UNIVERSITY OF SARAJEVO
SCHOOL OF BUSINESS AND ECONOMICS

MASTER THESIS

CONSUMER TRIBES – CASE STUDY OF THE VEGETARIAN MOVEMENT IN BOSNIA AND HERZEGOVINA

Sarajevo, September 2023   MERIS-HAZIM IMAMOVIĆ

U skladu sa članom 54. Pravila studiranja za I, II ciklus studija, integrisani, stručni i specijalistički studij na Univerzitetu u Sarajevu, daje se

IZJAVA O AUTENTIČNOSTI RADA

Ja, Meris-Hazim Imamović student/studentica drugog (II) ciklusa studija, broj index-a **4558-72940** na programu **Marketing menadžment**, smjer **Marketing menadžment na engleskom jeziku**, izjavljujem da sam završni rad na temu:

CONSUMER TRIBES – CASE STUDY OF THE VEGETARIAN MOVEMENT IN BOSNIA AND HERZEGOVINA

pod mentorstvom **doc. dr. Denis Berberović** izradio/izradila samostalno i da se zasniva na rezultatima mog vlastitog istraživanja. Rad ne sadrži prethodno objavljene ili neobjavljene materijale drugih autora, osim onih koji su priznati navođenjem literature i drugih izvora informacija uključujući i alate umjetne inteligencije.

Ovom izjavom potvrđujem da sam za potrebe arhiviranja predao/predala elektronsku verziju rada koja je istovjetna štampanoj verziji završnog rada.

Dozvoljavam objavu ličnih podataka vezanih za završetak studija (ime, prezime, datum i mjesto rođenja, datum odbrane rada, naslov rada) na web stranici i u publikacijama Univerziteta u Sarajevu i Ekonomskog fakulteta.

U skladu sa članom 34. 45. i 46. Zakona o autorskom i srodnim pravima (Službeni glasnik BiH, 63/10) dozvoljavam da gore navedeni završni rad bude trajno pohranjen u Institucionalnom repozitoriju Univerziteta u Sarajevu i Ekonomskog fakulteta i da javno bude dostupan svima.

Sarajevo, 13.09.2023.   Potpis studenta/studentice:

SUMMARY

This thesis explores the influence of vegetarian communities on consumption habits and the formation of a vegetarian tribe in Bosnia and Herzegovina. Through qualitative analysis of interviews with participants, the study uncovers key findings related to the values and role of these communities. The emergence of vegetarian communities on social media platforms like Facebook and Instagram provides a space for vegetarians to engage in discussions, share recipes, and exchange information about the importance of community. The adoption of vegetarian values has led to changes in individuals' consumption habits, including a conscious effort to avoid unnecessary purchases, a focus on vegan clothing and cosmetics, and a preference for eco-friendly brands. The influence of the vegetarian tribe on individuals' decisions to become vegetarians varies, with some participants valuing the opinions of others while others prioritize personal preferences and independent decision-making. Furthermore, participants expressed different approaches to sharing their opinion on the vegetarian lifestyle, ranging from being vocal advocates to avoiding conversations or seeking like-minded individuals. Overall, this study highlights the significance of vegetarian communities in shaping consumption patterns and providing a support system for individuals embracing vegetarianism. The findings contribute to a deeper understanding of the role of community in promoting and sustaining dietary choices and provide insights for marketers, policymakers, and individuals interested in engaging with vegetarian tribes.

Keywords: consumer tribes, vegetarians, vegans, community, marketing, consumption habits

SAŽETAK

Ovaj rad istražuje uticaj vegetarijanskih zajednica na potrošačke navike i formiranje vegetarijanskog plemena u Bosni i Hercegovini. Kroz kvalitativnu analizu intervjua sa učesnicima, studija otkriva ključne nalaze u vezi sa vrednostima i ulogom ovih zajednica. Pojava vegetarijanskih zajednica na platformama društvenih medija kao što su Facebook i Instagram pruža prostor vegetarijancima da se uključe u diskusije, dijele recepte i razmjenjuju informacije o važnosti zajednice. Usvajanje vegetarijanskih vrijednosti dovelo je do promjena u potrošačkim navikama pojedinaca, uključujući svjestan napor da se izbjegnu nepotrebne kupovine, fokus na vegansku odjeću i kozmetiku, te sklonost ekološkim brendovima. Utjecaj vegetarijanskog plemena na odluke pojedinaca da postanu vegetarijanci varira, pri čemu neki učesnici cijene mišljenja drugih, dok drugi daju prioritet ličnim preferencijama i nezavisnom donošenju odluka. Nadalje, učesnici su izrazili različite pristupe dijeljenju svog mišljenja o vegetarijanskom načinu života, u rasponu od glasnih zagovornika do izbjegavanja razgovora ili traženja istomišljenika. Sve u svemu, ova studija naglašava značaj vegetarijanskih zajednica u oblikovanju obrazaca potrošnje i pružanju sistema podrške pojedincima koji prihvataju vegetarijanstvo. Nalazi doprinose dubljem razumijevanju uloge zajednice u promoviranju i

održavanju izbora u ishrani i pružaju uvid marketinškim stručnjacima, kreatorima politike i pojedincima zainteresiranim za interakciju s vegetarijanskim plemenima.

Ključne riječi: potrošačka plemena, vegetarijanci, vegani, zajednica, marketing, potrošačke navike

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

LIST OF ABBREVIATIONS

Vegetarians – vegetarians and vegans

Tribes – consumer tribes

1. INTRODUCTION

In today's society which is characterized as a disintegrated world of de-traditionalization, habituates the postmodern individual. Despite never being so free in his or her choices as today, they have never been so alone and cut off from the spirit of community (Cova, 1997). Following an intense development and globalization, sense of individualism and reflexive character started to distinguish among community. Considerable part of population turned on to extreme individualism taking into account their own differences from others. Over a span of a few decades, this led to consequences for a society. This was described in Cova's (2013) consumer culture theories. As a symbol of unity, interaction, culture and relationships, society went into a stage of fragmentation. This is a visible consequence of postmodernity which relates to various sub-societal groups that have distinguishable characteristics reflected in behavior, values, perception and overall culture. The social dissolution and term of individualism in its core definition produced those various groups with their own sub-cultures which have been nurtured by the development of commerce and industry.

We are witnessing significant changes in the consumption of products, use of the services and purchase of the latter. From a commodity of our home and without any physical contact, 'postmodern' individual can obtain almost anything he or she desires – depending on their purchasing power (Cova, 1997). Generally, it is perceived that societal changes have a direct consumption impact and this was approved and described by the same author, Cova (2013) a decade later. The tap of a fingertip to join the virtual space persuaded us to stay at home without the need of physical presence with others. Rather than meeting someone in person, people started to find connections in a virtual world through the usage of tech devices (smartphones, tablets, etc.) that made this possible. With increase of accessibility to the technology, the society started to have a different form of social bonding and it didn't need to include physical contact. The isolation converted people into a desire fulfilment consumption machines looking for their similar peers.

With this behavior repeating over and over, individuals found a sense of identification in the groups called 'tribes'. It refers to a group that respects common values and finds its root in communal dimensions of past like religiosity and group narcissism. To strictly define this term is hard, as it is a modified modern version of archaic tribes that are laid out on the archetype of community (Cova, 1997). Furthermore, Canniford (2011) explained that management of the consumer tribes as need a specialized approach in marketing and present new opportunities and challenges to marketers. Furthermore, to illustrate it better, an appropriate modern definition stated by one of the best-selling marketing author Seth Godin (2014:11) is that "a tribe is a group of people connected to one another, connected to a leader, and connected to an idea." "For millions of years, human beings have been part of one tribe or another. A group needs only two things to be a tribe: a shared interest and a way to communicate" – Godin continues. Nowadays, individuals use latest technology to facilitate communication which as a result form virtual tribes and physical contact is not obligatory. When a group of individuals share a similar

vision of life, along with strong rational and emotional bonding, it is natural that some type of sub-culture is formed on the way. As defined by Solomon (2007), "subculture is a group whose members share beliefs and common experiences that set them apart from others". Those are micro-groups in which individuals share same social beliefs, consumption habits and give a sense of belonging – further explained by Cova (1997). Later on, in his writings, Cova (2013) explains this phenomenon as having a wider social, political and historic context. Different ideologies and relationships are interconnected between consumer groups, which will be discussed in the paper.

2. TRIBAL MARKETING

With an increasing awareness of who we are as individuals, demographics can no longer define us. The challenge of today's marketers is to define a clear line between consumer groups. By all means it is important to realize that consumer tribes are the closest division of consumers. Regardless of their fast-changing nature, instability and affection, the so-called 'neo-tribes' facilitate shared emotions, common lifestyle and moral beliefs – everything that concentrate on developing unanimity (Godin, 2008).

Consumer tribes are explored in marketing theory as transitory collectives that can grow into more formal, organizational systems that are susceptible to market pressures (Mamali *et al.,* 2018). During the history, targeting consumers was investing a decent amount of marketing effort in studying demographics, social classes and professional orientation. Whereas, along with these parameters, much more effort needs to be made to target a narrow group of today's individuals who created communities on ethnics and occupation (Cova, 1997). All individuals belong to more tribes and respect its forms and unwritten rules, unconsciously. Tribes are everywhere around us: in a corporate world (computer programmers, designers), in politics (party supporters), in education (university students), in sports (club fans), in consumerism (brand obsessionists), etc. Nowadays, the feeling of belonging that we get from being a part of a tribe is crucial for human being thus social classes are too broad for classification. The gradual change reflects in replacing the old parameters (such as social classes) with the new ones – position of an individual in a community, its routines, occupation, beliefs, etc. This has become far more important than individual's paycheck at the end of the month since it is far more than that what constitutes a ones character.

According to Cova (1997), one of the main tribe characteristics is its ephemerality – they don't last long. However, the group of individuals share collective passion towards something and this builds a community that practice some type of rituals. It is in a human nature to connect with people with similar interests. As emphasized by Ferrarotti (1993), there is a return of rituals and transcendence of postmodern individual in everyday life, but in a distinctively odd way – not expressed in a religious way. With neo-tribes, religion has changed its form – it became less institutional and more improvised. Factor of faith is missing and it is not obligatory nor

decisional. As explained by Cova (1997), factor of social link is added, which represents a new rituality that can express creativity of postmodern society and its diverse number of tribes. Individualism seems to be able to justify a significant portion of the current consumption mystery. The inability to classify consumer desires, that is, the inability to explain and forecast their behavior based on social indicators, can be explained by a desire to be an individual in the full sense of the word, rather than a number in a social class. A few decades ago, it was expected that everybody behaves in the same way and that is not the case nowadays.

A postmodern and post-postmodern individual, as stated by Cova (2013) expects from a product to fulfill and meet their smallest needs in a personalized manner. Their utility worth may be substantive (material attributes), abstract (immaterial attributes), or a combination of the two, but what seems to be at risk is the person's autonomy and differentiation in comparison to others. The inconstancy of consumer desires reflects the postmodern individual's freedom of choice in all aspects of everyday life. The consumer is definitely more liberated, but he or she must pay a price for this freedom, as well as the extravagance of brands and goods. He/she is being broken down by the attraction of trying something as if consumption were a game because they lack navigation and a compass in the sea of various brands. As a result, they (consumers) become increasingly untrustworthy of brands and enjoy modifying their preference in a constant manner.

Therefore, 'the credo of tribal marketing is that postmodern persons are not only looking for products and services which enable them to be freer, but also products and services (employees + physical surroundings) which can link them to others, to a community, to a tribe.'
In reality, the core idea of 'societing' or tribal marketing – the connection is more relevant than the thing – drives researchers to examine economic activity not as a standalone activity but as one rooted in a social framework that both encompasses and enables it. Consumption can therefore be analyzed in terms of its practical and symbolic aspects as well as its emotional and artistic aspects in terms of the communal relation between individuals.

2.1. Tribal marketing definition

New theories and methods are continually evolving that allow businesses to obtain a competitive advantage by leveraging consumer interactions. We are confronted with a new communicative paradigm in which the community plays a critical role in consumer comprehension. The market's power of communities cannot be ignored since social links between subjects give important value and resources that allow individuals to establish their identities while also influencing others' purchasing decisions. Bernard Cova highlighted a different approach to relational marketing, called tribal marketing, that aims to respond to the demands of the market. This current is portrayed as a new perspective that enables us to comprehend consumer relationships (Sanz-Marcos, 2020). Its major agents are the consumer tribes, which value the establishment of emotional relationships between people over the consumption of the product.

These consuming tribes have far-reaching ramifications for consumer behavior and, especially, brand research. The concentration of tribal marketing techniques on the formation of a network of people whose main goal is to find social interaction around brands is one of its most significant qualities in terms of brand implications (Saat, Maisurah and Hanim, 2015). It's worth noting that in this scenario, the typical marketing perspective, which comprises a 'mutual transaction' between the firm and the customer is irrelevant. Instead, the tribal perspective promotes a consumer-to-consumer strategy by putting the brand's position dependent to the bond between them. The brand fosters customer relationships and serves as a link between individuals (Dahl, 2014). This viewpoint emphasizes the consumer, recognizing him as an active agent in consumption and indicating his influence on the brand's strategic decisions. As a result, there is a current belief that value is created by customers, who are viewed as agents in the marketing process with the ability to contribute explicitly to the development of values for themselves. The consuming tribes have significant brand implications that, according to Cova, Kozinets, and Shankar (2007), do not suggest a new kind of structure, but rather a new way of thinking about the company's problems.

Some hypotheses have been created in the academic literature about how consuming tribes should be handled, resulting in a fresh perspective to the implications they have for brand management. Canniford (2011) emphasize that "the starting point to manage these consumers is to consider marketing and actions dedicated to them to be a massive cultural constellation that requires a limitless playing field from which consumers select, interpret and reject a profusion of cultural offerings." Additionally, Canniford (2011) proposes "a management model to address consuming tribes that he calls a cultivation process that works as a mechanism by which marketing agents must support the markets, speeches and emotions of members of the tribes to facilitate their connection with the value of the brand."

Consumer tribes are, by default, content creators and essentially participate in a shared knowledge, based on the concept mentioned above. As a result, marketing managers must facilitate improvised performances and gather the cultural sense of these tribes in order to address the demand for community and exchange. This viewpoint demonstrates the feasibility of a model that establishes that consumer tribal strategies diverge from those created for other consumer groups, such as the aforementioned consumer subcultures. With regard to consuming tribes, this concept has significant consequences for brand management (Sanz-Marcos, 2020). To reach out to these customers, marketers need to look for chances that will connect product, service, or brand to a valuable location within the tribal network. This indicates that, just as consumers require essential items and services in their daily lives, they also require cultural agents to assist them in maintaining their tribal networks' activities. Consequently, it may be claimed that consuming tribes follow a form of uncertainty principle, in which the more managers control these consumers, the more likely the tribe is to breach the laws. As a result, consumer tribes respond to a new model of group consumption and in their minds, brand is not a primary factor of choice and actual benefit (Canniford, 2011).

