# Transition pain caused by meat curtailment policies: understanding the reasons behind the emotional reaction of employees of the municipality of Amsterdam about reducing meat consumption

MSc. Metropolitan Analysis Design and Engineering
Master's Thesis
Trijntje Verschuuren
1241494

Supervised by:
Dr. Ir. Karin Peters
Department of Environmental Science | Cultural Geography
Wageningen University and Research

PhD. Cand. Yolie Michielsen
Department of Social Science | Consumption and Healthy Lifestyles
Wageningen University and Research

12th of February 2024 - 21st of August 2024

# Abstract

It is necessary to reduce meat consumption due to its impact on the climate. Various organisations, including the municipality of Amsterdam, are already taking steps to address this issue. However, these efforts often face resistance from the public. This emotional reaction hinders the establishment from implementing meat curtailment policies (MCPs). Therefore, it is essential to investigate the underlying reasons for these emotional reactions and whether these insights can be used to design meat curtailment interventions that cause less emotional responses. Consequently, this research addresses the following question: "*What underlies the emotional reaction to reducing the meat supply in company restaurants, and how can these underlying reasons be used to design policies to reduce meat consumption at company restaurants?*"

This study employed two research methods: emotion networking and brainstorming. The first part of the study employed emotion networking to explore the reasons behind the emotional reaction. It revealed that reducing meat consumption, whether through meat reduction policies or otherwise, evokes feelings of threats to freedom of choice, coercion, and exclusion. People perceive meat as essential and consume it consciously. These positive feelings about meat reinforce the negative feelings about reducing meat consumption. The underlying reasons for the emotional reactions seem strongly interconnected, with individuals often experiencing multiple underlying reasons.

The second part of the study consisted of a brainstorming session, focused on designing interventions based on the outcomes of the first part of the study. However, the ambiguity and interconnectedness of these emotions and underlying reasons prevented valuable interventions from being designed. This raises a crucial question: what are effective interventions?

The findings of this study contribute to the transition away from meat consumption as it showed that threats to the need to feel socially or culturally included cause resistance against reducing meat consumption, and meat offering at company's restaurants or MCPs. Moreover, it suggests that there is a negative perception that eating vegetarian means eating meat substitutes, which causes resistance. Also, the lens of transition pain has proven insightful to research resistance against MCPs. Finally, this study suggests that designing effective interventions that do not cause resistance is complex and perhaps impossible. Consequently, it seems valuable to focus on designing interventions that effectively reduce meat consumption. Therefore, the question should be addressed: What is an effective intervention?

Key words: emotions, transition pain, meat curtailment policies, public backlash, emotion networking

# Acknowledgements

# Content

# Introduction

**Marginal implementation of meat curtailment policies out of fear of public backlash**

Meat is a major part of many diets across the globe, and its production contributes enormously to global problems such as ecosystem degradation and GHG emissions (Poore & Nemeck, 2018). Reducing meat consumption seems inevitable to diminish climate change, and it asks for reduced meat consumption (Allen & Hof, 2019). Accordingly, academics perceive (governmental) action as essential in the transition away from meat consumption (Aiking & De Boer, 2018; Godfray et al., 2018; Graça et al., 2019). There is a wide variety of meat curtailment policies (MCPs) aimed at reducing meat consumption; examples are soft interventions (e.g. nudging) and positive communication interventions (e.g. meatless Monday), or more intrusive interventions (e.g. meat tax). The establishment in the Netherlands focuses on implementing softer and positive communication interventions, especially (Van der Vliet et al., 2020). Nevertheless, implementing more intrusive interventions seems inevitable in reducing meat consumption. However, the government, authorities, and organisations - hereafter, the establishment - seem hesitant to take action for fear of public resistance from the Dutch citizens.

The issue of public resistance in the transition away from meat consumption has gained significant attention in the academic field. There are varying perspectives on the nature of resistance. For instance, Wellesly et al. (2015) view resistance as an individual and rational response, while Michielsen and Van der Horst (2022) argue that it is a dynamic socio-political group phenomenon. They suggest that resistance is a result of an anti-elite reaction from Dutch citizens towards the establishment, fueled by feelings of disparity (Movisie, n.d.). Michielsen and Van der Horst (2022) stress the importance of gaining a deeper understanding of resistance against MCPs, as this is crucial for the successful implementation of policies that reduce meat consumption. They advocate for further exploration of the social aspects of the socio-political dynamics of public resistance, a view shared by Fesenfeld and Sun (2023), who argue that these policies need to align with popular social narratives to gain more public support for meat curtailment policies.

**The need to understand the emotions about MCPs**

Exploring the social aspect of the socio-political dynamics of the resistance against MCPs means investigating the 'complex and messy' human dimension of the transition towards reducing meat consumption (Zolfagharian et al., 2019). This human dimension is associated with emotions. Therefore, researching resistance against MCPs involves exploring Dutch citizens' emotions about meat, reducing meat consumption, and MCPs, and, more importantly, what underlies these emotions. The importance of considering emotions is stressed by Maritskainen and Savocool (2021). According to them, it is essential to acknowledge emotions in sustainability transitions because emotions are a vital part of human existence, and they influence the way we think, understand the world around us and make decisions (Izard, 2009; Volz & Hertwig, 2016).

Moreover, resistance against MCPs can be valued as a reaction caused by emotions, showing the influence of emotions on people's decision-making process. This influence can hinder (or promote) efforts to achieve goals (Sahakian et al., 2020), such as reducing meat consumption.

Besides the importance of exploring emotions about resistance against MCPs, emotions are also essential drivers influencing individuals' meat consumption behaviour (Onwezen & Dagevos, 2024). Therefore, understanding people's emotions about meat consumption and listening to the voices of people who support meat consumption need to be taken seriously to move towards healthy and sustainable diets that exclude meat (Sahakin et al., 2020). Past research of Moussaoui et al. (2023) supports this. They highlight that understanding the emotional response about rejecting the reduction of meat consumption can be of value for (food) policymakers.

## Research Context

This research explores the emotions about meat, reducing meat consumption, and MCPs in the context of the municipality of Amsterdam. This research context is valuable because the municipality of Amsterdam contributes to the transition away from meat consumption. They published the 'Voedsel Strategie' (2023), which delineates multiple action points to improve Amsterdam's food system's sustainability. One of these action points is encouraging a diet with more plant-based proteins. Based on this action point, efforts have been made to reduce the meat consumption of their employees. However, these efforts have encountered resistance from the employees.

Consequently, the departments' 'Green and Healthy City' and 'Facility Office' of the municipality of Amsterdam are researching how to reduce meat consumption by the municipality employees during office hours. Accordingly, gaining an understanding of the emotions of employees and the reasons behind these emotions about reducing meat consumption and MCPs seemed valuable to them. This common goal created the opportunity to join forces with the municipality and research the emotions of employees about reducing meat consumption and MCPs within the municipality's context. Specifically, this involved researching the emotions of municipal employees regarding meat consumption reduction and MCPs in the company restaurants.

## Research Objective

This research has two aims. The first is to understand the emotions and underlying reasons driving the municipality employees' responses to reducing their meat consumption and MCPs. The second aim is to explore if and how these underlying reasons could inform the design of MCPs that potentially cause less resistance.

The study employed two methods to research these aims. The first part of the study focused on better comprehending the underlying reasons for the emotions about meat, reducing meat consumption, and MCPs, thereby addressing the first aim. Moreover, the second part of the study addresses the other aim, that focuses on exploring potential MCPs based on the identified reasons behind the employees' resistance to reducing meat consumption and understanding how to prevent resistance potentially.

## Research Questions

To gain a deeper understanding of the emotions and underlying reasons that cause resistance to reducing meat offering at the company' restaurants, and to explore in which ways these underlying reasons can be considered in designing new MCPs, the following research questions are posed:

"*What underlies the emotional reaction to reducing the meat supply in company restaurants, and how can these underlying reasons be used to design policies to reduce meat consumption at company restaurants?*"

1. What emotions do people have about meat, reducing their meat consumption and MCPs?
2. How can these emotions be explained?
3. Which interventions or strategies can the municipality of Amsterdam design based on the reasons behind these specific emotions?

This research is valuable for different reasons. Understanding emotions and underlying reasons about meat, as well as reducing meat consumption and MCPs, seems vital for the transition away from meat consumption. Exploring how interventions can consider these underlying reasons also contributes to this transition. Thereby this study pays a small contribution to creating more sustainable food systems. Apart from the value for society, this research extends the literature on food transitions, specifically on the emotions and underlying reasons that potentially cause resistance against the transition towards 'meatless' diets. Researching the emotions of employees of the municipality of Amsterdam about reducing meat consumption addresses the existing knowledge gap on the social aspect of public backlash against MCPs.

## Reading Guide

The thesis is structured as follows: the theoretical framework addresses the following two concepts: transition pain in sustainability transitions and an applied approach to emotions.

The methods follow the theoretical framework, and address the two employed methods: emotion networking and brainstorming. First, the method section addresses the practicalities of the emotion networking sessions, and justifies the qualitative research approach. This section also elaborates on the data collection and subsequent thematic analysis. Next, the methods discuss the practicalities of the brainstorming session. As mentioned, the brainstorming session uses the insights of the emotion networking session. So, the section first addresses the restructuring of the insights into personas. This is followed by the practicalities of the brainstorming session, including data collection and analysis.

After the methods, the results section presents important insights of the emotion networking sessions, structured into themes and subthemes. This is followed by the results of the brainstorming session.

The discussion section brings together the results, by interpreting the results through the lens of transition pain, the applied approach of emotions, and the insights from existing literature. This chapter also critically evaluates the strengths and limitations of this research and suggests directions for further research. The final chapter, the conclusion, provides answers to the sub questions and the research question.

# Theoretical framework

The following chapter discusses the theoretical concepts used in this study. First, it discusses the concept of transition pain. Followed by a section on emotions, which addresses what emotions are and discusses them in a broader perspective.

## Transition pain in sustainability transitions

The following section discusses the overarching research lens of this research, the concept of transition pain. Researching the emotions and the emotional response of the municipality' employees with a transition pain lens helps to better apprehend if and why they are unwilling to reduce their meat consumption, and where these underlying reasons originate from. This lens is significant because transitions, such as reducing meat consumption, can evoke an emotional reaction in people. The resistance against meat curtailment policies is an example of an emotional reaction, and can be considered an indicator for transition pain. This pain is a result of phase-outs, and the transition towards more plant-based proteins involves phasing-out meat consumption (Bogner et al., 2024).

### What is transition pain?

Transition pain, a concept introduced by Bogner et al. (2024), refers to a "psychological state characterised by a variety of lasting unpleasant emotions conditioned by expected or perceived losses in phase-outs, which are experienced as threats to core psychological needs" (p.2). According to Deci and Ryan (1985), these core psychological needs are the need for competence (perception of one's ability to succeed), the need for autonomy (feeling of control), and the need for relatedness (feeling connected to others). So, social and economic losses or threats to these three core needs will evoke emotions which can be considered transition pain. Geels (2021) argued that 'mainstream actors' and 'followers' mainly experience transition pain, including both individuals and social groups (Bogner et al., 2024), such as people who eat meat daily.

Several aspects influence transition pain. One of these aspects are social identities that connect the individual to the public domain (Janssen et al., 2022). A social identity is someone's perspective on how they classify themselves as a member of a particular social category or group (Becker et al., 2021). A loss of social identity could, for example, be: 'If I cannot eat meat daily, I am no longer a 'real man". Other aspects that could influence transition pain are values and worldviews (Wojtynia et al., 2023). For example, meat is valued as a social status symbol and an individual perceives reducing their meat consumption as a loss of social status. Another aspect that could influence transition pain are mental models (Van den Broek et al., 2023). For instance, when deciding on dinner or lunch, if the first thing that comes to mind is meat, it indicates that the individual's mental model of meal composition begins with meat as a central element. If this individual needs to reduce their meat consumption, their existing mental model may make it challenging for them to envision composing a meal without meat. As a result, they may be reluctant to reduce their meat consumption.

## Social and economic losses

As mentioned, transition pain is a consequence of phase-outs; these are governance interventions designed to eliminate specific technologies, substances, processes or practices deemed harmful (Rosenbloom & Rinscheid, 2020). Phase-outs involve 'economic and social losses' (Rinscheid et al., 2021, p.29). These losses are often experienced by 'followers' in transitions, such as mainstream consumers, who can no longer sustain their current practices (Geels, 2021). These losses deeply impact people's everyday lives (Köhler et al., 2019). According to Bogner et al. (2024), they challenge the established social norms and individual practices, such as the need to reduce meat consumption. Also, they threaten elements that structure society, like the loss of specific jobs in the meat industry. Further phase-outs threaten cultural norms in society, such as a change in shared values of what is considered 'good consumption'. Addressing the role of emotions in response to losses in phase-outs potentially helps understand how individuals and groups interpret, behave, and act during transitions. This understanding of the perceived losses can effectively inform strategies for governing transitions (Bogner et al., 2024).

## An applied approach to emotions related to transition pain

This section explores a suitable definition for emotions, which primarily originate from a sociological perspective. Reducing meat consumption is considered a social phenomenon, and emotions play a fundamental role in this because they influence how humans experience social interactions (Bericat, 2016). However, sociology mainly focuses on emotions about groups, whereas psychology focuses more on the individual's emotions. Therefore, it seems incomplete not to take the psychological perspective on emotions into account.

Besides discussing the definition of emotions, this section provides an overview of types of emotions. It also addresses which emotions might occur because of transition pain and how society, politics, and processes influence these emotions. This broader perspective on the emotions related to transition pain contributes to a more in-depth understanding of these emotions and underlying reasons for these emotions.

### What are emotions and what kind of emotions are there?

Turner (2009) argues that emotions operate at multiple levels of human life - biological and neurological, behavioural, cultural, structural, and situational; and depending upon which of these aspects are relevant for a researcher, the definition will be slightly different. Moreover, when researching emotions from a sociological perspective, presenting a clear definition is considered an unsolved issue. Sociology often takes a broad view, including multiple of these operational levels, and examines the forces that activate conscious and unconscious emotions that shape thought, behaviour, interactions, and patterns of social organisations (Turner, 2009). This research follows the sociological definition of emotions posed by Bericat (2016); emotions are bodily expressions of a person that indicate the importance of a specific event in the natural and social world, thereby regulating specific relationships an individual has with the world.

Emotions depend on the perceived consequences of this event for the survival, well-being, needs, goals and plans of that individual (Stryker, 2004, p.3). Currently, the most widely used term is 'emotion', but many researchers often distinguish between primary and secondary emotions (Manfredo, 2008). As documented by most researchers, primary emotions include fear, anger, sadness, and satisfaction (Kemper, 1987; Turner, 2009). Many academics consider these four emotions as the primary, universal emotions. Secondary emotions, on the other hand, are a blend of these primary emotions (Kemper, 1987; Plutchik, 2003) and, like primary emotions, are often socially and culturally conditioned (Bericat, 2015). Unlike secondary emotions, there is generally a greater consensus on the existence of emotions that can vary in intensity (from low to high) and the distinction between positive and negative emotions (Turner, 2009). Figure 1 provides an overview of the four primary emotions and examples of secondary emotions, which differ in intensity and their positive or negative nature from the primary emotions.

