewarding satisfaction and a sense of "duty done" and well-being.

THEORETICAL FRAMEWORK

FEEDING

The study of food is an element in understanding society and its development. The habits of people all over the world have been influenced by cultural beliefs and values, religion, climate, regional location, agriculture, technology, economic situation, etc. Consequently, eating habits vary from country to country and region to region, even within the same country.

Each group's way of life is identified as a culture. One culture may see food as a way of satisfying hunger and another as a source of pleasure and an opportunity to socialize. The family, church and school transmit cultural practices from one generation to the next. Each person selects and consumes food based on this cultural "guide" (ABREU,*et.al.*, 2001).

An anthropological study of food in Spain and Latin America, from a recent historical perspective,

organizes it around three axes that group together the themes and trends in this field: food heritage, between locality and globalization; food deficiencies; and the symbolism and meaning of food, the latter of which is relevant to the purpose of this study. Food contributes significantly to the construction of class, gender, age and ethnic identities, and in Latin America there is reflective evidence of the contradictory value of food, how it contributes to social integration and how it helps to differentiate and distinguish people (JUARÉZ, 2016).

Currently, food consumption patterns vary in different parts of the world, depending on the degree of development and the economic and political conditions for production. At the same time, the increase in the world's population and ageing, combined with the "dietary pattern" that has remained stationary, could mean a worsening of nutritional problems (ABREU.*et.al.*2001).

VEGANISM

Veganism is the practice of abstaining from the use of animal products (meat, fish, milk and dairy products, honey, eggs) for food, as well as anything produced from the exploitation of animals such as clothing (fur, leather, wool, silk), cosmetics, medicines, leisure (circus, aquariums, parks, zoos) or even products that are tested on animals (MAGALHÃES and OLIVEIRA, 2019).

Collado (2023) presents an up-to-date description of the multidisciplinary human-animal field through a bibliometric study, verifying close discourses based on multiple shared terms ("performativity", "animal rights", "intersectionality", "anthropocene", "multi-species ethnography", "animal geography", "feminism", "speciesism", "veganism" and "animal defense"), indicating how veganism is also gaining strength and influence from ideological and ethical perspectives (COLLADO, 2023).

In this context, Bertuzzi (2018) in his article focuses on the political dimension of animal advocacy in Italy, categorizing four ideal types of activism and noting the fragmentation of ideologies: "political animalism", "anarchist animalism", "anti-political animalism" and "moderate animalism". These ideal types are separated mainly along two dimensions: relationship with the neoliberal social and economic structure and degree of intersectional approach with other social movements. Fragmentation can represent a strength factor to be used by animal rights activist pressure groups, given the representativeness and coexistence of "lobby" and "protest". The ideological movement has the potential to influence the political structure and, consequently, the habits of part of society and its lifestyle (BERTUZZI, 2018).

Souza (2021) carried out a study to identify the reduction in animal protein consumption based on three motivational factors: violence against animals, damage to the environment and damage to human health, based on the theory of cognitive dissonance, by investigating the effects of these arguments on the attitudes and beliefs of those who have no objection to the unrestricted consumption of animal protein.

Animal rights and environmental messages significantly increased dissonance and positive attitudes towards restricting meat consumption, but not the health benefits argument (SOUZA, 2021).

Contemporary veganism has built an outreach approach that emphasizes health benefits, ethical concerns for animals and environmentally sustainable consumption, generating profit for its activists, usually associated with thin, white and wealthy women, as well as the wellness industry (OLIVER, 2023).

However, hegemonic ideals of masculinity around physical strength and virility are being hyper-individualized to "sell" veganism through cultural performances and embodied "narratives of redemption" by male influencers, activists and vegans. However, in interviews with vegan men in Britain, it was found that their relationship with this "meatless masculinity" was in tension with hegemonic masculinity. These men perceive themselves as part of a progressive masculinity that engages with feminist ideas (OLIVER, 2023).

In this context, "vegan geographies" pose a challenge to the question of the human body, raising critical concerns about animal bodies. Interviews with vegans living in Britain were employed to discuss the role of the body and embodiment in veganism, a social, cultural and political movement that has been relatively little studied in geography. Drawing on feminist and embodied geographical theory, the author discusses the role of the body in three spaces of veganism: in establishing vegan cultures through the construction of shared "truth narratives"; in moving veganism beyond individualism in meat-centered society; and veganism as a world-building project, extending beyond the body into social and cultural space (OLIVER, 2023).