Other scholars, like Richardson, argue that members of consuming tribes need to function in a relatively open environment in order to develop their own meanings around brands and activities (Sanz-Marcos, 2020). As explained by Richardson (2013), "they need freedom to question business narratives, leaving the role of the brand manager in the background".

2.2. The evolution of tribal marketing

Tribes aren't especially revolutionary in terms of consumer culture. They have always existed under many different names. Back in the 1960s, groups of 'skinheads' had obvious tribe characteristics (Shankar and Elliott, 1999). However, nowadays, individuals belong to more than one 'neo-tribe', and they change them over the course of years. Teenagers do not belong to the same kind of tribes as individuals in the adulthood. The participation in tribes evolves and has a changing nature.

The tribes back in the days were solid. They were lasting and had a steady history. However, tribes today couldn't be described the same way. The main difference is that postmodern tribal groupings have a dual identity: they are both core and secondary group formations. Members are bound by shared and real experiences of everyday life, just as they are in primary groups. These tribes, like secondary groups, do not withdraw into themselves since the basic condition of their existence is to interact with other collective actors, to affect the public domain by the values of their members' shared feeling (Cova, 2002).

If life span of tribes is evaluated, they were always focused on the bonding/linking element that were keeping many different individuals a part of a certain group. Tribes differ from psychographic sections by the short life span of theirs and the diversity of theirs. It's good to state that postmodern neo tribalism translates a need to belong not only to just one but to a number of groups at the same time, for which tribal program doesn't entail same values or personality traits, but expresses a shared experience of perhaps just several elements of a person's very own history (Cova, 2002).

A clear distinction in the evolution of tribal marketing was in contemplating separation between 'segment' and 'tribe'. As defined by Cova (2002), "a tribe is a network of heterogeneous persons in terms of age, sex, income, who are linked by a shared passion or emotion; a tribe is capable of collective action, its members are not simple consumers, they are also advocates;". On the other hand, "a segment is defined as a group of homogeneous persons they share the same characteristics who are not connected to one another; a segment is not capable of collective action, its members are simple consumers." Tribal membership is founded on a common experience of reality, not on a predetermined consumer identity based on quantitative or other criteria.

2.3. Influence of consumer tribes on marketing

We are not completely aware of how important groups are in our decision-making and what influence it has on all of us. Seeing their relatives use a new brand is the most likely element to persuade someone to try it. This can be true for both low and high-income purchase categories. Social influences play a crucial role in an individual's consumption decisions. In addition to sharing moral values and opinions, consumer tribes also share consumption preferences. This provides an opportunity for marketers to access a specific market segment and to create lasting loyalty through establishing both emotional and rational connection for commitment of buying. As stated by Maffesoli (1996), "the recognition of tribes requires a different and special effort". In its past research, Maffesoli (2000) continues to explain the fact that tribal members are never alone because they are part of a broad and informal society, either physically or online. In this lies a significant opportunity for marketing specialists and market researchers.

The tribal community provides a unique approach for managers who wish to deal with customers who do not want to form strong bonds with single companies. Tribal marketing entails inserting one's market offering (not necessarily a brand) as a beneficial 'point of passage' in a tribal network, as explained by Canniford (2011), rather than supplying the attitude of consumption. Company managers must give platforms and paths for consumers to build their own sense of community, meaning, and value through tribal marketing. Tribal customers do not want to be led; instead, as activists and participants, they want to take the lead. This is one of the reasons why tribes are difficult to manage using traditional methods. Instead, following the characteristics of a tribal network, marketers can engage in a fruitful and symbolic conversations with prospective customers. This method supports and nourish their mutual linking values which are a basis for constructing tribal community. The latter calls diligence from marketers' point of view in order to keep purpose in a network and cultivate their offerings as useful 'points of passage' in tribal community. Tribal networks, on the other hand, are frequently full of users prepared to devote their imagination and time. It can often result in creative episodes of tribe member's and produce innovative marketing results for a company. By constantly renewing creativity, enthusiasm, and play, this feature frequently maintains members' interest (Kozinets, 2002).

As a result, the tribal method is not a fallback option for marketers who have struggled to build a brand community. While brand values may be less appreciated among tribes, tribal marketing's ability to provide and promote 'points of passage' and networks is highly valued (Cova and Pace, 2006).

The segmentation of a tribe is particularly valuable from a marketing standpoint since it allows for more focused content opportunities. Most parts will overlap with other tribes, thus it's useful to pick out those that do so with a lot of tribes, maximizing the content's potential (Cova, 2012).

2.4. Past, current and future of tribal marketing

Society was always interconnected through shared beliefs, mutual hobbies and same passion. It took marketing researchers a few decades before consumer tribes became easier to identify. The internet, which provides a strong instrument for people to connect and act together in tribes without regard for time or geography, is highlighting the need to establish a societing method to address the growing issue of individual re-socialisation (Cova, 2002).

Tribal marketing aims to understand collectives or communities formed around a product/service as a source of competitive advantage in marketing strategy. New customers nowadays are more interested in consumption experiences that connect them to others, or in other words, to a tribe, than addressing their basic wants (Gretzel *et al.,* 2005).

The growth of social media networks and popular group tribes is closely related. It is impossible that social media and consumer tribes goes unnoticed nowadays. Given the importance of tribal marketing in 21st century, companies would lose a great part of customers without conducting marketing efforts in that direction.

Future studies could look into what causes one type of community network to morph into another. Observing subcultures, brand communities, and tribes as different categories isn't always useful. Although the ideology of each tribe is different, there are similar points that can be derived from each of them. This requires softening the psychosocial view with an ethnosociological approach, which is capable of taking into account the shared experience of customers in their tribal groups in order to integrate it into the business model, both in market research and in offering tactics (Cova, 2002).

Nurturing virtual tribes will continue to expand. Internet enabled connecting people with shared passions and the trend grows rapidly. The constructed groups are no longer 'communities of interest', but active participants in company's values. E-tribes are social and communicative with no barriers to demonstrate opinion of their own. It's in their nature to act emotionally. Internet and the web are places which facilitate these groups and marketing managers will continue to invest efforts into following and nurturing them. The emotional experience that consumers had helped them turn into a tribe member unconsciously, and with enthusiasm, they want to take part in decisions about a company/brand.

Identifying, promoting, and integrating neo-tribes in today's society will continue to be a fascinating work for marketers.

3. CONSUMER TRIBES

Blurred recognition of consumers of today helped to launch a new term among marketers – the consumer tribes. Today, in a saturated market, it has become challenging to precisely target

consumer groups. Their SPC (socio-professional-category), their sex and age do not indicate their purchasing behavior or preference for a product. In addition to this, the life cycles are being measured in months, as opposed to years. However, it is not only about the big picture of a market. Consumers as individuals have evolved into a group that share one crucial trait – ambivalence. The purchasing behavior cannot be predicted with ease according to the familiar categories of consumers that were established years ago. Marketers are having difficulties tracking the postmodern consumer who is indecisive, has changeful nature and inconstant buying. According to Lipovetsky (1983), the changing consumer behavior that is definitely bringing a confusion among the market researchers, can be explained with the term of the modern individualism. Instability of preferences and difficulty of consumer classification is what characterizes this consumer phenomenon.

One of the consequences of extreme individualism is a constant search for self-identity. This represents a dispute of a postmodern man or woman who are pursuing an expedition of finding a meaning of life and their identity. This led to a social trend which also reflected on the change of consumption. Furthermore, disintegration of traditional communities turned postmodern individual into having more interest and giving more value to objects and services. Likewise, the system of consumption is a steppingstone to build a self-identity. The so-called 'thirst for values' as explained by Cova (1997), appears to be a consequence of a 'lack of community' thus the consumption becomes a central point of person's existence.

'These 'working consumers' engage in markets, producing value for and with corporations through their activities, while nurturing emotional social relationships with one another', as reported by Cova and Dalli (2009). The social and hedonic effects of membership, however, outweigh the group's economic importance in the market for members of such groups (Canniford, 2011). In other words, participants place a higher emphasis on linking than on economic value. Furthermore, consumers are looking to pursue and find gratification through mutual emotion with others, rather than through sole consumption. As briefly explained by Cova (1997), 'the postmodern individual values the social aspects of life at the cost of consumption and the use of goods and services.'

Goods and services with no linking value and that are too burdensome for their usage value (functional or symbolic) would see a gradual decrease in sales. They will be the primary casualties of the de-consumption phenomena, the term that will be further explained in the paper. This outline can be balanced by a reflection on the meaning ascribed to things (McCracken, 1988): 'It is the people who will use the commodity who will give it meaning, not the creator.' Furthermore, since the meanings of objects are no longer set and linked to their purposes, but rather free-floating, each person may ascribe various meanings to them. As a result, the binding value of a good or service is extremely relative, in contrast to its universal usage value.

A typical feature to Anglo-Saxon marketing approaches which are trying to adapt to fragmentation of consumer groups and extreme individualism is the search for the so-called

consumer proximity. There are different approaches to this coming from Rapp and Collins (1990) in 'one to one marketing', from Hapoienu (1990) that delegates the 'micro marketing', 'database marketing' from Davies (1992), 'after-marketing' from Vavra (1992) and finally - 'relationship marketing' that started as a term in the article of Gummesson (1987) and was polished later on by Christopher *et al.* (1992). The major goal of 'relationship marketing' was to build, develop and maintain the consumer relationship on an individual level, rather than to 'bombard a market made up of an anonymous mass broken up into homogeneous segments.' It is usually advised that, in order to do so, mass marketing needs to be abandoned in favor of direct marketing using a network of clients and established prospects. 'A very personal style of marketing that identifies, respects, appreciates, and represents the desires and needs of chosen classes of customers whose particular personalities and marketing profiles are or become identified to the advertiser' may be the belief of marketing activity tailored to the age of the individual (Rapp and Collins, 1990). The aforementioned approaches can be justified by the following segments (Cova, 1997):

'If the market can no longer be cut up into homogeneous and stable segments, the only alternative is to pin down the consumer individually (with the help of computerized information systems), with the possibility of forming, a posteriori, small groups of consumers in order to facilitate marketing action.'

'If the consumer is fickle and unpredictable it is not so important to predict their behaviour as to be able to react immediately to their new aspirations through the maintenance of a continuous relation.'

'If the consumer is individualistic, they seek everything that will permit him/her to maintain and develop their liberty, that is to say a relationship of trust with a supplier which guarantees the zero defect or total quality of the material aspects of life.'

'If the consumers wish to differentiate themselves, they ask for personalized products and services which only a continuous, close and interactive relationship can assure.'

3.1. Defining consumer tribes

Marketing theory documents many different forms of consumption communities, most notably tribes and brand communities, which engage in practices that can be characterized as organizing (Cova *et al.,* 2007; Schau *et al.,* 2009). While often unpredictable, transient and ephemeral, tribes extend the role of the consumer in strategically important manners. These 'working consumers' participate in markets, creating value for companies through their activities, while also sustaining emotional social relationships (Cova and Dalli, 2009). In some cases, as stated by E. Mamali (2018), "the amateuristic, hobbyist activities of working consumers evolve to more complex, formalized consumer organizational systems." "These systems' structure consumption communities and organize their functions, integrating cultural, social, human and

economic resources, in pursuit of particular opportunities, sometimes for profit. Pursuing tribal hobbyism, such as a love for beer or a fascination with fetish, becomes co-dependent with, and is often obstructed by the need to function as economic actors. That is, the original doctrines of the tribe and members' developing role as market actors create a new, hybrid organizational form." – Mamali continues.

The terms consumer tribe and consumer subculture refer to a set of distinguishing characteristics that highlight the interaction between their members. Consumer tribes differ from consumer subcultures in that its members are significantly more closely linked.
Consumer subculture is defined by Schouten and McAlexander (1995) as a distinct subgroup of society that selects itself based on a shared commitment to a particular class of product, name, or consumption activity, which has an identifiable and hierarchical social structure, a distinct spirit, a set of shared values, unique jargons, certain rituals, and modes of symbolic expression. According to the researchers, the idea has a crucial sociological element in that it identifies a section of society with a set of specific conditions that leads to consumption. When it comes to understanding the concept of consumer subculture, it's important to remember that it's a term that comes directly from sociology and refers to a group of consumers who share a certain commitment to a brand on the one hand, and that it refers to a group of consumers who share a certain commitment to a brand on the other. At the same time, the subversive nature of these consumer subcultures is another feature that helps us distinguish this concept from the consumer tribe. As a result, there is a certain curiosity among members of consumer subcultures in marginality, in rejecting established norms, and in experimenting with differences in relation to others. Indeed, one of the features that more clearly demonstrates the distinctions between consumer subcultures and consumer tribes is their uniqueness. Tribes, unlike commercial subcultures, are not subversives of dominant institutions, according to Goulding, Shankar, and Canniford (2013).

Marketing literature has highlighted a theoretical shift from passive consumers to innovative prosumers who coordinate their actions and co-create value with and for firms by integrating cultural, social, human, and environmental resources (Cova *et al.,* 2015; Cova and Dalli, 2009; Schau *et al.,* 2009). Consumer tribes and brand communities, for example, have been studied to show that customers establish informal leadership teams that moderate involvement (Cova and Cova, 2002; Kozinets, 2001; Schau *et al.,* 2009). Individuals obtain personal fulfillment by engaging in consumption communities because they are able to develop skills and use their creativity in ways that they may not be able to do in their regular work situations. Consumption community members reshape typical transactional interactions with the marketplace through their prosuming behaviors. Occasionally, fresh new opportunities for entrepreneurialism are created. (Cova, 1997; Cova and Pace, 2006; Muniz and O'Guinn, 2001).

3.2. Characteristics and types of consumer tribes

The consumption community in general needs to be understood in a strategically important manner. Different perspectives concerning the brands in which consumers are interested in,

require to be perceived and recognized at the same level for both companies and researchers. Consumption communities are less interested in a single brand. A variety is present in their choices of which service they use, what type of product they buy and what kind of pleasure or satisfaction that gives to them. When brands are included in this equation, there is a weaker link to many of them, yet not only a strong single one. The goods and services that are valued are primarily those that enable and encourage communal social exchange by their linking value. The impact on demand and an actual consumption may be important. Consumption of goods and services that separate people may decline, while consumption of those that bring people together may rise. Therefore, in order to satisfy their desire for communities, postmodern individuals seek products and services less for their use value than for their linking value (Godbout and Caillé, 1992).

Generally, there are four main characteristics of the communities i.e., consumer tribes according to Cova (2002): *multiplicity*, *playfulness*, *transience* and *entrepreneurialism*.