Figure 1.
*A basic example of four primary emotions and related secondary emotions.*
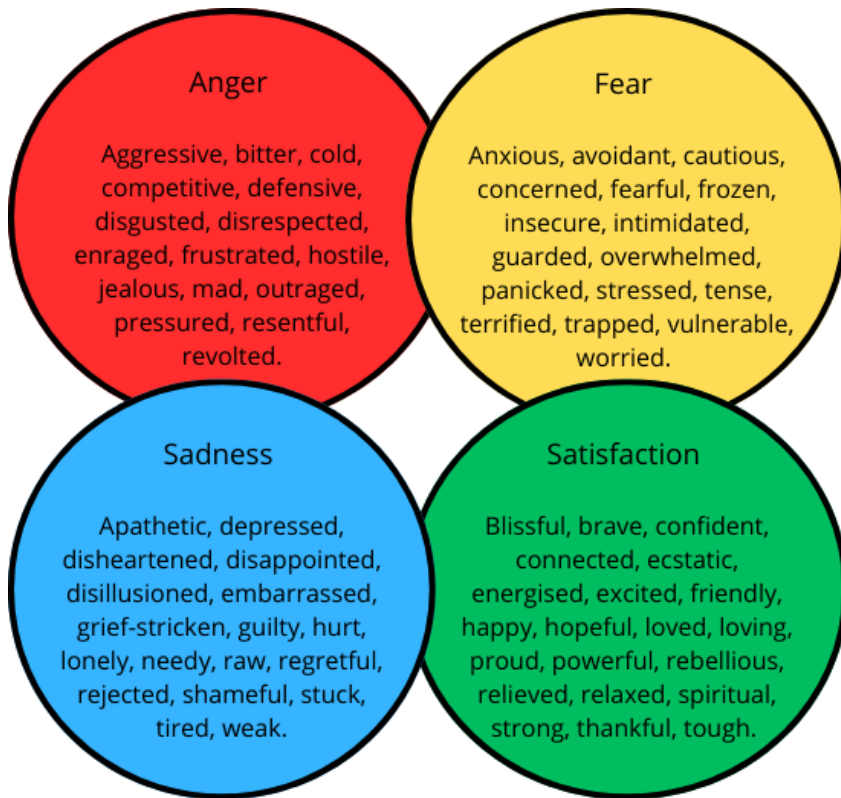


*Source. Plutchik (2003)*

## A broader perspective on emotions

It is valuable to assess emotions from a broader perspective by including the social and cultural context in which emotions are embedded. Understanding which emotions occur and how the social and cultural context influences emotions contributes to a more in-depth understanding of the reasons behind these emotions. Bogner et al. (2024) take a broader perspective on emotions related to transition pain. They introduce three alternative perspectives, including the social and cultural contexts, and explain how these contexts influence individuals' emotional reactions. These perspectives are as follows: (1) The dynamic and process-dependent nature of emotions; (2) the social and cultural embeddedness of emotions; and (3) the political dimension of emotions. These three perspectives specifically address emotions in phase-outs, occurring losses and transition pain. The next section will discuss the perspectives based on the previously mentioned order.

According to Bogner et al. (2024) emotions are *dynamic and process dependent* in two ways:

First, *emotions are dynamic* because they are likely to change over time, and the length of these emotional phases is person- and context-specific.

Second, *emotions are strongly shaped by the course of phase-out processes*, specifically by the perception of justice in distributive and procedural ways. Distributive justice is focused on large burdens on specific groups, while procedural justice focuses on transparency and inclusivity of phase-out processes (Hegtvedt & Parris, 2014; Huijts, 2018; Oreg et al., 2021). Those who feel treated unfairly or over-proportionally burdened by the phase-out might experience stronger unpleasant emotions (Huijts, 2018).

Furthermore, Bogner et al. (2024) state that transition pain is *a collectively shared phenomenon and culturally conditioned* for three reasons:

First, e*motions are contagious*; they are shared with others via so-called interpersonal emotion transfer (Parkinson, 2011; Parkinson & Simons, 2009). Individuals tend to express themselves especially when they experience unpleasant emotions, which likely leads to 'collective rumination', that is, conversations about negative aspects of a situation (Knipfer & Kump, 2021). As a result, transition pain and coping responses are likely to spread in groups, contributing to collective emotions and shared negative feelings, which function as the basis that shapes group responses to societal events (Bar-Tal et al., 2007).

Second, *processes of socialisation influence one's experiences and expressions of emotions, as well as their coping strategies* (Bogner et al., 2024). Meaning that social groups and the formal and informational institutions individuals engage in shape the emotions concerning an individual's losses. (Bericat, 2016; Lutz and White, 1986; Turner, 2009). These processes of socialisation include cultural norms, which give guidance on how individuals 'should' feel and how they 'should' express emotions in certain situations (Hochschild, 2012), leading to 'feeling rules' (Summers-Effler, 2002) or 'emotional regimes' (Dixon, 2023). In short, cultures shape emotional meaning (Leavitt, 1996), and thereby, how emotions, including those related to transition pain, are expressed by both individuals and groups (Lutz & White, 1986).

Third, *emotions are collective in nature*, as individuals not only experience them about their own circumstances but also about what happens in and to the communities they belong to or identify with. As a result, socially shared emotions arise due to extended or social identities (Bericat, 2016). Consequently, phase-outs potentially lead to unpleasant emotions, and to overcome these emotions, so-called 'othering' might arise (Bogner et al., 2024). This phenomenon positions other groups as opponents in a negative light and thereby affirms the own group's worth (Hart, 2022). Socially shared emotions commonly arise when phase-outs threaten cultural practices or rituals, leading to othering (Bogner et al., 2024).

Lastly, Bogner et al. (2024) argue that from a 'political' perspective, *emotions may be valued as a source of information about what is perceived as just or desired*. Showing emotions and publicly coping with them through protests or social conflicts can be considered democratic acts or participation that inform and influence societal and political discourse (Jasper, 1998). In this context, emotions drive these public coping strategies (Turner, 2007). Regarding transition pain, collective unpleasant emotions may lead to political responses that target societal macrostructures such as social groups, institutions or political entities (Bogner et al., 2024).

## Coping strategies to manage emotions related to transition pain

The following section discusses coping strategies, which inform where the emotional reactions of individuals to reducing meat consumption, offerings at the company's restaurants or MCPs originate from

In regard to positive and negative emotions, transition pain seems to reflect more negative emotions. Respectively, Skinner et al. (2003) developed a taxonomy of negative emotions that individuals may experience when coping with adversity. This taxonomy provides valuable insights in how people might respond to transition pain and which emotions might occur. Bogner et al. (2024) developed a simplified version, shown in Table 1. In the Table, the core psychological needs - the need for competence, autonomy, and relatedness - are linked to potential emotional responses and related coping strategies. These responses can either target the context (i.e. change the circumstances) or the self (i.e. change one's perspective). The Table does not cover all potential emotional responses to a perceived loss of psychological needs, and one should interpret the coping families as ideal types rather than causal connections. Researchers have based these taxonomies on over 50 years of research (Bogner et al., 2024).

Table 1.

*Strategies for coping with transition pain, depending on the psychological need and target of coping.*

| Psychological needs | Exemplary emotional response | Coping family (target context vs. self) | Coping response |
|---|---|---|---|
| **Competence** Feeling confident and able to complete tasks, feeling goals are achievable | Pessimistic, scared and desperate | **Escape** (context) | Individuals try to avoid or leave the situation (e.g. leaving, mentally withdrawing, disengagement, denial) |
| | Guilty, discouraged, and self-doubting | **Helplessness** (self) | Individuals remain passive and inactive; they give up and relinquish and surrender control, but do not support the change |
| **Autonomy** Feeling in control and have choices; feeling free and willing | Anger, aggression, venting, explosion | **Opposition** (context) | Individuals oppose the change or demand and remove constraints (e.g. through showing aggression, noncompliance, blaming others); they express their anger and frustration against inanimate objects, events, or fate |
| | Self-blame and disgust | **Submission** (self) | Individuals submit to the change but show an involuntary stress reaction such as preservation, rigidity, unresponsiveness, rumination, intrusive thoughts, or obsession |
| **Relatedness** Feeling connected to others around | Loneliness, desolation, yearning | **Isolation** (context) | Individuals aim at staying away from others and preventing others from knowing about the situation, such as freezing, (social) withdrawal, cutting off; they withdraw from unsupportive context. |
| | Shame, self-pity | **Delegation** (self) | Individuals engage maladaptive help-seeking, dependency, complaining, whining and focus on limits of resources |

*Source. Adaptation from Skinner et al. (2003) by Bogner et al. (2024)*

The following paragraphs exemplify how individuals potentially cope with threats to these three core psychological needs, based on Bogner et al. (2024). To make the coping responses more concrete and less abstract, these coping responses are accompanied by hypothetical scenarios related to reducing meat consumption.

### Coping with threats to competence

Phase-outs like reducing meat consumption can obstruct an individual's ability to succeed, which might threaten the individual's need to feel confident about achieving their goals. Hypothetically, if an organisation adopts an MCP to participate in the national week without meat and dairy, an employee who consumes meat for protein to build muscle and maintain a healthy physique might see this as a threat to their goals. This perception can lead to feelings of pessimism, fear, or desperation during the transition. Consequently, the employee might display *context-oriented* escape strategies, such as ignoring the policy (Bogner et al., 2024). Alternatively, they might experience emotions like guilt, discouragement, and self-doubt, leading to *self-focused* coping responses such as helplessness. For example, instead of continuing their fitness routine, the employee might skip workouts during the week without meat and dairy, feeling they cannot meet their protein needs.

### Coping with threats to autonomy

Phase-outs, like reducing meat consumption, might threaten someone's need for autonomy. Hypothetically, these perceived threats to their autonomy could hypothetically occur when the menu of a sports canteen becomes fully vegan due to policy changes. The *context-oriented* response is opposition, which causes people to blame others or become angry and actively fight the situation (Bogner et al., 2024). For instance, sports teams protested against the vegan menu at the restaurant and asked the club to change the menu. Other individuals show a more *self-focused* response to coping with a threat to autonomy and exhibit submission to the threat but remain rigid and unresponsive (Bogner et al., 2024); for instance, they consume food at the canteen but are displeased about the food they consume.

### Coping with threats to relatedness

Phase-outs can threaten someone's need to connect with others by limiting their social life, also called the need for relatedness (Bogner et al., 2024). For example, when an organisation decides to make the famous Friday afternoon bites and drinks vegetarian. After this decision, attendance drops significantly. Besides these direct limitations, phase-outs can also indirectly create social stigmas (Bogner et al., 2024). According to Skinner et al. 's taxonomy (2003), when individuals perceive their social connections as threatened, they typically respond by targeting the context, feeling desolated, and avoiding social contacts to prevent shame or exclusion (Bogner et al., 2024). Alternatively, a self-focused response, delegation, involves feelings of shame and self-pity, leading individuals to complain about others and situations, focusing on resource limitations rather than opportunities (Bogner et al., 2024).

# Methods

As previously formulated, this research revolves around finding an answer to the following research question and accompanying sub questions:

"*What underlies the emotional reaction to reducing the meat supply in company restaurants, and how can these underlying reasons be used to design policies to reduce meat consumption at company restaurants?*"

1. What emotions do people have about meat, reducing their meat consumption and MCPs?
2. How can these emotions be explained?
3. Which interventions or strategies can the municipality of Amsterdam design based on the reasons behind these specific emotions?

As previously mentioned, this study employed two qualitative research methods to answer these questions, as shown in Table 2.

Table 2.
*Methods used in this research*

| Sub Question | Applied method | Measurement instrument |
|---|---|---|
| 1 and 2 | Emotion networking | Conversation |
| 3 | Brainstorming session | Conversation |

*Note.*

The use of qualitative research methods in both parts of the study aimed to obtain a more in-depth understanding of the underlying emotions about meat, reducing meat consumption, and MCPs, and to explore how to use this knowledge in designing MCPs. Qualitative research methods are valuable for this aim, as they provide rich and context-specific information about the experienced emotions (Jacobs et al., 2024) because they create the opportunity to ask questions, listen, and observe participants.

Each qualitative study is unique; therefore, to enhance the trustworthiness of the research, the methods are described in detail. Consequently, the significant decisions made throughout the study are thoroughly explained. The first part of the study addressed the first two sub questions, and the second part addressed the last sub question.

# Part I: understanding what underlies the emotional response

## Emotion networking

Emotion networking (EN) is a research approach that structures group conversations about complex and contradicting practices, places, or items, also referred to as heritage items. The method aims to make participants more knowledgeable about the heritage item and aware of the challenging dynamics and emotions surrounding it (Dibbits, 2023).

The method was initially developed to reflect on the discourse on heritage items, like black-pete. There was a shared discomfort about the existing discourse, which originates from the observation that the significance of heritage is often too easily attributed to a shared sense of connection with the heritage item (Rana et al., 2017). While, in fact, feelings of affinity alone do not account for the value placed on things and practices. The same item can also evoke feelings of dislike and rejection, reflecting alternative histories and present experiences and suggesting different visions of the future. Rana et al. (2017) argue that this divergence does not disqualify practices or items as heritage, even for those with negative feelings about them. So, a shared identification of practices or items as heritage does not need sharing the same emotions around the heritage item.

Based on this perception, emotion networking is an inclusive process that involves a group conversation, and during this conversation, all participants are invited to share their feelings about a heritage item, like a specific practice, place or item and indicate their feelings on a raster, like a Figure 2.

Figure 2.
*Emotion networking raster to indicate feelings in Dutch*
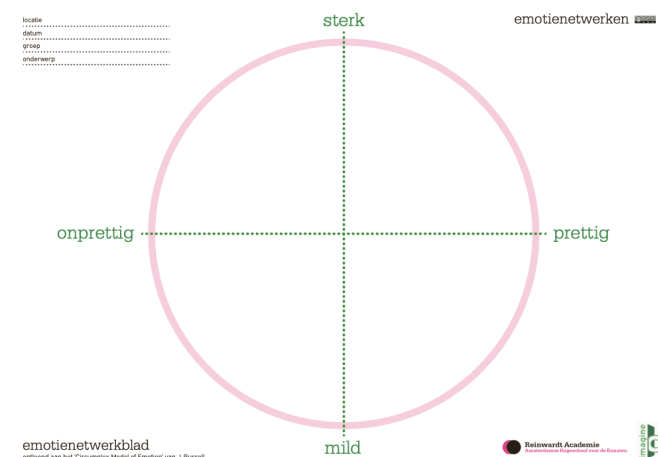


*Source. Designed by Reinwardt Academie and Imagine IC (n.d.)*

It might occur that feelings about the heritage item change because of these alternative perspectives or because of something a participant says. Participants are invited to express if their feelings change, voice what or by whom this happens, and indicate this on the raster. These changes in feelings can potentially change the dynamics of the conversation, although sometimes little or no changes may occur.

Initially, heritage items and the lens of heritage are the foundations of the method of emotion networking. However, this research neither considers meat as a heritage item nor uses the lens of heritage to research what underlies the emotional response. In this study, the value of emotion networking lies in the ability to structure group conversations based on the method, invite participants to share their feelings about meat, and indicate them on the raster in Figure 2. The method also provides the opportunity to explore how these emotions change because of the dynamics of the conversation.

