LAPIN AMK

Lapland University of Applied Sciences

VEGANISM AND ITS INFLUENCES ON TRAVELLERS' DESTINATION CHOICE

Nguyen, Tra My

Bachelor's Thesis
Degree Programme in Tourism
Bachelor of Hospitality Management

2019

LAPIN AMK
Lapland University of Applied Sciences

Abstract of Thesis

Degree Programme in Tourism
Bachelor of Hospitality Management

This thesis has been commissioned by Vegaaniliitto – The Vegan Society of Finland. The aim of this thesis was to explore the influences and challenges that veganism has on travellers when choosing a travel destination. In order to understand the process of choosing a travel destination, a variety of literature on travel motivations, decision-making process, and destination choice has been studied. The theoretical framework also discusses the concepts and origins of veganism and vegetarianism and introduces various philosophies of veganism as well as other issues surrounding this lifestyle.

The chosen research methodology is qualitative research and was conducted in the form of a semi-structured interview. Four vegans were interviewed about their personal views and experiences on how their lifestyle has influenced their travel habits, especially their travel decision-making process and destination choice. All interviews were conducted through Skype. The results were recorded, transcribed, and analyzed.

As the number of respondents was limited, the results are not representative for the segment of vegan tourists as a whole but rather relate to the influences of veganism on destination choice on an individual level. According to the results, the vegan lifestyle has a major influence on travel destination choice, especially when vegan cuisine is the main travel motivation. The respondents who describe themselves as "food travellers" choose a travel destination based on the availability of vegan foods at the destination and tend to search for information on vegan restaurants and shops at the destination before going there. Those with different travel motivations such as cultures, events and festivals, nature and outdoor resources, rest and relaxation, adventure, enhancement of kinship, work, and social interaction do not perceive the vegan lifestyle as a determining factor for their choice of travel destination but rather a contributing one. Amongst all the respondents, the influences that veganism has on destination choice were mostly positive, though some respondents feel restricted to visiting certain destinations where animal abuse and environmental neglect exist.

Key words   Veganism, Vegetarianism, Lifestyle, Travel Motivations, Decision-making Process, Destination Choice, Travel

CONTENTS

SYMBOLS AND ABBREVIATIONS

FAO   Food and Agriculture Organization of the United Nations

IWDA   International Women's Development Agency

LMS   Leisure Motivation Scale

PETA   People for the Ethical Treatment of Animals Organization

UAS   University of Applied Sciences

1 INTRODUCTION

Increasing concerns about animal welfare, environmental sustainability, and personal health have led to a growing interest towards veganism (Christopher, Bartkowski & Haverda 2018; The Vegan Society 2019c; Oxford 2019). People who were once put off by the mere mention of the word "vegan" have now opened up to the ideas and concepts of this lifestyle. Between 2014 and 2017, the number of vegans in the US went up by 600 percent (The Vegan Society 2019c), while in the UK it was 350 percent (Oxford 2019). Used to be "a minority within a minority" in the past, veganism is now one of the biggest trends, leading to a staggering increase in the plant-based food market (Parker 2019). In Europe, the vegan food sales grew by 451 percent during the four years leading up to 2018 (University of Hohenheim 2018). Many fast food chains and giant food companies have started offering vegan options to customers including McDonald's, KFC, Ben & Jerry's, Tyson Foods, and many more (The Vegan Society 2019c).

In tourism, this global trend creates a growing market of ethical consumers who seek experiences that do not harm animals, exploit people or negatively affect the environment. It is undeniable that food is "one of the biggest incentives" for travellers who seek vegan travel. (Fox 2018.) However, vegan travel is far beyond just a plant-based diet. For example, a vegan would not travel by plane due to environmental concerns or visit exploitative animal tourist attractions such as zoos and aquariums (Werneth 2018). This growing market of ethical-consumers has been fuelling vegan travel and vegan tourism as a whole (Fox 2018). According to Oxford (2019), "vegan tourism is about designing packages that suit the needs, preferences, and ideologies of the vegan travellers". In many countries, tour operators and travel agencies have started running tours and trips that incorporate aspects of vegan lifestyle such as plant-based eating, vegan-friendly accommodations, vegan ocean and river cruises, and trips to sanctuaries and rescue centres (Fox 2018).

Increasing demand for responsible and sustainable tourism has undeniably brought a lot of opportunities for the tourism industry (Fox 2018). It is then vital for tourism companies to educate themselves around veganism as its ideas and concept are still often ignored or mistaken by many people. After all, vegan

tourism will not only add values to tourist destinations but also bring in more business (Oxford 2019).

There have been some theses on vegan tourism, for instance, Vegan Travel – The Way How Vegan Diet Influences Travel Experience (Kansanen 2013); Vegan Menu as a Decisive Factor When Booking a Cruise through the Baltic Sea (Manuela 2016); and Vegan Tourism across Europe (Planas 2018). However, veganism influencing destination choice still remains a topic that has not received much attention. This thesis aims at exploring the influences and challenges that veganism has on travellers when choosing a travel destination. In order to understand the process of choosing a travel destination, a variety of literature on travel motivations, decision-making process, and destination choice has been studied. The theoretical framework also discusses the concepts and origins of veganism and vegetarianism and introduces various philosophies of veganism and other issues surrounding this lifestyle.

The research questions in this thesis are: how a vegan lifestyle influences travel destination choice; and what limitations this lifestyle has on vegans when choosing a travel destination. The used research methodology for this thesis is qualitative research. The research results are believed to be useful in helping tourism businesses understand the concept and ideas of veganism and the needs of vegan travellers as well as non-vegans who seek ethical experiences. Answers to the research questions were gathered through a semi-structured interview (see Appendix 1). In order to gain valid results, interviews were conducted with vegan travellers to share their perspectives and personal travel experiences when leading a vegan lifestyle.

The commissioner for this thesis is Vegaaniliitto, or the Vegan Society of Finland. The main function of the Society is to promote the vegan way of living by informing and educating people about issues dealing with this lifestyle. The Society is currently looking for ways to make tourism providers create more inclusive services and products for vegan travellers. (Vegaaniliitto 2019.)

2 UNDERSTANDING VEGANISM

2.1 Origins of Veganism

Vegetarianism might come across to many people as a modern-day phenomenon, but this is far from the truth. Evidence of people avoiding the consumption of animal products can be traced back to as early as 500 BCE when the Greek philosopher Pythagoras practiced vegetarianism and promoted a meatless diet that excludes the consumption of animals and even beans. He believed beans were created the same as humans, as they have hollow stems that could "allow the souls of the dead to travel up from the soil into the growing beans". (Butler 2018.) As quoted in "The Extended Circle: A Dictionary of Humane Thought" (1985, 260), Pythagoras once said: "As long as Man continues to be the ruthless destroyer of lower living beings, he will never know health or peace. For as long as men massacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy and love".

According to Klimczak (2016) the vegetarian lifestyle was also practiced in the Indus River valley and ancient Greece. Despite images showing ancient people with large quantity of meat on their dinner table, it is thought to be only the work of artistic creativity. In fact, the consumption of meat is believed to have only started about one thousand years ago. Prior to that, people consumed less meat perhaps due to difficulties in hunting, especially in desert countries such as Egypt. Religious Egyptians around 3,200 BCE are believed to have practiced a vegetarian ideology that excluded all kinds of meat and clothing made from animals due to their belief in karma and reincarnation (Vegetarian Society 2019).

In Asia, evidence of vegetarianism traces back to ancient Indian civilizations where the Buddhist emperor Ashoka (304–232) during his reign advocated for animal respect and their wellbeing. Ancient writings also show connections to vegetarian lifestyle in Hinduism and Buddhism, indicating the implementation of such lifestyle in their religious practices. Meanwhile in Japan, after the ban of wild meat consumption in 675 AD, Japanese diet mainly included rice, beans and vegetables. However, the ban was lifted in mid-19th century by a new emperor. (Klimczak 2016.)

In Greek-Orthodox countries, Christians during fasting periods were also thought to have been vegetarians as they adhered to a diet completely free of animal products as well as oil and even alcohol. Many rules of religious orders followed similar diet restrictions which sometimes permitted the consumption of fish, but fowl was never allowed. Between the 4th and 6th centuries, vegetarian diet became less practiced as crops failed and food was scarce. But it was not long before the Renaissance in Europe that the non-meat diet regained its popularity. With the conquest of new lands, vegetables such as cauliflower, corn and potatoes became available in Europe. Such incorporation in Europeans' diet was thought to help battle skin disease which was widespread at the time. Though people were appalled by the cruel practices on animals, only a few abandoned their meat-eating habit. Among the first renowned individuals who supported vegetarianism were Leonardo da Vinci, Pierre Gassendi and the English writer Thomas Tryon. (Vegetarian Society 2019.)

Early 19th century was the phase where vegetarianism was most welcomed by English than anywhere else in Europe. September 29, 1847 marked the establishment of the Vegetarian Society in England. From there the term "Vegetarian" replaced "Pythagorian" and three years later, the American Vegetarian Society was founded in New York City, creating a vegetarian movement that witnessed the establishment of various vegetarian churches, pamphlets and novels throughout America. (Avey 2014.)

In November 1944, a new movement promoting non-dairy vegetarianism began, though eggs and dairy had been objected to before by some Europeans as early as in 1806. This time a meeting between six non-dairy vegetarians took place and discussions of a new, more concise name than "non-dairy vegetarians" led to the establishment of the Vegan Society. The word "vegan" was created by Donald Watson, the Chairman of the Society, by combining the first three and the last two letters of "vegetarian" and in his words, this marked "the beginning and end of vegetarian". (The Vegan Society 2019b.)

In the 1960s and 1970s, a vegetarian food movement emerged in the United States as people became more concerned about diet, the environment, and lies from food producers (Lacobbo 2004). Research conducted by scientists, doctors

and physicians indicated that a meat-diet brings negative health effects, and eating meat contributes to environmental damage. In the meantime, several books and films recommended a vegan and vegetarian diet, which quickly gained interests from the society. The following decade witnessed the vegetarianism movement joining the American punk subculture and ideologies, which has continued until today as can be seen in vegan punk festivals such as Fluff Fest. (Haenfler 2006, 8.)

In the 2010s, especially the latter half, interest in meatless diet has become increasingly mainstream. In many countries, restaurants have started to introduce more vegetarian and vegan options on their menus; shops and supermarkets began to stock up their shelves with more meat-free products; and the population of plant-based dieter has grown so rapidly that it is predicted that by 2040, only 40% of the world population will be consuming meat (Gerhardt et al. 2019). With vegetarianism and veganism on the rise, businesses and organizations are pressured to be more innovative and competitive than ever to catch up with the growing demand of this meat-free market.

2.2   Vegetarianism Versus Veganism

Despite the increasing interest in vegetarianism and veganism, misconceptions still exist when it comes to defining the two terms. According to Vegetarian Victoria (2015), a general definition of "vegetarianism" is:

> Vegetarianism is the practice of living on products of the plant kingdom, with or without the use of eggs and dairy products but excluding entirely the consumption of any part of the body of an animal as food (including chicken, fish and seafood). The term "vegetarian" means a person who follows such practice, or describes such person, creature, establishment or food pertaining to vegetarianism.

Meanwhile, veganism is:

> A philosophy and way of living which seeks to exclude – as far as is possible and practicable – all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose; and by extension,

promotes the development and use of animal-free alternatives for the benefits of animals, humans, and the environment. In dietary terms it denotes the practice of dispensing with all products derived wholly or partly from animals. (The Vegan Society 2019a.)