1) Tribes are *multiple*. Member of one tribe can be a member of another tribe or many other tribes. This is the why the tribes differentiate from subculture – they do not own member's everyday life. Furthermore, belonging to one tribe does not exclude belonging to other tribes or groups. Tribal theory, on the other hand, emphasizes the occurrence of flows between distinct personas under various conditions, resulting in a wide range of affiliation.

2) Tribes are *playful*. Tribal consumption is frequently lacking the long-term 'moral obligation' felt by members of a brand community due to this diversity of membership and fluidity of identification. Instead, the consumer tribe encourages 'active play' using marketplace resources, which include emotions, brands, fashion, music, aesthetics, etc (Canniford and Shankar, 2007). Tribal consumers pillage these resources during play, which means they deconstruct and reassemble them, resulting in fast-paced, intertextual performances with little regard for items or brands.

3) Tribes are *transient*. They last only for a short time and are not permanent. Tribes arise, evolve, and vanish as the composition of people and resources changes. There is a peak in the interest at one moment, then it disappears at the other. The phenomenon generate various situations among consumers and no one controls it. The processes arising from it are complex. A dynamic link between consumers and the market that oscillates between manipulation and emancipation is implied by such a playful acceptance of quickly shifting, conflicting, and ambivalent meanings. Cova (2007) described tribes as 'double-agents' because of their indecisiveness, factor of forgetting quickly and self-manipulating their daily lives. Many tribes are nevertheless willing to demonstrate anti-market views by partaking in market-based culture, for example.

17

4) Tribes are *entrepreneurial*. This function of the tribes generates new solutions and create innovations. Thanks to the tribes' surrounding inspiration and stimulation, a single tribe member can produce a new product or service (Canniford, 2011).

Although consumer behavior follows relatively known and researched patterns, it is still a complex and abstract aspect in modern marketing. Along with behavior, concept of consumer identities serves as a part of the process. The pillar of them is consumption. Both deserve attention and further understanding from corporations. At the same time, most of the activities that are being undertaken by consumers are shown in parallel to the virtual world. Digitalization resulted in a symbiosis of consumer identities from real life and the ones created 'manually' online. This helped in better understanding of consumer behavioral identities. Furthermore, a term closely related is a brand community. Those are groups of consumers who use a particular brand. Such consumers do not have any special interaction with each other - they are focused on the brand itself and all activities related to the brand, or activities that the company implements in order to place the brand on the market and increase its market share. On the other hand, brand subcultures are groups of consumers that are interconnected by a system of shared values that is, as already mentioned, built around a particular brand. Consumers, who belong to a certain brand subculture, strongly associate their identities with that subculture i.e., brand (Berberović *et al.*, 2020).

3.3. Consumer tribes and consumption behavior

Until 1980s, customers were considered to make exclusively rational purchasing decisions. Price, quantity, product functionality, and other rational aspects of a purchase were considered key factors to increase spending. However, in the past three decades, numerous studies have confirmed that emotions also play a significant role in making a purchase decision (Addis and Podestà, 2005).

Positive emotions lead to the consumption of products with the aim of building the desired consumer identity, while at the same time negative emotions prevent the consumption of products whose consumption would lead to the construction of unwanted identities, the so-called 'anti-consumption'. Positive emotions are usually stimulated by companies before consumption through communication campaigns. During the consumption process through symbolism that products own, while after the consumption through satisfaction that arise from product utility.

The utilitarianism or functionality of a product is also one of the dimensions of the purchasing and consumer process that was considered crucial until the mid-1980s (Belk, 1988). Companies, as well as marketing theorists, believed that the greater the functionality of a product, the greater the satisfaction of consumers, and thus the likelihood of repeated purchases. Ultimately, this would lead to consumer loyalty to a particular manufacturer, and the recommendation of products to other consumers. Although reasoning was very logical, and even true during modernism, with the advent of postmodernism, the situation changed

significantly. Product functionality was simply no longer a key aspect for consumers. As society has increasingly imposed a consideration of the undoubtedly philosophical question of an individual's identity, consumers themselves have increasingly pondered how certain products contribute to the construction of their identities. Taking into account this philosophical approach to consumption, consumers began to think more and more about products through a symbolic prism. As a result, consumers have increasingly asked themselves the following questions: what does the use of this product say about me, what does it mean to me and what does the use of this product mean to others (Berberović *et al.,* 2020)?

As one of the key characteristics of postmodernism, the hedonistic approach to life has found fertile ground in business as well (Goulding, 2003). Hedonism is a philosophy of life according to which pleasure is one of the main goals of human life. Namely, marketers are increasingly realizing that one of the main values that consumers want is pleasure. This has become one of the most important values that have defined consumer identities. This is also the reason why many communication campaigns claim that the use of a promoted product or service will provide unforgettable pleasure to consumers. Pleasure has become an unavoidable dimension even for products and services whose use is not easily associated with hedonism (e.g., banking or insurance services). Many industries today are based precisely on the sale of pleasure (e.g., the tourism industry, the hospitality industry, the entertainment industry) because it increasingly defines individuals (Berberović *et al.,* 2020).

The thesis on the hedonistic aspect of consumption today can be viewed as one of the fundamental theses from the aspect of consumer satisfaction. Consumer experiences are key aspects of any consumption, whether it is the consumption of products or services. Products and services must offer unforgettable consumer experiences in order to qualify in general as a repeat choice by consumers in the future. Consumer experiences are woven into consumer identities, making them one of the building blocks of those identities. This means that the products that companies offer on the market must offer more than just the functionality and symbolism, which were previously explained. The third element that products must offer is actually an unforgettable experience during the purchase and consumption of the product itself. This significantly complicates the role of companies that have to take into account additional aspects related to the product. A positive experience related to consumption leads to positive emotions that drive the consumer's perception of the quality of the product and service, and lead to the decision to continue buying and consuming the product. However, it must not be forgotten that consumer experience of the success of building the desired consumer identity today plays a crucial role in overall satisfaction with the consumption of a product or service (Berberović *et al.,* 2020). Taking into account the modernist thesis that consumption was a shameful form of human behavior, it becomes clear that the consumer himself did not find respect and appreciation. Only with the advent of postmodernism, when consumption gained a more significant position in society, companies began to think of consumers as equal partners in business relationships.

All of this has generally led to the strengthening of the position of consumers, which is why consumer identities, as one of the main goals of any form of consumption, have begun to be increasingly considered as a significant factor. Consumers were no longer viewed from a height, but just the opposite happened - consumers began to be seen as a kind of sublime being (Berberović *et al.,* 2020).

Market segmentation aims to determine homogeneous customer groups in order for companies to facilitate the task of adapting the offer to the specific requirements of customers who are homogeneous within certain characteristics, and heterogeneous among themselves. Traditional segmentation has functioned for some time according to groups of criteria such as demographic, geographical, behavioral and psychographic. Even today, the use of these groups of segmentation criteria is present among companies. However, traditional segmentation does not include new phenomena in consumer behavior, such as the emergence of consumer identities (D'Urso *et al.,* 2016). Some marketing theorists even believe that the time of segmentation according to traditional criteria has actually passed and that it would be more useful for companies to focus their business plans on consumer subcultures, or so-called 'consumer tribes' (Cova and Cova, 2001; Goulding *et al.,* 2013).

Consumer subcultures are understood as a group of consumers of a certain brand who have the given brand and its consumption as the main reason for their grouping. It is a group of consumers who share the same or substantially similar value system, at the center of which is the brand. Such consumers have strongly developed emotions towards a given brand and are loyal to it to the extent that they usually idealize it. Finally, the postmodern consumer develops a social identity as a result of his affiliation with a group (Maffesoli, 1998). As a result, in the study of the postmodern consumer, the ideas of materialism, social desirability, locus of control, and social identity will be addressed (Badot and Cova, 1992).

3.4. Phenomenon of deconsumption

A compelling idea arises during the times of postmodernism and a fourth industrial revolution. Its specificity lies in the different perspective of the world by consumers. It manifests through culture and other cultural branches as a type of movement in which there is a constant reality questioning. It differentiates from modernism, where communities were focused around production and there was not a lot of freedom in consumer choices. Many aspects were delivered indirectly from governmental organs and society was controlled by the way they think and perform. In postmodernism, industrialization played an important role in the beginnings of society fragmentation. This led to the market divided in substantial parts of consumer types. Communities started to be filled with different views about the world of consumption. All of this advanced to deconstruction of a society and all of the assumptions from modernism lived to a certain reversal (Berberović, *et al.,* 2020).

In these times, another phenomenon was born – deconsumption. Postmodern consumer was set to experience a disorder in consumption. Habits changed in many different ways. Once

organized and settled, became individualistic and full of anarchy. Behavior of postmodern consumer couldn't be assumed, because he/she was doing how they pleases. This upset all modern reference buying systems which organized individuals according to various categories (usually social ones). Using their deconsumption habit, consumers want one thing today and totally different thing tomorrow. Women buy dresses for the office today and sport apparel for a workout afterwards. Men went to buy fishing equipment but ended up buying kitchen table for their household. Consumers became unreliable and their behavior hard to predict (Lipovetsky, 1983). Irregularity in consumption confused marketing specialists and researchers. In addition to this, the spending levels decreased – people spent less money, although the sales didn't go down in volume. This was causing disarrangement in social and economic system at the time. Indeed, it explains both the difficulty in categorizing customer preferences and the volatility of such choices. Deconsumption, on the other hand, appears to be more difficult to explain and even contradicts the individualist movement in certain ways. As a result, postmodern tribalism will have to be investigated as an accepted reason for deconsumption (Cova, 1997).

Before examining the links between postmodernity and confusion in consumption, a few preliminary explanations need to be made.Originating from a modernist viewpoint, the point that increasingly more customers don't fit into predefined types, which make the behavior of theirs predictable, is a root cause of genuine confusion. Perspective of modernism suggests the fact that consumers no longer fit into categories that are predefined and their behavior cannot be easily predicted anymore. For marketers, this is a clear cause of that confusion. Attempts to classify consumers by lifestyle, for example, was not successful solely because uncontrolled events have an impact on this. Ever changing culture makes it hard to predict mass behavior. Mood and constant change of an average consumer cannot fit into one-for-all niche or segment. Besides this, confusion and excitement are limited to the periphery of a society which is still capable of buying. Although many consumers are excited to spend, and global trends suggest more and more will be, a growing part is not – it is discouraged and live in poverty (Cova, 2001).

Deconsumption, at its structural level–rather than at its transitory level, as a result of rising unemployment and worry could be linked to the search for community fulfillment, which could take two forms (Cova, 2002): rejection of fictitious gratification through the purchase, and especially the repeated purchase, of the 'new', which has lost all meaning since the modern idea of progress has crumbled; pursuing immediate happiness through shared emotion with others, instead of consuming with them, just being with them.

Tribalism therefore seems to be a lot more effective compared to individualism as a description of the phenomenon of *deconsumption*. The trend of a loss of landmarks and of meaning in life that is daily and of getting more free time combined with the phenomenon of rebellion against objects, reinforces the idea of a postmodern tribalist individual who's looking much less in consumption for a direct means of giving meaning to life than for a means to form links with others in the context of one or perhaps a number of communities of reference that will give

meaning to the life of theirs. Then, rather than being first and employing the social link, the consuming system is frequently seen as second and in service of the social link - the link is more essential than the object (Cova, 1995).

All products that are overly heavy for their use value (functional or symbolic) and have no connecting value will witness a gradual drop in sales. They would be the primary sufferers of the *deconsumption* phenomenon. Furthermore, because the meanings of items are no longer set and linked to their purposes, but rather free-floating, each individual can attribute alternative meanings to them. As a result, the linking value of a product or service is extremely relative, in contrast to its 'universal' utility value as seen in modernity.

3.5. Vegetarian movement tribes

In today's fast-pacing environment where information spreads online in a matter of minutes, consumers are becoming more aware of environmental impact related directly to the human behavior. Consumers are becoming better informed about the source of the products they use on a daily basis. It doesn't need to be shown through food industry only, but also in a clothing, tech, cosmetics and pharmaceutical industries. Many people started to adapt their lifestyles to suit the thriving sustainable movement of which a greater part are vegetarians – especially among generations Y and Z (James, 2015).

Vegetarianism involves avoiding meat, poultry, and seafood while still allowing for the consumption of animal by-products like dairy and eggs. On the other hand, veganism goes a step further by excluding all animal-derived products, including dairy, eggs, and honey, and relies solely on plant-based foods. While vegetarianism focuses on avoiding meat, veganism extends this principle to eliminate all animal products from the diet, often driven by ethical, environmental, and animal welfare concerns.

Young people are becoming more aware of the animal treatment and the usage of animal parts for the mass production, impact of meat and dairy production on the global environment and well as health benefits that eliminating animals from a diet can provide. There is a rise in vegetarian movement and more and more people are interested in a cruelty-free, meat and dairy-free diets and products (Reineke, 2020).

In response to concerns about animal welfare, environmental impact, and personal health, many individuals, particularly among the younger generations (Y and Z), are adopting plant-based diets. This shift towards vegetarianism is not limited to the food industry alone but also influences other sectors such as fast food chains, restaurants, and meal delivery services, which are expanding their vegetarian offerings. This emphasis on sustainability and the desire to align personal choices with environmental values is reshaping consumer behaviors and driving the demand for sustainable and vegetarian options across various industries.

At the same time, marketing needs to adapt to thriving trends. What is more important is to make an observation of what social media networks are most utilized for the various promotions and digital campaigns of vegetarian movement. One of the key factors was definitely the rise of viral marketing, which made latest trends highly engaging. The vegetarian movement is part of this, too. In the most trend cases, social media marketing represents both a trigger and a source of information. What is meant by the trigger are small promotions in the form of viral marketing that lights up the first interest of the potential consumer/user of vegetarian products. On the other side, with the content marketing playing a huge role for brand advocating, it serves as a knowledgeable source of information for users.

This represents an opportunity for marketers to rely on principles of tribal marketing in order to access the potential of consumer tribes. Since the trend has shifted to mainstream, distinctive group of consumers are in search for convenient animal-free products and environmental-oriented brands (Reineke, 2020). Animal welfare and environmental concerns are the main motivation for these types of communities in adopting a different lifestyle. It is both a good moment and a challenge to study the tight-knit modern communities on the internet and try to serve them the marketing that they eager and want. The marketing channel or strategy is highly debatable for these tribal communities. The 'sound' of consumer tribes needs to be listened carefully before making a marketing decision. It is the ultimate goal of contemporary marketing to understand the tribal path of their consumers in order to reach upon them and lay the foundations of their strategies by collecting insights of 'the tribes'.

3.5.1. Philosophy of vegetarians

The growing popularity of vegetarianism within the sustainability movement is not only driven by environmental concerns but also influenced by the underlying philosophy of vegetarians. Vegetarianism, as a lifestyle choice, is often rooted in the belief that consuming animal products contributes to the exploitation of animals and the degradation of the environment.