Because the perspective of heritage and the use of heritage items are not considered in this research, alterations have been made to make the method more suitable for discussing feelings about meat and reducing meat consumption. The following section discusses how this research employed this method.

## *Data Collection*

### Step 1: Gathering participants for EN sessions

As mentioned in the paragraph' Research Context' in the Introduction, the company restaurants of the municipality of Amsterdam functioned as a research context, and their employees participated in this research.

The recruitment process of these participants consisted of different steps, and employees of the Facility Office and the Communication Department of the municipality assisted in this process. The first step was discussing the practicalities of the sessions in terms of locations, dates, type and number of participants. The aim was to organise three sessions, with approximately 25 employees per session who (occasionally) ate meat. The aim was to specifically invite meat eaters and exclude vegans and vegetarians from the sessions to ensure that the conversation did not become too charged and thereby focus primarily on the feelings of the meat eaters.

After establishing these practicalities, the Communication Department created the invitation for the session, titled "Do you (sometimes) eat meat?". The invitation specifically addressed meat-eaters to prevent vegans and vegetarians from attending the sessions. The elaborate description can be found in Dutch in Appendix A. This invitation was at B1 language level, to ensure inclusivity for employees, as there are employees who have a B1 level of the Dutch language.

The Facility Office and Communication Department approached employees in different ways. They used the general communication channel of the municipality, called the intranet, to reach over 20.000 employees across all departments. They broadcasted the invitation on the 22nd of May 2024. Besides using this communication channel, the Facility Office approached managers of the operational departments via email, asking them to make their employees aware of this research. Because the operational employees only sometimes check the municipality's communication channels. Additionally, the Facility Office hung the posters visible in Figure 3 at lifts, company restaurants, and flyer boards at different locations of the municipality. These posters raised awareness of the research, and employees could sign up via the QR code. The invitation, QR-code and email all included a google docs form, and via this form employees could sign up for the sessions. After they signed up, they received an informed consent form, shown in Dutch in Appendix B.

Figure 3.
*Posters with information about the research*



*Note. Poster designed by the Communication Department of the municipality of Amsterdam*

The employees could sign up for three different locations. The decision was made to organise the EN sessions at three locations to better reflect the diversity of employees with different cultural backgrounds and functions. Also, by organising the sessions at different locations in the city, the aim was to make it easier for different employees to attend the sessions because one of these three locations might be their workplace or near their workplace.

The EN sessions took place at the following three locations: Jan van Galenstraat, Jacob Bontiusplaats and Voormalige Stadstimmertuin. Each location has a different function; at the Jan van Galenstraat, employees hold various roles in the social domain, such as budget consultants, recoveries, or personnel and organisation.

At the Voormalige Stadstimmertuin, employees are active in different departments and hold various roles, including policy advisors, project collaborators and business analysts. At Jacob Bontiusplaats, the employees fulfil more operational roles, such as waste treatment and raw materials.

All employees, not just those working at these three facilities, could attend the EN sessions, though differences existed between the locations. All employees could attend the sessions at the Jan van Galenstraat and Voormalige Stadstimmertuin. However, only employees in operational roles could attend the session at the Jacob Bontiusplaats. Employees in operational roles work with strict schedules, leading to this distinction. Because of these strict schedules, the participation of the employees in operational roles required approval from their managers. The Facility Office was in close contact with these managers and managed the applications of these employees to ensure their attendance.

## Step 2: The practicalities of EN sessions

As mentioned earlier, the EN sessions occurred at the company's restaurants in three locations. In total, 28 employees signed up for the session, but due to some cancellations, only 17 could participate. At each location, sessions took place in separate, enclosed spaces in groups of three to six participants. Table 3 below gives an overview of the number of participants per session and additional information about the duration of the sessions.

Table 3.

*Practical information about each EN session*

| Location | Primary functions at location | Date | Number of participants | Duration of the session |
|---|---|---|---|---|
| Jan van Galenstraat | Roles in the social domain | 28/05/24 | 3 | 1 hour and 6 minutes* |
| Jacob Bontiusplaats | Operational roles in waste treatment | 11/06/24 | 3 | 1 hour and 37 minutes |
| Voormalige Stadstimmertuin (group 1) | Policy advisors, project collaborators and business analyst | 11/06/24 | 6 | 1 hour and 43 minutes |
| Voormalige Stadstimmertuin (group 2) | Policy advisors, project collaborators and business analyst | 11/06/24 | 5 | 2 hours and 3 minutes |

Note. * This recording started after creating a safe environment, so the actual session took longer than indicated in the Table.

Conducting these sessions in smaller groups in enclosed rooms was done for various reasons. First, the participants gave consent for an audio recording of the session. Organising the EN sessions in separate rooms avoided background noise on the recordings. Second, organising the EN sessions in enclosed rooms ensured the privacy of participants and non-participating colleagues.

Unlike their colleagues, participants signed the informed consent form, approving recordings. This form can be found in Appendix B. Lastly, conducting the EN sessions in smaller groups stimulated the participants to engage more extensively in the conversation, thereby gathering more in-depth insights.

In total, four EN sessions were held and moderated by a moderator who followed a protocol adjusted from the structure provided by Dibbits (2023). This protocol ensured a consistent and uniform data collection process. Each EN session included the following structure: Participants had time to arrive, ask questions about the informed consent form sent beforehand, and sign the form. A brief plenary introduction explained the session's aim and provided a short overview of the EN method. Participants then moved to the enclosed space, where a more detailed explanation of the session's practicalities was given. This explanation included instructions on how participants should position themselves on the raster and how to adjust their positions if their feelings changed. This explanation aimed to ensure that all participants were fully informed about the process and could engage effectively. Figure 4 below shows the raster used during the EN session with the Voormalige Stadstimmertuin group 1. In this Figure, lines cross one another, which indicates that one participant's feelings changed because of something another participant said.

Figure 4.
*EN raster of group 1 of the Voormalige Stadstimmertuin*
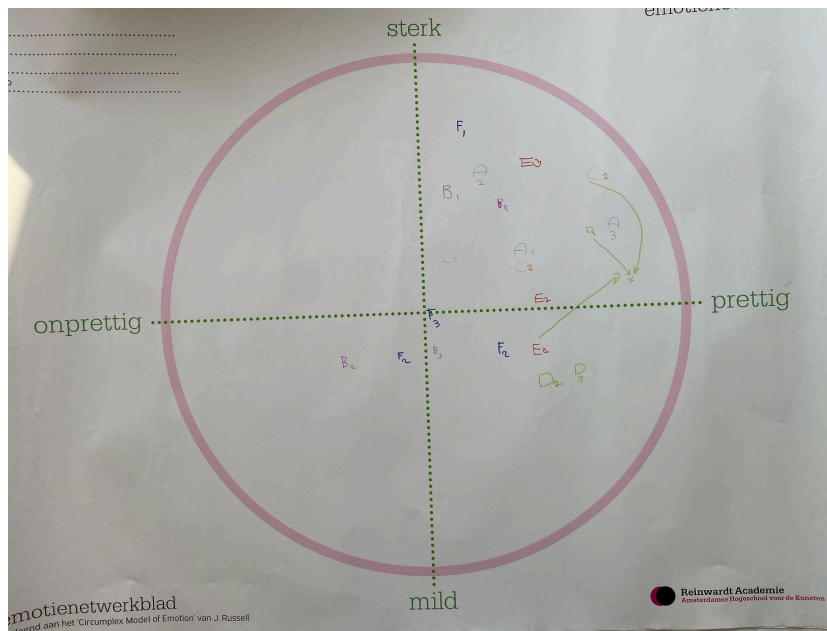


*Note.*

After explaining the practicalities of the EN session, the focus was on creating a safe environment by addressing the importance of being respectful and listening to one another. After creating a safe environment, the EN session started, which entailed six parts. First, the moderator introduced the word meat, inviting participants to write down their initial feelings about the word on a piece of paper and position themselves on the raster.

The moderator invited all participants to discuss what they had written down and why they had taken that place on the raster. After sharing their feelings and thoughts about the word meat, the moderator asked the participants to reposition themselves on the raster if they felt differently. If a participant repositioned, the moderator asked if the participant wanted to explain their feelings. This process also occurred in the second part of the EN session when introducing the word vegetarian. The third part of the EN session involved discussing the statement: "What if the meat offerings at the company's restaurants were reduced?" This discussion followed the same process as the previous discussion on meat. The fourth part of the EN session included introducing five interventions to reduce the meat offering at the company's restaurants. The moderator invited the participants to discuss whether they considered any intervention acceptable. After discussing these statements, the moderator asked the participants to consider the emotions of the stakeholders, which had not yet been addressed during the session. Lastly, the moderator asked participants if they had any suggestions for acceptable interventions to reduce the meat offering. The last two parts of the session were optional, depending on the remaining time. The session finished with a small discussion about how the participants experienced the session. Appendix C shows a more detailed protocol in English, and Appendix D shows the Dutch version.

As mentioned earlier, participants wrote down their initial feelings and thoughts about the words meat and vegetarian and the statement: "What if the meat offerings at the company's restaurants were reduced?". The moderator asked the participants to write down their feelings, as it was expected that participants might change their explanations about their positions on the EN raster after hearing others' clarifications. The goal was to gather participants' uninfluenced initial reactions and to explore if participants were influenced by others, leading to verbal explanations that differed from their initial written responses. Therefore, the moderator asked participants to write down their initial emotions before discussing them. Appendix E gives an overview of this written data. This data was not considered during the data analysis because the written data corresponded with the recorded verbal explanations, so an additional analysis of this written data seemed unnecessary. Therefore, only the transcripts were part of the analysis, and the Data Analysis section addresses the methods employed for this analysis.

### Ensuring inclusivity during the sessions

This research aimed to ensure inclusivity through various means. As mentioned in step one of the data collection method, employees were invited to sign up at their preferred location. All sessions were conducted in Dutch at the B1 language level to ensure the inclusivity of employees with varying levels of the Dutch language. Moreover, the EN sessions included multiple steps, one of which was the introduction of various interventions. To enhance understanding, these interventions were also presented with accompanying illustrations. Appendix F shows these illustrations. Additionally, Appendix G shows an overview that included only emotions that could be comprehended at the B1 language level to ensure inclusivity for all participants, functioning as a tool for them to interpret their feelings. This overview shows the four primary emotions and examples of secondary emotions based on Figure 1 in the theoretical framework.

This overview was defined after it became evident, during the first session at the Jan van Galenstraat, that participants were experiencing emotions about meat and reducing meat consumption but found it complex to understand and express their emotions.

## Data Analysis

The following section addresses the employed methods to analyse the data gathered during the EN sessions. The analysis was conducted in Dutch to prevent loss of context and meaning of specific words that indicated emotions. This research utilises the Atlas.ti software to structure the process of the analysis by coding the transcripts.

The analysis was done using a reflective thematic analysis (TA) following the method of Braun and Clarke (2006). A reflective perspective is not only focused on identifying themes but also on understanding and interpreting the identified themes. Additionally, this perspective focuses on understanding the underlying meaning and implications within a research context (Braun & Clarke, 2006).

This reflective analysis employed an interpretivist perspective, as the importance of this TA lies in comprehending the underlying meaning of the emotions about meat and reducing meat consumption. Using this perspective allowed for considering the concepts discussed in the theoretical framework while also considering additional findings. Before the analysis started, codes were derived from theoretical concepts and served as the foundation for the analysis. Some codes required minor adjustments to ensure comprehensive coverage of the text's content. Additionally, new findings were intuitively coded, providing a more organic approach to theme development. The systematic approach Braune and Clarke (2006) outlines can be referenced in Table 4.

Table 4

*Phases of thematic analysis*

| Phase | Description of the phase |
|---|---|
| 1. Familiarising yourself with your data; | Transcribing data, reading and re-reading the data, noting down initial ideas. |
| 2. Generating initial codes; | Systematically code interesting features of the data of the entire data set, collecting data relevant to each code. |
| 3. Searching for themes; | Sorting codes into potential themes, gathering all data relevant to each potential theme. |
| 4. Reviewing themes; | Checking if the themes work in relation to the coded extracts (level 1) and the entire data set (level 2), generating a thematic 'map' of the analysis. |
| 5. Defining and naming themes; | Continuous analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme. |
| 6. Producing the report. | The final part of the analysis involves the selection of examples to function as evidence, a final analysis of the themes, and hereby creating a convincing story of the thematic analysis. |

*Note. Adjusted from Clarke and Braune (2006)*

**Step 1: Defining codes and themes**

The coding of the EN session transcripts employed multiple steps. The first step entailed checking the transcripts to see if there were differences between the recordings and defining the initial in vivo codes. Utilising in vivo codes allowed to create meaningful and rich insights from the data by using participant's own words for the coding process. Determining the initial codes when listening to the recordings also provided the opportunity to interpret emotions based on the tone of voice of the participants. The second step of the coding process involved allocating these codes to code groups. The groups were formed based on data that was deemed significant for the theoretical framework concepts related to emotions and underlying reasons regarding meat, reduction of meat consumption, and MCPs. Table 5 below provides an example of the coding and code groups.

Table 5
*Example of initial codes*

| Quotation | Initial code | Code group |
|---|---|---|
| ''Als ik vlees heb gegeten, dat ik me dan wat minder fit voel'' | Door vlees eten een minder fit gevoel | 1.Gezondheid<br>2.Vlees negatieve ervaring/emotie |
| ''If I have eaten meat, that I feel a bit less fit'' | Feeling physically less fit because of meat | 1.Health<br>2.Meat negative experience/emotion |

Note.

The coding process presented in Table 5 changed during the analysis. Initially, the coding process involved individually coding each quote and then allocating these separate codes to a code group. This method was time-intensive and was only used for the Jan van Galenstraat session.

Subsequently, these two steps were revised and eventually merged to accelerate the coding process due to time limitations. The updated coding process involved checking the recordings and transcripts for errors, creating initial codes, and allocating them to code groups. Table 6 shows an example of this process. This revised process streamlined the third step, which involved identifying themes.

After the coding process was revised, the codes and code groups of the session at the Jan van Galenstraat were adjusted according to this method to make the data set more coherent.

Table 6
*Example of new method of coding*

| Quotation | Code group + initial code |
|---|---|
| ''Heel eerlijk gezegd wat ik wel eet zo af en toe uit gezondheidsredenen Natto, dat is gefermenteerde sojabonen, maar dat smaakt echt naar niks. Het is gewoon een hele vieze smaak en dan moet je echt twee happen eten om gezondheidsredenen.'' | Gezondheid - Ik eet natto, gefermenteerde sojabonen uit gezondheidsredenen maar dat smaakt naar niks |
| ''To be honest, what I do eat every now and then for health reasons is Natto, which is fermented soybeans, but it really does not taste like anything. It is just a really nasty taste and you really have to eat two bites for health reasons.'' | Health - I eat natto, fermented soybeans for health reasons but it tastes like nothing |

Note.

As discussed earlier, the third step entailed identifying common themes across the complete dataset, including all four EN sessions. This was achieved by identifying overlapping codes and code groups and then organising them into broader themes. These themes could encompass various code groups or originate from an individual code group.