In other words, veganism is strict vegetarianism. While vegans do not consume, use or support products originated from animals, vegetarians may eat products that come from them, for instance eggs and dairy. Reasons for doing so may vary but most often are health concerns, religious restrictions and moral concerns about animal cruelty. (The Vegan Society 2019a.)

There are many types of vegetarians. Pesco-vegetarians eat fish, and Pollo-vegetarians eat chicken; these two types often cause confusion and should not be classified as vegetarian but more as "Pesco" and "Pollo" omnivores. Lacto-Ovo-Vegetarian, as suggested by the name itself, refers to someone who consumes milk, eggs and other dairy products, but not meat, fish, poultry or seafood; they may consume products containing gelatin, animal fat or animal-derived rennet. This is the most common type of vegetarianism whose population takes up to 90 to 95% of all vegetarians. Pure Vegetarians follow a diet that is completely free of animal products but sometimes includes honey. Fruitarians only eat ripe fruits that are harvested without killing plants and trees; the term "fruits" also refers to some commonly-called vegetables such as capsicum, tomato and cucumber, as well as nuts, seeds, legumes and grains. Often when Fruitarians eat foods that are not fruits, they still follow a vegan diet. (Healey 2012, 2.)

Other less common variations of vegetarianism include lacto-vegetarianism, fennoveganism, freeganism, raw foodism, and macrobiotic diet. Lacto-vegetarians are those who exclude eggs from their diet. Fennoveganism only exists in Finland as the term "fennoveganists" refers to people living in Finland who follow a vegan diet that makes use of the Finnish environment, for instance foods that are produced locally. Freegans base their diet on the origin of a product and the ecological impacts of using it; they avoid the consumption of meat but would consume it if it was to be wasted goods. (Vegaaniliitto 2008, as cited in Kansanen 2013, 9.)

Freeganism is based on six principles: Waste reclamation, waste minimization, eco-friendly transportation, rent-free housing, going green, and working less. The realization that our society has become so driven by the profit motive of the economic system prompts action from the freegan community. Instead of buying goods, they forage for the majority of what they need by "urban foraging" or "dumpster-diving"; that is going through the garbage of shops, residences, companies and other facilities in search for anything that can be reused, for instance food, books, magazines, clothes, household appliances, electronics, and bikes. Goods reclaimed by freegans, despite common stereotypes, are clean, safe and in good conditions that can still be used. By doing this, they contribute to waste minimization which is much needed in such a "throwaway society" we live in. They are deeply outraged by the huge amount of carbon dioxide released from various means of transportations and factories into the air, so they avoid the use of cars for the most part. Instead, they choose eco-friendly transportation such as walking, skating, train hoping, hitchhiking and biking. (Freegan.info 2019.)

While freeganism is mainly ethical based, raw foodism is primarily a health-based diet. Raw foodists follow a vegan diet, which sometimes includes honey, but the foods they consume are raw and should not be heated over 40 degrees Celsius so all the important nutrients can be preserved. (Vegaaniliitto 2008, as cited in Kansanen 2013, 10.) Another type of vegetarianism is macrobiotic diet. The word "macrobiotic" comes from the Greek words "macro", meaning large or long, and "bio" which means life. This diet was developed by the Japanese philosopher George Ohsawa and aims at avoiding foods containing toxins. It is mainly a vegetarian diet that is low-fat, high-fiber, high-complex carbohydrate but sometimes includes small consumption of organic fish and meat. People who follow a macrobiotic diet have strict rules about what they eat and how they cook their food, while seeking a lifestyle that is most suitable for them and one that makes them feel happy and more positive. (Lerman 2010.)

Apart from the above-mentioned categories of vegetarianism, there are also vegetarians who are labeled as pescatarians. The term "pescatarian" originates from the word "pesce" which means fish, hence people who follow this diet do not eat meat but do eat fish and seafood as their primary source of protein. Some

pescatarians may also include eggs and other dairy products in their meals and snacks. The reason why this diet is considered a variation of vegetarianism is because pescatarians do not eat only fish; indeed, they typically have only two or more seafood meals on a weekly basis, the rest is plant-based foods similar to those eaten by people in the Mediterranean Sea – fruits, vegetables, whole grains, seafood, nuts, legumes, and olive oil. People follow this diet mainly because of its health benefits. (Migala 2019.)

Other less common and possibly strange categories of vegetarianism include semi-vegetarians, or demi-vegetarians – those for environmental concerns or health reasons decide to eat less meat but still include some meat in their diet; and part-time vegetarians – those who follow the cycle of eating vegetarian and vegan foods for a long time and go back to eating meat, often in small quantity, then switch back to their vegetarian/vegan diet. And because vegetarianism also includes veganism, there are raw-till-4 vegans – eating only raw foods until 4 pm; high-carb-low-fat vegans – 80 % of daily calorie intake are carbohydrates while the other 20 % are fat and protein; starch-solution vegans – eating high-carb-low-fat diets where sources of carb are from starches such as potatoes, rice and oats; paleo vegans or pagans – consuming only pure and unprocessed foods, with or without legumes and gluten-free grains, like people from the Paleolithic, hence the name "Paleo" vegans; and mono-islands – eating only one type of vegan food for 7 to 21 consecutive days. (De Groot 2016.)

There might be some other classifications of vegetarianism and veganism that are still to be discovered. The challenge in identifying different types of such diets or lifestyles is because while someone is pursuing a vegetarian or vegan diet, they might still have exceptions that make them not fit in a certain known classification. These types of veganism might have an influence on an individual's travel habits and travel decisions; but the question of whether or not they affect one's destination choice is still to be explored.

2.3 Philosophy of Veganism

2.3.1 Ethical Veganism

Ethical veganism is a philosophy based on the condemnation of speciesism, a form of discrimination against other species, or in the words of Singer (1975, 7), "a prejudice or bias in favor of the interests of members of one's own species and against those of members of other species". People who follow a vegan diet out of ethical concerns for the treatment of animals and their well-being argue that human ownership of non-humans should be demolished, and that the use of animals for food, clothing, entertainment, testing of drugs and cosmetics is immoral. Philosopher Tom Regan (1983, 243) believes that animals also have beliefs, desires, memory and goals, and the human ownership of animals is often driven by pleasure, convenience, and economic pursuit of humans. This supports the ideology that all beings, whether humans or non-humans, deserve the same right: "the right not to be treated as the property of others". This rights-based approach also pursues the abolition of animal exploitation, arguing that all forms of animal use by humans is "morally unjustified". (Francione & Charlton 2019.)

Another approach to animal rights is animal protectionism, which was also supported by Singer (1975, 7). This theory, contrasted with abolitionism, maintains that not all use of animals is unjustified, therefore better regulations should be the way to achieve improved animal welfare. This means while this approach agrees with abolitionism that regulations of animal welfare (in their use by humans for food, clothing, entertainment and testing of drugs and cosmetics) have failed ethically, it insists that regulations can be reformulated to a degree where the suffering of animals is justifiable. These arguments have met strong opposition especially from followers of the abolitionist approach, who claim that animal welfare regulations do not work, and they do not promise improved conditions of animals in the future. Indeed, they have aided the meat industry. (Francione & Garner 2010.) Francione and Garner (2010) also claim that the protectionism approach is "counter-productive" as it falsely persuades people to continue consuming meat and feel comfortable because the animals where the meat come from once lived a happy life.

There is, however, inconsistency in the abolitionism theory. For instance, it is alleged that vegans do not seem as involved when cultivation of crops and deforestation for cultivation purposes affect the wildlife. As a matter of fact, no country in the world has banned the consumption of meat or the use of animals in testing of drugs and medicine. (Mepham 2011, 201, 202.) Indeed, the abstention of meat or products that have been tested on animals is inevitable as almost everything has, even soya beans and water. It is also argued that the idea of refusing all meat products is almost impossible, for instance for those living in parts of the world where plants and vegetables are in such scarcity that the use of meat is vital for their survival. (Alvaro 2017, 3).

Apart from abolitionism and protectionism approach, there also exists the virtuous approach to morality. Virtuous approach maintains that we should consider each situation and determine appropriate moral action to take instead of applying a set of rules or principles to all situations alike. This approach underlines the uniqueness of individuals by emphasizing what kind of person one is. In other words, its primary motive for morality is the expression of good characters. For example, one shall help another because they have good moral character, not because they feel that they have the moral duty to do so or because their doing so will minimize undesirable consequences. Likewise, this approach argues that practicing veganism should not be an attempt to minimize harm to animals but rather an act of good moral character. That is, if a person possesses virtuous traits of character – they are honest, respectful, courageous, forgiving, and kind – "they will do what is right, for the right reason, at the right time, in a given circumstance". (Alvaro 2017, 3.)

2.3.2 Environmental Veganism

People who follow a vegan lifestyle out of concern for environmental impacts base their focus on conservation, arguing that land use, factory farming, fishing, hunting, or the use and abuse of animals in general, are environmentally unsustainable. Studies have found that eating a vegan diet creates much less environmental impact, up to 84 percent less in fact, than following one that includes meat, dairy and eggs (Tuomisto 2018, 331–332). Furthermore, a vegan lifestyle is believed to help reduce one's food carbon footprint by 73 percent, as

concluded in a study led by researchers at the University of Oxford. They also found that if the world went vegan, global land use would cut down by 75 percent. (Poore & Nemecek 2018, as cited in Loria 2018.) It is staggering that factory farming produces more greenhouse gas than all cars, planes, and other means of transportation together, contributing up to 15 percent of global human-induced emissions. Meanwhile, producing vegan and vegetarian alternatives only takes a fraction of the resources compared to producing meat, resulting in much less emissions contribution. (FAO 2018, as cited in Loria 2018.)

There are more reasons to support the arguments of environmental vegans. According to Smithsonian Institution (2002), in the US alone, "seven football field's worth of land is bulldozed every minute to make more room for farmed animals and the crops that feed them". From the Amazon to pine forests in China, massive amounts of land and resources are being used up only to create more space for meat production (PETA 2019). In addition, reports from the California State Senate have shown that "animal waste lagoons emit toxic airborne chemicals that can cause inflammatory, immune, and neurochemical problems in humans" (Wiley, Vucinich, Miller & Vanzi 2004, 17). Each day, billions of pounds of manure end up in lakes, rivers, and drinking water; nitrogen from animal feces and crop fertilizer creates massive amounts of algae which ends up in rivers and gets carried out to the sea, contributing to global air and water pollution (PETA 2019).

While veganism is believed to be "the single best way" to reduce environmental impact on planet (Petter 2018), there have been arguments against the idea of adopting this lifestyle. Loukes (2019) claims that before considering a vegan diet, one must think about the means of food productions and food distribution. He argues that the production of plant-based foods also contributes to habitat destruction, food miles, and monoculture. As a matter of fact, palm oil production has been criticized for destroying natural habitats and threatening the extinction of some species; it also raises concerns as monoculture plantations – also in the case of almonds production – forces involuntary resettlement and violation of land rights, leading to intense conflicts with local communities (Deutsche Bank 2019). In addition, studies have found that an avocado has a carbon footprint three times bigger than a large cappuccino and five times than a banana. This is due to the

cultivation, the ripening, and the transportation process: avocados are mostly grown in tropical countries in the southern hemisphere such as Chile, Peru, South Africa and are usually flown thousands of miles to reach other countries. (Powell 2017.)

2.3.3 Feminist Veganism

Feminist veganism is an ideology based on the parallel of human abuse and animal abuse. Advocates for feminism and veganism maintains that all types of oppression, including inter-human oppression and the oppression of animals, should be eradicated (Gaard 2002, 117). Within this philosophy lies a concept known as intersectionality, or intersectional feminism, which is a form of feminism that focuses on the overlapping between gender and different forms of social and political discrimination. These forms of discrimination include class, race, sexuality, education, age, religion, language, culture, disability and gender, which are often connected to one another; and intersectionality acts towards social and political equity by taking these forms of relationship into consideration. (IWDA 2019.)