Vegetarians embrace a philosophy that recognizes the intrinsic value of all living beings and seeks to minimize harm to animals. They view vegetarianism as a way to promote compassion, ethical treatment, and the preservation of biodiversity. By abstaining from meat and animal by-products, vegetarians aim to reduce their carbon footprint, conserve natural resources, and combat the negative environmental impacts associated with animal agriculture.

This philosophy aligns closely with the broader sustainability movement, which emphasizes responsible consumption, environmental stewardship, and a holistic approach to addressing global challenges. By adopting a plant-based diet, vegetarians actively contribute to mitigating climate change, reducing deforestation, and conserving water resources.

Furthermore, the philosophy of vegetarians extends beyond dietary choices. Many vegetarians actively support initiatives promoting sustainable agriculture, organic farming practices, and

the development of plant-based alternatives in various industries. They advocate for a shift towards a more compassionate and ecologically balanced world.

The connection between the philosophy of vegetarians and the broader sustainability movement highlights the importance of personal choices in creating a more sustainable future. By embracing vegetarianism, individuals not only align themselves with a philosophy of compassion and environmental responsibility but also inspire others and contribute to the collective effort towards a more sustainable and ethical society.

4. RESEARCH METHODOLOGY

After the knowledge collected so far on the subject of vegetarian tribes has been presented, this part of the paper is dedicated to the conducted research. One of the main goals was to collect new, more detailed knowledge, and possibly make a step forward in the study of the concept of consumer tribes on vegetarians in Bosnia and Herzegovina. The aforementioned research was constructed based on previously established theories. Analyzing the papers that deal with the mentioned topic, it was certain that there are areas which can be examined in more detail. After an extensive analysis of the found papers, research questions were defined, which further represent the basis of the examination contained in this thesis. In order to obtain as many reliable answers as possible to the research questions, they were created in a way that resemble with the given group of consumers.

According to Saunders, Lewis, and Thornhill (2016), there are four different types of research: exploratory studies, descriptive studies, explanatory studies, and evaluative studies. In this thesis the focus will be on the exploration, hence the following explanation: Exploratory studies are open-ended studies, seeking to answer questions such as 'What' or 'How'. They are particularly useful when researchers seek to clarify or understand a particular problem, theory, or issue (Saunders *et al.,* 2016). Therefore, the exploratory research design is the most appropriate given the research question and the problem.

Exploratory research is particularly beneficial for the topic of vegetarians because it allows to gain a deeper understanding of the attitudes, behaviors, and motivations of this particular consumer group. Since there is limited existing research on vegetarianism in Bosnia and Herzegovina, exploratory research helps to identify key factors that influence the formation of vegetarian consumer tribes in the region. This type of research can also help to uncover new insights and generate hypotheses for further research, making it an important first step in the research process. By using exploratory research method such as in-depth interviews, researcher is able to gather rich, qualitative data that can be used to develop a better understanding of the complex factors that shape the attitudes and behaviors of vegetarian consumers in Bosnia and Herzegovina.

4.1. Research problem

Exploring the relationship between vegetarian consumption, consumer values, tribal behavior, and marketing actions in vegetarian tribes. The research problem revolves around investigating various aspects of vegetarianism, including the relationship between vegetarian consumption and the adoption of a vegetarian lifestyle, the values attached to consumption habits by vegetarian consumers, the identification of tribal behavior within vegetarian tribes, and the relevance of marketing actions in influencing the purchase decisions of vegetarian consumers.

The research seeks to understand how vegetarian consumption practices are interconnected with the adoption of a vegetarian lifestyle. It explores whether individuals who consume vegetarian products also identify themselves as vegetarians and the extent to which their dietary choices align with their overall lifestyle. Furthermore, research is conducted to try to understand which marketing actions and strategies are influential in shaping the purchase decisions of vegetarian consumers. It aims to identify the key factors, such as product attributes, branding, messaging, or sustainability initiatives, that resonate with vegetarian consumers and impact their choice of products or brands.

4.2. Research aim

This research will investigate the consumer tribes using a slightly different approach. The focus will be on an emerging trend that is becoming mainstream among generation Y (Millennials) and generation Z. Focus of the research will be on examining the consumer tribes on a sample of people that resemble with vegetarian movement. At the end of the research, it will be possible to understand values and underlying meanings that drive the purchasing behavior influenced by this movement.

Therefore, main objectives of the research are:
• to investigate consumption habits of vegetarian consumers;
• to understand values of the vegetarian consumer tribe;
• to identify current trends in vegetarian consumer tribe's consumption;
• to detect the adequate marketing approach to vegetarian consumer tribe.

In order to achieve the abovementioned objectives, proposed are following research questions:

RQ1: What is the relationship between vegetarian consumption and vegetarian lifestyle?
RQ2: What are the values that vegetarian consumers attach to their consumption habits?
RQ3: What are the identifiers of tribal behavior in vegetarian tribes?
RQ4: Which marketing actions are relevant for vegetarian consumers when making purchase decisions?
RQ5: How are specific marketing actions relevant for vegetarian consumers when making purchase decisions?

4.3. Research design

Research design encompasses the strategic arrangement for gathering and examining evidence, enabling the researcher to effectively address the research question at hand. It encompasses all facets of the research process, encompassing meticulous data collection methods and the thoughtful selection of appropriate data collection techniques (Ragin, 1994).

Maxwell (2013) suggests that in qualitative studies, research design is a dynamic process that involves continuous construction and deconstruction. It is not a fixed, predetermined path but rather a series of interconnected and interactive design segments. According to Maxwell, any element of research design in qualitative research may need to be reevaluated or modified throughout the study due to emerging developments or changes in other design components.

The study involved conducting a single in-depth, semi-structured interview that allowed for open-ended responses. The interviews were conducted remotely, i.e. online and participants were able to have a conversation from the comfort of their home. All the participants were living in Bosnia and Herzegovina at the time of an interview. The interviews were conducted over a time span of approx. 6 months. A single investigator conducted all of the interviews and was responsible for analyzing the data. Respondents were informed before the interview that the study was aimed to gather information about their experiences in adopting vegetarian lifestyle and that all of the information gained will be labelled as fully anonymous. Ensuring informed consent and confidentiality of the interviewee was crucial at the beginning of each interview.

Online in-depth semi-structured interviews allowed the researcher to gather data in a non-intrusive way. Since the interviews are conducted online, participants may feel more comfortable sharing sensitive information, such as their reasons for becoming a vegetarian, than they would in a face-to-face interview. This helps to reduce social desirability bias and provide a more accurate picture of the attitudes and beliefs of vegetarian tribe in Bosnia and Herzegovina.

In order for the research to be comprehended with all its facets, the sample was heterogeneous and along with that, snowball sample technique was used. This type of sample is often used in research studies to ensure that the results are representative of a diverse population, while the snowball technique helped to recruit other participants from referrals. Total number of participants was twelve (M=5; F=7) and they were all declared as vegetarians or vegans. Furthermore, they were selected with the assumption for the possibility of giving answers that will in some way contribute to the research. The respondents were mostly younger people with a mean age of 29 years.

Each interview followed a semi-structured protocol with a variety in lengths ranging from 25 to 60+ minutes. The main question guide was divided in 3 parts:

A) Motives and influences for starting a vegetarian lifestyle

- What is/are your primary motif/motives for starting a vegetarian lifestyle?
- What had the biggest influence on your decision to shift to vegetarian lifestyle?
- How and to what extent does not consuming meat products affect your general lifestyle?
- What benefits do you get from consuming vegetarian products and living vegetarian lifestyle?

B) Importance of community in adoption of consumption habits
- Are you a part of vegetarian communities, online or offline or both? Why? What value do you get from it? Describe.
- How did your 'new' values influence your consumption habits?
- Do you value 'vege' community opinion on what to buy, what to wear and how to act as a vegetarian? Describe.
- Do you have a need to share opinion on your vegetarian lifestyle and did you had that need before to share your general (old, normal) lifestyle? What was the difference?
- What is your opinion on vegetarian community in Bosnia and Herzegovina?
- How do you contribute to vegetarian community?

C) Marketing actions on vegetarian consumption
- Do you see ads in different media as a relative source of information for new vegetarian products and trends? How are you making your purchasing decisions – beforehand or 'on the spot'?
- Do you opt for online or in-store purchase of vegetarian products (food, clothes, cosmetics, accessories)? What is more relevant to vegetarian trends nowadays?
- Where do you get latest information on vegetarian lifestyle, consumption and trends? (friends, family, online magazine, community, online groups...)

The purpose of conducting the research was initially explained to the selected respondents. After the consent of the person to be questioned, the explanation of the research aim and details of the topic was given. Indication of anonymity was also indicated before starting the interview and that the recorded responses are going to be used exclusively for research purposes as part of the Master thesis. The respondents were only guided by the main questions, while their responses and thoughts on the topic were independent, as well as the construction of their responses was not affected in any way. It was believed by the researcher that the information saturation was achieved starting from 10th interview, then to the 12th.

4.4. Research findings and analysis

This is the part of the thesis which consists of research results and its findings. The latter will be discussed through a few of the categories that emerged from the qualitative data.

The analysis of data is a crucial part of a research thesis, showcasing the new insights of the study. It is important to note that data analysis should occur continuously throughout the entire

research process and not just at the end of data collection. Qualitative data analysis does not follow a fixed process due to the absence of predefined variables. However, it generally involves data management and organization, asking questions of the data, and interpretation of the findings.

The first step in qualitative data analysis is to become familiar with the data. After conducting interviews, it is recommended to listen to recordings, read initial memos and observations, and transcribe the interviews in detail. Paraphrasing or summarizing participants' words should be avoided to ensure the true meaning is preserved. The next phase involves organizing the data by cross-referencing, verifying the completeness of transcripts, writing additional notes, and ensuring all data is accounted for.

The central process of analysis is coding and categorizing, where meaningful labels are assigned to ideas and recurring themes in the data. Coding is essential for organizing large amounts of data and significantly influences the researcher's findings. Researchers can manually code or use qualitative research software to assist in this process. While software can aid in searching, highlighting relationships, and organizing data, it cannot interpret the data on behalf of the researcher. Therefore, immersing oneself in the data by re-reading transcripts and listening to audio recordings is often more suitable.

Finally, every data analysis should culminate in a research report presenting the findings. The goal of the report is to convince readers of the quality and relevance of the researcher's work. It serves as a comprehensive account of the analysis conducted and the insights gained.

In summary, qualitative data analysis involves organizing, structuring, and deriving meaning from collected data. It is a continuous process that requires familiarity with the data, organization of the information, coding and categorizing of themes, and the production of a research report to communicate the findings effectively.

4.3.1. Category – Motives for starting vegetarian lifestyle

The main themes primary motives and influencing factors to start a vegetarian lifestyle and the sub-themes animal love and rights, environment protection, family and friends, health benefits, and self-consciousness reflects the motives to start a vegetarian lifestyle of the study participants.

Animal love and rights emerged from the initial codes of animal having feelings and animal treatment - breeding process, animal welfare, care about animals, feeling of not consuming meat, love for animals, and mass killing of animals. One of the participants mentioned that every animal has feelings however the other participant stated that their main concern is the way animals are treated during the entire breeding. One participant is concerned about the welfare whereas the other one talked about the care for animals. A couple of participants showed their concern about their love for animals. The motive of one participant to start a vegetarian

lifestyle is the mass killing of animals and treatment of the animals. As one of the respondents expressed that "Therefore, mass killing of animals, treating them in such a way that they will be kept in some small cages and killed as if they are not a living being as if they have no soul, a feeling (P04)".

Another motive behind the vegetarian lifestyle is environmental protection which can be reflected through creating awareness about environment, becoming caring about the environment, and saving the destruction of forests. Analysis of the study revealed the information that environmental protection was the motive of the participants to start a vegetarian lifestyle that includes awareness about environmental protection and care about the environment. Whereas one of the participants added to the comment that the destruction of the forests and plants is related to the fact that space is needed for animals and this has a cause on global warming. One participant expressed the view in a way that they learned about the environment at a young age and they identified the fact that meat industry contributes to greenhouse gasses and pollution. As one of the study participant emphasize:

"Also, the destruction of forests on the planet is related to the fact that space is needed for animals to be bred, i.e. for them to have somewhere to move and graze. That is what changes me the most". (P06)

Controlling global warming and the meat industry's contribution to greenhouse gases and pollution are also the major factors to take for environmental protection as expressed by a respondent *"so I got really involved with environmental thinking and yeah, I just learned at a young age that how much the meat industry contributes to greenhouse gases and pollution and not only animals suffer".* (P01)

The members of the family and friends were one of the sources of motives and influencing factors for starting a vegetarian lifestyle. From family and friends, classmates from school, family support, friends - a vegetarian, mother, relative, and sister played an important role in motivation towards vegetarian lifestyle as stated by a respondent *"First of all, my sister started this trend. After that, since we've been living together, she's been eating non-meat foods so I've seen that there are many options and different things that can be cooked".* (P04)

Another motive was the self-consciousness of the participants to start a vegetarian lifestyle that includes the availability of the products. Some participants stated that they had tried a lot of vegetarian products out of a pure curiosity. This, combined with the fact of protecting animal rights, as well as human rights of all people working at slaughterhouses influenced the participants. As per the analysis of the study, the internet was the main source for the participants to know how the animals are kept and treated. One participant added to the comment that they got themselves educated on social networks and watched movies about animals. It was their self-consciousness and sense of not killing life. As one of the respondents stated that *"Then somehow, over time, I realized the good things about that diet, in the sense of not killing life".* (P05)

The non-consumption of meat also affects the general lifestyle, which may be due to financial impact, lack of restaurants, causing no effect, and social reactions. This includes financial impact leading to spending a lot of money on food, although, one participant said that vegetarian products are costly. The costly vegetarian products and spending lots of money on food result in more financial burden as stated *"But I would say that I do spend a lot of money on food, or I did. It could be expensive, for sure. So through college, mainly eating like, vegetables, trying to stay cheap because other food was very expensive"*. (P01)

There is also a lack of restaurants that have good offers for vegetarians and vegans. Non-consumption of meat affects the general lifestyle because of the lack of restaurants and few offers for those who don't eat meat. One participant mentioned that there is no difference as a vegetarian but the decision of one participant had effects on residents because they also noticed that everyone was eating less meat than usual and that he was cooking more food with vegetables. The analysis of the study revealed the information that in the beginning, they started buying less meat and it was unusual for them. The participant added that stating to be a vegetarian in public looks strange. Adopting vegetarian habits also result in various type of social reactions such as, it had effects on the residents, non-supportive families, sticking to stereotype, less buying of meat in the family and strange reactions of people as one of the respondents emphasized that *"At first it was very unusual for me. If I were to say that I am a vegetarian in society, people would look at me strangely"*. (P08)