This step was followed by the fourth step, which involved revising the themes, interpreting them, and defining more specific themes, such as the example in Table 7 below. Initially, all the code groups were allocated under "anger related states," and during this step, amongst other anger-related sub themes, an additional sub theme emerged that indicated anger related emotions caused by a threat to one's freedom of choice. Therefore, the sub theme ''anger related states - freedom of choice'' was identified.

Table 7

*Example of defining themes from code groups*

| Code group + initial code | Theme | Sub-themes |
|---|---|---|
| Anger related states - ik voel me gedwongen en een aversie dat iemand mij dwingt | Anger related states | Anger related states - keuzevrijheid |
| Anger related states - I feel forced and an aversion to anyone forcing me | Anger related states | Anger related states - freedom of choice |

Note.

The final step was identifying the main overarching themes. These overarching themes emerged from different related sub themes. For example,The last step involved identifying the main overarching themes. These overarching themes emerged from various related subthemes. For example, different characteristics of freedom of choice were present in multiple sub themes like anger-related states. By identifying these multiple sub themes related to freedom of choice, it was possible to identify the theme of freedom of choice.

# Part II: exploring alternative MCPs

The second part of the study investigated the following sub-question: "Which interventions or strategies can the municipality of Amsterdam develop based on the underlying reasons for these specific emotions?" This study used a brainstorming session with employees of the municipality of Amsterdam to explore potential intervention strategies based on the results of the EN sessions. The EN sessions focused on gaining a better understanding, while the brainstorming session focused on practical application. Although both methods utilised the same data, they differed in terms of output and the input required for the brainstorming session. Consequently, restructuring the data and making it more comprehensible was necessary to ensure its usability for application, which led to the creation of personas. Subsequently, the following section addresses how these personas have been formulated, followed by the practicalities of the brainstorming session.

## *Defining personas*

The development of the personas, which are visible in Appendix H, consisted of the following steps. The first step was defining a target number of personas, which eventually led to a number of five personas. By setting a target, the aim was to prevent sharing an overload of information with the participants. Five personas seemed comprehensible for the participants, and at the same time enough to spread the gathered data.

The second step involved identifying themes defining each persona's structure. The themes used for the personas were conscious eating, inclusivity, blaming the establishment, and freedom of choice. At the time, the theme of inclusivity also included financial inclusivity, which entailed the concern that the company's restaurants were too expensive. This concern was not necessarily focused on the resistance against reducing meat offerings in the company's restaurants but was more general. This concern is included in the personas because it seemed essential data for the municipality as it explained why participants did not consume at the company's restaurants.

The third step involved adding several aspects of the previously mentioned themes and other sub themes to the five personas to better reflect the findings, such as aspects like taste. The decision of which aspect to add to which persona depended on the storyline of the personas. For instance, adding aspects such as a focus on high quality food, and organic meat did not seem to fit a persona that was focused on eating in large quantities for a low price.

It is worth noting that these personas were developed while the thematic analysis of the EN sessions was still in step five. This was inevitable due to time constraints, as there was not enough time to define the personas more systematically.

After the EN sessions, it was evident that a specific group of employees had not taken part. This group consisted of the employees working in operational functions, and according to the municipality, this group showed a lot of resistance against current MCPs. In order to gain some insights about their emotions and underlying reasons, short interviews were conducted at three company restaurants.

The data gathered during these short interviews were used to define a sixth persona; the description of this persona can be found in Appendix I. This persona was used during the brainstorming session because the municipality regarded it as essential data. However, the persona was out of this thesis's scope because this research coped with time limitations, making it impossible to analyse the data gathered during these short interviews extensively.

## Brainstorming session

As mentioned before, the third sub question focused on exploring how the municipality of Amsterdam could use underlying reasons for specific emotions to design interventions to reduce meat consumption at the restaurants of the municipality of Amsterdam. In order to explore potential interventions, a brainstorming session appeared to be a valuable research method because it does not have a strict format. Using a brainstorming session created the opportunity to define a format that suited the aim of this part of the study. A brainstorming session is a means to combine the intelligence, creativity, and resources of multiple resources to generate ideas or products that are original or useful (Hennessey & Amabile, 2012). Therefore, brainstorming with a diverse group of employees of the municipality in policy-related roles seemed essential in  exploring more integrated MCPs.

### *Data Collection*

**The practicalities of the brainstorm session**
The brainstorming session explored whether it is possible to design MCPs by using the underlying reasons for the participants' emotional reactions to reducing meat consumption or MCPs, thereby potentially limiting resistance against efforts to reduce the meat offering at the company's restaurants.

The practicalities of the brainstorming session were as follows: The Facility Office helped organise the session. There was a discussion regarding which colleagues to invite for the brainstorming session. Specific employees were invited because they know the organisation internally, especially its restaurant operations. Therefore, they could evaluate suitable interventions for the organisation and later assess their feasibility. The final decision regarding the participants was made by the Facility Office, who reached out to them via email. The Facility Office employees invited the employees on the 29th of May for the brainstorming session on the 10th of July. Other stakeholders, such as caterers, were not included in the brainstorming session due to the involvement of multiple caterers serving company restaurants. Their attendance could lead to conflicts of interest and potentially influence their focus on their own establishments.

In total, five employees—a policy advisor, project officer, contract manager, sustainability advisor, and policy officer— attended the brainstorming session, which took 1.5 hours. These participants worked for different departments and had their own expertise. For instance, the contract manager knew specific details about the interventions that were already implemented, and the success of them. The departments have not been disclosed in this thesis to ensure the participants' anonymity.

All participants signed the informed consent form shown in Appendix J in Dutch, consenting to record the session. The brainstorming session took place in an enclosed space to limit background noise on the recordings and ensure the privacy of both participants and their non-participating colleagues.

The brainstorming session followed a four-phase structure; a more detailed protocol is visible in Appendix K in English and Appendix L in Dutch. The first phase focused on better comprehending the fear of resistance to reducing the meat supply at the company restaurants. This involved exploring the resistance participants encountered with current MCPs and discussing the long-term goals in terms of the restaurant offerings. Exploring past experiences with resistance and long-term goals seemed valuable because Amsterdam's municipality feared resistance against new MCPs. Moreover, it seemed valuable because the employees who facilitated this research acted cautiously out of fear of resistance from employees resulting from this study. The second phase introduced the personas to communicate the EN session's results comprehensively. These personas functioned as the starting point for the third phase, which focused on brainstorming about potential interventions. Initially, the brainstorming involved a fourth phase: prioritising the interventions. The structure of this phase is visible in Appendix K and L. However, due to time limitations, the prioritisation of the interventions had to be improvised. As a result, the participants discussed and marked the interventions they considered most feasible with an asterisk. Also, because of this time constraint, no clear definition of a feasible intervention was given, and therefore, participants may have interpreted it differently.

## Data Analysis

The following section addresses the method employed to analyse the data gathered during the brainstorming session. Participants wrote down potential interventions on sticky notes; this was the primary data. Figure 4 provides an illustrative example of this process. Appendix M gives a complete overview of the gathered data.

Figure 4.
*Picture of an overview of the design interventions linked to personas*
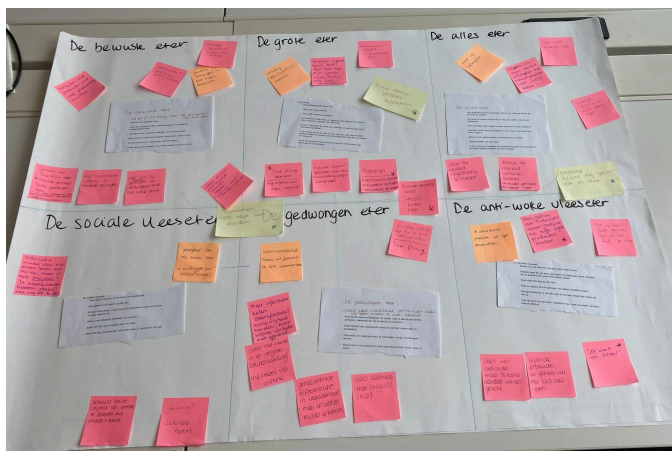


*Note. Own work*

The analysis of the brainstorming session mainly involved structuring the interventions by creating an overview of the interventions per persona; highlighting the interventions the participants prioritised; searching for interventions suitable for multiple personas. After this analysis, it was possible to distinguish between potentially suitable interventions and those that were not. The latter consisted of interventions that the participants considered as unfeasible. Appendix M provides an overview of these interventions. After structuring the interventions, there was a brief reflection on how the interventions related to the insights gathered during this study. Each intervention was critically assessed by asking two key questions: To what extent does this address the underlying reasons? And could it potentially conflict with other underlying reasons? This reflection highlighted the complexity of designing policy interventions to reduce meat consumption.

## Ethical considerations

The foundation of this research relied on the willingness of participants to contribute, and therefore, it was essential to consider ethics in various ways. As mentioned in the previous sections, the participants of the EN sessions and the brainstorming session signed an informed consent form. The ethical commission of the University of Wageningen approved this form. Moreover, participants had the right to withdraw from the research at any moment without explaining themselves. After the EN sessions, participants could share their experiences and discuss how they experienced the session. Furthermore, participant anonymity was strictly maintained; during the EN sessions, the moderator referred to participants as 'participant A' and did not collect any personal data. In addition to this, anonymity of the participants of the brainstorming session was ensured by solely using function titles, without mentioning the departments. Finally, all recordings were deleted after completion of the thesis, and the data was securely transferred to one of the thesis supervisors and stored on the encrypted W disk at Wageningen University.

# Results emotion networking sessions

This section presents the key findings derived from the EN sessions, structured into four themes: the dietary norms, inclusivity, freedom of choice, and blaming the establishment. These themes reflect the underlying reasons for mostly positive emotions about meat and negative emotions about reducing meat consumption and MCPs. Ultimately, these themes provide answers to the first two sub questions: '*What emotions do people have about meat and reducing their meat consumption in the company restaurants?*' and '*How can these emotions be explained?*'

## The dietary norms

This theme highlights the dietary norms of participants, through two sub themes: '*Meat is essential*' and '*Conscious eating*'. These sub themes reveal why participants mainly experienced positive emotions related to meat consumption. Consequently, these positive emotions and underlying reasons made participants more reluctant to reduce their meat consumption. However, the reasons differed from those behind the participant's reluctance to reduce meat consumption, suggesting that the reasons in this theme add to those in other themes and indirectly contribute to resistance against reducing meat consumption, offerings at the company's restaurants or MCPs.

### Meat is essential

The following subtheme illustrates evident reasons for participants to consume meat and why they wanted to continue consuming meat. Most participants experienced satisfaction related emotions about consuming meat, because they regarded meat as essential due to its taste, the positive sensational feeling after consuming it, and the fact that eating meat is part of our nature. Participants' meat consumption was connected to perceptions, social norms, values, and world views. Additionally, this sub theme illustrates more indirectly linked reasons that made participants both open and reluctant to reduce their meat consumption. The following three sections illustrate this by discussing the sub themes: taste, positive sensational feelings, and the idea that eating meat is part of being human.

#### *Taste*

Many participants expressed positive emotions about eating meat because of its taste; they experienced joy and other satisfaction related emotions, such as excitement. The taste of meat is an essential reason for participants to consume meat. For example, two participants who both reduced their meat consumption because of their health, expressed satisfaction related emotions when discussing that participant B felt: "*happy at the sight of someone frying a steak"* and participant A later on responded that: "*you taste the steak even though you have not tasted the steak".* The quote below shows a more elaborate version that displays satisfaction related emotions.

Participant A: *''Yes, somehow. And yet I get very happy when I see someone frying a steak.''*

Participant B: *''Delicious, or spareribs.''*

Moderator 1: *''Why do you get happy about a steak?''*

Participant A: *''Just the sight of a nice steak.''*

Participant B: *''Mouth-watering. Yes, literally mouth-watering.''*

Participant B: *''You taste it even though you have not tasted the steak.''*

The taste of meat was also a reason for participants to be reluctant to reduce meat consumption. Some participants, like participant C, voiced a hesitant attitude toward reducing their meat consumption because the taste, including the structure, of meat is complex to imitate. In the past, Participant C reduced his meat consumption. However, he started eating meat daily again because of the proteins. He expressed positive emotions about the taste of meat, and he would continue eating it because of the taste.

Voormalige Stadstimmertuin group 1 - participant C: *''What I like about meat is something that is very difficult to imitate, namely the fat of meat, the meat on the bone and the taste that is the red of the blood that still runs out, so really the culinary meat. And that is why I also wrote down lamb. Lamb is my favourite meat, you can hardly imitate that. If chicken and other meat like that would be replaced or minced meat, fine. Yes, but those really specific tastes, which cannot be imitated yet, so I really want to continue eating meat for its taste.''*

Taste did not only determine whether some consumed meat but also whether they consumed fish and vegetarian food. Tasteful vegetarian dishes appear to make some participants more open to reducing their meat consumption. One of these participants was participant A of the Jacob Bontiusplaats. She wanted to continue eating meat in moderation because of her health. Nonetheless, she enjoyed a vegetarian lasagne, as visible in the quote, and she did not necessarily focus on whether it was meat or not. She appeared to be more focused on the taste of a dish by stating that: *"you can make a stone nicely, so to speak."*

Quotation Jacob Bontiusplaats

Moderator 1: *''Did you miss the meat?''*

Participant A: *''No, but it was just, yes, just very nice.[...] because I think some things are tasty and other things are not tasty. And then what? Then I say yes I also go to a restaurant and if there are tasty things on the menu, such a tasty portobello filled with cheese. Well I also find it tasty, so then I do not care if it is vegetarian.*
*In the sense of if it is prepared nicely then you can put anything in front of me, even if it gets the label vegetarian.*

*I just think it just matters how you prepare things and well, then you can also bake a stone nicely so to speak. It just depends on what you do with your food. And you can also prepare meat in a completely wrong way, which makes it disgusting. But you can also prepare vegetarian food with a lot of beans in it, and then I think to myself I am not eating that.''*

However, some participants perceived vegetarian food as untasty because they commonly believed that eating vegetarian food meant eating meat substitutes. Some participants avoided meat substitutes because they did not find them tasty. This association with meat substitutes often appeared when asking participants about their feelings about vegetarianism. Some participants gave similar answers to the following answer of participant C of group 1 of the Voormalig Stadstimmertuin: "*In my opinion, that market [meaning the vegetarian food industry] focuses too much on meat substitutes. Offer an interesting and tasty dish, because then I do not mind if it is vegetarian or with meat. But do not say 'this is roti with chicken substitutes', no, give me roti with eggplant.*"

Lastly, participants considered meat as essential at social events, like gatherings or barbecues. The taste and joy of meat contributed to this line of thinking, and caused positive emotions. Subsequently, reducing the meat offering at social events resulted in negative emotions and resistance. The quote of participant C of the Jan van Galenstraat below exemplifies these negative emotions caused by a reduced meat offering at events.

Quotation Jan van Galenstraat

Participant C: ''*If all the food would be vegetarian, I would find that unsociable.*''

Participant B: "*Yes.*"

Participant C: ''*Yes, and some people do not enjoy eating vegetarian, and they do not have anything tasty to eat.*''

Moderator 1: ''*But you could ask.*''

Participant C: ''*Yes, but then you have to communicate beforehand, I find that, well I am not even going to bother. Then I just think, what a boring event there is no good food.*''

This quote suggests that meat consumption at social events is a norm in some social environments, and reducing the meat offering would threaten this norm. As the quote shows, meat is a critical factor in determining whether food is tasteful, and a lack of tasty food negatively influences the success of a social gathering. For this participant, eating meat at social events seems to be a social norm, and an event would not be fun without meat, implying that a reduced meat offering threatened this social norm.