Feminist politics and theory have the potential to emphasize and specify the links between the materialities of food and ideologies of food and eating. In veganism, "truth" narratives further complicate these entanglements between food and ideology. When talking about transitions to veganism, references to the "truth" of veganism recur in the interviews. These "truth" narratives were consistently spoken within a process of self-education about the conditions of animal husbandry and how animals become food. This education was less commonly defined by relationships with real animals and more with virtual or mediated animals, invoking visceral reactions to violence (OLIVER, 2023).

In the past decade, a new line of research has opened up on vegan ideology and activism against meat consumption. Brazil is one of the places where this ideology is gaining ground and where concepts such as *anarchozinha* or *culinarquia* are formalized, making an ideological leap towards emancipation through decolonial and combative practices. Thus, while a century ago the consumption of meat was a sign of liberation, today for some it has the opposite meaning (JUÁREZ, 2016).

Queiroz (2018) qualifies veganism beyond dietary patterns, considering it as a philosophy of life that, through food, proposes questioning and changing attitudes about normally accepted patterns, pointing out a lack of relevant publications on the subject in Portuguese. It seeks to investigate vegan

activism and understand the real motivations for joining and, above all, the difficulties that vegetarians face in becoming vegans (QUEIROZ, 2018).

The results of the survey indicate that there is a desire on the part of the vegetarian/vegan public to expand their diet. The barriers to this decision are high prices, restricted distribution and a lack of product and brand options. These categories are also motivating factors for consuming non-vegan products. Some interviewees also reported problems with social and family life, as they are often labeled as "boring" or "radical" (QUEIROZ, 2018).

Magalhães and Oliveira (2019) discuss how veganism has been changing consumption habits of food and clothing products, cosmetics, leisure, among others, from an ethical and moral perspective in recognition of the animal as a sentient being. Veganism arose from reflections on animal rights, but at the same time it encompasses social aspirations in various areas, such as the environment, sustainability, feminism, speciesism, politics and others (MAGALHÃES and OLIVEIRA, 2020).

Understanding meat consumption as a morally problematic behavior depends on different contexts and social influences, restricting the possibility of a change in attitude (SOUZA, 2022).

METHODS

This research was based on the precepts of a qualitative study. This type of research, according to Cooper and Schindler (2011), includes a set of interpretative techniques that seek to describe, decode, translate and make sense of the phenomenon studied. Qualitative research, according to Vergara (2012, p. 242) "contemplates subjectivity, discovery and valuing the vision of the subjects". To this end, we opted for the method known as "multi-methods", in which, according to Spratt, Walker and Robinson (2004, p.6), "(...) different methods of data collection and analysis are used within a single research paradigm. For example, you can conduct a qualitative study in which you do participant observation and also interview people."

At first, a netnography was carried out, together with non-participant observation, on the social network Facebook, more specifically in the community "Veganos e Vegetarianos do Rio de Janeiro (RJ)", whose membership exceeds 11k. The aim was to capture relevant information that would provide a scope for drawing up the interview script to be used later, as well as other important ideas for developing the results.

A script was then developed for conducting semi-structured interviews. According to Manzini (1990/1991) "(...) the semi-structured interview is focused on an objective about which we draw up a script with main questions, supplemented by other questions inherent to the circumstances of the interview." (MANZINI, 1990/1991, p.154). The script was divided into three blocks of ten questions that covered three categories: the beginning, transition and stability.

The interviews were conducted with 15 vegans, either virtually - using the Google Meet tool - or in person, depending on the availability of the interviewees. This made it possible to interview people from other cities and even countries such as Belo Horizonte and France. Table 1 shows a brief profile of the interviewees:

Table 1: Profile of interviewees

Name	Age	Occupation	Vegan Time
Tatiana	41 years	Teacher	12 years old
Ruana	29 years old	Biomedical and Confectioner	1 year
Luis	41 years old	All-rounder and activist	14 years old
Prem	40 years	Musician	7 years
Clara	22 years old	Student	3 years
Marina	30 years	Health analyst	7 years
Camilla	29 years old	Student	5 years
Carolina	34 years old	Biologist	4 years
Juliana	26 years old	Geographer	3 years
Ana Carolina	31 years old	Teacher	8 years
Louise	44 years old	Psychologist	6 years
Renata	36 years old	Hotelier and teacher	5 years
Amanda	35 years old	Engineer	5 years
Iara	63 years old	Retired	3 years

Source: Own elaboration

According to Fiorentini and Lorenzato (2009, p.194) "the ethical dimension is an intrinsic part of any research and refers to relationships of good coexistence, respect for the rights of others and the well-being of all." Thus, it is essential to mention that ethics were preserved in the interviews, and authorization was requested for their recording, as well as the use of the interviewees' first names in the results.