Figure 1.1. Code analysis – Primary motives to start a vegetarian lifestyle
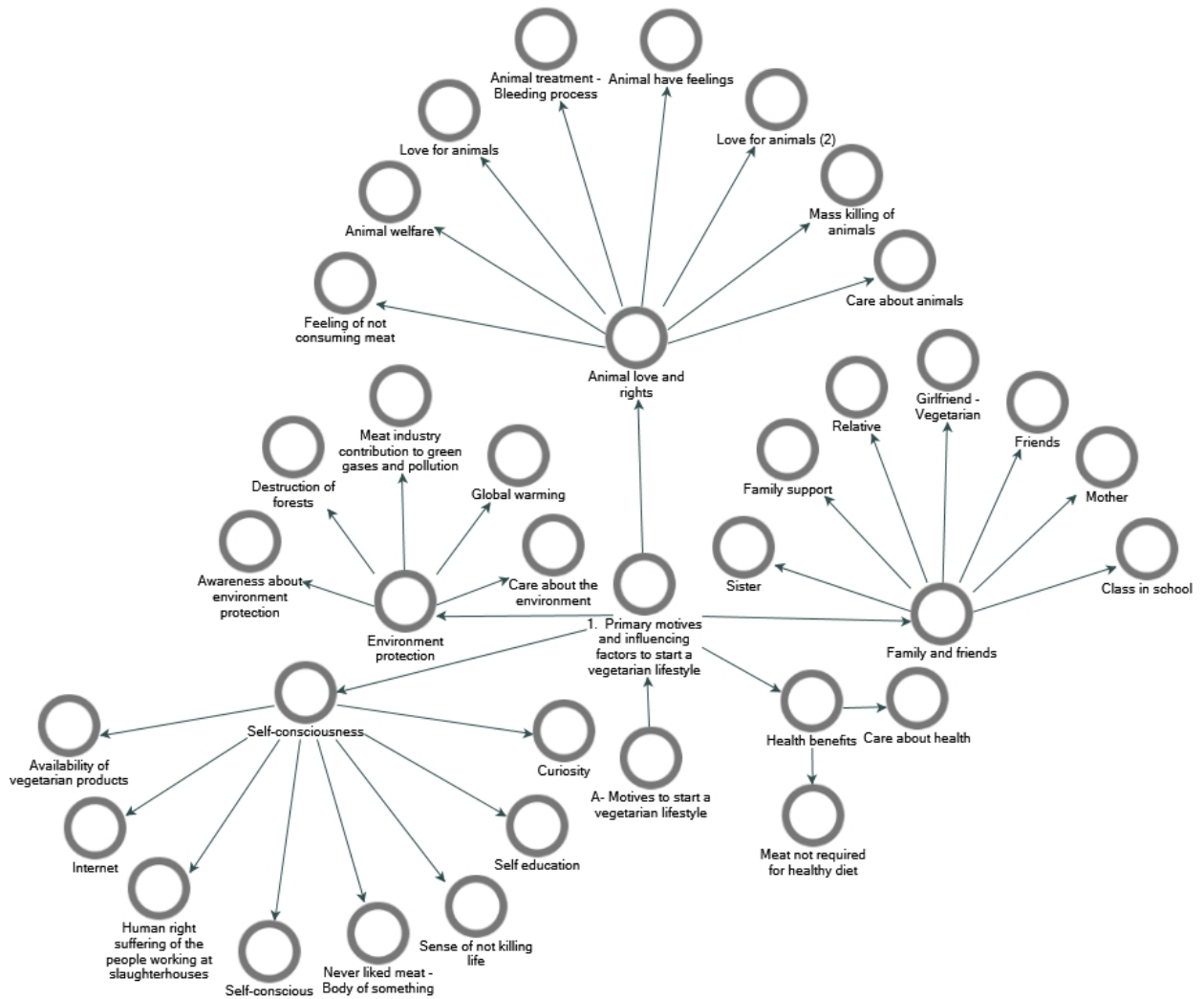
Source: Author of Master thesis

Figure 2. Code analysis – Non-consumption of meat effect on general lifestyle
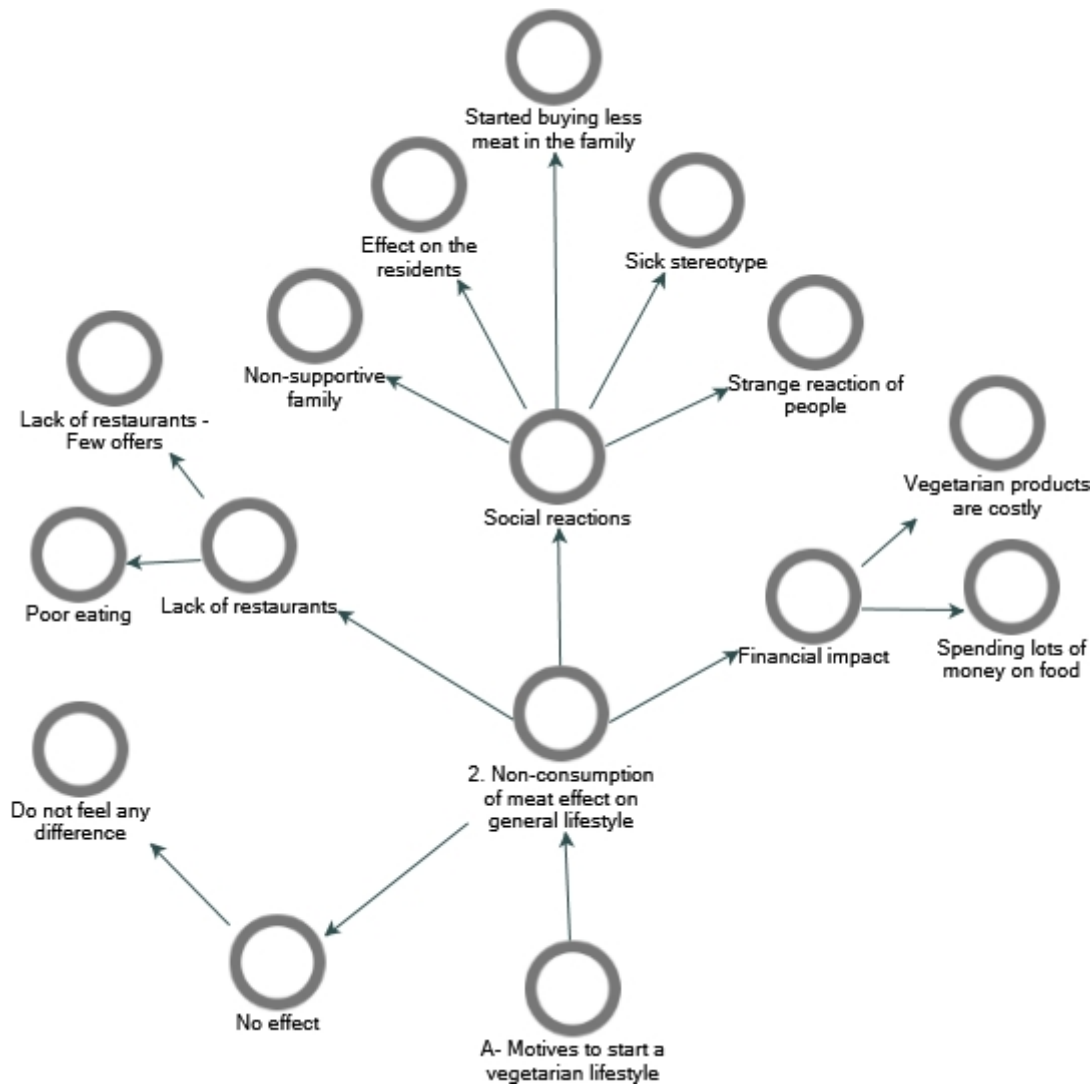
Source: Author of Master thesis

Table 1. Motivation for starting a vegetarian lifestyle

Sub-theme	Code	Frequency	Quotation
Animal love and rights	Animals have feelings	2	I think that every animal, not only a domestic one like a dog or a cat, is a living being that needs to be treated in a specific way. Also, all animals have feelings, like a cat or a dog. That's my main reason. (P04)

	Animal treatment – breeding process	1	My main motive and reason is that I don't like the way the animals were treated during the entire breeding process. (P04)
	Animal welfare	1	It exists and can be replaced with other products that are not of animal origin, everything that our body needs for normal function and development. (P04)
	Care about animals	1	I suppose. I care about animals. (P01)
	Feeling of not consuming meat	1	It's simply how I feel and how happy I am that I'm not part of a community that consumes meat and thus encourages mass production (P04)
	Love for animals	2	Well, that never occurred to me. Simply, I do what I do out of my need and love for animals (P04)
	Mass killing of animals	1	Therefore, mass killing of animals, treating them in such a way that they will be kept in some small cages and killed as if they are not a living being, as if they have no soul, a feeling (P04)
Environment protection	Awareness about environment protection	7	This greatly influenced the increase in awareness, the increase in everything related to the protection of the environment (P06)
	Care about the environment	3	…and the environment (P01)
	Destruction of forests	1	Also, the destruction of forests on the planet

			is related to the fact that space is needed for animals to be bred, i.e. for them to have somewhere to move and graze. That is what changes me the most (P06)
	Global warming	3	And for the sake of the world, the second motive that I mentioned, it's because we can see farms in the world not just take up space, but take so much effect on the global warming, and it's a cruel industry. And, yeah, that's pretty much it. That's my second motive (P02)
	Meat industry contribution to greenhouse gases and pollution	2	so I got really involved with environmental thinking and yeah, I just learned at a young age that how much the meat industry contributes to greenhouse gases and pollution and not only animals suffer (P01)
Family and friends	Class in school	1	I had taken a specific class in school and it was that whole class and coursework that I learned about what was going on at that point. I was 16 or so, and I didn't really know anything about vegetarianism or all that, so yeah, it wasn't really a person, but a class and experience (P01)
	Family support	1	However, somehow, when I started, I got the support of my family and they immediately adapted -

			the way of cooking and everything (P05)
	Friends	3	
	Partner – vegetarian	2	Well, since I already mentioned my motives, what was in the back of my head? But the biggest influence like you mentioned was my girlfriend that I did meet four and a half years ago (P02).
	Mother – vegetarian	1	my mother is vegetarian (P03)
	Relative	1	I have a relative who stopped eating meat 15-20 years ago. She is into yoga and that's how she started. I don't have many friends in Sarajevo who are vegetarians (P06)
	Sister	1	First of all, my sister started this trend. After that, since we've been living together, she's been eating non-meat foods so I've seen that there are many options and different things that can be cooked (P04)
Health benefits	Care about health	4	and my health (P01)
	Meat not required for healthy diet	1	That somehow led me to continue with that way of eating, but mostly because I realized that it is also tasty and I saw that I somehow do not need meat to have a healthy diet - that I am not someone who prefers meat at all (P05)
	Availability of vegetarian products	1	In America, we have a lot of vegetarian, like products and vegetarian restaurants and things (P01).

	Curiosity	1	So, the first reason was more curiosity. I wanted to try that way of eating. At first I thought I would just try it and that was it (P05)
	Human right suffering of the people working at slaughter houses	1	but all like, the human rights suffering of the people that work at the slaughterhouse. All of that kind of stuff that really influenced me. (P01)
	Internet	1	I don't know how it started, but mostly with the internet. I watched a video about how animals are kept, in what conditions they live, in what way they are killed. I don't know, I've always loved animals, both as a child and now. Those videos had a great impact on me and I decided that I didn't want to support those things, and here it is, until now (P07)
	Never liked meat	4	So I've been vegetarian for eight, nine years now. It's a long time, and I never liked meat my whole life. When I was a child, I would only eat the the very white sausages where you don't see that it's meat (P03)
	Self-education	2	I also educated myself on social networks, I watched movies about how animals were raised, and that was crucial for me to start a vegetarian lifestyle (P04)

	Self-conscious	2	Well, my primary motive is for my self conscious (P02)
	Sense of not killing life	1	Then somehow, over time, I realized the good things about that diet, in the sense of not killing life (P05)
Financial impact	Spending lots of money on food	2	But I would say that I do spend a lot of money on food, or I did. It could be expensive, for sure. So through college, mainly trying to stay cheap
	Vegetarian products are costly	2	I think, of course, being vegetarian, you spend more money (P02)

Source: Author of Master thesis

4.4.2. Category – Marketing actions and consumption habits

Table 2 below shows the marketing actions and consumption habits sub-themes and categories. Different media are used for advertisement as a relative source of information such as Instagram and YouTube advertisements, as one of the participants stated *"I see advertisements, maybe on YouTube, that there is a product that is vegetarian, for example a hamburger or something like that".* (P04)

Participants didn't see many ads because there are many options to purchase in the store, however, most of the participants sometimes see ads on Instagram. A couple of participants saw advertisements on Youtube for products related to vegetarianism.

Different study participants take into account different factors while making purchasing decisions. The main factors identified from the data analysis outcome were buying on the spot, not buying online, environment-friendly packing, exploring new things in the market, making a list of things beforehand, and labels of vegan. Participants mostly take purchase decisions on the spot, most of the participants don't buy online. Participants stated that they like to buy if the packaging is environmentally friendly. Even if the price of the product is high but if the packaging of the product is environment friendly then they love to buy that product. Participants love to explore new things in the market and they make a list and buy things. One participant liked to shop when they got to know about certain vegetarian products or vegan as expressed

by a study respondent *"When I shop, I usually know that certain products are vegetarian or vegan. Most often, I look to see if the product has a label that it is vegan"*. (P05)

When discussed about online or in-store purchases of vegetarian products, the respondents preferred different options for it such as buying foods from the store, having fewer choices in restaurants, availability of fewer options in online purchasing, and special ecological brands as stated *"but I think things like special ecological vegan brands, they are very hard to get in stores, for example, or they might only have one small store that's far away. So, people purchase it rather online because when you go to some shopping centers, you might not find these products there"*. (P03)

Discussions with friends, Google, Instagram pages, learning from nutrition, Pinterest, and teaching course for food awareness and yoga are used as different sources of the latest information on vegetarian lifestyle, consumption, and trends by the study participants *"once did a teaching course, it's called Fayo. It's a German thing and it stands for food awareness, yoga and om (P03)"*.

While talking about sources of the latest information on vegetarian lifestyle, consumption, and trends, participants like to talk with friends, help from Google, or by following Instagram pages where they come up with amazing stuff from different cultures. One participant learned nutrition from a friend doctor from whom they got some about the general vegetarian lifestyle. Another source of information the participants talked about is Pinterest because the participants took some recipes from Pinterest, however, one participant mentioned the teaching course for food awareness and yoga.