## The importance of the sensational feeling of food

Besides the taste of meat being a reason to consume meat, most participants expressed that eating meat gave them positive, sensational feelings, and that was why they ate meat. Participants attributed this positive sensational feeling to a satisfied feeling after consuming meat and expressed that they felt differently or expected to feel less fulfilled when consuming a vegetarian. For instance, when discussing what participants enjoyed about eating meat, this difference between the sensational feeling when consuming meat or vegetarian food became apparent during the EN at the Jan van Galenstraat. Participant B, who occasionally eats vegetarian meals, made the following comparison: *"And it gives you a satisfied feeling, a full feeling. It is different when you only eat vegetables. Maybe you have to get used to it, only eating vegetables and when you have eaten meat, then you have eaten, and you are nice and full. Yeah, I do not know. It gives you a satisfied feeling inside."* This quote implies that she experiences different sensational feelings when eating meat or vegetarian food and favoured eating meat over vegetarian food.

As mentioned, some participants expected to feel less fulfilled when eating vegetarian. Participant C of the Jacob Bontiusplaats was one of these participants. He voiced that he was not sure if he had ever eaten vegetarian, and voiced the following: "*I do not mind, I am neutral about vegetarianism. If they would say we eat vegetarian tonight, I would join but I do think that I would be hungry after dinner."* This quote implies that he perceives vegetarian food as less fulfilling. During the conversation, he mentioned that vegetarian meals primarily consisted of lettuce. This suggests that the participant was not necessarily neutral about vegetarian food and is influenced by the perception that vegetarian food is not fulfilling. This perception appears to be an important reason for participants to be reluctant to reduce their meat consumption, as the alternative is not fulfilling.

Participants did not solely enjoy consuming meat because of the satisfied feeling; they also expressed positive emotions about eating meat because it provided strength and energy. Multiple participants attributed this energised feeling to the essential nutrients, like proteins in meat. Different participants made this association between meat, proteins, and energy. However, participants had different reasons for considering this association as essential. Some attributed their need for proteins to working out, another participant because she had undergone gastric reduction surgery, and one participant, as shown in the quote below, highlighted religious reasons. Additionally, this quote shows the earlier mentioned perception that a vegetarian diet is not fulfilling by questioning if, during Ramadan, she will get through the day solely on vegetables.

Quotation Voormalige Stadstimmertuin group 1

> Participant F: ''*But do you have a choice in that month of Ramadan, so to speak. Because you have that Ramadan, do you have the choice not to eat meat?''*

> Participant E: ''*Absolutely, oh definitely yes, but you automatically think of meat.*''

> Participant C: ''*Because you think of it all day long.*''

Participant E: ''*Yes exactly, but it also gives you some sort of energy to get through the day*.''

Participant D: ''That is true, yes they are stuffed with proteins, and you can get through the day.''

Participant E: ''*I can refuse to eat that piece of meat, but will I be fulfilled? Those few vegetables and other things? Will that get me through the day?*''

## *Eating meat is part of being human*

Besides taste and sensational feelings being reasons to consume meat, some participants consumed meat because they considered it an inherent aspect of being human — their reasons for viewing meat consumption as a part of being human vary. For instance, some participants believed that eating meat is essential and part of being human because of the commonly perceived worldview that humans were "carnivores", and therefore, eating meat is in our nature. The idea that our ancestors survived on a meat-based diet for centuries influenced this perspective. Participant D of the Voormalige Stadstimmertuin group 1 was one of the participants who supported this perspective. While she had already reduced her meat intake, she wanted to continue eating meat because of this idea. She said, "*Yes, I wrote down that people are meat eaters by nature, but nowadays, the quality of meat is different than it used to be. For example, ten thousand years ago, people started eating meat in small amounts with a tribe of fifty people. Also, the nutrients in meat can be easily absorbed. Yes, because your body has developed over ten thousand years, and you need several years to switch to other food sources.*" This statement suggests that she justified her meat consumption because it is part of our nature. This worldview influences her reluctance to reduce her meat consumption even more.

The perception that consuming meat is part of being human did not appear solely linked to the previously discussed worldview. Some participants considered consuming meat as part of being a human because it is a habit. These participants regarded meat consumption as normal and were raised with the idea that meat was part of a meal. One of these participants was participant C of the Jacob Bontiusplaats, when eating habits were discussed, he voiced the following: "*Yes I am definitely happy with the way it is, because it is how I have been raised that is the way I will continue eating meat*". The statement suggests that eating meat was the norm during his childhood, and he holds that norm in high regard because he said that he would continue consuming meat and live by that norm. Subsequently, reducing meat consumption would threaten this norm, as it impacts the habit of consuming meat. Therefore, the potential loss of this habit seems to make participants like participant C hesitant to change their consumption behaviour. Participant A of group 1 of the Voormalige Stadstimmertuin confirms that reducing meat consumption would threaten the habit of consuming meat by stating, "*Uhm yes, a bit of a habit which is quite difficult to change*."

## Conscious eating

Most participants were aware of the food they ate and made conscious decisions about the products they bought. This consciousness influenced their meat consumption and willingness to change their consumption behaviour. However, participants appeared to be conscious differently and expressed different emotions in relation to their consciousness. These emotions seem tied to less deep-rooted reasons. The following section illustrates these different manners of consciousness, structured into two sections. First, the participants' awareness about the food they ate is shown, followed by a section about their aversion to processed foods.

### *Awareness*

Many of the participants were aware of the negative impact of the meat industry on animals and the environment. However, participants voiced more concerns about animal welfare than about the environment. Nonetheless, this awareness about both the environment and animal welfare was, in some cases, accompanied by negative emotions, often resembling states of sadness. Also, the impact of meat consumption on animal welfare seemed to make participants more willing to change their behaviour, not necessarily in quantity but in quality. In contrast, the impact on the environment caused more contradictory behaviour. Some participants reduced their meat intake because of it, while others did not consider it a reason to change their behaviour.

As mentioned, only a few participants voiced their concerns about the negative impact on the environment, one of which was participant D of group 2 of the Voormalige Stadstimmertuin. He started eating meat again after 30 years; he recognised these concerns: *''I do recognise this concern''*, but when the conversation proceeded, he also voiced *''Yes, I recognise it and I understand it, but it [concerns about the environment] are not a reason for me to change [his meat consumption]''*. This statement implies that participant D and other participants with him are aware and concerned about the environment. However, they do not consider it an important reason to change their meat consumption. While participant A from the same group, shown in the quote below, said that he changed his meat consumption behaviour because of his environmental concerns.

Quotation Voormalige Stadstimmertuin group 2

> Participant A: *''I looked here [on the emotions list] and I thought worried was a good emotion because it concerns the consumption of meat. That is what I grew up with. As a standard. A piece of meat, a piece of potato and vegetables. That is, I am a bit older, but that is with 8 billion back then there were maybe only 3 billion people on earth and with 8 billion, that is not possible. [...] And yes, I do worry about that. And if meat is offered here on a platter with a croquette or something, I will still eat it, but I do not choose to buy it anymore. That is how I stand in it, how, how strong or that positioning? It is now on the left side of the y axis.''*

> Moderator 1: *''Yes, and if I understand it correctly, you do not eat meat that often anymore?''*

> Participant A: *''No, that became a lot less.''*

> Moderator 1: *''Yes.''*

Participant A: ''*That is also because my wife is a vegetarian, but that does mean that. My brother-in-law is a hunter, we did eat that. Yes, in the Netherlands you have to hunt to prevent overpopulation. But certainly no meat that comes from factories, I would say.*''

As stated before, multiple participants expressed concerns about the welfare of animals in addition to environmental awareness about the impact of meat. One of these participants was participant D of group 1 of the Voormalige Stadstimmertuin; by showing compassion, she said, ''*If I think about animals, I do not want to eat meat.*''

Despite their concerns with animal welfare, some participants did not consider this a reason to reduce their meat consumption. Participant A of group 1 of the Voormalige Stadstimmertuin was one of these participants. He reduced his meat consumption because of his health, while as the quote shows, animal welfare was not a reason to change his meat consumption behaviour. He stated, "*At the same time, I also have some associations that it is indeed unfriendly to animals. I once visited a pig farm as a small child. Well, I can still see those images forty years later. Nevertheless, I still fancy a pork chop.*"

As mentioned, animal welfare did not seem to be a reason to change meat consumption in quantity, except for some exceptions. However, it changed consumption behaviour in terms of quality. Some participants chose to buy meat with certificates for animal welfare like the 'beter leven ster', or they tried to buy organic meat. One of these participants was participant C of the Jan van Galenstraat, who, in essence, wanted to stop consuming meat but could not because she enjoyed it too much. As visible in the quote, she preferred to buy meat with a 'beter leven ster' quality mark to contribute to animal welfare. However, this quote also suggests that she justified her continued meat consumption by buying meat with a quality mark and, therefore, does not need to reduce her meat consumption.

Jan van Galenstraat - participant C: ''*No, but I mean individual choices. We as humans cannot be involved with all the suffering in the world, because our brains would go crazy. So some people are involved with what is happening in Africa. Some people are involved with what is happening with the Kurds, others are involved in Israel and you choose something and you want to support something in a certain way. That is what I mean. Yes, and the meat thing, people can think of that, hey, I want to help reduce animal suffering and even though it is a drop in the ocean, I am going to eat less meat. And if I speak for myself, I am still so addicted to meat at the moment and weak. That I do not do it yet. So what I try to do, within my addictive possibilities, is to buy meat that has at least one star on it. I am not going to cooperate in buying the cheapest eggs, which you know are battery cages. Or I am not going to buy a broiler chicken because then I can eat a lot more chicken very cheaply. Then I go for my personal goal.*''

The impact of buying organic meat or meat with a quality mark on animal welfare was not the sole reason to buy it. Some participants also preferred it because of the quality. Participants like participant B of group 2 of the Voormalige Stadstimmertuin considered this meat of higher quality. She reduced her meat consumption to four times a week because of animal welfare, she mentioned the following: "*Yes, I agree with that to some extent. I also wrote down that I like it when we prepare it on the barbecue. Last Sunday I had a very large piece, but it has to be a good piece of meat. So organic and free-range. If you buy it from the supermarket, you already know that.*

*Yes, if you look at the television program 'Keuringsdienst van Waarde', for example, the animals have not really had a good life."* The reference to organic and free-range meat being a good piece of meat suggests two things: first, she associates organic meat with being of higher quality, and second, she deems the quality of meat important whenever she eats meat.

The participant from the previous quote was one of the many who emphasised the importance of good-quality meat. Some expressed that because they reduced their meat consumption, they wanted good quality meat and were willing to spend more money on it. This implies that participants are focused on eating more consciously, which changes their meat consumption.

## Processed foods

Participants' consciousness about their diet was also evident in their avoidance of processed foods. Some participants avoided meat substitutes and other products like oat milk. This tendency to avoid processed foods originates from the belief that they harm participants' health. For instance, participant C of group 1 of the Voormalige Stadstimmertuin showed this association by mentioning the following when discussing vegetarianism: *"Some products are not healthy at all, they are super processed."*

This association of processed foods as unhealthy became even more evident when participants expressed that they experimented with producing foods, such as pink cakes, as shown in the quote below, because they wanted to avoid the ultra-processed variants.

Quotation Voormalige Stadstimmertuin group 2

> Participant A: ''*[...] the oat milk. Yes, we make that ourselves every day. It costs nothing and you can change it to your personal taste, for instance you can add cashew nuts. I still find that oatly has the best taste, but we are already very close to it, so that is quite a discovery. And we even make it in a coffee foam. Well many visitors have not realised that it is not real milk or many of them lied.*''

> Participant C: ''*I do not buy that either, because yes you can just put oats in water and put it in the blender and then you have oat milk. But if you buy the Alpro packs, it contains 3% oats and  there is a thickener, water and salt in it. Uh I do not know yeah."*

> Participant A: ''*I often read the minor ingredients. To understand why it does not taste good, [and think by myself] what if I just put a tiny bit of something in it? Yes, that oil, no, that was just a bad choice."*

> [...]

> Participant E: ''*And everyone has probably eaten pink cakes in their childhood, and the amount of crushed aphids that are in there.*''

> Participant B: ''*You have a nice alternative for them. Raspberries, you can use raspberries for them. I make my own pink cakes, but then with raspberries and without worms.*''

As mentioned, their consciousness about processed foods also appeared when discussing meat substitutes. Many participants considered meat substitutes overly processed, which was, for some, an important reason to avoid them. For instance, the quotation below shows a part of a conversation about meat substitutes. The fact that these three participants mentioned a large number of ingredients in meat substitutes, and one participant even considered them super processed, implies that they perceive meat substitutes as overly processed.

Quotation Voormalige Stadstimmertuin group 2

Participant E: ''*Yes I. I read the back cover one time and I thought*.''

Participant D: ''*There are lot of ingredients in it*.''

Participant C: ''*Yeah that is really super processed. And it is even more processed than a slice of ham I think. Yeah and processed food is of course not good for you."*

## Conclusion of the theme the dietary norms

To conclude the main theme of dietary norms, two sub themes shaped the participants' views on meat consumption.

In the sub theme of meat is essential, the taste of meat emerged as a crucial factor in participants' dietary choices. At the same time, some participants were open to vegetarian options if they were tasteful. In contrast, others were reluctant to reduce meat consumption due to a perception that vegetarian meals, particularly meat substitutes, lacked taste. Moreover, some participants viewed meat consumption as an essential part of being human, rooted in the belief that it is natural because we are "carnivores". For others, eating meat was a childhood habit, and the idea of reducing meat intake caused negative emotions. The sensation of eating meat also played an important role, with participants expressing feelings of satisfaction and feeling energised. Participants linked this energised feeling to the proteins in meat.

The sub-theme of conscious eating showed that many participants were aware of the impact of meat on animals and the environment, leading to emotions such as sadness. However, this awareness influenced participants' behaviour differently—while some were open to reducing their meat intake, others remained reluctant. Additionally, participants consciously tried to eat healthier by limiting processed foods, and the perception of meat substitutes as ultra-processed challenged this goal. This negative perception made them reluctant to reduce meat consumption, as the alternative was eating more vegetarian. Participants often linked vegetarianism to increased consumption of these substitutes.

# Inclusivity

This theme highlights the need for inclusivity, as participants perceived different aspects of the transition away from meat consumption as threatening this need. Participants displayed this need differently, yet there were two clear distinctions. Some participants felt that reducing the meat offering would challenge cultural needs. At the same time, some participants perceived that reducing their meat consumption would threaten social inclusivity. Despite the differences, there appears to be a common threat: finding or maintaining social connections with their peers. Negative emotions, like anger or sadness related states often accompanied these threats to social connections.

These threats to social connections suggest that reducing meat consumption would threaten one of the core needs, the need to feel related to a group or individuals with whom someone feels connected (Bogner et al., 2024). Consequently, reducing meat consumption caused negative emotional responses. The theme is structured into two sub themes: The need for cultural inclusivity and the need for social inclusivity, illustrating how these threats to the core need of relatedness appear.