Supporters of this philosophy strongly believe that humans relate more to non-humans that share similar characteristics as them, and less to those not having the same characteristics. Because of this, humans show greater empathy towards animals in the earlier group, placing them higher at the top of the hierarchy and those sharing less similarities at the bottom. (Brian 1992, 100–108.) This can be seen in the killing and consuming of dogs and cats in Asian countries, whereas in Western countries this is socially and morally unacceptable as they value dogs and cats as companions, friends, and family members. Similarly, cows are viewed as sacred and holy animal in India according to Hinduism, therefore the slaughter and consumption of cows is prohibited, whilst Muslims, Christians and other religions still consume beef (Biswas 2017). It is, after all, an inconsistent hierarchy created by humans to serve their needs depending on culture, religion, country and other reasons.

Feminist vegans take this ideology further by connecting meat-eating with male violence towards women. They maintain that the oppression of humans over non-

humans can lead to the oppression of humans over other humans based on race, sex, religion, culture, class, and other forms. According to Adams (1991, 125–145), non-humans and women are both objectified by men, the earlier as food and the latter as pleasure or reproductive objects, all because they both have less values and privileges than men. In addition, the link between feminism and veganism or vegetarianism can be seen in food choices and gender identification in many countries. For instance, "Ethiopian women and girls of all classes are obliged to prepare two meals, one for the males and a second, often containing no meat or other substantial protein, for the female". Also, "one should eat meat or fish, vegetables, chocolate, and salt, at least six weeks before becoming pregnant if one wants a boy. But if a girl is desired, no meat please, rather milk cheese, nuts, beans, and cereals". In some Asian countries, women are not allowed to have chicken, duck, and pork, sometimes also fish, seafood, and eggs, only vegetables and other non-meat foods (Adams 1990, 193.)

There are many forms of opposition towards the oppression of animals and the oppression of human. Perhaps more obvious than others are through voices (books, articles, speeches) and actions. Vegan activists might boycott businesses and products that support the abuse of human, especially women, and animals. Indeed, vegetarians and vegans are already supporters of feminist veganism by rejecting the use and consumption of meat or any products produced at the expense of killing and suffering of animals. (Adams 1991, 125 – 145.)

2.3.4   Religious Veganism

Vegetarianism and veganism are believed to have been practiced in many religions due to certain beliefs and obligations. According to Sabate (2004, 199), most religions appear to follow two dietary habits: temporary diet that excludes all or certain types of food – fasting – and diet that is distinctive from those followed by the society. Sabate (2004, 199) also suggests that many religions have dietary norms and specific instructions about what, how, and when to eat.

Jainism, for instance, has maintained the practice of vegetarianism for at least 8000 years. Even with such diet, Jains still have strict rules about the

consumption of certain vegetables and fruits, restrictions of times and timings, and other dietary codes. They believe that all beings with at least one of the five senses are living beings, therefore are prohibited. Some restrictions of foods in Jainism include underground vegetables and fruits, as they must be pulled out from the ground to procure, thus killing the entire plant; onions and garlic, which are believed to cause "lethargic action"; fresh fruits, vegetables, and grains that are still connected to the plants; sweets shaped as animals and so on. In addition, they only cook and eat during day-light hours, and leftover from the previous day is forbidden to eat. Jains are not vegans, however, as they still consume dairy products such as milk, cheese, and yogurt. (Jain 2000.)

Apart from Jainism, Hinduism also considers vegetarianism a vital practice in day to day life (Frederic 1994, 6). The motive behind this diet lies in Hinduists' principle of nonviolence. They believe that the killing and eating of animals is a result of human craving and desire, which only reaps them karma. Hinduism holds that karmic consequences will fall on those who endorse the killing of animals, and those who kill, cut up, buy, sell, cook, serve, and eat the animals (Walters & Portmess 2001, 41, 42.) Despite their nonviolence principle, Hinduism does permit the killing of animals as sacrifice to honor Hindu gods, as can be evidenced by the killing of 250,000 animals in Nepal to honor goddess Gadhimai (Lang 2009).

In addition, vegetarianism and veganism have also been practiced by many other religions, including Judaism (Labendz & Yanklowitz 2019), Christianity (Adams 2017, 45–59), Buddhism (Tuttle 2019), Islam (Arzenjani 1957), and some others; though the types of foods permitted to consume vary amongst religions and the schools within each religion. One important question concerning these diets is the nutritional adequacy, especially during fasting periods. According to Sabate (2004, 200), temporary abstinence of certain foods during fasting season may still provide adequate nutrition to normal adults, but to those with health issues, this may present some challenges. Sabate (2004, 200) also suggests that dietary restrictions in different religions can provide insights into the relationship between certain dietary practices and health-related outcomes.

3 TRAVEL DESTINATION CHOICE

3.1 Travel Motivations

3.1.1 "Push" and "Pull" Factor Approach

According to Li and Cai (2013, 85–113) and Simkova and Jindrich (2014, 660–664), one's psychological patterns can influence his travel habits, while Hill (1965) states that people travelling is a result of psychosomatic exhaustion, that is worry or unhappiness, so they find new ways to restore their sense of well-being and enrich their lives. Crompton (1979, 408–424) later suggests that the decision for one travelling to a new place and experience something new is provoked by various contributing factors, including motivations. He also argues that people travel to take a break from their daily life and seek for opportunities to relax and ease their mental exhaustion. For this reason, understanding tourists' travel motivations can bring a lot of positive advantages to travel firms (Yousaf, Amin, Santos 2018, 198).

The "push" and "pull" factor approach was first introduced by Dann (1977, 184–194) as a simple and intuitive approach to understanding tourists' travel motivations. The "push" factors refer to the inner socio-psychological forces (internal factors) that cause one to take a holiday, whereas the "pull" factors refer to attributes of a certain tourism product or experience (external factors) that pull one towards it. As stated by Gnoth (1997, 283–304), push factors also suggest the knowledge or image that one has about a destination. Those factors are often intrinsic, for example the desire to escape, rest and relaxation, prestige, health and fitness, adventure and social interaction; on the other hand, pull factors are entertainment/resort, outdoor/nature, heritage/culture, and rural/inexpensive (Uysal & Jurowski 1994, 844–846). In addition, Turnball and Uysal (1995, 85–92) identify other factors such as city enclave, comfort/relaxation, and outdoor resources as pull motives. It can be concluded that push factors initiate travel desire by asking one the question of "whether to go" and pull factors help one decide "where to go" (Gnanapala 2012, 50).

Crompton (1979, 408–424) argues that push motives are socio-psychological and pull motives are cultural. Based on his analysis, it appears that socio-

psychological motives include escape, self-exploration and evaluation, relaxation, prestige, regression, enhancement of kinship, and social interaction; and cultural motives are novelty and education. Meanwhile, Dann (1977, 184–194) conceptualizes push factors as anomie and ego-enhancement. Anomie is recognized as the lack of social interaction, leaving an individual feeling isolated and wanting to "get away from it all"; and ego-enhancement is associated with the need to be recognized. For instance, if an individual feels lonely and perceives themselves as having low status, they often desire a break from everyday life and seek for a getaway that will bring them ego boost and social recognition.

Dann (1977, 184–194) argues that the question of "what makes people travel" only relates to the push factors and has little to do with the pull factors. He also maintains that the push factors are logically superior to pull factors, hence his theoretical framework only discusses anomie and ego-enhancement as polar coordinates on a continuum. Despite this argument, Ryan (1991, as cited in Gnanapala 2012, 50) identified eleven travel motivators consisting of both push and pull factors, namely escape, relaxation, strengthening family bonds, prestige, social interaction, sexual opportunity, education, self-fulfillment, wish fulfillment, and shopping. He also suggests that certain travel motivators will influence the decision-making process at the time, and one's priority travel motivators do not remain the same but rather change depending on his or her needs.

3.1.2 Maslow's Hierarchy of Needs

Discussions on tourists' travel motivations would be incomplete without citing Maslow's Hierarchy of Needs (1971) as it is "one of the most important literature supports to discuss the relationship between travel motives and needs of an individual" (Gnanapala 2012, 50). Prior to Maslow's theory, researchers tried to understand tourists' motivations by focusing on different factors such as biology, power, and achievement, instead of linking human needs to motivations through a scale development (Huitt 2007). Figure 1 is an illustration of Maslow's Hierarchy of Needs.
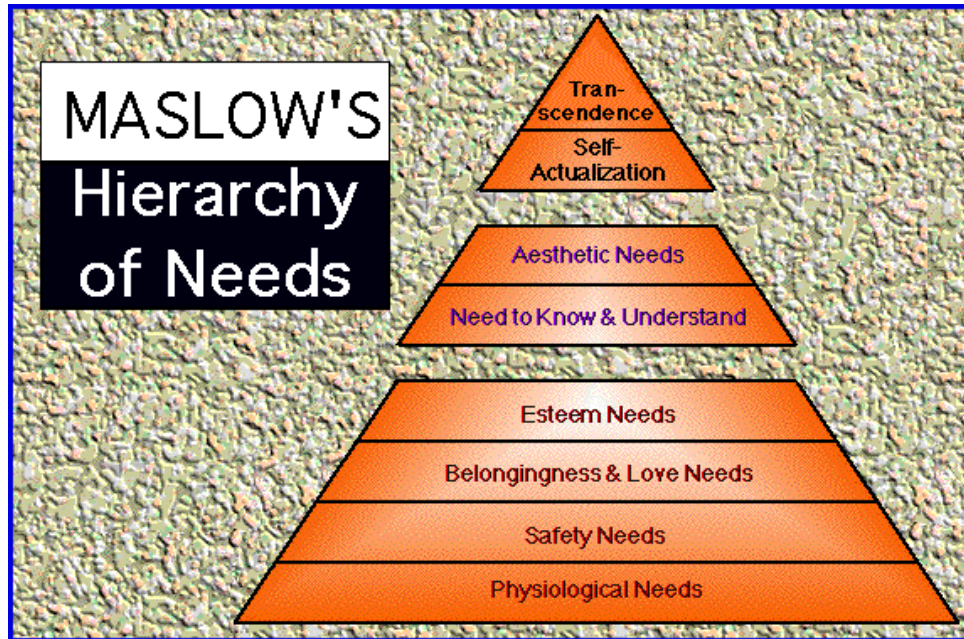
Figure 1. Maslow's Hierarchy of Needs (1971, as cited in Huitt 2007)

According to Maslow's hierarchy, human needs are divided into deficiency needs and growth needs. There are four levels in deficiency needs: first level is physiological needs, such as thirst, hunger, and bodily comfort; second level is safety and security needs – the need to feel safe and be out of danger; third level is belongingness and love needs – the need to be loved, accepted and out of isolation; and fourth level is esteem needs, for instance the need to be competent, approved and recognized. Within these four levels, the lower needs must be met and satisfied before moving on to the higher ones. Once each need is satisfied and deficiency appears, one will act to eliminate the deficiency. (Maslow 1971, as cited in Huitt 2007.) For example, factors such as water and air pollution, plague, political problems such as corruption, and economic crisis may lead an individual to seek for an escape from his or her home country. Similarly, visiting family members and friends, romantic relationship, kinship enhancement, festivals and events, love, and sexual activities might be the motives for one travelling to a specific destination. (Gnanapala 2012, 51.)