The interviews lasted approximately 60 minutes, considering all the interviews that were conducted, and were then transcribed in order to accurately gather the most relevant insights.

As for the level of transcription of the interviews, we opted for what Gibbs (2009) classifies as "just the essence". In this way, the excerpts transcribed were only those where the respondents provided relevant data related to the research objectives. This choice was made due to the time available to carry out the research and for a better understanding of the information, since it was found in several situations that the interviewees interrupted the line of reasoning in the middle of the speech and resumed without following the structure of the well-constructed sentences used in the written modality.

After transcribing the interviews, a thorough analysis was made of the data collected in order to produce results that would provide rich material for research by other academic colleagues.

ANALYSIS AND RESULTS

The first method chosen to carry out the qualitative research was netnography. Through this

technique, we sought to collect data available in a virtual environment that would allow us to understand and ethnographically represent the cultural phenomenon in question, without disregarding the rigor and ethical conduct required by scientific methods.

It is well known that in order to carry out a thorough netnographic study, it would be necessary to communicate with the community administrators in order to inform them of the research to be carried out and ask for their permission. However, as this is an academic study, the researchers thought it would be wise to dispense with this protocol. Therefore, in order to maintain ethics, de-identification was adopted, by omitting the real names, to protect the real identity of the members.

To carry out the analysis, we opted for the methodological approach of non-participant observation, where a community on the social network Facebook was observed without the direct involvement of the researchers. Thus, based on "non-intrusive data collection" (ELLIOTT and JANKEL-ELLIOTT, 2003, p. 217) it was possible to capture information about the dynamics, interactions and behavior of the group members in a more natural way.

The community selected for observation was "Veganos e Vegetarianos do Rio de Janeiro". The group is public and in visible mode, meaning it can be found by anyone. It was created on April 21, 2013. It has approximately 11,270 members, including 7 administrators and moderators, and 116 contributors. The description states that the forum is a cyber space to support all those who want to start a healthier life and respect the planet and its beings.

Five main rules guide the community. The first is its golden rule: "you can only promote veganism in the group". The second is the requirement for kindness and cordiality between members. The third is the ban on hate speech. The fourth is the prevalence of the word of administrators and moderators, and the right to accept or reject posts and ban members. The fifth indicates that the other rules to be followed are described in the "Veganos de Portugal" group.

The period chosen for observation was August 1st to 20th. Among the types of publication, the categories identified during this period were: questions about veganism, requests for referrals to vegan establishments, advertisements for vegan food stores, suggestions for cooking courses, journalistic articles about veganism and environmental issues, advertisements for events, recipe videos, referrals to vegan professionals, polls and welcomes to new members.

Regarding the language adopted by the group participants, some of the terms identified were:

- **Speciesism:** the view that the human species has the full right to exploit, subjugate and extinguish other animal species, because it considers them to be inferior.
- **Omnivores:** are beings who have a diversified diet that includes both plant and animal foods, i.e. without restrictions.
- **Flexitarians:** is a term that refers to those who follow a diet predominantly based on plant-based

foods, but which occasionally includes animal products. It is a combination of the words "flexible" and "vegetarian".

- **Ovo-Lacto-Api-vegetarians:** this terminology is used to classify individuals who follow a variation of the vegetarian diet that allows the consumption of certain animal products, such as eggs, dairy products and products derived from bees.
- **Vegan Friendly:** is the expression used to refer to products, services, places or practices that are compatible with veganism.

The main social interactions identified in the period analyzed were:

- **Chat room:** the group has a *chat* feature for exchanging instant messages, which allows members to communicate directly and in real time. When a message is sent, the other participants in the room receive immediate notifications, making the dialog more agile. In this space for interaction it is possible to send audios, photos, gifs, emojis, stickers and reactions, which encourages more expressive communication.
- **Help and guidance:** it was observed that members often ask questions or request some kind of guidance on veganism, and other participants offer support through comments on posts.
- **Poll:** a resource used to collect the opinion of group members on a given subject by means of a vote.
- **Request for referrals:** it was also found that it is common to ask for referrals of vegan products, services, professionals and especially establishments, given the difficulty participants have in finding good options.
- **Information sharing:** members also interact by exchanging information from personal experiences, such as tutorials on vegan recipes they have made; and through external links, such as specific *YouTube* channels on the subject.

One post that deserves to be highlighted is the one published by participant N*. She wants to become vegan, but doesn't yet have enough information about veganism and asks the other members of the group for help:

"Good morning! I want to become vegan but I don't know where to start, I still need to learn. Please recommend some reading or videos on YouTube because I don't know if I could eat eggs, for example. I'd like to understand better.