## The need for cultural inclusivity

It became evident that many participants focused on cultural needs and how reducing the meat offerings or MCPs threatened the needs of themselves and more importantly their colleagues. This sub theme addresses the concerns of participants about the potential negative impact of reducing meat consumption or MCPs on these cultural needs. The structure of the sub theme is as follows: First, it discusses the expectations of participants from different cultural backgrounds and how a reduced meat offer would negatively influence these cultural norms. Followed by, participants who consider the needs of employees with different cultural backgrounds.

As mentioned, meat is culturally embedded, and thereby, some participants, because of their cultural background, perceived reducing their meat consumption and the meat offerings at company restaurants as challenging. Some participants mentioned that reducing meat consumption would collide with their cultural norms. One of these participants was participant B of the Jan van Galenstraat, who had Moroccan roots and had a relationship with someone with Asian roots; she mentioned the following when discussing reducing meat consumption: ''*The experience of your meal. That is different for everybody, someone enjoys a bowl with vegetables, and most Asians and Moroccans just want meat.''* By explicitly mentioning that Asians and Moroccans wanted meat, the link between cultures and meat became evident, and how a reduced meat offering would challenge this.

Participant E of group 1 of the Voormalige Stadstimmertuin also emphasised the importance of meat in her culture. She expressed: *"Yes, it is during Ramadan. When we fast as Muslims, we eat almost, at least if I speak for myself, almost every day meat, because that is really your anchor for the rest of the day. And it is almost impossible to imagine that you do not eat meat during that month."* Her description of meat as her anchor during Ramadan implies that it holds great cultural significance, particularly during this period, and reducing meat consumption would, therefore, pose a challenge.

The embeddedness of meat in Moroccan culture became even more evident, and reducing meat consumption could potentially cause a loss of status and social exclusion. These potential threats became apparent when the same participant, E, referenced in the previous quote, voiced: "*For us, it [meaning meat] is also very much in our culture. Well meat and dishes without meat, there are almost none. Meat is also very much in our culture. Well, if you can buy meat, then you are [financially] doing well. Yes, so it also indicates a certain status.*" This statement shows the cultural embeddedness of meat in day-to-day life.

As mentioned, some participants expressed concerns about the negative impact of reducing meat consumption on the cultural needs of colleagues from different cultural backgrounds. Some also voiced that the food offerings at the company's restaurants were currently not culturally inclusive. One of these participants was participant C of the Jacob Bontiusplaats. He stated the following: "*And I think that if you have a Surinamese background and that you also hear that in Southeast you have a very good roti in the canteen and on a few other sites but that is not offered here. And that the same thing those Moroccan boys, they come in with the whole fish platters among themselves with this and they get that from the Dappermarkt bang boom bang, and that is actually a shame because you have a company restaurant where you actually should buy that instead of at the market.*" His references to fish and roti suggest that he thinks that fish or meat are important components of the diets for these cultures, and a lack of these dishes would result in not being culturally inclusive. This implies that reducing the meat offering could negatively impact the company's restaurants' cultural inclusivity. Additionally, this quote showed that this participant, like others, was considering the emotions and needs of other colleagues, which suggests that emotions about reducing meat consumption are collective in nature.

Participant C of the Jacob Bontiusplaats was not the only participant who showed that the emotions about the impact of reduced meat consumption on cultural needs were collective in nature. Participant B of the Jacob Bontiusplaats also expressed that reducing the meat offering threatened the cultural needs of her colleagues. She stated the following: "*I wrote down: strongly unpleasant, [...] If you offer something, you must offer something for everyone who feels connected to it [meaning different types of cuisines]. And not just because you think I am going to offer Turkish dishes or something from the Surinamese cuisine. No, we have multiple target groups, and not everyone knows them, and not everyone likes Turkish.*" Her reference to the Turkish and Surinamese cuisines when discussing reducing the meat offering at the company's restaurants suggests that she considered the needs of her colleagues with different cultural backgrounds and perceived the cultural inclusivity as threatened by a reduced meat offering.

## The need for social inclusivity

The sub theme 'the need for social inclusivity' arose when it became apparent that different participants seemed to feel excluded by changing their consumption behaviour. These feelings of social exclusion caused negative emotions when discussing reducing meat consumption or MCPs, indicating a desire for social inclusion among some participants. The way participants expressed these feelings of social exclusion differed significantly; some perceived their social norms, values, or relations with social groups as being threatened by the idea of reducing meat consumption. Because the reasons for these feelings of social exclusion differed significantly, the following section addresses specific situations that show how participants seemed to feel socially excluded.

Some participants felt that "*the world is upside down*," which arose when the following intervention was introduced: "Vegetarian food is the default during events; you need to communicate it if you want meat." This feeling as if the world was upside down seemed to arise because meat-eaters had to communicate if they wanted meat instead of vegetarians; this caused negative emotions, as seen in the quote below.

Quotation Voormalige Stadstimmertuin group 1

> Participant F: ''*Yes then I also think, we now have, say, if you actually order catering, then it is always vegetarian. The sandwiches are very tasty, no doubt about that, but just that you do not.*''
>
> Participant B: ''*You are no longer allowed to order meat. That is prohibited.*''
>
> Participant F: ''*No exactly, while that was first just, and maybe that was also not really tasty for the vegetarians but you could have vegetarian and just meat things. But now it is only just vegetarian, and if you really want meat you have to order it. So that is actually the world upside down.*''

This feeling as if the world was upside down suggests that the participant, like others, felt a sense of exclusion because the meat eaters had to communicate their differing needs, and thereby being different from the rest of their colleagues.

Moreover, participant B of group 1 of the Voormalige Stadstimmertuin experienced a feeling of social exclusion because he had a different diet than his colleagues. He voiced: ''*I did not want to be in that place to be different at all, that I have to deviate, and that I do not belong*'' This feeling of not wanting to be different and part of the group suggests that he experienced in the past feelings of social exclusion because he eats meat. He expressed the need to be included in the group and did not want to deviate. Besides these feelings of social exclusion, the quote below suggests that he felt ashamed of his meat consumption in these social settings.

Participant B: ''*[...] But if I have to eat vegetarian myself, with the limited diet that I need to follow, there are only a few things that remain. On top of that, I feel the pressure that I have to be ashamed of the meat and that plays a part.*"

Moderator 1: ''*Do you feel like you need to be ashamed?*"

Participant B: ''*Uhm, I sometimes have conversations with people, who say, "Oh, it is so difficult that you do not eat this". And then I think, I did not want to be in that place to be different at all, that I have to deviate, and that I do not belong. That's what happens.*"

Moderator 1: ''*Yes, so you are ashamed for eating meat in a group of people who do not eat meat?*"

Participant B: ''*Yes, and if the group becomes too big, and I have to ask for something else, for example a peanut soup, that is what I often get from the GGD, and then I get the response:" gosh, [name] do you have your peanut soup again?" Do you get that I feel ashamed because you are different. You are different, you understand? And then you get the response that people say like ''oh I would have also enjoyed that".*
*That is a little bit awkward because you are outside of the group, not that they exclude you, but the feeling of being different even though you do not want to be different. Yes, I find it annoying that I always have to ask for the thing without cheese and tofu. And then you understand that vegetarians experienced that in the past, that you always had to search for the one thing on the menu card without meat, but now I find it unfortunate that there is always someone different.*"

The participant in the previous quote was not the only participant who seemed ashamed of their meat consumption. Participant A of group 1 of the Voormalige Stadstimmertuin expressed that he felt that maintaining a vegetarian lifestyle would make him a better person, and he was aware of the impact of the meat industry on animals and the environment. Consequently, he felt ashamed of his meat consumption.

Participant A: ''*Uhm yes I actually my first association with vegetarianism is fine, it is actually very positive. And then I actually also have for myself a bit the idea, I could not write it all down properly, that as if I were better than I am, you know, then I would eat more vegetarian than I do. Yes, yes, eh so I have that a bit.*
*I also have that a bit for myself as an excuse for yes, If I would know or find tasty and healthy and easy alternatives, then I would do that more often. Then I would buy that more often. And another thing was that that makes it a bit difficult. I do eat vegetarian at home a few times, two to three times a week, the two days that my son does not eat at home. Then we can eat vegetarian because otherwise, my son starts [sounds of resistance] so that also makes it a bit more difficult.*"

Moderator 1: ''*Yes, and why do you have the feeling that you are a better person? Or why do you have the feeling when you eat more often vegetarian?*"

Participant A: ''*Well because I do see the way we keep animals with each other in the bio industry, I think it is uh yes I would say inhumane. It is already unfriendly to animals. I think if we all just eat way too much uh meat. If you would all cut down a bit then I think a more pleasant way of animal keeping would be possible. And of course a lot of agricultural land and all kinds of crops are actually used for animal feed. And yes, those are actually all things that I think you should consider just eating more vegetarian and that you should not have a choice in that.*"

There is a subtle indication of these feelings of shame in combination with a feeling of social exclusion. The participant's awareness about the impact of the meat industry, the perception that vegetarians are better people, and the explanation of why he does not eat vegetarian food more often suggest that he feels ashamed of his meat consumption because he wants to be a part of this group of people he perceives as better people. However, his meat consumption seems to be why he feels excluded from this group.

## Conclusion of the theme inclusivity

To make a concluding remark on the theme of inclusivity, the need for relatedness to others appeared in both sub themes. The sub theme of cultural inclusivity showed that meat is culturally embedded, and reducing meat consumption or the meat offerings at the company's restaurants threatens the need for cultural inclusivity. Some participants voiced that reducing the meat offering at the company's restaurants would threaten the cultural needs of their colleagues with diverse cultural backgrounds, showing that the emotions about reducing meat consumption are collective in nature.

The sub theme of social inclusivity suggests that participants consider feeling included in a group important. However, compared to the need for inclusivity showed different situations in which participants considered the needs of others. In contrast, the need for social inclusion revolves more around the individual feeling connected to the group. These feelings of social exclusion seem to make some participants reluctant to reduce their meat consumption as it excludes them (even more) from the groups they feel connected with. These feelings of social exclusion caused by meat consumption seem, in some cases, to be accompanied by feelings of shame.

## Freedom of choice

This theme addresses how participants experienced strong negative emotions because reducing meat consumption or MCPs obstructed their freedom of choice. There were noticeable differences in what participants considered obstructing or not; some perceived the push by the establishment as obstructing, while others experienced MCPs as obstructing because of past experiences.

Despite the differences, the common threat of obstructing one's freedom of choice was evident, which is part of the core psychological need for autonomy (Bogner et al., 2024). These feelings of obstructing indicate that participants perceived this need for autonomy as threatened, causing resistance against reducing meat consumption. The following section illustrates the common threat, freedom of choice, by exemplifying different situations threatening one's need for autonomy because reducing meat consumption or MCPs obstructed one's freedom of choice.

Different participants expressed that reducing meat consumption was forcing. This forced feeling seemed to obstruct their freedom of choice, causing negative emotions. One of the participants who experienced this was participant D of group 2 of the Voormalige Stadstimmertuin, who had been a vegetarian for over 30 years. However, as seen in the quote, he changed this because he felt pushed towards a diet.

Quotation Voormalige Stadstimmertuin group 2

> Participant D: ''*I actually experience it a bit unpleasant now because I think there is a social push to eat more vegetarian food which I experienced at different times, places, and situations. I am almost looked at as if I am immoral if I do not maintain a vegetarian lifestyle. And that pressure, that I find personally unpleasant. That is actually. It is not like I am going to stand on the street with banners. 'I want my bite of meat on the plate'. Not that, That is why it is mild. I feel a bit irritable that I get pushed from all sides, also from the government, but also on the street on signs or in buses or in the company restaurant, where you are suddenly forced to eat vegetarian the whole week. That push that uh yeah, that makes me irritable I think.*''

> Participant A: ''*But do you also experience it in other restaurants, or only in the company' restaurants, I can imagine it there.*''

> [...]

> Participant D: ''*No, but you make that decision and you also have the option to go to a different restaurant, but here in the company' restaurants you do not have the option.*''

That feeling of being pushed by society can be seen as a form of obstructing freedom of choice and as a reason for negative emotions. Like others, these feelings of obstruction made participant D, after 30 years of being a vegetarian, start to eat meat again and thus seem more reluctant to reduce his meat consumption.

These feelings of being forced into something also became evident when discussing MCPs. Multiple participants considered existing and example interventions to obstruct their freedom of choice. However, differences were noticeable; some interventions were considered more obstructing than others. These differences seemed to be influenced by personal experiences. Nonetheless, all interventions discussed during the sessions raised, to some extent, feelings of being forced into a diet and obstructing one's freedom. The quote below shows these different perspectives on whether MCPs were obstructing. One of the participants felt that reducing the meat offering at the company's restaurant was acceptable because some people cannot make the right decisions, while in contrast, the other participants felt that people should be free to choose what they want.

Quotation Jan van Galenstraat

>Participant C: ''*I find it a bit patronising whether you can eat it or not. I think it should just be a free choice and for someone who does not like vegetables at all, and if it is just his personal taste, he should also be able to eat meat. But make sure it is a good piece of meat. And certainly animal friendly as far as that is possible.*''

>Moderator 1: ''*Yes so, you find it patronising that the choice is made for you.*''

>Participant B: ''*I do not*''

>Moderator 1: ''*Why not? How do you feel?*''

>Participant B: ''*I just feel. Sometimes choices have to be made, because people do not have control over themselves. Suppose you do not want to eat meat and you are waiting in line. You see that burger lying there, then you might still take it. But that is nice if you have decided to not eat meat that is not there. I really think that we have to move towards that society, even though it is not nice. But not everyone can make the right choices for themselves. So also in terms of food, and in terms of spending.*''

>Participant C: ''*But maybe someone just wants to eat a piece of meat here at work so that they do not have to eat it at home in the evening. But. And if you make sure that there is a healthy piece of meat here, then maybe that person will not go to Kentucky Fried Chicken after work, for example.*''

>Moderator 1: ''*What about you A?*''

>Participant A: ''*I think it is fine that they do that. And look, they do determine the choice at some point for people. But you have the choice to go eat there.*''

As mentioned earlier, the perception that reducing meat consumption or MCPs obstructs one's freedom of choice seems influenced by personal experiences. More specifically, this seemed to be influenced by past experiences that threatened one's autonomy.

As shown in the quote below, participant B of group 1 of the Voormalige Stadstimmertuin highlighted that past experiences that threatened his autonomy and those of his colleagues intensified their need for freedom of choice and influenced their emotional response to different topics that felt restricting their freedom of choice.