According to Maslow (1971), growth needs can only be acted upon once all four levels of deficiency needs are met. Initially, Maslow's growth needs only included self-actualization – the need to find self's fulfillment and realize one's potential. However, he later added two needs which are more general levels of self-

actualization and another need as the highest need in the hierarchy. On a scale development, growth needs include: cognitive needs – the need to know, to understand, and to explore; aesthetic needs – the need for beauty, harmony, symmetry, or order; self-actualization; and self-transcendence – to act beyond one's ego and to help others realize their potential. (Maslow 1971, as cited in Huitt 2007.) These growth needs are believed to fulfill psychological aspects of tourists (Gnanapala 2012, 51); and once self-transcendence need is reached, one will become wiser and "automatically knows what to do in a wide variety of situations" (Huitt 2007).

3.1.3 Other Travel Motivation Theories

Based on Maslow's Hierarchy of Needs, Beard and Ragheb's Leisure Motivation Scale (LMS) theory (1983) identifies four main human motives, which are intellectual, social, competency mastery, and stimulus avoidance. As explained by Beard and Ragheb, intellectual motives are those related to learning and exploring, while social motives refer to the need for belongingness and social acceptance – the need to have and maintain relationships, and others' self-esteem; competency mastery include one's need to achieve and compete, applied also in health and fitness; and stimulus avoidance meaning the need for relaxation and resting. (Beard & Ragheb 1983, 219–228.)

Prior to the LMS (1983), James (1962) and Mathes (1981) came up with their theories of motivations which include only three levels of needs. According to James (1962), the three needs are material, social, and spiritual needs. Material and social needs are developed from Maslow's Hierarchy (1971), referring to the first two – physiological and safety, and the latter two – belongingness and self-esteem, deficiency needs respectively. (James 1962, as cited in Huitt 2007.) Meanwhile, Mathes's (1981) three needs are physiological, belongingness, and self-actualization (Mathes 1981, 69–72).

It can be concluded that the work discussed above are vital contributors to the study of human behavior and motivation. They also address issues that can help one's development of competencies and character necessary in this information age. However, despite the popularity of these theories, especially Maslow's

Hierarchy of Needs (1971), the theory itself does not apply to all personality dimensions. For instance, an introverted individual at the level of growth might seek to develop self-competence such as knowledge, attitude, skills, and characters, while his extroverted counterpart at the same level is more concerned with helping others develop their competencies and character. (Huitt 2007.) Therefore, instead of simply collecting and analyzing previous theories, much work still ought to be done in this area.

3.2   Tourists' Decision-making Process

The question of how consumers make their purchasing decisions is an on-going topic that marketers and companies has continuously been trying to understand (Stankevich 2016, 2). In tourism industry, this knowledge of consumer behaviour is valuable for travel companies and tour providers to improve their marketing strategies and develop products that satisfy the varying needs of different customer segments. The psychology behind how travellers think, feel, argue and select between different alternatives can be explained using the model developed by Woodside and Lysonski (1989, as cited in Woodside & MacDonald 1994, 52–59) (see Figure 2).
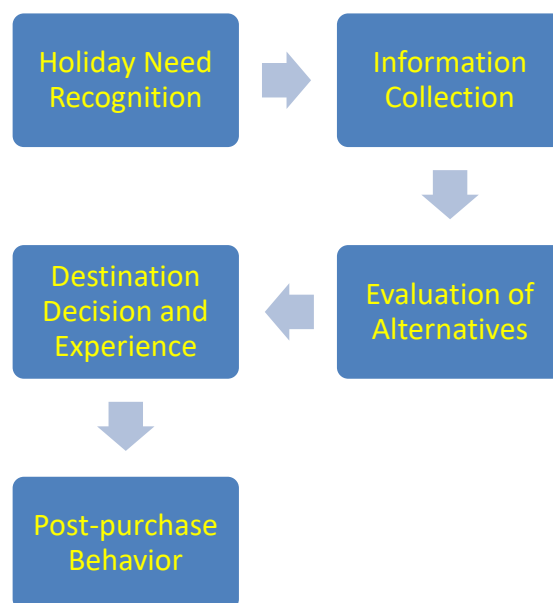

Figure 2. The Decision-making Process of Travellers (Woodside & Lysonski 1989, as cited in Woodside & MacDonald 1994, 52–59)

In the first stage - holiday need recognition, a traveller recognizes a need or want that may have been triggered by internal or external factors, causing him to seek for a break from everyday life. The need to travel can be caused by a stressful working environment, the desire to experience other cultures and visit exotic places, or the willingness to take part in various travel activities. One might be triggered by the feeling of being burnt out at work as an internal factor or being exposed to a new environment as an external factor. There are two types of tourists in this stage: the first type is referred to as the "actual state type vacationers" – those who seek for a tourism product or destination because the present product fails to function efficiently; and the second type is "desired state type vacationers" – those who decide to visit a destination because of the desire to travel and experience different tourism activities. (Woodside & Lysonski 1989, as cited in Woodside & MacDonald 1994, 53.)

After the problem is recognized, one will go through the next phase called information collection, or search of destinations. In this phase, one searches for information regarding different attributes of the destination that will fulfil their needs and wants, for instance attractions, accessibility, amenities, hospitality, services, price, and image. (Woodside & Lysonski 1989, as cited in Woodside & MacDonald 1994, 54.) They often seek both internal and external sources for information. Internal sources refer to one's memory or experience from previous visits, while external sources might be words-of-mouth from family members, friends, colleagues, online reviews, blogs, advertisements, leaflets, and more. (Stankevich 2016, 6.) Sources influencing purchasing decision can be seen in Figure 3. Lombardo (2019) suggests that once an individual has gathered enough information and a set of most preferred alternatives, or an evoked set, is created, he will continue to search further to narrow down his choice.

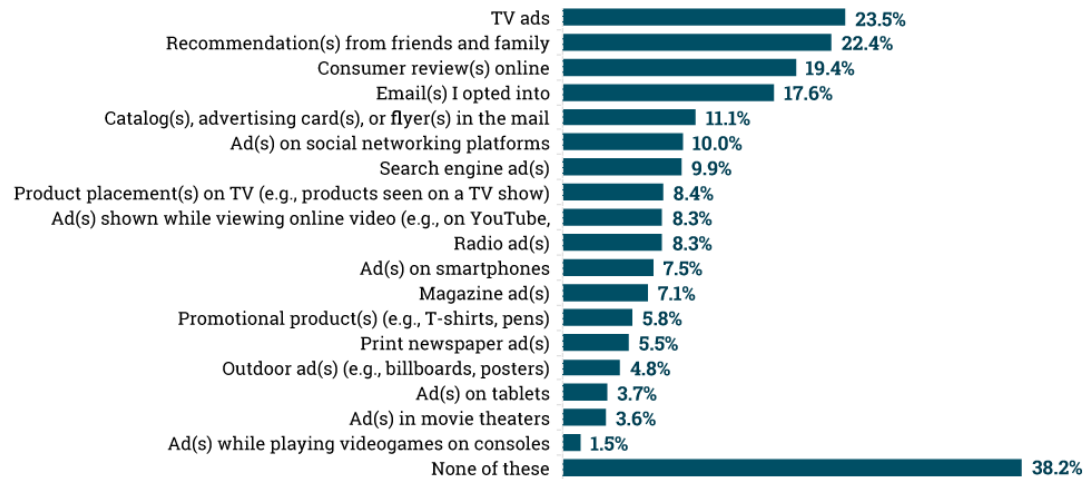|	
TV ads	23.5%
Recommendation(s) from friends and family	22.4%
Consumer review(s) online	19.4%
Email(s) I opted into	17.6%
Catalog(s), advertising card(s), or flyer(s) in the mail	11.1%
Ad(s) on social networking platforms	10.0%
Search engine ad(s)	9.9%
Product placement(s) on TV (e.g., products seen on a TV show)	8.4%
Ad(s) shown while viewing online video (e.g., on YouTube,	8.3%
Radio ad(s)	8.3%
Ad(s) on smartphones	7.5%
Magazine ad(s)	7.1%
Promotional product(s) (e.g., T-shirts, pens)	5.8%
Print newspaper ad(s)	5.5%
Outdoor ad(s) (e.g., billboards, posters)	4.8%
Ad(s) on tablets	3.7%
Ad(s) in movie theaters	3.6%
Ad(s) while playing videogames on consoles	1.5%
None of these	38.2%

Figure 3. Gen Xers' Purchasing Decision Influencers (Marketing Charts 2018)

At the third stage of evaluating alternatives, an individual starts to compare between different alternatives in the evoked set. Various factors are taken into consideration when finding the best destination or holiday type that suits the needs and wants of the travellers'. (Stankevich 2016, 6.) Woodside and Lysonski (1989, as cited in Woodside & MacDonald 1994, 55) suggest that alternatives might be evaluated using systematic technique or unsystematic technique. The systematic technique calls for the evaluation of alternatives based on different attributes of a destination such as attractions, accessibility, amenities, hospitality, services, price, and image. A tourist tends to make a quantitative evaluation by adding value to each attribute, then sums up these values and chooses the destination that has the highest score of attribution. On the other hand, the unsystematic technique refers to the evaluation of alternatives based on the "intuitional, emotional, or subjective criteria", such as words-of-mouth from family members, friends, colleagues, online reviews, blogs, advertisements, leaflets, news, novels, history, and other similar sources. (Woodside & Lysonski 1989, as cited in Woodside & MacDonald 1994, 55–56.)

Once a person has found the best option from the evoked set, they enter the fourth stage where a decision is made. Still in this stage, one is not completely convinced to make the decision of where to visit or what service to buy. This is where factors such as the attitude of other people, for instance family members and friends, and unexpected factors such as overbooking, exceeded capacity, price increase, and negative reviews of the services at the destination influence

the purchase decision. For services, purchasing and consumption go hand in hand due to the intangibility and experiential features of services. During these processes, the consumers interact with the front-line employees and other representatives of the service providers, considering other factors such as the service quality and the customer expectations, contributing to the service experience. (Woodside & Lysonski 1989, as cited in Woodside & MacDonald 1994, 56–57.)

The final stage is the post-purchase behavior, which is a complicated process due to the influences of social, psychological, and situational variables. A tourism destination is constituted of tourism-oriented products such as hotels, restaurants, bars, transportation services; resident-oriented products such as hospitals, bookstores, supermarkets; and background elements such as natural, socio-cultural, and manmade attractions. Therefore, visitor satisfaction and tourist experiences are dependent on the coordination and harmony between these aspects, not only on the service providers and other visitors. (Woodside & Lysonski 1989, as cited in Woodside & MacDonald 1994, 57–58.)

3.3   Destination Choice

As stated by Hwang, Gretzel, Xiang and Fesenmaier (2006, 17), the definition of destination choice is:

> The process of choosing one destination among a number of alternatives for the purpose of fulfilling the travel-related needs at hand.

This process of picking the perfect destination is challenging due to the intangibility nature of experiential tourism (Hwang et al. 2006, 18). There are various factors influencing a tourist's choice of travel destination. As suggested by Prentice (2006, as cited in Sivonen 2008), through information search and evaluation of alternatives, options are narrowed down, and decision starts to set. He also claims that tourists' decision is often influenced by the product's image formed inside their heads and "how it feels" to them. In addition, factors such as embarrassment, pride and shame, family pressure may also have an impact on choice. (Sivonen 2008.) Meanwhile, Sirakaya and Woodside (2005, 815–832) suggest that tourists make choices based on socio-psychological and non-

psychological factors. These factors are divided into four groups: internal variables (attitudes, values, lifestyle, image, motivation, life cycle, risk reduction); external variables (destination's pull factors, family, friends, reference groups); the trip's nature (holiday, size, distance, duration); and travel experience (mood and feelings during the experience, post-purchase experience). It is claimed that destination choice is decided based on the interaction between the factors in these groups. (Sirakaya & Woodside 2005, 815–832.)