Figure 3. Code analysis – Marketing actions and consumption habits
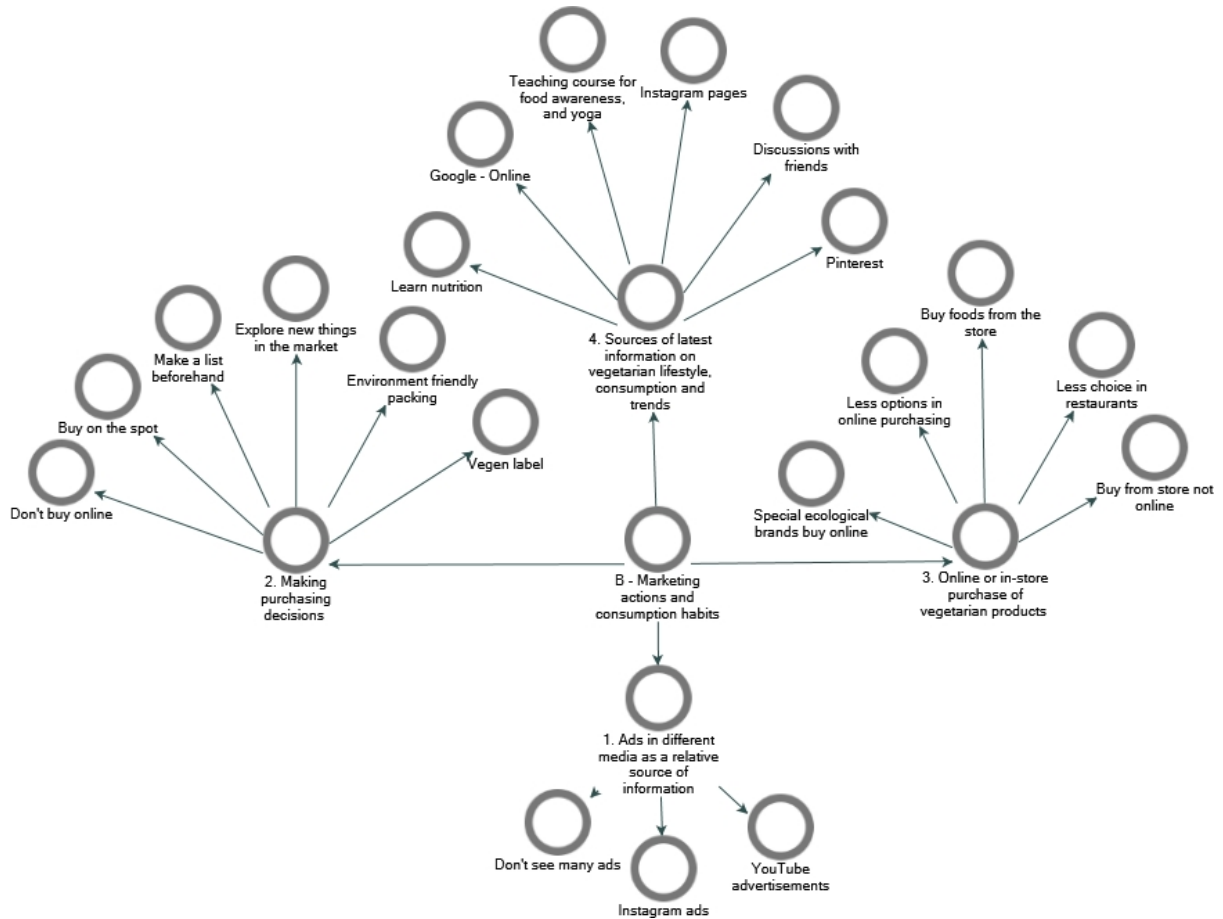
Source: Author of Master thesis

Table 2. Code analysis - Marketing and consumption habits

Category	Code	Frequency	Quotation
Ads	Don't see many ads	2	I mean, maybe here it's a little hard. You don't get so many ads because there's not so many options like to purchase. So no, I wouldn't say it's relevant (P02)
	Instagram ads	4	I sometimes see some ad advertisement on

			mostly Instagram, because I don't use much other things or only with ad blockers (P03)
	Youtube ads	3	I see advertisements, maybe on YouTube, that there is a product that is vegetarian, for example a hamburger or something like that (P04)
Purchasing decisions	Buy on the spot	5	I do it in spot, like in stores like Crvena Jabuka, they recently have it and they have it in Mercator and little section in Bingo (P02)
	Don't buy online	4	I definitely do not do it online.(P02)
	Environmentally friendly packaging	2	If the packaging is also environmentally friendly, then I will probably consider buying that product. Even if the price is more expensive and the packaging is eco-friendly, then I prefer to buy it than a similar cheaper product that is bad for the environment (P05)
	Explore new things on the market	2	But sometimes when I see something new that looks interesting to me, I just take a look at it (P03)
	Make a list beforehand	4	No, I definitely make a list and I mean, sometimes I'll buy things if I see it, but I tend to be a list maker (P01)
	Vegan label	3	When I shop, I usually know that certain products are vegetarian or vegan.

			Most often, I look to see if the product has a label that it is vegan (P05)
	Buy foods from the store	10	I think it depends on the product. Probably foods are mostly bought in the stores (P03)
Online or in-store purchase	Buy from store not online	3	To be honest here, I've bought stuff online maybe a handful of times, but I don't find anything different online than I would find in the store for most of the time. So it's just easier to go to the store, honestly (P01)
	Less choice in restaurants	1	Well, as for stores, I think it's more accessible than in restaurants. Here in Bosnia, everything is somehow based on meat, so as far as restaurants are concerned, there is less choice (P04)
	Less options in online purchase	1	In Bosnia only? I think the online purchase, they have the same products. To be honest, I don't think there is like that much of a greater selection once you're buying it online (P02)
	Special eco brands	1	but I think things like special ecological vegan brands, they are very hard to get in stores, for example, or they might only have one small store that's far away. So people purchase it rather online because when you go to some shopping centers, you

			might not find these products there (P03)
Sources of information on vegetarian lifestyle, consumption and trends	Discussion with friends	2	Yeah, definitely. There's lots of discussions (P01)
	Google – online	2	Yeah, probably online (P01)
	Instagram pages	2	Yeah, we're definitely cooking. Definitely. She is the primary. She comes up with great recipes. She is, in fact, following those instagram pages and comes up with amazing stuff not just from many different cultures, like coming up with recipes (P02).
	Learning nutrition	1	He's a doctor and she's expert for nutrition. And part of this teaching program was also to learn about nutrition. So I got some insights of that, which was very interesting (P03)
	Pinterest	1	I also follow some recipes on Pinterest. So, social networks are definitely the biggest source of information (P04)
	Courses	1	once did a teaching course, it's called Fayo. It's a German thing and it stands for food awareness, yoga and om (P03)

Source: Author of Master thesis

4.4.3. Category – Values and role of tribe community

The values and role of the communities are reflected by the themes of being part of vegetarian communities, the effect of new values on consumption habits, the influence of vegetarian tribes'

opinion to act as a vegetarian, the need to share the opinion on the vegetarian lifestyle, opinion on the role of vegetarian community in Bosnia and Herzegovina and ways to contribute to the vegetarian community.

Different vegetarian communities have been developed on Facebook and Instagram on which discussions are held with fellow vegetarians. New restaurants are also offering vegetarian stuff. Members of this tribe share recipes and facts about the values and role of communities as stated *"and they do share interesting facts that's regarding individual countries, why it's crucial to become vegetarian, how it affects these countries, bills, politics, et cetera, like information". (P02)*

The effect of new values on consumption habits is reflected in different ways such as avoiding unnecessary buying, being more aware of the food consumed, buying vegan clothes, turning people around into vegetarians, financial savings, and changing of habits *"Except me, my habits definitely changed in how would I say, how could I say maybe like…" (P02)*

It also resulted in less eating, lookout for vean cosmetics and labels, taking no influence from anyone, not buying meat, being not tested on animals, preferring eco-brands and seeking information before purchasing as stated by a study respondent *"I do like to kind of maybe read more about the product before purchasing. Perhaps I'm a little more like information oriented before purchasing."* (P02)

The influence of vegetarian tribe opinion to act as a vegetarian is reflected by the initial codes of not getting the opinions, following the products that other people use, influencing Instagram stories, influencing other people, acquiring new knowledge, never trying to change unless asking, having no influence on lifestyle and not following any community. Although, some members of the tribe are passive - being vegetarian and valuing the opinion as quoted *"I would definitely value about products, but that doesn't mean just because they're vegetarian. I would value any product if any of my friends recommend it. But do I value what they're saying".* (P02)

While sharing their opinion on the vegetarian lifestyle, people get annoyed, become loud about vegetarianism, avoid sharing information, or get silent - when someone talks bad about vegetarians. Some of the tribe members try to avoid conversations, while other make new vegetarian friends and encourage each other.

While taking opinions on the role of the vegetarian community in Bosnia and Herzegovina, different responses were shared by the participants. It has ensured the availability of commercial goods, growing community - not actively taking part, growth from last few years, lack of awareness about vegetarian stuff and lack of information about the community.

A few of the respondents stated that they think not enough emphasis has been put on not consuming meat. They have been clear about people in Bosnia and Herzegovina not being aware of this type of diet and general lifestyle, which, in their opinion, indirectly causes different changes globally. Whether on earth climate, greenhouse gases, mass killing of animals,

or similar. As quoted from a respondent *"Well, I think that people in Bosnia don't care about that, that it's not that important to them… for several reasons - financial reasons".* (P04)

The perceptions about vegetarian people, protests in city centers and religious understanding about animals are becoming the cause of a general trend for vegetarian lifestyle as quoted *"I can in the sense that more restaurants have opened that deal more with healthier food. We have this Veganer, completely vegan food."* (P04)

Different people are adopting different ways to contribute to the vegetarian community such as consuming vege-oriented products, cooking food and recipes, giving ideas, motivating restaurants owners, recommending the best places, spreading awareness, supporting the lifestyle, and visiting vegetarian places as stated *"I mean, I try to go to the places where they're only vegetarian places, for example. I do my best. Of course, I am not 100% in it, and recently a new one opened in the city".* (P02)

It's been obvious from most of the respondents that there's a general trend of increasing awareness for vegetarian tribe in Bosnia and Herzegovina. Although the number of vegetarian restaurants opened is not significant, there are many 'traditional' ones that offer vegetarian menus or similar. People are getting more and more educated about the potentials of not consuming meat and domino effects it causes.

4.5. Answers to research questions

RQ1: What is the relationship between vegetarian consumption and vegetarian lifestyle?

The relationship between vegetarian consumption and the vegetarian lifestyle is intertwined with the broader concept of socially responsible consumption and lifestyle movements. The discussion of the responses above highlights the growing concern about the environmental and ethical impact of dietary choices. In this context, vegetarianism, which involves abstaining from the consumption of meat and sometimes other animal products, represents a significant aspect of socially responsible consumption.

Within the framework of lifestyle movements, vegetarianism can be seen as a manifestation of individuals seeking ethical consistency in their actions and practices. By adopting a vegetarian diet, individuals align their consumption habits with their moral beliefs regarding animal welfare, environmental sustainability, and health considerations. It becomes a deliberate lifestyle choice driven by a desire to address the perceived exploitation and killing of animals and the environmental consequences associated with meat production.

It is important to note that vegetarianism is just one facet of the larger landscape of socially responsible consumption and lifestyle movements. Veganism, for example, takes these principles further by excluding all animal-derived products from one's diet and lifestyle. Other

lifestyle choices, such as sustainable and locally sourced food consumption, also fall under the umbrella of socially responsible practices.

The emergence of lifestyle movements like veganism can be linked to individuals' search for a coherent and ethical identity in their actions and practices. By aligning their consumption habits with their moral beliefs, individuals strive for ethical consistency. However, it is crucial to acknowledge that lifestyle movements are inherently rooted in postmodern culture. The ability to choose and pursue such a lifestyle is made upon the availability of sufficient food resources.

RQ2: What are the values that vegetarian consumers attach to their consumption habits?

Vegetarianism represents a deliberate choice to align one's dietary habits with ethical beliefs regarding animal welfare, environmental sustainability, and personal health. By rejecting the consumption of meat, individuals participate in a critique of modern capitalism and challenge the exploitation of animals within the system. However, it is essential to recognize that vegetarianism is part of a broader spectrum of socially responsible consumption choices, each with its own specific goals and principles.

In contemporary societies, there is a growing emphasis on the importance of politically and socially responsible consumption. Both environmental and economic concerns have placed significant pressure on governments, leading to a shift in consumption patterns. As consumers encounter a wealth of diverse information, they interpret it through the lens of their unique contexts and constraints. People have now come to realize that their dietary choices not only impact the environment but can also have implications for their health.

This heightened awareness regarding the environmental consequences of dietary choices has resulted in the adoption of various diets, with veganism being a notable example. Veganism not only serves as a personal dietary preference but also functions as a critique of modern capitalism. Many proponents of veganism perceive capitalism as a system that perpetuates inequality between humanity and nature, as well as the exploitation and killing of animals. In contrast to traditional forms of political mobilization, veganism prioritizes everyday lifestyle choices and falls under the category of lifestyle movements.

Vegetarianism, therefore, serves as an expression of the broader critique of modern capitalism. It challenges the prevailing system by rejecting the notion that animals can be treated as mere commodities for human consumption. By advocating for a vegetarian lifestyle, individuals contribute to a larger narrative that questions the existing power dynamics between humanity, nature, and animals within capitalist structures.

RQ3: What are the identifiers of tribal behavior in vegetarian tribes?

The primary identifier of individuals in vegetarian tribes is their dietary preference. They consciously avoid consuming meat, and in some cases, other animal products, such as dairy and

eggs. Their dietary choices are driven by various factors, including ethical concerns for animal welfare, environmental sustainability, and personal health considerations. Individuals in vegetarian tribes often demonstrate a heightened ethical consciousness and sensitivity towards the treatment of animals. They believe in minimizing harm and suffering to animals by abstaining from consuming them. This ethical awareness extends beyond their dietary choices to include a commitment to supporting cruelty-free products, such as cosmetics and clothing, and avoiding activities that exploit animals for entertainment or other purposes. They tend to give importance to vegetarian labels on various products, as well as an information related to those products.

Many individuals in vegetarian or vegan tribes prioritize personal health and well-being. They believe that a plant-based diet can offer health benefits, such as reduced risk of certain diseases and improved overall well-being. They may be proactive in seeking out nutritious, plant-based alternatives to ensure they meet their nutritional needs and maintain a balanced diet. Individuals in vegetarian tribes often seek community and support from like-minded individuals who share their values and dietary choices. They may actively engage in vegetarian or vegan communities, attending events, participating in online forums, and exchanging ideas and recipes. Some individuals also take part in activism, advocating for the benefits of plant-based diets, promoting animal rights, and raising awareness about the environmental and social impact of animal agriculture.

There is also an interesting pattern where people in vegetarian tribes can have different backgrounds and beliefs, but care about not only the food they eat, but also other important issues like human rights, equality between genders, and fairness. They understand that these problems are all connected, and it's important to work together to solve them.