<u>Quotation Voormalige Stadstimmertuin group 1</u>

> Participant B: ''*And that has to do with how you grew up. I have often been faced with choices where I had to defend and then that becomes stronger and stronger. That feeling and that, yes that is different when you could choose everything and be free. So uh yes yes, also plays a role*.''
>
> Moderator 1: ''*Yes because were you allowed to in the past*?''
>
> Participant B: ''*No, I am homosexual myself and before you are accepted, yes [you create a feeling of] something like do not touch my freedom, [...] Just recently. I handed in a voting card of my husband and then it was just done wrong again. 'Your wife should have filled in this card' and I have to explain again that with a double surname [you could be married to a man] and that I therefore have that feeling of [does not finish his sentence]. [...]*.''
>
> Moderator 1: ''*Yes.*''
>
> Participant B: ''*Then you also have such an incentive that you think you almost can not put it aside anymore. Then you have to think no, go back to: this has nothing to do with me. I have more colleagues who are very fierce against, and they often have something like some kind of past or background. Also like I had to defend myself so often and then you also get that I am not allowed to do this. I have to do that too and then I have to do this. Or because of the fact that I am Moroccan or whatever.'*

This statement suggests that past experiences influence reactions about completely different topics, even when an individual rationally perceives the situation differently. These primary emotional responses seem to be stronger, and because of these past experiences, this participant became protective of his freedom, which made him more hesitant to abide by MCPs.

Besides these past experiences influencing whether reducing meat consumption or MCPs were obstructing one's freedom of choice, the need to feel included also seems to shape these feelings of obstruction. Participant A of the Jacob Bontiusplaats voiced the need to feel included. She perceived the intervention 'Vegetarian food is the default at events, and if you want meat, you should communicate it beforehand' as obstructing her freedom of choice because it was not inclusive. She stated: *'Yes, I think it is a choice barrier because the people who say I do not eat meat, they choose to do so and I who do eat meat, actually choose to do as well,  but my voice is not heard because it is actually important that we do not eat meat but I like it. So why should I not be able to make that choice for myself.'* This quote suggests that this lack of inclusivity and obstruction of freedom of choice seem to result in unwillingness to abide by this suggested intervention.

While other participants found this intervention acceptable because they felt that there was still the option to choose meat, as can be seen in the quote of group 1 of the Voormalige Stadstimmertuin below.

Quote Voormalige Stadstimmertuin group 1

> Moderator 1: ''*What about [the intervention] for example that all the food is vegetarian during events?*''
>
> Participant C: ''*Yes I agree with that one.*''
>
> Participant A: ''*Yes I am also fine with that.*''
>
> Participant E: ''*Yes I am also fine with that, and I am happy that it states ''if you want meat [you should communicate it].*''

## Conclusion of the theme freedom of choice

Many participants experienced reducing the meat offering and MCPs as obstructing their freedom of choice, which caused negative emotions. The perception that reducing meat consumption or MCPs would obstruct one's freedom of choice originates from a threat to autonomy, which appears to make participants more hesitant to reduce their meat intake.

Participants perceived different aspects of the transition away from meat consumption as obstructing or as if something was forced, which seemed to be influenced by past experiences or the need to feel included.

## Blaming the establishment

The theme of blaming the establishment illustrates how participants experienced negative emotions about the establishment and its role in the transition away from meat consumption. It became evident that some participants felt they were being wronged by the establishment - producers, government, scientists, and supermarkets - and held them accountable for reducing meat consumption. Blaming others, like the establishment, is a coping response to a perceived threat to one's autonomy. This coping response seems to negatively influence the willingness of participants to reduce their meat consumption or abide by MCPs.

The following section illustrates how this coping response appeared by blaming the establishment. The section first discusses how participants blamed meat producers, followed by ways in which participants criticised the government and supermarkets. Lastly, it exemplifies how participants held academia accountable.

As previously stated, certain participants placed responsibility on food producers, like caterers, and held them accountable for their role in the transition away from meat consumption. Participants blamed the producers for different reasons, like stimulating consumers to buy (meat) products or for producing too much meat. As a result, participants were reluctant to reduce their meat consumption, believing it was the responsibility of the food producer. One of the participants of the Jan van Galenstraat blamed the producers; the following discussion took place regarding the responsibility for the transition away from meat consumption.

<u>Quotation Jan van Galenstraat</u>

> Participant B: ''*I also think it is a bit filthy that we are held accountable, because we do not slaughter them. We only buy, so I think the people who are responsible for that are really the people who do the supply and sell.*''

> Participant C: ''*Yes, but indirectly we are responsible for it. If we all became vegetarian, there will be no market for it anymore.*''

> Participant B: ''*And then we should actually be punished.*''

> Participant C: ''*Well punished.*''

> Participant B: ''*Yes I think so because they do not know how to market it properly. Yes I actually do not think that is right.*''

This discussion clearly showed that participant B blamed the producers and considered it unfair that the consumer was held accountable, while participant C held the consumer partially responsible. However, the statements of both participants were somewhat contradicting.

Participant B contradicted herself, as earlier in the session, she voiced that she reduced her meat consumption to three times a week, and she did this on her own, as shown in the following quote: ''*Before I ate meat every day, I lived completely differently. I literally turned my life around more than 12 years ago. I thought: ''well, I am going to eat less meat, I think that would also just work fine.''* This statement and the quote above seemed to clash a little bit because, in the first statement, she blamed the producers for not reducing the meat offerings. Despite that feeling, she reduced her meat consumption. It could be argued that she was reluctant to reduce her meat consumption even more because she held the establishment accountable.

Despite these contradictions, her holding the producers accountable could have originated from the realisation that not everyone could reduce their meat consumption independently. Her awareness about this became apparent when discussing reducing the meat offerings at the company's restaurants. She said the following: ''*I just feel that choices need to be made about this, because people cannot control themselves. [...] Not everybody can make the right decisions for themselves, not in terms of food or expenses.*''

The other participant involved in the discussion also contradicted herself. Earlier during the session, she voiced the following about her meat consumption: ''*I am still so addicted to meat and weak at the moment, that I do not do it [meaning reducing her meat consumption] yet. So, what I try to do, which is within my addiction possibilities, is to buy meat with at least one star [meaning the better-life quality mark].*'' This quote seems to contradict her statement during the discussion, where she referenced that '*we*', the citizens, were responsible for reducing meat consumption. While in reality, she does not seem to be able to take responsibility for reducing her meat consumption even though she recognises the necessity of it.

To briefly conclude what the first quote and accompanied explanation exemplifies, other than participants blaming the establishment, emotions and underlying reasons were ambiguous and contradicting. This means that participants said one thing but, in reality, did the opposite, suggesting that emotions were not rooted in one particular underlying reason.

Besides blaming (meat) producers, participants held supermarkets and the government accountable. One of the participants, participant D of group 2 of the Voormalige Stadstimmertuin, primarily blamed the government and the industry for forcing a diet, which caused negative emotions and reluctance to reduce his meat consumption. As shown in the quote below, this blame reaction seems connected to this feeling of obstructing his freedom of choice. The participant voiced that these factors led to him resume eating meat after 30 years of being a vegetarian.

> Voormalige Stadstimmertuin Group 2 - Participant D: '*I actually experience it now as a bit unpleasant because I think that there is a social push to live more vegetarian and that at all kinds of times and places and situations where I am almost looked at immorally if I do not maintain a vegetarian lifestyle. And that pressure I find that personally unpleasant. That is actually. It is not that I go out on the street with banners. 'I want my bite of meat on my plate'. Not that, That is why that is mild. But yes, I do find it a bit. I feel a bit irritable that from all sides, also from the government, but also on signs on the street or in buses or in the company restaurant, where you are suddenly forced to eat vegetarian the whole week. That push that uh yes, that makes me irritable I think.*''

Besides participant D, participant B of the Jacob Bontiusplaats, who would only eat vegetarian meals when the meat dish did not appeal to her, also blamed the supermarkets, meat industry, and the government for not changing their behaviour. In the quote below she voiced her concerns about reducing her meat consumption.

Quotation Jacob Bontiusplaats

> Participant B: ''*Well, I still find it strange that I think that vegetarianism originates from the idea that we have to care for the environment and animals and friendlier this and that. But I do not see anything of that and I find that a kind of imposing a train of thought on someone who says: 'so what?' I get it, the environment has to be all, but then really do something about it.*''

> Moderator 1: ''*Yes what? What do you mean with I do not see anything of that?*''

Participant B: ''*Less animals, slaughtering less animals, catching less fish, it has to be really in a certain way that you really see, gosh there is indeed something changing in the amount in the supermarket that there is no. That those shelves are not completely full.*''

Participant C: ''*How would you like to see it in a canteen then? So you feel like? Yes, how would you be able to see that something is changing?*''

[...]

Participant B: ''*No, I think that if you find that in the supermarkets, you can trace it back much more easily, why there is not much of it left here, because there is less meat and we are killing fewer animals for food, in the Netherlands and all over the world. Yes and catching fewer fish, so something really changes. [...] I see it mainly from a personal perspective and the citizens are held accountable for it. Go separate your waste, you need to do solar panels, and citizens are held accountable for things like that. But what is the government doing to make this visible other than just saying it and projecting it on the citizens.*''

The statement implies that the participant's coping response of blaming supermarkets, the meat industry, and the government, which made her less willing to reduce her meat consumption. This coping mechanism may have also served as a way for her to rationalise why she did not reduce her meat intake. She seemed to be aware of the importance of reducing her meat intake by addressing the fundamentals of vegetarianism.

Participant B of the previous quote also blamed universities and the researchers of this study. As shown in the quote, she blamed them for failing to inform participants about the steps taken in the academic world to reduce meat consumption and lacked transparency about the impact that she could make.

Quotation Jacob Bontiusplaats

Participant B: ''*Of course, that also comes out of it. Wageningen is quite highly regarded and of course research has been done there and knowledge has been generated. What effect has that had on the environment? And as for sustainability and fewer animals, has that really had a certain impact? I do not see it back yes and I am a meat eater and I like meat but I also eat vegetarian. [...] But I wonder to what extent is the government or anyone else in science also working on that to really bring about change other than just talking about it and doing research? Or are we doing that for my great great great great grandchildren? And maybe the world will no longer exist. I do not think I will live to see it.*''

[...]

Participant B: ''*And also research to inform us about it. Like guys, this is what we have done and know so far.*''

Participant C: ''*Yes, I also like that.*''

Participant B: '' *[Meaning to say we need information about the impact we make] and that will make a change of so many percent. Yes, even if it is only 0.5% or 0.2%, then it is something that*

*you contribute to. Also a feeling for yourself of hey, that would give me a switch to start eating differently. And to think about it, but now I have absolutely no reason to get up in the morning to say well, I am not going to give my child sandwiches with ham or I am not going to get meat tonight. I am now thinking what are we going to eat tonight? And then I seriously think about that piece of meat. So it does not have the added value of which it is actually said we are going to serve more vegetarian food in a company restaurant. If you tell me we have been working on this since 1999 and this is the result and now in 10 years it is so many percent then I now feel called to say I have also contributed something.'*

This statement illustrated how this participant blamed universities and the researchers. Like the previous quote, this coping response of blaming academia seems to be a reason for her to explain why she does not reduce her meat intake, as she seems aware of the meat industry's impact on animals and the environment.

## Conclusion of the theme blaming the establishment

Some participants blamed the establishment - government, producers, academia, and supermarkets - and held them accountable for reducing the meat intake instead of the consumers. Blaming others is a coping response to a threat to one's autonomy, making some participants less willing to reduce meat consumption. Also, blaming others appears to be a way to justify not reducing meat consumption while being aware of the impact on animals and the environment.

## Main take-aways

This chapter illustrated the complexity of the emotions and reasons for participants' resistance to reducing meat consumption. The complexity appeared in the fact that participants displayed different combinations of these themes and sub themes, making these reasons for being reluctant to reduce their meat consumption not as clear-cut as they seemed. The following section briefly overviews why participants were unwilling to reduce meat consumption. It discusses the themes in chronological order throughout the chapter.

The first theme, *dietary norms*, addressed in the sub theme *of meat is essential*, why taste, positive feelings and eating meat being human were reasons for participants to consume meat or other products. Additionally, this sub theme also revealed how social norms influenced participants' willingness to decrease their meat consumption. Some participant's social norms seem threatened by the idea of reducing meat consumption and MCPs. Moreover, the sub theme, *conscious eating*, illustrated how participants focused on eating consciously and why meat substitutes did not fit that picture. This sub theme also revealed that some participants perceived eating vegetarian food as eating meat substitutes. This view seems to be obstructing one's willingness to reduce one's meat consumption.

Unlike the other three themes, which indicated how reducing meat consumption threatened the core psychological needs of autonomy and relatedness, the theme of *dietary norms* did not appear to be connected to these needs (Bogner et al., 2024).The theme *of inclusivity* illustrated how participants perceived reducing meat consumption or MCPs as threatening social and cultural inclusivity. Participants experienced negative emotions and voiced concerns about how reducing the meat offering would exclude themselves or others. This indicated that they perceived their need for relatedness as threatened (Bogner et al., 2024). The subtheme of cultural inclusivity primarily showed how emotions were collective in nature, as participants voiced concerns about how reducing the meat offering would threaten the cultural needs of others. The sub-theme of social inclusivity displayed different ways in which reducing meat intake or MCPs would socially exclude participants.

The theme of *freedom of choice* exemplified how MCPs and the idea of reducing meat consumption caused negative emotions among the participants. They experienced this as obstructing one's freedom to choose whether to eat meat or not, suggesting that participants experience MCPs and the idea of reducing meat consumption as a threat to the core competence of autonomy (Bogner et al., 2024).

The theme of *blaming the establishment* illustrated a coping response to a perceived threat to one's autonomy. When discussing MCPs or the idea of reducing meat consumption, some participants responded by blaming the establishment and placing the responsibility for reducing meat consumption on them.

## Results brainstorm session

The brainstorming session provides insights to answer the third subquestion: ''*Which interventions or strategies can the municipality design based on the reasons behind these specific emotions?*'' The brainstorming involved asking participants of the brainstorming session to design potential interventions that addressed aspects of the personas illustrated in the Appendix H.

This chapter presents the interventions the participants considered most feasible in terms of financial viability, low risk of resistance or ease of implementation. It is important to note that due to time constraints, no clear definition of feasible interventions was given.

This section is structured as follows: First, each intervention is introduced separately, followed by an explanation of which characteristics of the personas the interventions address. The interventions are structured in no particular order. The interventions are followed by a critical reflection on whether and how these interventions addressed the underlying reasons for the emotional responses of the EN sessions.

The chapter concludes with an overview of the interventions in Table 8, which compares the interventions to one another, showing similarities, differences, and what the interventions aim to address.

## Intervention 1: *Adding symbols to the dishes to show diets, ingredients, and nutrients*

The intervention aimed to provide transparency about the products, including which nutrients, such as proteins, they contained and whether they were halal, vegetarian, or vegan.

The participants deemed the intervention an integral solution that addressed the needs of two personas. It considered the needs of 'the conscious eater' who focused on eating healthy by providing clear information about the nutrients. Additionally, by providing transparency about the ingredients via symbols, employees, like the 'person with a big appetite' who avoids unfamiliar foods, might be more open to trying these products.

Furthermore, according to the participants, the intervention could potentially cause less resistance. Participants noted that employees demonstrate greater resistance to foods clearly labelled vegan or vegetarian, whereas when the labelling is absent, the resistance was considerably lower. According to the participants, colleagues who were indifferent to whether something was vegetarian may be less concerned about the symbols and simply choose what they desire. One of the topics of discussion revolved around whether the responsibility for adding the symbols should fall on the caterer or the municipality's communication department.

## Intervention 2: *Affordable, new day specials from the chef*

This intervention focused on offering larger meals at an affordable price, and these offerings could vary because the chef made them.