In addition, Wong and Kwong (2004, 581–592) suggests that personal goals, budget constraints and earning power can influence a tourist's choice of travel destination. Saito and Strehlau (2018, 18) later added to this list factors such as lack of holidays and impossibility to find travel companion. Karl, Reintinger, Schmude (2015, 48–64) argues that factors influencing tourist's destination choice do not only come from tourists themselves, but restrictions presented by a destination also play a vital part in the decision-making process. Such restrictions are crimes, political situations, racism, disaster, and many others depending on different destinations.

The importance of destination choice in the process of planning a trip has led to numerous researches on conceptual approaches to understanding how tourists choose a travel destination (Hwang et al. 2006, 18). Among those prominent work is the choice set model approach (presented in Figure 4), which maintains that tourists choose their travel destination by eliminating from a set of alternatives (Um & Crompton 1990, 432–448). According to this model, tourists eliminate from all potential destinations based on knowledge, time, and budget, thus creating a set of alternatives called "early consideration set". From this set, tourists eliminate inept and inert alternatives, meaning those destinations that tourists are aware of but rate poorly or have no interest in. (Hwang et al. 2006, 20.) Um and Crompton (1990, 432–448) argue that tourists "search for information more actively in the later stages", meaning that they only actively search for more information on those destinations in the "action set" – destinations that are attractive and "within current constraints". The final destination choice is then selected from the action set.
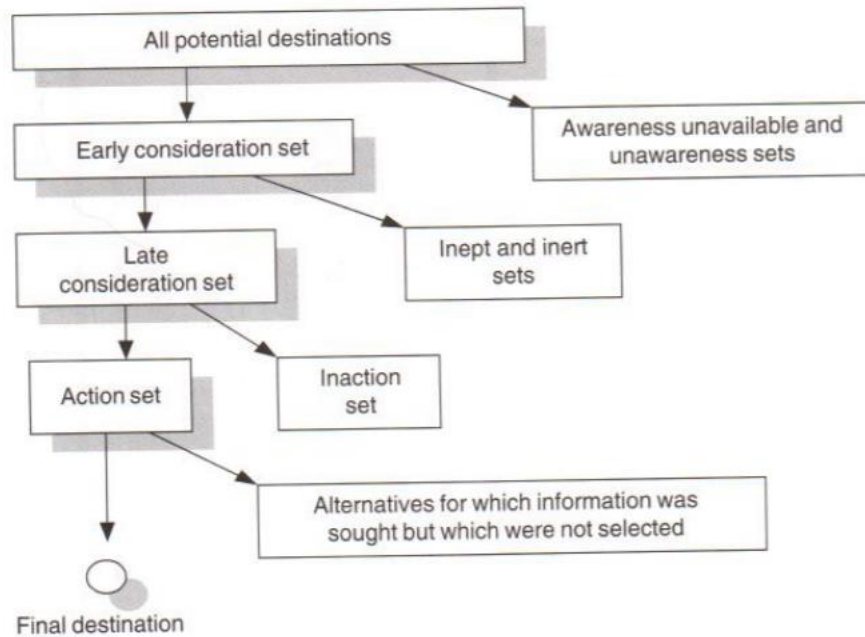
Figure 4. Choice Set Model (Hwang et al. 2006, 20, adapted from Um & Crompton 1990)

Decrop and Snelders (2004, 1008–1030) argue that the choice set model does not reflect the real-life process of choosing a travel destination as it lacks the involvement of factors such as emotions and feelings. Moreover, it is worthy of note that travellers do not always make decisions independently, but other group members may sometimes influence their decision-making (Saito & Strehlau 2018, 19). Shu and Scott (2014, 286–302) claim that social media also affects the choices made by travellers by allowing them to virtually see a destination from home, creating an image inside their heads that can influence their choice of travel destination.

4   THESIS PROCESS AND METHODOLOGY

4.1   Commissioner: Vegaaniliitto

Vegaaniliitto was founded in 1993 with the aim to promote a vegan lifestyle, a way of living that avoids all products of animal origins or services based on unnecessary animal abuse. The Society organizes public campaigns and publishes in the form of website, brochures, and its own online magazine Vegaia. The Society also has several Facebook pages, besides its official Facebook page, for different cities in Finland such as Joensuu, Jyväskylä, Porvoo, Tampere, and Turku. The Society is also active on Instagram and has its own blog. Contents are all about veganism and issues surrounding this lifestyle, which are mainly in Finnish, though some English articles are available on its main website. The Society also engages in expert discussions and acts differently to facilitate and integrate veganism into people's lives. There are more than 1000 members to date who mainly work on a voluntary basis from various regions in Finland for the Society. (Vegaaniliitto 2019.)

The reason for choosing the Society as the thesis commissioner is because the author believes the Society is the most suitable organization. Its library has an extensive collection of literature on veganism and related topics, which was helpful for writing the theory part of the thesis. It was also more convenient when recruiting volunteers for the interview for the thesis research, as members of the Society are vegans. The thesis topic was also of great interest to the Society as it was looking for ways to make tourism companies create more products suitable for vegan travellers. The wish for the thesis to be commissioned by the Society was kindly accepted by its chairman Karla Loppi, whom the author was contacting for recommendation and help throughout the thesis process.

4.2   Thesis Process

This thesis is a bachelor's thesis for Lapland University of Applied Sciences, School of Hospitality Management. The objective of this thesis process was to develop and demonstrate one's readiness and ability to "apply their knowledge and skills in a practical expert task connected to vocational studies". The thesis

serves as "a bridge between studying and working life, making the transfer of working life easier". The thesis process has the scope of 15 credits, which is equivalent to approximately 400 hours of work and is aimed at professional growth and development of expertise. (Lapland University of Applied Sciences 2019.)

This thesis project was conducted between August and October 2019. However, ideas for the thesis and the topic had been planned and chosen earlier in February 2019. The search for a suitable commissioner was initiated at the same time and the commissioner agreement was signed afterwards. The actual execution of the thesis project started at the end of August 2019 and the commissioner was informed of the delay.

As the thesis was scheduled to be completed by November 2019, the time frame for conducting the research was limited. However, it was well acknowledged by the author. The number of hours dedicated to this thesis project were approximately 30 hours a week, though this number varied due to the author's limited time allocation. Despite the tight timeframe, the thesis process was executed according to the schedule and communication between the author and the commissioner and the thesis supervisors was effective.

The search for the thesis respondents was not met with much difficulty as only four vegans were needed. The reason for such limited number of respondents is to avoid repetition in the research results. The commissioner was willing to help find volunteers for the interviews and the thesis supervisors also knew people who could be suitable participants. The only challenge was to find suitable timeslot for conducting the interviews as the respondents were in different cities.

4.3   Qualitative Research Methodology

The research methodology used in this thesis is qualitative research. Hammarberg, Kirkman and de Lacey (2016) explain that qualitative methods are used to "answer questions about experience, meaning or perspective, most often from the standpoint of the participants". The reason for choosing qualitative method over quantitative method is due to the purpose of this thesis research. Qualitative methods enable the researcher to investigate and understand a

person's views and perceptions; it also helps to explore new thoughts and ideas, which is useful in developing concepts or theories. Meanwhile, numerical data gained using quantitative methods in this research is deemed not suitable and therefore cannot provide descriptive results. (Hammarberg, Kirkman & de Lacey 2016, 498–501.)

Some common qualitative research techniques include small-group discussions for understanding "beliefs, attitudes, and concepts of normative behaviour"; semi-structured interviews for seeking views on a focused topic; in-depth interviews for understanding "a condition, experience, or event from a personal perspective"; and analysis of texts and documents, most often reports, articles, diaries or websites, to "learn about distributed or private knowledge". (Hammarberg, Kirkman & de Lacey 2016, 498–501.) The technique used to collect data in this thesis was semi-structured interviews. Questions were preliminary designed and categorized in different themes in accordance with the theoretical framework presented in Chapter 2 and 3. The reason for using semi-structured interviews is to have a logical continuum for the interview but there is still space for free discussion and the subjects can go further from their answers, leading to possible new questions.

According to Brotherton (2008, 17–18), there are two approaches to qualitative research analysis: inductive approach, and deductive approach. Brotherton (2008, 17–18) describes inductive approach as having the following stages:

> Identifying the problem/question; research design; data collection; data analysis; data interpretation; congruence with existing literature; and development of new theory.

Meanwhile, deductive approach consists of the following stages:

> Identifying the problem; produce the theoretical framework; write the hypotheses; formulate the constructs, concepts, and operational definition; design the research; collect the data; interpret the data; implement or refine a theory or develop a new theory (Brotherton 2008, 17–18).

The research in this thesis followed the deductive approach. First, the problem of how a vegan lifestyle influences one's choice of travel destination was identified,

the research questions and aim of the research were also introduced. Then, the theoretical framework provided an insight on the concepts of veganism, vegan philosophies, and the differences between veganism and vegetarianism; various theories on travel motivations, decision-making process, and destination choice were also discussed. Next, the research was designed and the method for data collection was chosen, which is semi-structured interview; a list of questions for the interview was designed afterwards (see Appendix 1). In the end, the results were recorded, transcribed and analysed.

In quantitative research, methods for analyzing data are often straight forward, whereas those in qualitative research may vary depending on the research itself. The data format also affects which analyzing method to be used; data format in qualitative research can be text, videos, audio materials, maps, diagrams and so on. (Kansanen 2013, 30.) In this thesis research, data is in the form of text and were converted into quantitative form – which is number – to make it easier to present and certain patterns can be explored. The analysis in this research was conducted by listing and creating themes.

4.4   Semi-structured Interview

Data was collected through semi-structured interviews. Four vegans were interviewed, among which three are female and one is male. The search for voluntary participants was carried out by posting on two Facebook pages: Vegan Travel and Vegaani, which means "vegan" in English. Students at Lapland UAS were also contacted through e-mail mailing list. Two interviewees were found through Vegaani; one through Vegan Travel; and the fourth from Lapland UAS. Searching for interviewees was conducted in late September 2019 and all interviews were carried out in early October 2019. As the number of participants needed was limited, it allowed the search for participants and the interviewing process to be carried out in a relatively short period of time.

All interviews were conducted through Skype as the interviewees were either in a different country or could not travel to Rovaniemi for a face-to-face interview. Among the four interviewees, one was in Thailand at the time of the interview; one was living in Stockholm, Sweden; one was from Porvoo, Finland; and the

fourth was from Sotkamo, Finland. All interviews were conducted in English and this was specified in the posts calling for voluntary interviewees. The length of the interviews was approximately 20 minutes and the interviews were recorded for the purpose of transcribing, analyzing and presenting the data. A theme form in English, which is the question form shown in Appendix 1 but with only the themes, was sent to the interviewees at least one day before the actual interviews so that they had an idea of what the interview would be about, and they could prepare for it in advance. The decision to not let the interviewees know the interview questions beforehand was because the author wanted the interviewees to discuss freely in the interview and not be bound to the designed questions.

After the interviews the recordings were transcribed, and the results were analyzed. The order in which the results are presented is according to the structure of the interview. However, some sections have been merged in the presentation of the results due to the cohesion of the topics. The sections presented are as follows: basic information and lifestyle – which is information regarding the interviewees' age, gender, occupation, city of residence, and questions such as how long they have been a vegan and the reason behind it, and what type of vegan they are; travel habits and travel motivation – which includes information such as how often they travel per year and to where, how they maintain their lifestyle when travelling, why they travel and whether the vegan lifestyle has been their motivation to travel; decision-making process and destination choice – which discusses how the interviewees choose a travel destination, and how the vegan way of living affects their travel decisions and choice of travel destination.