Some members interact by making suggestions. Participant M*, one of the group's administrators, tells the member to watch some documentaries about veganism, including "Earthlings", and says that

although it is painful to watch, it strengthens the movement. He also suggests that she research the term speciesism and the importance of vitamin B12 for vegans' health. Furthermore, the administrator encourages N* to start with simple recipes and progressively increase the level of difficulty.

In the same vein, participant D* points the author of the post to a list of YouTube pages and channels, including profiles of vegan recipes. She also mentions the profile of her nutritionist. Another member of the community, user Q*, answers the question raised by N* in the post and clarifies that vegans don't eat anything of animal origin, including eggs. She points out that veganism is guided by the voice of the individual's conscience and commitment to animals.

By applying non-participant observation in the aforementioned community, the researchers gained knowledge about the population under analysis - vegans - and obtained insights that enriched the process of drawing up the interview script.

According to the fifteen interviewees in this study, it was possible to infer a very similar response pattern to the corpus. The interviews were divided and organized according to the following stages: Beginning, Transition and Stability. This allowed for a more comprehensive understanding of the interviewees' experience throughout the process of adhering to veganism.

THE BEGINNING

The beginning was marked by two main categories: the impression that the vegans interviewed have of omnivorism and the motivation for which these interviewees decided to become vegans.

For most of the interviewees, omnivorism is a cultural custom, rooted in society. They also report that they were all taught to eat meat as children. This is corroborated by Abreu (2001) who mentions that each person selects and consumes food based on this cultural "guide". The participants in the survey stressed, however, that it is a choice made by each human being. For them, continuing with this consumption is a lack of empathy and selfishness towards animals, as well as seriously damaging the environment with the agribusiness economic system.

Impression of omnivorism

The speech conveys annoyance with omnivores, as can be seen in:

It's very natural in the society we live in, it's been passed down from generation to generation, it's part of the culture. I've started to see it as something that isn't necessary. You have a choice not to eat animals. It's not so natural anymore, I think it's something we can question. (Ruana, vegan for 1 year)

It's a cultural and ingrained part of society. Because of this, many people don't question the practice. (Juliana, vegan for 3 years)

Motivation

Three motivating factors are responsible for reducing the consumption of animal protein: Violence against animals; Damage to the environment and Damage to human health (SOUZA, 2021).

Below are three answers from the interview related to the interviewees' motivation for becoming vegans, which are in line with what was said by Souza (2021) in the exact order addressed by the author:

A viable model of sustenance for all people to eat, without lacking food, and environmental awareness. (Renata, vegan for 6 years)

Because of the animals. Because we know that, for the environment, there's the cattle industry, for example. It deforests. There's a lot of deforestation to grow grains. (Carolina, vegan for 4 years)

At first, I started testing vegan recipes because I was very lactose intolerant. Through testing recipes, I discovered that it was a movement." (Ruana, vegan for 1 year)

TRANSITION

During the transition, various topics were covered, from the main difficulties encountered, to the reception of the news by loved ones, as well as the anxieties arising from the total interruption of the consumption of foods that had previously been part of the interviewees' routine. However, three main categories are highlighted: Difficulties; Giving up meat and meat products; Effects on body and health.

Difficulties

In this category, the survey results diverge from those obtained by Queiroz (2018), as some interviewees pointed to a reduction in the amount spent on food, despite the clear division of opinions regarding the lack of ease in the variety of products. This opens up an additional line to be explored in order to better understand the phenomenon, highlighting six interviews which point out the divergences found:

It's also not because that's the image people have of veganism, saying that it's expensive to be vegan. I understand that cashew nut cheese and vegan chocolate are expensive, but you don't need those things to be vegan. You have rice and beans, you have legumes, vegetables, fruit." (Clara, vegan for 3 years)

My shopping is cheaper. (Ana Carolina, vegan for 8 years) [...] I spend less at the market. (Juliana, vegan for 3 years)

No - about difficulties with variations in restaurants and bars. I always eat what's available, things that don't have meat, so salads, rice, beans. (Ramam, vegan for 6 years)

"Oh, but it's too expensive. It's more expensive to consume. In fact, milk is more expensive, cheese, more industrialized things are more expensive. But make some chickpeas, rice and beans and the price is affordable. (Carolina, vegan for 4 years)

Not much - difficulties with variations in restaurants and bars. Where I live I have plenty of options. (Amanda, vegan for 5 years)

Abandonment of meat and meat products

This category had different opinions, with some deciding to stop all proteins and derivatives at once and others deciding gradually. It's a choice for each individual with their own internal process.