RQ4: Which marketing actions are relevant for vegetarian consumers when making purchase decisions?

Digital marketing actions play a significant role in influencing the purchase decisions of vegetarian consumers. It provides a platform for vegetarian consumers to access information and educate themselves about various products, brands, and options available to them. Through websites, blogs, social media platforms, and online communities, they can gather information about vegetarian-friendly products, recipes, nutritional considerations, and ethical certifications. This information helps them make informed decisions and find products that align with their dietary preferences and values. Digital marketing allows vegetarian consumers to discover new products and brands that align to their needs.

Companies use targeted advertising, search engine optimization, and social media campaigns to reach this specific audience. By promoting their vegetarian or vegan products online, companies effectively connect with potential customers who are actively seeking alternatives to animal-free products.

Besides this, product packaging and marketing in supermarkets is on the top of the list. Vegan labels can play a role in the purchase decisions of vegetarians, although their impact may vary depending on the individual. Vegan or similar labels provide a clear indicator that a product does not contain any animal-derived ingredients or have been tested on animals, aligning with the values of vegetarians who prioritize these ethical concerns. Vegetarians who aim for a more comprehensive approach to their lifestyle choices may be more likely to choose products labeled as vegan.

RQ5: How are specific marketing actions relevant for vegetarian consumers when making purchase decisions?

Marketing actions through digital channels are having a significant importance for vegetarian consumer tribes in the phase of purchase decision making. Digital channels enable vegetarian consumers to connect with like-minded individuals and communities on social networks like Facebook or Instagram. They can join Facebook groups, and follow influencers/bloggers on Instagram. Their main goal is to find the community who share vegetarian recipes, lifestyle tips, and product recommendations. This sense of community fosters engagement, support, and the exchange of information and experiences, further influencing purchase decisions. Vegetarian consumers often value transparency and aligning with brands that share their values. Digital marketing provides a platform for brands to communicate their commitment to vegetarian or vegan principles, animal welfare, sustainability, and ethical sourcing. Through websites, social media posts, and storytelling, companies can showcase their values, certifications, and production processes, building trust and loyalty among vegetarian consumers.

As already mentioned in the previous research question, labels can serve as a form of assurance for vegetarians when choosing products. These labels, that are usually indicating that the product has been independently verified to meet specific vegan standards or natural standards. Vegetarians who prefer to rely on clearly defined criteria and certifications may place trust in vegan labels as an indication that the product aligns with their values and dietary preferences.

Vegan labels can make the purchasing process easier for vegetarians by providing a clear indicator of a product's compatibility with their dietary choices. When faced with multiple options, the presence of a vegan label can quickly narrow down the choices and streamline the decision-making process.

4.6. Limitations and recommendations for further research

While this study provides valuable insights into this specific topic, it is important to acknowledge and address the limitations of the research.

The fact that the study involved only 12 participants limits the generalizability of the findings to the broader population of vegetarians in Bosnia and Herzegovina. The small sample size may not fully represent the diversity of perspectives and experiences within this consumer tribe.

The process of selecting participants for the study may introduce bias. Although the study had heterogeneous sample and respondents were recruited using the snowball technique, it might have limited the representation of different subgroups or perspectives within the vegetarian population.

Participants might have been inclined to provide responses that they perceived as socially desirable or aligning with expected norms. This social desirability bias could influence the accuracy or completeness of the data collected, particularly if participants felt pressured to present themselves in a positive light due to the nature of the topic. In research, social desirability tendencies tend to emerge in characteristic ways. They are more common in research on issues that participants find sensitive or controversial, and in situations where there are widely accepted attitudes, behaviors, or norms (Grimm, 2010).

Qualitative research has some limitations because it relies on the researcher's personal opinions and involvement with the data. This means that their own background and experiences can influence the interviews and data analysis. However, in this study, all the steps were taken seriously to make sure the research was reliable and transparent. Another challenge is that there are limited resources and theories available for influencer marketing, especially in Bosnia and Herzegovina. This is because the topic is still new and not extensively studied.

Furthermore, as a researcher, my own beliefs, experiences, and perspectives may have influenced the study's design, data collection, and interpretation. It's important to acknowledge any potential biases and consider how they may have impacted the findings.

To deepen our understanding of vegetarian consumer tribes, several research paths can be pursued, providing valuable insights for academia. Firstly, exploring subcultures within vegetarian communities can uncover unique characteristics, values, and behaviors, illuminating the diversity within the larger vegetarian community. Investigating the role of online communities and social media platforms in shaping and facilitating these tribes is also crucial. Understanding the intersectionality of vegetarianism with other social causes can provide insights into individuals' motivations and values within these tribes. Additionally, exploring effective consumer engagement strategies and the impact of public policy and advocacy on vegetarianism can benefit marketers. Research on health and nutrition, consumer decision-making processes, and the impact of vegetarian tribes on the food industry and sustainability practices can also yield important findings. By pursuing these research directions, we can develop a comprehensive understanding of vegetarian consumer tribes, contributing to the broader understanding of consumer behavior, sustainability, and social dynamics, and informing effective strategies and policies in relation to vegetarianism.

Engaging in these research paths can contribute to attaining a more thorough comprehension of vegetarian consumer tribes, resulting in valuable knowledge for academia, industry, and policymakers.

4.7. Managerial implications

The research conducted on consumer tribes, particularly vegetarians in Bosnia and Herzegovina, holds significant practical implications and benefits for various stakeholders within the industry. This study provides valuable insights that can contribute to the understanding of the market and offer new information to brands, marketing agencies, and government organizations, enabling them to effectively utilize strategies related to consumer tribes, specifically vegetarians.

The findings of this study offer brands valuable information that can facilitate improvements in their business practices. Moreover, the research encourages brands to educate themselves further on vegetarian consumer tribes and gain a better understanding of the market they operate in, leading to more informed decision-making. It offers guidance on how to approach this type of a consumer tribe, effectively communicate with them, and present themselves in the best possible way. They could learn how to curate their social media profiles, and which social media platforms are most suitable for engaging with their target audience. Additionally, understanding the qualities that vegetarians value in brands and companies will assist them in building successful partnerships and enhancing their overall effectiveness.

As vegetarians share common values, interests, and behaviors related to their dietary choices, they may also seek out products and services that align with their beliefs. Consumption habits are often connected to a certain consumer tribe because individuals within the same tribe tend to share similar values, interests, and behaviors related to a particular product or service. This can influence consumption habits in several ways, such as the types of products they buy, the brands they prefer, and the places they shop. By understanding the consumption habits of a particular consumer tribe, businesses can tailor their products and marketing efforts to better meet the needs and preferences of that group. Identifying current trends in the consumption habits of vegetarian consumer tribes is crucial for businesses that want to effectively market and sell their products to this group. This can include developing new products that align with current trends, updating marketing strategies to highlight relevant trends, and adjusting pricing and distribution strategies to better reach this audience. Overall, keeping up-to-date with current trends in the consumption habits of vegetarian consumer tribes is essential for businesses that want to remain competitive and relevant in this market. Detecting adequate marketing approaches to vegetarian consumer tribes requires businesses to have a deep understanding of the specific consumption habits and trends within this group. By analyzing data related to the preferences, behaviors, and attitudes of vegetarian consumers, businesses can identify effective marketing approaches that will resonate with this audience. For instance, if data indicates that a large portion of vegetarian consumers prioritize sustainability and eco-friendliness, businesses

can focus their marketing efforts on highlighting the environmentally-friendly aspects of their products.

Additionally, businesses can use data to identify the most effective channels for reaching this audience, such as social media platforms or vegetarian-focused websites and blogs. By using data to inform their marketing strategies, they can develop more targeted and effective approaches to reach and engage with vegetarian consumer tribes. After looking it from that perspective, the link between research objectives and questions is obvious.

This research on consumer tribes, focusing on vegetarians in Bosnia and Herzegovina, offers practical benefits to brands, companies, and non-profits. The insights gained from this study have the potential to enhance business practices, foster collaboration, improve industry regulations, and promote ethical behavior within the vegetarian consumer tribe.

5. CONCLUSION

Overall, this research highlights the impact of postmodern individualism, the role of technology in forming virtual tribes, and the formation of subcultures within society. It explores the dynamics of consumer groups and their significance in the social, political, and historical landscape. When individuals share a similar vision of life and develop strong emotional and rational bonds, subcultures naturally form. These subcultures, or micro-groups, share social beliefs, consumption habits, and provide a sense of belonging. They exist within a wider social, political, and historical context, with interconnected ideologies and relationships.

Vegetarian tribes are often characterized by a strong environmental consciousness. Individuals in these tribes recognize the significant environmental impact of animal agriculture, including deforestation, greenhouse gas emissions, and water pollution. They view adopting a plant-based diet as an environmentally responsible choice to reduce their ecological footprint and mitigate the negative effects of industrialized farming on the planet.

In the context of socially responsible consumption and the adoption of vegetarian or vegan lifestyles, certain identifiers or characteristics can be observed among individuals who actively participate in these movements. It's important to note that these identifiers can vary among individuals and are not universal, as vegetarianism and veganism encompass a diverse range of beliefs and practices. They seek to disrupt the conventional dynamics of supply and demand by demanding products and services that align with their values of sustainability, fairness, and social justice. Through their consumption choices, they demonstrate their resistance to the prevailing norms of consumerism and advocate for alternative models that prioritize the well-being of people and the planet.

The analysis revealed several key findings related to vegetarian communities and their influence on consumption habits. vegetarian communities have emerged on social media platforms like Facebook and Instagram, providing a space for discussions and information sharing among vegetarians. Members of these communities share recipes, interesting facts about

vegetarianism, and discuss the values and roles of communities in promoting vegetarianism. The adoption of vegetarian values has had an impact on individuals' consumption habits. This includes avoiding unnecessary purchases, being more conscious of the food they consume, opting for vegan clothing and cosmetics, and seeking information before making purchasing decisions. The influence of vegetarian tribe opinions on individuals' decision to become vegetarians was also observed. Some participants mentioned being influenced by the opinions and choices of others in the tribe, while others emphasized the importance of acquiring new knowledge and making independent decisions. It was noted that some members of the tribe were passive and valued the opinions of others, while others were less influenced by the community and focused on personal preferences.

It is essential to remember that these identifiers represent general tendencies and should not be applied as absolute characteristics of all individuals in vegetarian or vegan tribes. People's motivations for adopting plant-based diets and engaging in socially responsible consumption can vary significantly, and their identities encompass multiple aspects beyond their dietary choices. Each individual vegetarian has their own set of values, priorities, and dietary preferences, which may influence their choices differently.

In summary, contemporary societies are witnessing an increased focus on politically and socially responsible consumption. Environmental and economic concerns have prompted governments to address these issues, leading to shifts in consumption habits. Consumers are exposed to a wide range of information, which they interpret based on their specific circumstances. The recognition of the environmental impact of dietary choices has given rise to various diets, such as vegetarianism, which not only reflects personal preferences but also critiques modern capitalism. Veganism and similar lifestyle movements represent a departure from conventional forms of political mobilization, emphasizing everyday choices and the pursuit of ethical consistency. However, it is important to recognize that these movements are products of postmodern culture, as their viability depends on the availability of adequate food resources.

REFERENCES

1. Aaker, J.L. (1997), "Dimensions of Brand Personality", *Journal of Marketing Research*, 34(3).
2. Adams, C., and Donovan, J. (2017). The impact of vegetarianism on eating habits: A study of vegetarian consumer behavior in the UK. *Appetite*.
3. Alexander, M., (2012). Delight the Customer: A Predictive Model for Repeat Purchase Behavior. *Journal of Relationship Marketing.*
4. Arnould, E. and Price, L. (1993), "River magic: extraordinary experience and the extended service encounter", *Journal of Consumer Research*, No. 20, June, pp. 24-45.
5. Arnould, E. and Wallendorf, M. (1994), "Market-oriented ethnography: interpretation building and marketing strategy formulation", *Journal of Marketing Research*, Vol. XXXI, pp. 484-504.
6. Arnould, E., Thompson, C.J. (2005) 'Consumer Culture Theory (CCT): Twenty Years of Research', *Journal of Consumer Research* 31(4): 868–82.
7. Arnould, E., Price, L. and Walker, B. (1994), "Questing for self and community in postmodernity through consumption", working paper, *California State University*, Long Beach, March.
8. Badot, O. and Cova, B. (1992), "Des marketing en mouvement: vers un néo-marketing?", *Revue Française du Marketing*, No. 136, pp. 5-27.
9. Badot, O., Bucci, A. and Cova, B. (1993), "Societing: managerial response to European aestheticization", *European Management Journal*, Special Issue EAP 20th Anniversary, pp. 48-56.
10. Bauman, Z. (1992), "A sociological theory of postmodernity", in Beilharz, P., Robinson, G. and Rundell, J. (Eds), Between Totalitarianism and Postmodernity, *MIT Press*, Cambridge, pp. 149-62.
11. Belk, R.W. and Bryce, W. (1993), "Christmas shopping scenes: from modern miracle to postmodern mall", *International Journal of Research in Marketing*, No. 10, pp 277-96.
12. Belk, R.W., Wallendorf, M. and Sherry, F. Jr (1989), "The sacred and the profane in consumer behavior: theodicy on the Odyssey", *Journal of Consumer Research*, Vol. 16, June 1989, pp. 1-38.
13. Belk, R. W., and Austin, L. L. (1992). Consumption behavior and beliefs among vegetarians: A cross-cultural analysis. *Journal of Business Research*, 25(2), 157-168.
14. Beardsworth, A., and Keil, T. (1992). The vegetarian option: Varieties, conversions, motives and careers. *Sociology*, 26(1), 29-47.
15. Bennett, A. (2018). Digital tribes and the social media ecology of vegetarianism. In P. Collinson and J. Hearn (Eds.), *Digital food activism* (pp. 123-144). Routledge.
16. Berberović, D., Alić, A., Činjarević, M., Kožo, A., Šestić, M. and Veselinović, L., (2020). *Savremene teme u biznisu*. Sarajevo: Ekonomski fakultet u Sarajevu.
17. Bitner, M.J. (1992), "Servicescapes: the impact of physical surroundings on customers and employees", *Journal of Marketing*, No. 56, April, pp. 57-71.
18. Brown, S. (1995), *Postmodern Marketing*, London: Routledge.

19. Canniford, R., December (2011). How to manage consumer tribes. *Journal of Strategic Marketing.*

20. Carneiro, M. J., and De Castro, A. B. (2019). Vegetarianism and veganism in Portugal: A study of consumer motivations. *Sustainability*, 11(12), 3359.

21. Chi, H, K., Yeh, H, R., Huang, M, W., (2008). *The Influences of Advertising Endorser, Brand Image, Brand Equity, Price Promotion, on Purchase Intention The Mediating Effect of Advertising Endorser*, Retrieved October 20, 2015.