4.5   Validity and Reliability

In this thesis, the research questions are deemed valid for the results, the methodology is appropriate for seeking answers to the research questions, the collection of data is valid for the methodology, the data analysis is appropriate, and the results and conclusion are valid for the context of the research. The results were reported as seen and heard from the interviews, and the theoretical part of the research is relevant and useful in helping to understand the results.

This research was conducted with a small segment of respondents in order to explore ideas and viewpoints from the perspective of the participants, therefore it is not representative for the segment of vegan tourists as a whole. Anyhow this research has taken a deep insight into veganism as a way of living and how it influences the choice of travel destination on an individual level.

As the respondents in this thesis research are mainly from Finland and Sweden, the results do not necessarily relate to an international scale. It is not for sure that if there was more diversity in the types of veganism in the group of respondents, the results would be different, but it is a possibility. Also, it is probable that the research would yield different results if the segment of respondents was larger and came from different occupational backgrounds.

5 RESEARCH RESULTS

5.1 Basic Information and Lifestyle

There were four respondents in the research, from which three are female and one is male. The age range is between 23 years old and 40 years old. The respondents' occupations vary: one registered nurse, one entrepreneur, one digital manager, and one student. Three of the respondents currently reside in different cities in Finland and one resides in Sweden.

Three respondents have been vegans for under three years and one for about nine years; the shortest being 1.5 years. Most of the respondents stated that they had been vegetarians prior to adopting a vegan lifestyle, and one respondent was actually raised as a vegetarian since birth. The longest time for being a vegetarian was more than 20 years, and the shortest was 2.5 years.

When asked about the motive for adopting a vegan lifestyle, all of the respondents cited animal rights as the main reason, or one of the main reasons. Other reasons include the environment, the uncomfortable feeling when eating living things, and the belief that it is unnecessary to do so.

> Well I started as a vegetarian in 2015 following my girlfriend who went vegetarian a year before. The main reason is that I do not feel comfortable to eat living things, and I do not feel that it is right and necessary to eat living things. (Respondent 2.)

> Animals mainly, but also the environment (Respondent 3).

> At first it was all about animals. I didn't want to eat or harm anyone (Respondent 4).

All of the respondents stated that they were strict vegans, and they do not use anything that is related to animals, including clothes and shoes. When asked whether they were ethical, environmental, feminist, or religious vegans, all respondents stated that they were mainly ethical vegans. However, environmental issues were also important to them and they were very aware of the current situation of the environment, so they always try to be environment-

friendly when making decisions. It is noticeable that the respondents' perceptions of what type of vegan they are do not necessarily correlate with the definitions of different types of veganism presented in subchapters 2.2 and 2.3.

5.2   Travel Habits and Travel Motivations

The respondents travel outside their home country about two times a year on average, with the least being once a year and five times yearly at most. The respondents travel domestically more often and most of them take several trips a year to other cities. Europe appears to be the main or one of the main travel destinations for the majority of the respondents. Half of the respondents also stated that they frequently travel to France, Budapest, Germany, Poland, and Denmark. One respondent had travelled several times to places in South America and the US, but now she only travels within Europe due to her choice of not flying.

When it comes to the means of transportation used when travelling, most of the respondents travel by train; plane, car and ferry are also often used. One respondent stated that she always tries to reduce carbon dioxide emission, but when it comes to travelling, she uses all kinds of transportations because she wants to relax and not worry too much about it. Half of the respondents said they have started travelling by trains more often as it is more environment-friendly, and it allows them to see different places along the way.

Regarding the types of accommodation when travelling, all respondents stated that they choose those that are budget-friendly and located within or near their travel destination; and vegan-friendly accommodations do not come as a priority in this case. One respondent mentioned that when looking for a hotel, she tries to find one that offers vegan breakfast, but other factors such as vegan beddings do not matter. Another respondent stated that it is not so realistic to only stay in vegan-friendly accommodation when travelling.

When it comes to travel activities, half of the respondents said that they do not and would not visit zoos, aquariums, or other animal-abusive attractions; they also avoid activities that include animals and prefer sightseeing, hiking, and other nature and cultural activities. On the other hand, one respondent stated that she

travels according to her needs and preferences, and she does not have restrictions as to what type of attractions and activities she partakes in.

When asked about how the respondents maintain their vegan lifestyle when travelling, most of them stated that even though sometimes it is hard to find vegan foods, there is always something they can eat, for example salads and fries. One respondent mentioned that travelling as a vegan is no longer difficult as vegan is becoming a trend, and vegan options are available in many restaurants and shops. The respondents also stated that they often use apps or search online for vegan restaurants when visiting a destination.

Half of the respondents admitted that they have skipped their dietary rules once or twice when travelling as it was impossible to find vegan foods at the place. One respondent revealed that she was in the mountains and there was nothing else available than a dish with cheese, whereas another one had dairy products such as yogurt and cheese while in Iceland. However, the other two respondents maintained that they would rather skip the meal than eating something that is derived from animals.

The respondents cited various reasons as to what makes them travel, for instance to visit family, friends and relatives; to learn and experience other cultures; to see new places and eat good vegan foods; to attend festivals; to open their eyes and see different parts of the world. When asked whether the vegan lifestyle has been the motivation to travel, half of the respondents stated no, while the other half responded the opposite. One respondent stated that it would be more vegan to stay at home and not impact the world at all and that the vegan lifestyle makes it hard to justify flying, but it has been a motivation for her to travel more environmentally friendly. Interestingly, the other respondent stated that veganism has been the main motivation for her to travel, and that she often visits different cities like Berlin and London because of the vegan foods there. Figure 5 represents the respondent's main travel motives in which "other motivations" include cultures, events and festivals, nature, rest and relaxation, adventure, enhancement of kinship, work, and social interaction.
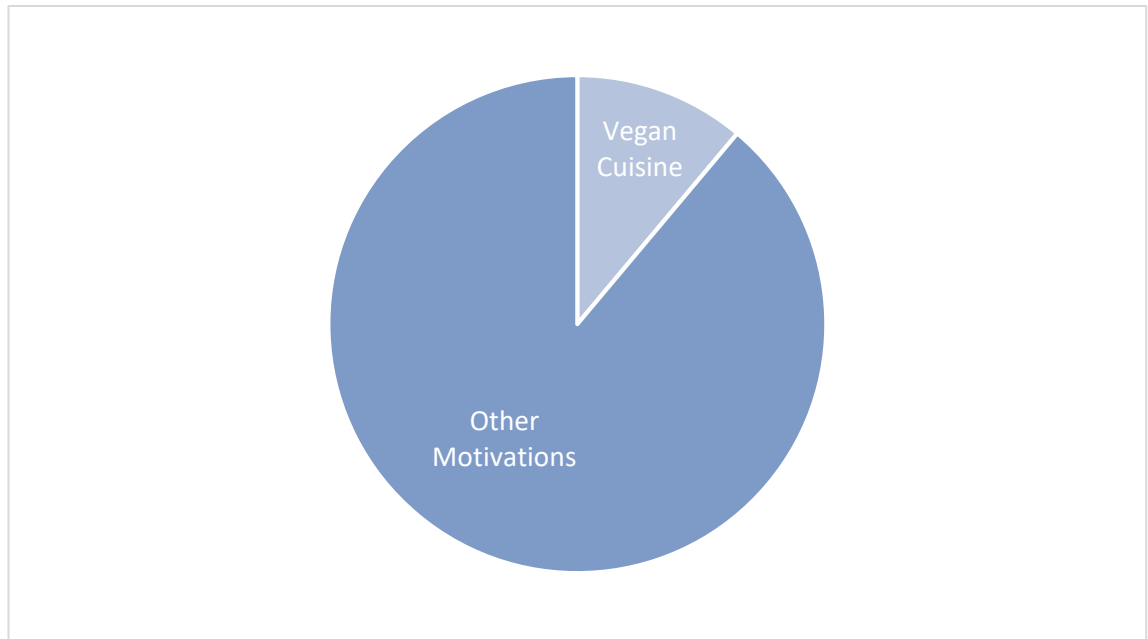
Figure 5. The Respondents' Main Travel Motivations

The findings regarding travel motivations correspond with the travel motivation theories presented in subchapter 3.1 where the pull factors are vegan cuisine, cultures, events and festivals, nature, and outdoor resources; whereas push factors are rest and relaxation, escape, adventure, enhancement of kinship, work, and social interaction. These needs to travel also correlate with Maslow's Hierarchy of Needs where enhancement of kinship is belongingness and love needs, and the need to know and to explore different cuisines and cultures refer to cognitive needs.

5.3 Decision-making Process and Destination Choice

When asked about how the respondents choose a travel destination, most of them stated that the destination needs to be interesting, while one respondent stated that he travels to visit friends and relatives and to attend festivals. Budget constraint appears to be the most, or one of the most, important factor when choosing a destination; one respondent said that she would rather cut down on something else to prioritize travelling. Other factors such as lack of holiday, impossibility to find a travel companion, and health were also mentioned as restriction setters when planning to travel.

Three out of four respondents stated that the vegan lifestyle has an influence on their choice of travel destination, especially when they visit a place because of the vegan cuisine. One respondent also stated that she only chooses places that can be reached by trains or cars and would avoid places where she feels there is a lot of animal cruelty, for instance on the streets. Most of the respondents also feel that their vegan lifestyle makes them more attracted to visiting vegetarian or vegan-friendly countries; one respondent even revealed that she only travels to places where there are a lot of vegan foods as she loves to explore different vegan restaurants and stores. Another respondent stated that vegan-friendly destinations might feel interesting to her at a certain moment, but it might not feel the same later on, and that she chooses to visit a place depending on her mood and how it feels to her. This information reflects Ryan's suggestion (1991, as cited in Gnanapala 2012, 50) that certain travel motivators influence the decision-making process at the time and one's priority travel motivators do not remain the same but rather change depending on his or her needs.

It can be concluded that the vegan lifestyle has a strong influence on the choice of travel destination especially when vegan cuisine is the main travel motivation. If the motivation to travel is something else, for instance rest and relaxation, work, events, and cultures, then the vegan lifestyle does not affect as much:

> I would say only 20%. If I want to visit a place because of the vegan foods there, then it affects where I choose to visit, but if I want to travel because I want to explore other cultures, then it does not affect as much. (Respondent 1.)

> If I hear about a city with good vegan food, I am more curious to go there (Respondent 3).

> Absolutely, I am always googling what different cities has to offer for a vegan (Respondent 4).

> I think not really, because when I travel, I really have to travel, and veganism does not affect my decision of where to go (Respondent 2).

When it comes to nonvegan-friendly destinations, half of the respondents asserted that they would not travel to such places while one respondent stated

that she would not avoid them completely but would avoid nonvegan-friendly restaurants as much as she can. Similarly, one respondent said that she would not visit the same destination twice if being a vegan there was difficult the first time.

> I would say that I would not avoid them [nonvegan-friendly countries], but I would try to avoid as much as I can restaurants that are not vegan friendly. If I have to choose between a vegan restaurant and a vegan friendly restaurant, I would definitely choose the vegan one. (Respondent 1.)

> I do not know if there are places that are totally anti vegan... but if I would hear that it is impossible to find vegan food I would probably not go there. However, if I hear there is a lot of animal cruelty or environmental neglect at a place I would probably also hesitate to go. (Respondent 3.)