These differences are shown below:

When I became a vegetarian. Yeah, then I gave up all dead animals for good. It's fish, chicken, beef, pork, everything and then, when I became vegan, I eliminated all derivatives, leather, honey. (Isis, vegan for 6 years)

I first stopped eating red meat. Then I stopped eating all meat, then I stopped eating meat products. (Luis, vegan for 14 years)

Effects on the body and health

According to the answers given by most of the interviewees, after adopting veganism, they noticed a lighter digestion, as well as weight loss and a better mood. Below are excerpts that mention these perceptions:

I felt much lighter after eating, I lost weight, my intestines improved a lot." (Amanda, vegan for 5 years)

[...] I've lost weight too. I feel much better (Camila, vegan for 5 years).

I've lost weight, my health has improved a lot, I'm in a better mood. Also, veganism comes with an awareness of your diet. (Juliana, vegan for 3 years)

STABILITY

In line with what was presented by Magalhães and Oliveira in 2019, the interviewees assume that animals are sentient beings. At the stable level of this practice, it was noted that they have already assumed the position, ethical commitment, in addition to the lifestyle that veganism preaches. For this last stage of the journey, four categories stand out:

Vitamin supplements; Specific medical care due to veganism; Reasons for becoming vegan.

Vitamin supplements

Almost all respondents supplement vitamin B12 and a large proportion vitamin D in conjunction with the above. Here are some examples of responses:

- Vitamin B12 supplement (Louise, vegan for 6 years)
- Vitamin B12 and vitamin D. (Ruana, vegan for 1 year)
- Vitamin B12, vitamin K and vitamin D. (Ana Carolina, vegan for 8 years)
- Vitamin B12 and vitamin D. (Iara, vegan for 3 years)

Specific medical care due to veganism

Oliver, in 2023, states: "Putting the scientific evidence of health benefits (or lack of health harms) at the forefront". Consolidating this claim of the lack of harm to health that veganism brings, five responses stand out:

I have regular check-ups. [...] In fact, my health even improved after I started doing this, by comparison. (Marina, vegan for 7 years)

Not doctors, but a nutritionist, because I also have hypothyroidism, so I'm afraid of disrupting my hormones. (Tatiana, vegan for 10 years)

I did a lot of routine tests with the nutritionist to make sure everything was in order, but not so much now." (Renata, vegan for 6 years)

No, I don't. I did a lot of routine tests with the nutritionist to make sure (sic) everything was in order, not so much now. (Luis, vegan for 14 years)

No, but whenever I go to the doctor, I ask him to order more tests to check for vitamins that doctors don't normally order. (Isis, vegan for 6 years)

Reasons for going vegan

At this point in the survey, the interviewees answered how to convince those who are not vegan to start the process. For most of the interviewees, it starts with an empathetic awareness of values towards animals and the environment, and they also highlight the improvement in their health and vitality. Below are some of the responses from the interviews:

Firstly, the vitality you have. You have more vigor, you know how to eat less, you're more stable. You don't need food to satisfy you. (Tatiana, vegan for 10 years)

Avoiding causing unnecessary suffering to animals and health benefits, professional athletes are adhering to this diet, as well as environmental impacts. (Juliana, vegan for 3 years)

I think veganism is the future. For animals, for the planet, for people, for everything. At some point, it has to be considered by everyone. We always have to take them into consideration, because they are beings just like us and they feel. Have a bit of empathy for the animals." (Camila, vegan for 5 years)

FINAL CONSIDERATIONS

This research, using netnography in conjunction with non-participant observation and semi-structured interviews, sought to identify the main aspects that permeate the process of transition between omnivorism and veganism.

Although transition is a topic that has already been covered in academic circles, especially in foreign literature, little is said about the process from the point of view of those who choose this arduous and decisive path.

Having identified this gap, the authors propose that this topic be explored further, given that the

experience of individuals is truly enriching in understanding various contemporary phenomena.

That said, the study provided reflections that are in line with perceptions already pointed out by other authors and disseminated on the main pages dealing with veganism: that it is something beyond eating habits. Queiroz (2018), for example, states that veganism should be understood more as a political position, as well as being something broader than a simple diet, perhaps even a lifestyle. In addition, "The Vegan Society" also mentions the term lifestyle when addressing the practice and has an item of the same name on its page which brings an extensive range of viable options for adhering to a vegan lifestyle such as travel, recipes, shopping, fashion, etc.

Therefore, it is believed to have contributed to the understanding that food has a representativeness that goes beyond the limits of the simple act of eating and veganism corroborates this statement, based on the discourse of the interviewees in this research, which made it possible to conclude that the vegan lifestyle involves passion, commitment, ideals and struggle.

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