22. Chovanova H.H., Korshunov Ivanovic A., Babčanova D., (2015). The Authors. Elsevier B.V., "*Impact of Brand on Consumer Behavior*", Business Economics and Management 2015 Conference, BEM2015

23. Christopher, M., Payne, A. and Ballantyne, D. (1992), *Relationship Marketing: Bringing Quality, Customer Service and Marketing Together*, Oxford: Butterworth-Heinemann.

24. Cova, B., (2013). Consumer culture in a post-postmodern world. *Mercati e Competitivita*, (2), pp.5-12.

25. Cova, B., Maclaran P., and Bradshaw A. (2013), Rethinking consumer culture theory from the postmodern to the communist horizon, *Sage Journals.*

26. Cova, B., Cova, V., (2001), Tribal aspects of postmodern consumption research: The case of French in-line roller skaters. *Journal of Consumer Behavior.*

27. Cova, B. (1997), "Community and consumption: Towards a definition of the "linking value" of product or services", *European Journal of Marketing*, Vol. 31 No. 3/4, pp. 297-316.

28. Cova, B., Kozinets, R.V., and Shankar, A., (2007), „Tribes Inc: the new world of tribalism" in *Consumer Tribes*, ed. Cova, B., Kozinets, R.V. and Shankar, A., Oxford: Elsevier/Butterworth-Heinemann.

29. Cramer, J., and Mueller, M. (2017). The vegetarian's meat paradox: A qualitative analysis of the identity struggle among vegetarians. *Appetite*, 120, 33-41.

30. Davies, J.M. (1992), *The Essential Guide to Database Marketing*, London: McGraw-Hill.

31. Elliott, R. (1993), "Marketing and the meaning of postmodern culture", in Brownlie, D., Saren, M., Wensley, R. and Whittington, R. (Eds), *Rethinking Marketing: New Perspectives on the Discipline and Profession*, Warwick Business School, Coventry, June, pp. 134-42.

32. Ferrarotti, F. (1993), *Le retour du sacré: pour une foi sans dogme*, Paris: Méridiens Klincksieck.

33. Firat, A.F., (1992), „Postmodernism and the marketing organization", *Journal of Organizational Change Management*, Vol. 5, No. 1.

34. Fox, N., and Ward, K. J. (2008). Health, ethics and environment: A qualitative study of vegetarian motivations. *Appetite*, 50(2-3), 422-429.

35. Godbout, J.T. and Caillé, A. (1992), *L'esprit du don, La Découverte*, Paris.

36. Godin, S., (2008). *Tribes*. London: Penguin Publishing Group.

37. Guliyev, S., (2017). Impact of a Brand on Consumer Decision Making Process. *SSRN Electronic Journal*.

38. Grønhøj, A., and Thøgersen, J. (2017). Consumer decision making regarding sustainable products: The influence of environmental attitudes and urban tribes. *Journal of Consumer Behaviour*, 16(5), 435-447.

39. Gummesson, E. (1987), "The new marketing: developing long term interactive relationships", *Long Range Planning*, Vol. 20/4 No. 104, pp. 10-20.

40. Grimm, P. (2010) 'Social desirability bias', *Wiley International Encyclopedia of Marketing* [Preprint]. doi:10.1002/9781444316568.wiem02057.

41. Hapoienu, S.L. (1990), "The rise of micromarketing", *The Journal of Business Strategy*, November/ December, pp. 37-42.

42. Haverstock, M., Forgays, D. K., and Beck, S. H. (2017). Eating identities: Exploring the impact of social, cultural, and ethnic factors on vegetarianism. *Journal of Sociology and Social Welfare*, 44(4), 27-52.

43. Hirschman, E. C. (1982). The ideological construction of consumer behavior. *Journal of Consumer Research*, 9(3), 240-249.

44. Holt, D. B., (2015). *Brands and Branding*. Cultural Strategy Group. http://testconso.typepad.com/files/brands-and-branding-csg2.pdf

45. Iglesias, O., Singh, J.J. and Batista-Foguet, J.M., (2011). The role of brand experience and affective commitment in determining brand loyalty. *Journal of Brand Management*.

46. Jalilvand, M, R., Samiei, N., Mahdavinia, S, H., (2011). *The Effect of Brand Equity Components on Purchase Intention, International Business and Management*.

47. Jameson, F. (1990), „Postmodernism and consumer society", in Foster, H. (Ed.), *Postmodern Culture*, London: Pluto.

48. Johnston, J., and Baumann, S. (2010). Consuming vegetarian meat: Thoughts on the politics of meat substitutes. In C. Coles and J. M. *Porfilio* (Eds.), Masculinity and femininity in the MMPI-2 and MMPI-A (pp. 117-133). Springer.

49. Julia Catharina Reineke (2020). *The motivations, struggles and behaviours of vegan consumers: A digital consumer insights study of a vegan online community*. Universidade Católica Portuguesa.

50. Keller, K.L. (2001), "Building Customer-Based Brand Equity", *Journal of Marketing Management*.

51. Kotler, Ph.,Keller, K. L., Koshy, A., Jha, M., (2013). *Marketing Management: A South Asian Perspective*, 14th Edition.Imprint Pearson Education, 2013

52. Kaur, N., and Sharma, R. (2020). Impact of social media influencers on vegetarian consumer tribes: An empirical investigation. *Journal of Food Products Marketing*, 26(1), 28-45.

53. Kher, S., and Gupta, A. (2019). Understanding the vegetarian consumer in emerging markets: An Indian perspective. *Journal of Consumer Marketing*, 36(5), 663-675.

54. Lau, G.T. and Lee, S.H., (1999). Journal of Market-Focused Management, 4(4), pp.341–370.

55. Lindeman, M. and Sirelius, M. (2001) *Food choice ideologies: the modern manifestations of normative and humanist views of the world*.

56. Leon G. Schiffman, William R. Dillon and Festus E. Ngumah (1981), *Journal of International Business Studies*, Vol. 12, No. 2, pp. 137-143.

57. Lacroix, D., and Giffard, B. (2020). How online communities help build sustainable food consumption: The case of vegetarian diets. *Journal of Consumer Behaviour*, 19(2), 144-156.

58. Lent, M., and Zebracki, M. (2018). Urban vegetarianism and the negotiation of modern food practices. *Geoforum*, 96, 279-289.

59. Loken, B., Ahluwalia, R. And Houston, M. J., 2010. *Brands and Brand Management*. Contemporary Research Perspectives, Psychology Press, New York

60. Maffesoli, M. (1996), *The Time of the Tribes*, London: Sage.

61. Mamali, E., Nuttall, P. and Shankar, A., (2018). Formalizing consumer tribes: Towards a theorization of consumer-constructed organizations. *Marketing Theory*, 18(4), pp.521–542.

62. Mariadoss, B. J., D'souza, D. E., and Singh, J. (2013). Marketing in hyperconnected world: Reflections on new challenges and opportunities. *Journal of Interactive Marketing*.

63. McAlexander, J.H., Schouten, J.W., and Koenig, H.F. (2002), „Building Brand Community, *Journal of Marketing*, Vol. 66, No. 1, pp. 38-54.

64. McCracken, G. (1988), *Culture and Consumption: New Approaches to the Symbolic Character of Consumer Goods and Activities*, Indiana UP, Bloomington, IN.

65. McCracken, G. (1990), "Culture and consumer behaviour: an anthropological perspective", *Journal of the Market Research Society*, Vol. 32 No. 1, pp. 3-11.

66. McWilliam, G. (2000), „*Building stronger brands through online communities*", Sloan Management Review, Spring, pp. 43-54.

67. Mitchell, V-W. (1992), "Understanding Consumers' Behaviour: Can Perceived Risk Theory Help?", *Journal of Management Decision*, 30(3).

68. Mitchell, C. and Imrie, B. (2010), „Consumer tribes: membership, consumption and building loyalty", *Asia Pacific Journal of Marketing and Logistics*, Vol. 23, No. 1, pp. 39-56.

69. Moisescu, O. I., 2009. „*The Importance of Brand Awareness in Consumers' Buying Decision and Perceived Risk Assessment*", viewed 01 May 2021, http://www.mnmk.ro/documents/2009/10_Moisescu_FFF.pdf.

70. Neumeier, M., 2006. „*The brand gap*". Indianapolis, Ind.: New Riders.

71. Özçağlar-Toulouse, N., Tolahun, F., and Özçağlar, G. (2017). Determinants of ethical consumption: A study of vegetarian and vegan consumers in France. *Journal of Business Ethics*.

72. Povey, A., Wellens, B. and Conners, M. (2001) *Attitudes towards following meat, vegetarian and vegan diets: an examination of the role of ambivalence*

73. Rapp, S. and Collins, T. (1990), „*The Great Marketing Turnaround: The Age of the Individual and How to Profit from It*", Prentice-Hall, Englewood Cliffs, NJ.

74. Rozin, P., Markwith, M. and Stoess, C. (1997) *Moralization and becoming a vegetarian: the transformation of preferences into values and the recruitment of disgust*

75. Rouhani, M. H., Salehi-Abargouei, A., Surkan, P. J., and Azadbakht, L. (2014). Is there a relationship between red or processed meat intake and obesity? A systematic review and meta-analysis of observational studies. Obesity Reviews, 15(9), 740-748.

76. Ruby, M. B. (2012). Vegetarianism. A blossoming field of study. *Appetite*, 58(1), 141-150.

77. Seymur M. Guliyev, (2017). „*Impact of a Brand on Consumer Decision Making Process*".

78. Schwarz, N. (1991). Self-reports: How the questions shape the answers. *American Psychologist*, 46(2), 93-105.

79. Schwarz, N., and Strack, F. (1991). Context effects in attitude surveys: Applying cognitive theory to social research. In A. Tesser (Ed.), *Advances in Experimental Social Psychology* (Vol. 24, pp. 187-253). Academic Press.

80. Schwarz, N., and Oyserman, D. (2001). Asking questions about behavior: Cognition, communication, and questionnaire construction. *American Journal of Evaluation*, 22(2), 127-160.

81. Strack, F., and Schwarz, N. (1991). Context and conversational conventions in questionnaire answers. *Psychological Bulletin*, 109(2), 304-324.

82. Strack, F., and Schwarz, N. (2003). On the nature and consequences of the anchoring effect in judgments. In M. P. Zanna (Ed.), *Advances in Experimental Social Psychology* (Vol. 35, pp. 303-345). Academic Press.

83. Simmons, G. (2008), „Marketing to postmodern consumers: introducing the Internet chameleon", *European Journal of Marketing*, Vol. 42, No 3/4 , pp. 299-310.

84. Solomon, M., (2007). Consumer behavior. Harlow (England) [etc.]: Pearson.

85. Seguí-Mas, E., Bigné-Alcañiz, E., and Currás-Pérez, R. (2019). Motives, perceptions and behaviors of Spanish vegetarian consumers. *British Food Journal*, 121(10), 2399-2415.

86. Sheehy, C., and Ridge, D. (2015). Exploring the process of becoming vegan: A grounded theory approach. *Appetite*, 91, 375-382.

87. Sobal, J., and Beshara, M. (1994). Vegetarianism and eating disorders: Associations and implications. *Appetite*, 23(3), 219-225.

88. Sparks, P., and Shepherd, R. (1992). Self-identity and the theory of planned behavior: Assessing the role of identification with "green consumerism". *Social Psychology Quarterly*, 55(4), 388-399.

89. Tirtha, R., and Neergaard, P. (2019). Consumer tribalism in marketing: Construct, measurement, and applications. *Journal of Business Research*, 99, 213-221.

90. Vavra, T.G. (1992), *After-Marketing*, Irwin: Homewood.

91. Van Raaij, F.W. (1993), "Postmodern consumption", *Journal of Economic Psychology*, Vol. 14, pp. 541-63. , Viewed 26 June 2021 https://www.sciencedirect.com/science/article/abs/pii/016748709390032G

92. Van der Weele, C., and Feindt, P. H. (2018). Food ethics and meat consumption: An interdisciplinary conference exploring the nexus of values, practice, and culture. *Journal of Agricultural and Environmental Ethics*, 31(2), 129-135.

93. Veloutsou, C. and Moutinho, L., (2009). Brand relationships through brand reputation and brand tribalism. *Journal of Business Research*.

94. Waters, James (2015). *Do vegetarian marketing campaigns promote a vegan diet?* Warwick Business School, Viewed 26 June 2021, https://mpra.ub.uni-muenchen.de/66737/

95. Whorton, J. (1994). Historical development of Vegetarianism. *American Journal of Clinical Nutrition*.

96. Wipperfurth, A. (2005), *Brand Hijack: Marketing without marketing*, New York: Portfolio.

97. Zhang, Y., (2015). 'The Impact of Brand Image on Consumer Behavior: A LiteratureReview', *Open Journal of Business and Management*, Viewed 26 June 2021, http://dx.doi.org/10.4236/ojbm.2015.31006

APPENDIX – RESEARCH PARTICIPANT CONSENT

PROJEKAT: Consumer tribes on the case study of vegetarians in Bosnia and Herzegovian

Poštovana učesnice/Poštovani učesniče,

Ova saglasnost je pripremljena u cilju Vašeg informisanja o studiji, te kako bi Vam pomogla odlučiti da li želite učestvovati u istraživanju. Istraživanje se radi u sklopu master rada kandidata (istraživača) Meris-Hazim Imamovića, pod mentorstvom doc. dr Denisa Berberovića.

Cilj rada je pružiti uvid i dublje znanje o trenutnom stanju konzumerskih plemena, te istražiti vezu između potrošača vegetarijanac, te kako njihov životni stil utiče na potrošačke navike. Radi se o kvalitativnoj studiji i podaci će biti prikupljeni kroz online intervjue u Bosni i Hercegovini. Intervjui će biti snimani, a potom će se uraditi transkripcija.

Nisu poznati nikakvi rizici ili neugodnosti vezani za ovo istraživanje. Ipak, možete u svakom trenutku istraživanja povući svoju saglasnost, bez bilo kakvih posljedica za Vas. Ukoliko se tokom istraživanja pojave bilo kakva pitanja ili dileme, obratite se istraživaču. Također, možete biti sigurni da se Vaše ime neće povezivati sa podacima koje date tokom istraživanja. Samo će istraživač znati Vaše ime. Po okončanju istraživanja, bit ćete kontaktirani i saznat ćete rezultate istraživanja.

Potpisujući ovu saglasnost slažete se sa učešćem u istraživanju i dajete odobrenje istraživaču da koristi Vaše podatke u naučne svrhe. Molimo Vas da potpišete dva primjerka, jedan za Vas a jedan za istraživača.

Datum: _____   Mjesto: _____

_____   _____
Meris-Hazim Imamović (*istraživač*)   (*učesnik*)