> I was on a holiday in Croatia two years ago and it was really hard to find anything to eat for a whole week. This was the last time I've travelled anywhere without checking if there's something for me to eat. If not, then I'm not going. (Respondent 4.)

Two respondents revealed that the existence of vegan tours or vegan travel companies had contributed to their decision to visit a certain destination. The other two respondents stated that they had never travelled with a travel company or gone on vegan tours, but they would definitely go on such trips if they were available and affordable; one of them actually stated that he had never heard that vegan tours existed, and it did not matter anyhow as he only travels for practical reasons, such as to see friends, family members, and go to film festivals.

One respondent stated that she sometimes feels pressured by family, friends, or social media, to travel to a place where vegan foods are scarce or almost unavailable. This supports Saito and Strehlau's claim (2018, 19) that travellers do not always make their decisions independently and other group members may sometimes influence their decision-making. Regarding business trips, half of the respondents stated that they had not travelled for business purposes, whereas the other half said that they had not faced much difficulty in maintaining their diet

when on business trips; one of them has full control over the food, the type of accommodation, and means of transport, while the other one always manages to find vegan alternatives at the destination and vegan foods are often arranged by her company.

6   DISCUSSION

The goal of this thesis was to explore the influences and challenges that veganism has on travellers when choosing a travel destination. In order to understand the process of choosing travel destination, a variety of literature on travel motivations, decision-making process, and destination choice has been studied. This thesis also brings insights into the ideas of veganism, its origins and other issues surrounding this lifestyle. Differences between veganism and vegetarianism as well as the reasons and principles behind these diets were also explored. The research questions in this thesis are: how a vegan lifestyle influences travel destination choice; and what limitations this lifestyle has on vegan travellers when choosing a travel destination. The used research methodology was qualitative research and semi-structured interviews were conducted with four vegan travellers. Therefore, the results in this research are based on the ideas, perceptions, personal lifestyles and travel habits of these interview participants.

The research findings suggest that the vegan lifestyle has a major influence on travel destination choice, especially when vegan cuisine is the main travel motivation. The respondents who describe themselves as "food travellers" choose a travel destination based on the availability of vegan foods at the destination and they tend to search for information on vegan restaurants and shops at the destination before going there. Those with other travel motivations (see Figure 5) do not perceive the vegan lifestyle as a determining factor for their choice of destination but rather a contributing one.

The research found out that the vegan lifestyle may restrict participants from visiting certain places where the offerings of vegan foods are limited or issues such as animal abuse and environmental matters are neglected. Means of transportation, types of accommodation, the existence of vegan tours and vegan travel companies, environmental neglect and treatment of animals at the destination are a few factors that may contribute to the decision of where to visit. Other factors such as budget constraints, lack of time, and impossibility to find a travel companion also play an important role in the decision-making process.

The results suggest that one's travel motivation may not remain the same but rather change over time depending on one's needs, and that an individual may not always make decisions independently; family members, friends, travel companions and social media may also influence an individual's choice of travel destination. Moreover, a traveller may choose a destination with or without much consideration about his vegan diet as suggested by the research results, for instance one participant would travel somewhere if he needs to, regardless of the availability of vegan foods at the destination. Additionally, the vegan lifestyle may have contributed to the participants' choice of not flying, or flying less, and their decision to avoid animal-abusive attractions or activities that include animals at a destination.

As discussed in subchapter 4.5, the results in this thesis research are based on the ideas and viewpoints from the perspective of the interviewees, therefore it is not representative for the segment of vegan tourists as a whole, nor does it correlate with different types of vegans on an international scale. This research, however, has taken a deep insight into veganism as a way of living and how it influences the choice of travel destination on an individual level.

The results in this research were gathered and presented without fabrication or negligence; personal opinions were avoided in data interpretation and data analysis; and confidentiality is guaranteed to protect the research respondents' identity and their privacy. As this thesis topic was chosen out of the author's personal interest, the thesis process was planned and implemented systematically and according to the planned schedule. The commissioner also provided constant help with the research materials and the recruitment of research participants. The commissioner's wish was to make tourism providers create more inclusive services and products for vegan travellers, and the author hopes this thesis would be useful for the commissioner and for the tourism research.

The thesis process was educative as there were aspects about veganism that were new to the author. The topic was of the author's interest and this kept the author motivated throughout the whole process. Indeed, this thesis project was a valuable learning experience and it helped change the author's perspective on

veganism in many ways. Still, there were some challenges throughout the thesis process: the author had to make changes to the original topic to narrow down its scope and the schedule was relatively tight. However, the solutions were found, and the author is satisfied with the results. The author also acknowledges and is appreciative of the supervision and help from the commissioner and the thesis supervisors.

Since this research provides only a fraction of information on the influences of the vegan lifestyle on travel destination choice and it still does not cover all the different groups of vegans, it is important that further research on the issues surrounding vegan tourism be conducted. Similar studies shall be repeated with a much wider group of participants to yield more informative results on vegan tourism around the world. Also, since the participants in this research are mainly ethical vegans, further research can be conducted with other types of vegans such as environmental, feminist, and religious vegans to take into consideration the different viewpoints and experiences of these types of travellers. Other possible research subjects for further studies include vegan families travelling with children, vegans travelling in groups, freegan travellers, and fennoveganist travellers.

Despite the fact that there is still a need for further research, this thesis certainly provides destinations, tourism companies and consumers helpful information on veganism and how it influences not only destination choice but also the decision-making process and other travel decisions made by vegan travellers. This research also emphasizes the importance of vegan tourism as a growing market segment that tourism companies and service providers should pay more attention to. The results in this research can also be utilized when studying consumer behaviour and designing innovative services and experiences that suit the needs, preferences, and ideologies of vegan travellers as well as travellers who seek ethical travel experiences.

BIBLIOGRAPHY

Adams, C. 1990. The Sexual Politics of Meat: A Feminist–Vegetarian Critical Theory. New York, USA: Bloomsbury Publishing.

– 1991. Ecofeminism and the Eating of Animals. Hypatia Vol. 6 No 1, 125–145.

– 2017. The Poetics of Christian Engagement: Living Compassionately in a Sexual Politics of Meat World. Studies in Christian Ethics Vol. 30 No 1, 45–59.

Alvaro, C. 2017. Ethical Veganism, Virtue, and the Greatness of the Soul. Journal of Agricultural and Environmental Ethics, 1–16.

Arzenjani, M. A. 1957. Sufism. International Vegetarian Union. Accessed 3 September 2019 https://ivu.org/congress/wvc57/souvenir/sufism.html.

Avey, T. 2014. From Pythagorian to Pescatarian – The Evolution of Vegetarianism. Accessed 24 August 2019 http://www.pbs.org/food/the-history-kitchen/evolution-vegetarianism/.

Beard, J. G. & Ragheb, M. G. 1983. Measuring Leisure Motivation. Journal of Leisure Research Vol. 15, 219–228.

Biswas, S. 2017. Is India's Ban on Cattle Slaughter "Food Fascism"? BBC News. Accessed 2 September 2019 https://www.bbc.com/news/world-asia-india-40116811.

Brian, L. 1992. Justice, Caring, and Animal Liberation. Between the Species Vol. 8 No 2, 100–108.

Brotherton, B. 2008. Researching Hospitality and Tourism: A Student Guide. London: SAGE.

Butler, S. 2018. Beans and Greens: The History of Vegetarianism. History. Accessed 24 August 2019 https://www.history.com/news/beans-and-greens-the-history-of-vegetarianism.

Christopher, A. Bartkowski, J. P. & Haverda, T. 2018. Portraits of Veganism: A Comparative Discourse Analysis of a Second-Order Subculture. Societies Vol. 8 No 3, 1–21.

Crompton, J. L. 1979. Motivations for Pleasure Vacation. Annals of Tourism Research Vol. 6 No 4, 408–424.

Dann, G. 1997. Anomie, Ego-Enhancement and Tourism. Annals of Tourism Research Vol. 8 No 2, 184–194.

De Groot, B. 2016. The Omnivore's Dictionary: Fictional Descriptions of People Adopting a Plant-Based Lifestyle as Believed by a Significant Number of Members of the Meat-Consuming Society. Breda, The Netherlands: The Leaf-green Press.

Decrop, A. & Snelders, D. 2004. Planning the Summer Vacation: An Adaptable Process. Annals of Tourism Research Vol. 31 No 4, 1008–1030.

Deutsche Bank 2019. Monocultural Farming/Palm Oil. Accessed 1 September 2019 https://www.db.com/newsroom/en/palmoil.htm.

Fox, K. 2018. How the Travel Industry is Responding to the Rising Demand for Vegan Vacations. Forbes. Accessed 19 September 2019 https://www.forbes.com/sites/katrinafox/2018/02/21/how-the-travel-industry-is-responding-to-the-rising-demand-for-vegan-vacations/#12f5b1252eb0.

Francione, L. G. & Charlton, A. 2019. The Six Principles of the Abolitionist Approach to Animal Rights. Abolitionist Approach. Accessed 31 August 2019 https://www.abolitionistapproach.com/about/the-six-principles-of-the-abolitionist-approach-to-animal-rights/.

Francione, L. G. & Garner, R. 2010. The Animal Rights Debate: Abolition or Regulation? New York: Columbia University Press.

Frederick, S. 1994. Eat Not This Flesh: Food Avoidances from Prehistory to the Present. University of Wisconsin Press.

Freegan.info 2019. What Is a Freegan? Accessed 27 August 2019 https://freegan.info/.

Gaard, G. 2002. Vegetarian Ecofeminism: A Review Essay. Frontiers: A Journal of Women Studies Vol. 23 No 3, 117–146.

Gerhardt, C., Ziemben, F., Warschun, M., Suhlmann, G., Donnan, D. & Kuhnle, H. 2019. How Will Cultured Meat and Meat Alternatives Disrupt the Agricultural and Food Industry? Atkearney. Accessed 26 August 2019 https://www.atkearney.com/retail/article/?/a/how-will-cultured-meat-and-meat-alternatives-disrupt-the-agricultural-and-food-industry.

Gnanapala, W. K. A. 2012. Travel Motivations and Destination Selection: A Critique. Sabaragamuwa University of Sri Lanka Vol. 2 No 1, 49–52.

Gnoth, J. 1997. Tourism Motivation and Expectation Formation. Annals of Tourism Research Vol. 24 No 2, 283–304.

Haenfler, R. 2006. Straight Edge: Hardcore Punk, Clean Living Youth, and Social Change. New Brunswick, New Jersey: Rutgers University Press.

Hammarberg, K., Kirkman, M. & de Lacey, S. 2016. Qualitative Research Methods: When to Use Them and How to Judge Them. Human Reproduction Vol. 31 No 3, 498–501.

Healey, J. 2012. Vegetarianism. Thirroul, New South Wales: Spinney Press.

Hills, J. M. M. 1965. The Holiday: A Study of Social and Psychological Aspects with Special Reference to Ireland. London: The Tavistock Institute of Human Relations.

Huitt, W. 2007. Maslow's Hierarchy of Needs. Educational Psychology Interactive. Valdosta, GA: Valdosta State University. Accessed 6 September 2019 https://www.iccb.org/iccb/wp-content/pdfs/adulted/healthcare_curriculum/curriculum&resources/context_social_studies/F.%20HC%20Context%20Social%20Studies%20Resource%20File/Maslow%27s%20Heirarchy%20of%20Needs.pdf.

Hwang, Y. H., Gretzel, U., Xiang, Z. & Fesenmaier, D. R. 2006. Destination Recommendation Systems: Behavioural Foundations and Applications. Wallingford, Oxfordshire, UK: CABI.

IWDA 2019. What Does Intersectional Feminism Actually Mean? Gender and Development. Accessed 1 September 2019 https://iwda.org.au/what-does-intersectional-feminism-actually-mean/.

Jain, P. K. 2000. Dietary Code of Practice amongst Jains. International Vegetarian Union. Accessed 2 September 2019 https://ivu.org/congress/2000/jainism.html.

Kansanen, I. 2013. Vegan Travel – The ways how vegan Diet Influences Travel Experience. Haaga-Helia University of Applied Sciences: Degree Programme in Experience and Wellness Management. Bachelor's thesis.

Karl, M., Reintinger, C. & Schmude, J. 2015. Reject or Select: Mapping Destination Choice. Annals of Tourism Research Vol. 54, 48–64.

Klimczak, N. 2016. Unearthing the Ancient Roots of Vegetarianism. Ancient Origins. Accessed 24 August 2019 https://www.ancient-origins.net/history/unearthing-ancient-roots-vegetarianism-007003.

Labendz, J. A. & Yanklowitz, S. 2019. Jewish Veganism and Vegetarianism: Studies and New Directions. USA: State University of New York, Albany.

Lacobbo, K. & Lacobbo, M. 2004. Chapter 9: Peace, Love, and Vegetarianism. Vegetarian America: A History. Westport: Praeger.

Lang, O. 2009. Hindu Sacrifice of 250,000 Animals Begins. The Guardian. Accessed 2 September 2019 https://www.theguardian.com/world/2009/nov/24/hindu-sacrifice-gadhimai-festival-nepal.

Lapland University of Applied Sciences 2019. Thesis. Accessed 23 September 2019 https://www.lapinamk.fi/en/Students/Study-Guide,-Bachelors-DegreeProgramme-Students/Thesis-instructions.

Lerman, R. H. 2010. The Macrobiotic Diet in Chronic Disease. Maryland, USA: The American Society for Parenteral and Enteral Nutrition.

Li, M. & Cai, A. L. 2013. A Sub Cultural Analysis of Tourism Motivations. Journal of Hospitality & Tourism Research Vol. 40 No 1, 85–113.

Lombardo, J. 2019. Understanding the Consumer Decision-Making Process: A Marketing Must. Study.com. Accessed 8 September 2019

https://study.com/academy/lesson/understanding-the-consumer-decision-making-process-a-marketing-must.html.

Loria, J. 2018. Study: Vegan Diet's Environmental Impact up to 84 Percent Less. Mercy for Animals Organization. Accessed 1 September 2019 https://mercyforanimals.org/study-a-vegan-diets-environmental-impact.

Loukes, M. 2019. The Environmental Dangers of Veganism. The Guardian. Accessed 1 September 2019 https://www.theguardian.com/lifeandstyle/2019/jun/23/the-environmental-dangers-of-veganism.

Manuela, B. T. 2016. Vegan Menu as a Decisive Factor When Booking a Cruise through the Baltic Sea. Tampere University of Applied Sciences: Degree Programme in Tourism. Bachelor's thesis.

Marketing Charts 2018. TV Ads, W-O-M Sway Purchases for Gen Xers. Accessed 8 October 2019 https://www.marketingcharts.com/demographics-and-audiences/youth-and-gen-x-106048.

Mathes, E. 1981. Maslow's Hierarchy of Needs as a Guide for Living. Journal of Humanistic Psychology Vol. 21, 69–72.

Mepham, B. 2011. Book Review: The Animal Rights Debate: Abolition or Regulation? By Gary L. Francione and Robert Garner. Columbia University Press: New York, NY, USA, 2010. Animals Vol. 1, 200–204.

Migala, J. 2019. Going Pescatarian 101: Food List, Meal Plan, Benefits, and More. Everyday Health, Diet & Nutrition. Accessed 28 August 2019 https://www.everydayhealth.com/diet-nutrition/pescatarian-diet-food-list-meal-plan-benefits-risks-more/.

Oxford, T. 2019. The Vegan Tourist. Mail & Guardian Online. Accessed 19 September 2019 https://mg.co.za/article/2019-04-23-the-vegan-tourist.

Parker, J. 2019. The Year of the Vegan. The World in 2019. The Economist. Accessed 19 September 2019 https://worldin2019.economist.com/theyearofthevegan.

PETA 2019. Veganism and the Environment. Accessed 1 September 2019 https://www.peta.org/issues/animals-used-for-food/animals-used-food-factsheets/vegetarianism-environment/.

Petter, O. 2018. Veganism is "the Single Best Way" to Reduce Environmental Impact on Planet. The Independent. Accessed 1 September 2019 https://www.independent.co.uk/life-style/health-and-families/veganism-environmental-impact-planet-reduced-plant-based-diet-humans-study-a8378631.html.

Planas, M. S. 2018. Vegan Tourism across Europe. University of Girona: Degree Programme in Tourism. Bachelor's thesis.

Powell, T. 2017. Revealed: The Enormous Carbon Footprint of Eating Avocados. Evening Standard. Accessed 1 September 2019 https://www.standard.co.uk/news/uk/revealed-the-enormous-carbon-footprint-linked-to-eating-avocado-a3591501.html.

Regan, T. 1983. The Case of Animal Rights. Berkeley, CA: University of California Press.

Sabate, J. 2004. Religion, Diet, and Research. British Journal of Nutrition Vol. 92 No 2, 199–201.

Saito, C. S. & Strahlau, V. L. 2018. Tourist Destination Choice: A Bibliometric Study. Review of International Business Vol. 13 No 1, 17–31.

Shu, M. & Scott, N. 2014. Influence of Social Media on Chinese Students' Choice of an Overseas Study Destination: An Information Adoption Model Perspective. Journal of Travel and Tourism Marketing Vol. 31 No 2, 286–302.

Simkova, E. & Jindrich, H. 2014. Motivation of Tourism Participants. Social and Behavioral Sciences Vol. 159, 660–664.

Singer, P. 1975. Animal Liberation. A New Ethics for Our Treatment of Animals. New York: New York Review.

Sirakaya, E. & Woodside, A. G. 2005. Building and Testing Theories of Decision Making by Travelers. Tourism Management Vol. 26 No 6, 815–832.

Sivonen, T. 2008. From Destination Choice to Sweet Memories: A Case Study of Father Christmas Holidays. Rovaniemi. Licentiate thesis.

Smithsonian Institution 2002. Smithsonian Researchers Show Amazonian Deforestation Accelerating. Science Daily. Accessed 1 September 2019 https://www.sciencedaily.com/releases/2002/01/020115075118.htm.

Stankevich, A. 2016. Decision-Making Process. The Netherlands: University of Twente.

The Vegan Society 2019a. Definition of Veganism. Go Vegan. Accessed 26 August 2019 https://www.vegansociety.com/go-vegan/definition-veganism.

–2019b. History. Accessed 24 August 2019 https://www.vegansociety.com/about-us/history.

–2019c. Statistics. Accessed 24 September 2019 https://www.vegansociety.com/news/media/statistics.

Tuomisto, H. 2018. Importance of Considering Environmental Sustainability in Dietary Guidelines. The Lancet Planetary Health Vol. 2 No 8, 331–332.

Turnball, D. R. & Uysal, M. S. 1995. An Exploratory Study of German Visitors to the Caribbean: Push and Pull Motivations. Journal of Travel and Tourism Marketing Vol. 4 No 2, 85–92.

Tuttle, W. M. 2019. Buddhism & Veganism: Essays Connecting Spiritual Awakening & Animal Liberation. Danvers, Massachusetts: Vegan Publishers.

Um, S. & Crompton, J. L. 1990. Attitude Determinants in Tourism Destination Choice. Annals of Tourism Research Vol. 17 No 3, 432–448.

University of Hohenheim 2018. Meat Substitutes and Lentil Pasta: Legume Products on the Rise in Europe. Accessed 19 September 2019 https://www.uni-hohenheim.de/en/press-release?tx_ttnews%5Btt_news%5D=39041&cHash=7d3379678828c2cddf90799cde96b63c.

Uysal, M. & Jurowski, C. 1994. Testing the Push and Pull Factors. Annals of Tourism Research Vol. 21 No 4, 844–846.

Vegaaniliitto 2019. Vegaaniliitto. Accessed 20 September 2019 http://www.vegaaniliitto.fi/www/vegaaniliitto.

Vegetarian Society 2019. World History of Vegetarianism. Accessed 24 August 2019 https://www.vegsoc.org/about-us/world-history-of-vegetarianism/.

Vegetarian Victoria 2015. What Does Vegetarianism Mean. Going Vegetarian. Accessed 26 August 2019 https://vegvic.org.au/what-does-vegetarianism-mean/.

Walters, K. S. & Portmess, L. 2001. Religious Vegetarianism: From Hesiod to the Dalai Lama. New York: State University of New York Press.

Werneth, W. 2018. Vegan Travel Q&A: Everything You Need to Know. The Nomadic Vegan. Accessed 19 September 2019 https://www.thenomadicvegan.com/travel-vegan-questions/.

Wiley, K., Vucinich, N., Miller, J. & Vanzi, M. 2004. Confined Animal Facilities in California. California State Senate.

Wong, C.S. & Kwong, W. K. 2004. Outbound Tourists' Selection Criteria for Choosing All-Inclusive Package Tours. Tourism Management Vol. 25, 581–592.

Woodside, A. G., & MacDonald, R. 1994. General System Framework of Customer Choice Processes of Tourism Services. In R. V. Gasser, & K. Weiermair (Eds.). Spoilt for Choice. Decision-making Processes and Preference Change of Tourists: Intertemporal and Intercountry Perspectives. Thaur, Germany: Kulturverlag.

Wynne-Tyson, J. 1985. The Extended Circle: A Dictionary of Humane Thought. UK: Penguin Group Ltd.

Yousaf, A., Amin, I. & Santos, J. A. C. 2018. Tourists' Motivations to Travel: A Theoretical Perspective on the Existing Literature. Tourism and Hospitality Management Vol. 24 No 1, 197–211.

APPENDIX

Appendix 1 1(2).　　　　Interview Question Form

LAPIN AMK
Lapland University of Applied Sciences

<u>Veganism and Its Influences on Travellers' Destination Choice</u>

Interview

Date:

Basic information
Age: Gender: Occupation: City:

Lifestyle and travel habits
- How long have you been a vegan?   - What type of vegan are you? *(e.g. ethical, environmental, feminist, religious)*   - What was the main reason for you to become a vegan?   - How many times a year do you travel?   - Which country do you frequently travel to? Why?   - What means of transport do you use when travelling? Types of accommodation? Activities and attractions?   - How do you maintain your lifestyle when travelling?   - Have you traveled to a destination and ditched your dietary rules?

Appendix 1 2(2).   Interview Question Form

Travel motivations
- What makes you travel?   - Has a vegan lifestyle been the main motivation for you to travel? *(e.g. you travel to experience different vegan foods; to advocate for sustainable travel…)*

Decision-making process and destination choice
- What are your criteria when choosing a travel destination?   - Do you believe that your vegan lifestyle has an influence on your choice of travel destination? How does it influence?   - Does the vegan lifestyle restrict you from travelling to certain destinations?   - Does the vegan lifestyle make you more attracted to visiting vegetarian/vegan-friendly countries?   - Would you choose to visit the same destination twice even when being a vegan there was difficult the first time?   - Do you ever choose a destination based on the existence of vegan tours/vegan travel companies at the destination?   - Have you ever felt pressured (by family, friends, or social media) to travel to a place where vegan foods are scarce/almost not available?   - If you go on a business trip, how do you maintain your diet? *(considering the fact that you might not have much control over e.g. food, accommodation, means of transport, etc.)*