According to the participants, this intervention would make the offering more inclusive and thereby address some of the underlying reasons for the personas ' the person with a big appetite', 'the omnivore' and 'the conscious eater'. The intervention would become more inclusive because the purpose was to provide large portions for an affordable price, as envisioned in the personas' the person with a big appetite' and the 'conscious eater', as the current offering was too expensive for the portions of the dishes. Furthermore, employees could try out new dishes, including culturally diverse dishes that were considered essential for 'the omnivore'.

The framing of the product was important because employees might consider a chef's special as a higher quality dish that was more tasty or nutritious, which could appeal to employees focused on a healthy diet, as seen in the persona of 'the conscious eater'.

### Intervention 3: *The crazy tuesday deal [in Dutch - de dwaze dinsdag deal]*

This intervention focused on promoting mainly vegetarian and vegan dishes at a very low price for employees to try (vegetarian) dishes. This intervention was somewhat similar to the previous '*Affordable day special of the chef'*. However, it differs because the focus was not on providing large portions but mainly on promoting vegetarian and vegan dishes so employees could test them.

According to the participants, this intervention addressed the needs displayed in two personas. This intervention provided a more price-inclusive offering, which reflected the need for affordable and larger portions voiced in the persona 'the eater with a big appetite'. Moreover, the participants perceived this intervention as a way to introduce vegan and vegetarian food to employees, like the persona 'the person with a big appetite', for whom changing their normal eating habits is not even a topic in general.

### Intervention 4: *Focus on smaller side dishes such as soup*

This intervention focused on offering more (vegetarian) side dishes to create a more financially inclusive offer.

According to the participants, expanding the diversity of side dishes and lowering the price of these dishes could enhance financial inclusivity. The participants indicated this addressed the need for more affordable options, reflected in 'the person with a big appetite'. However, the participants noted that employees would likely continue bringing their own lunch to work but enjoy eating a warm soup or a snack during lunch. Additionally, in the persona of 'the omnivore', it is emphasised that 'there should be something for everyone', and the participants argued that offering more diverse and cheaper side dishes could be achieved.

### Intervention 5: *Trying before buying*

This intervention aimed to enable employees to try a (new) dish by offering small bites of the dish so employees would be more willing to buy new (vegetarian) dishes from diverse cultures.

Participants voiced that this intervention addressed the need for a culturally inclusive offer at the company restaurants and enabled employees to try new things. Some employees were not open to trying new dishes because they did not know what to expect. Participants suggested that allowing employees to try unfamiliar or slightly more expensive meals could potentially increase their willingness to purchase them, as they would know what to expect. Thereby, the needs shown in the personas 'the omnivore' and 'the person with a big appetite' would be addressed.

Additionally, participants voiced that this contributed to creating more familiarity with vegetarian meals among employees. As mentioned in the description of the persona 'the eater with a big appetite', for some of the employees, eating vegetarian food is not even a topic in general.

## Intervention 6: *Transparency: share more information in restaurants via signing and educate, maintain freedom of choice, but entice the offer*

This intervention focused on informing employees about the impact of meat consumption, explaining why the municipality wanted to reduce the meat offerings at the company's restaurants, and creating more transparency about the municipality's goals.

The participants wanted to preserve the freedom of choice by not necessarily focusing on offering less meat but rather on addressing the need for more transparency from the establishment about the impact of reducing meat consumption. Consequently, it potentially motivated employees, such as 'the forced eater' and 'the omnivore', to contribute to this cause.

Additionally, the participants perceived this intervention as a useful means to provide employees with more information about a vegetarian diet, as 'the person with a large appetite' illustrated that some employees are unfamiliar with it.

## Intervention 7: *True pricing*

The intervention aimed to provide more transparency about the true costs of products and pricing them accordingly. It would educate employees on production costs, environmental impact, and why dishes were cheaper or more expensive. Subsequently, it clarified the differences in the costs of vegetarian dishes and dishes with meat.

The participants considered this an integral solution for all personas, as it created more transparency about food prices and explained why some vegetarian or meat dishes were cheaper than others. According to them, this created more price-inclusive company restaurants.

## Intervention 8: *Storytelling*

The intervention focused on providing information about the freshness of products, innovative farmers with unique (vegan) products to make the offerings at the company restaurants more appealing, and promoting alternatives to meat with a story that does not focus on the vegetarian or vegan aspect of it.

The participants perceived this as an integral solution that addressed the needs displayed in various personas. For instance stories about the freshness of products could be appealing to employees who value healthy and unprocessed foods, as illustrated in 'the conscious eater'. Participants highlighted rebranding 'the week without meat and dairy' to 'the week of the land', as a form of storytelling, because of the negative associations with 'the week without meat and dairy'. The focus would be on trying new local things (without meat or dairy) instead of focusing on not eating meat and dairy.

## Reflection on the interventions

When reflecting on the interventions designed by the municipality, it became evident that almost all interventions aimed at reducing meat consumption, like "the crazy Tuesday deal," could be experienced as excluding, forcing or obstructing one's freedom of choice. This outcome seems to originate from the fact that the emotions and underlying reasons for meat, reducing meat consumption, and MCPs were not unambiguous. Participants experienced different combinations of reasons for being unwilling to reduce their meat consumption or adhere to MCPs, and these reasons seemed influenced by personal experiences.

Consequently, it appears to be complex to determine whether an intervention can resolve the resistance to reducing meat consumption or MCPs. For instance, an intervention such as "Transparency: share more information via signing and education, maintain freedom of choice, but entice the offer" may address the need for more transparency. However, there is no guarantee that individuals experiencing this need will be more willing to reduce their meat consumption as a result.

Table 8

*Overview with interventions*

| Intervention | Underlying strategies | Overlay with intervention |
|---|---|---|
| 1. Adding symbols to the dishes to show diets, ingredients, and nutrients | - Provide transparency about offering | |
| 2. Affordable, new day specials from the chef | - Affordable offer<br>- Culturally inclusive offer<br>- Bigger portions<br>- Creating familiarity with vega(n) dishes | Similar to intervention 3, both focused on offering diverse options for a low price, but focus was more on large portions for an affordable price. |
| 3. The crazy tuesday deal | - Affordable offer<br>- Creating familiarity with vega(n) dishes | Similar to intervention 2, both focused on offering diverse options for a low price, but emphasis of this intervention was more on promoting vega(n) food. |
| 4. Focus on smaller side dishes such as soup | - Affordable offer | |
| 5. Trying before buying | - Creating familiarity with vega(n) dishes | |
| 6. Transparency: share more information via signing and educate, maintain freedom of choice, but entice the offer | - Informing and providing transparency | Similar to intervention 8, but differs because it was primarily aimed at providing more transparency about the cause of the municipality and providing information. |
| 7. True pricing | - Informing and providing transparency<br>- Affordable price<br>- Vega(n) products lower in price | |
| 8. Storytelling | - Informing and providing transparency<br>- Target dietary needs: healthy and organic food<br>- Create familiarity with vega(n) products | Similar to interventions 6, but differs because it aimed to entice employees with stories and not solely provide information. |

*Note. Own work*

# Discussion

This research aimed to better comprehend the emotions of employees of the municipality of Amsterdam about meat, reducing meat consumption, MCPs and, more importantly, what underlies these emotions. Additionally, this research explored how to use these underlying reasons to design interventions that reduce meat consumption. Regarding these research aims, this study generated different findings, which have underlying meanings related to the theoretical concepts discussed in this study, existing literature on reducing meat consumption, and resistance against MCPs. This chapter elaborates on these underlying meanings. It also addresses the strengths and limitations of this research and highlights implications and findings that seem to have potential for further research.

## Reasons for resistance in relation to literature

The following section illustrates how participants perceived reducing meat consumption and MCPs as threatening their needs. First, it addresses threats to social norms, values, and everyday practices. Next, it discusses the threat to the need to feel related to colleagues. Finally, it explores the perceived threat to one's autonomy.

### Threats to social norms, values and everyday practices

Bogner et al.'s (2024) literature on transition pain considers threats to values, norms, and perceptions as social losses that evoke emotional responses to phase-outs, like the transition away from meat consumption. This study suggests that participants had both positive and negative emotions caused by multiple social norms, perceptions, and values. Consequently, reducing meat consumption, meat offerings at company's restaurants and MCPs threatens these social norms, perceptions, and values. As a result, these threats contribute to the resistance to reducing meat consumption and the meat offerings at the company's restaurants. The following section discusses different threats to social norms, values and everyday practices in relation to existing literature.

The taste of meat evoked positive emotions, and many participants valued it as an essential reason to consume meat. The existing literature extensively emphasises the impact of taste; Van den Berg et al. (2022) are not the only ones who draw attention to the fact that the taste of meat is an essential reason for individuals to be reluctant to reduce their meat consumption (e.g. Piazze et al., 2015; Tucker, 2014). According to Tucker (2014), taste also includes the structure of meat, and she argues that the sensory appeal of meat is even more important for individuals. This study suggested that meat's structure was indeed deemed essential. However, the structure did not seem to be necessarily more important. At the same time, participants emphasised the importance of taste in their acceptance of vegetarian food. However, some did not enjoy vegetarian options because they associated them with meat substitutes, which they found unappealing. Participants considering taste as a reason to avoid vegetarian food and meat substitutes aligns with Onwezen et al. (2021), who identified taste as a key factor in the acceptance of meat substitutes.

Moreover, this study showed that participants commonly perceive reducing meat intake as involving eating more meat substitutes, which they avoid because they consider them overly processed and not tasty. Different studies also identified a general negative appraisal of meat substitutes (e.g., Hoek et al., 2011; Tucker, 2014). The reasons to avoid meat substitutes mentioned in this study differ from those identified by Kerslake et al. (2022), who have found that price and a lack of trust are barriers to consuming meat substitutes.

Also, some participants expressed that eating meat was a (childhood) habit that evoked positive emotions. Consequently, in line with Bogner et al. (2024), limiting meat intake threatens this (long-held) perspective of everyday life, possibly resulting in a sense of social loss, which influenced the negative response to reducing meat consumption, the meat offerings at the company's restaurants or MCPs.

Next, the existing literature widely addresses the influence of habits on meat consumption and how it forms a barrier to reducing meat consumption (see e.g. Van den Hoek et al., 2017). Rees et al. (2018) argue that changing the habit of meat consumption or designing interventions that address habit change is complex because it appears connected with other habits. They state that a habit can be characterised as a cognitive process in which a specific situational context (e.g. going for lunch at around 12 o'clock with the same colleagues) triggers particular behaviour (e.g. choosing the same meat dish) (Rees et al., 2018). This argument of Rees et al. (2018) supports Bogner et al. (2024) as it shows that not only the habit of meat consumption is threatened by a reduced meat offering or MCPs but also the situational context, potentially contributing to stronger negative responses.

In addition to the perspective that meat consumption is a habit, participants considered it part of being human because it is part of our nature and that our ancestors survived on this diet for centuries. This perspective is supported by Wojtynia et al. (2023), who argue that worldviews are influential factors in the emotional response to phase-outs. This study suggests that this worldview is intertwined with emotions, as reducing meat consumption would conflict with this perspective and cause negative emotions.

Furthermore, the insights of this study show that participants eat meat because they like the taste, the energy it provides and because it is part of being human. This aligns with what others have named carnism. Piazze et al. (2015) argue that people consume meat because it is necessary (source of energy), natural, normal, and nice (joy of eating meat), the four N's. This perspective can be seen as the ideology of carnism that reasons the resistance against reducing meat consumption (Sievert et al., 2020; Michielsen & Van der Horst, 2022).

This study's findings indicate that the core principles of carnism align with some of the social losses caused by reducing meat consumption and the offerings at the company's restaurants or MCPs and, as a result, evoke resistance. This indicates that carnism is not just a rational ideology, but also rooted in emotions. For instance, this study showed that meat consumption is a habit, and threats to this habit caused negative emotions like anger. Subsequently, future research should consider the influence of emotions on carnism as this would create a more in-depth understanding of these reasons to consume meat. This could be done by using the method of emotion networking and using the ideology of carnism as a lens for the analysis.

## Threats to feeling connected to colleagues

Some of the participants' resistance to reducing meat consumption and MCPs was caused by a threat to their need to feel connected to colleagues. Deci and Ryan (1985) identified this as a threat to relatedness, which they consider as one of the three core psychological needs that cause emotional responses. Bogner et al. (2024) argue that threats to three core needs are the roots of emotional responses in transition pain. This study found that this threat to relatedness manifested in two prominent ways: a need for cultural inclusivity and a need for social inclusivity.

The idea that reducing meat consumption or offerings at company's restaurants or MCPs threaten the need for social or cultural inclusivity appears to be relatively new, and apart from Bogner et al. (2024), the need for inclusivity seems to be an underexplored area in the literature. Consequently, the finding that the need for inclusivity impacts resistance to reducing meat consumption stands out as one of the most important aspects of this study.

### *Cultural inclusivity*

The need for cultural inclusivity became evident because participants perceived reducing the meat offerings at the company's restaurants or MCPs as threatening cultural inclusion, as meat is culturally embedded, thereby challenging cultural norms. Consequently, some participants perceived reducing the meat offerings as excluding them or their colleagues because the municipality would not consider their cultural needs, causing a negative emotional response.

Earlier research from Bonne and Verbeke (2007) emphasises that religion and culture strongly shape meat consumption, and this research supports that by showing that meat and culture are connected and how the need for cultural inclusivity obstructs reducing meat consumption. Moreover, this need for cultural inclusivity aligns with Higgs (2015), who argues that individuals follow cultural and social eating norms, because doing so ''enhances affiliation with a social group and being liked'' (p.39) and confirms that this individual is behaving correctly. This shows similarities with the need to feel included. Moreover, Higgs (2015) addresses the consequences of not following these norms, she argues that this might be embarrassment or disapproval. This study adds to Higgs (2015) by showing that a consequence of not following the norm or not being able to follow the norm is a feeling of exclusion.

Moreover, this study showed that participants primarily experienced the need for cultural inclusivity about others; they mainly focused on how the reduced meat offer would affect their colleagues. This aligns with Bogner et al. (2024), who emphasise that emotions in transition pain are collective, and individuals often experience emotional responses in connection with the groups they feel connected with.

*Social inclusivity*

While the threats to cultural inclusivity mainly arose in relation to others, threats to social inclusivity were mainly experienced in relation to the individual. This revealed how reducing meat offerings at the company's restaurant could lead to feelings of social exclusion. The sense of social exclusion originated from a perceived threat to social norms and group dynamics, causing a disconnect from colleagues and other social groups. This observation aligns with Bogner et al. (2024), who argue that threats to social norms and group dynamics cause negative emotional responses.

A substantial body of literature explores the influence of social norms on reducing meat consumption (e.g., Cheah et al., 2020; Kwasney et al., 2022; Van den Berg et al., 2022). For instance, Van den Berg et al. (2022) conclude that eating meat remains the social norm, which creates a barrier to reducing meat consumption. This finding helps explain why deviations from this norm, such as reduced meat offerings or MCPs, lead to resistance. However, the origin of the feeling of social exclusion remains unclear.

The following is a noteworthy example of how social norms and a need to feel related caused resistance against reducing meat consumption. Among some participants, a reduced meat offering and MCPs caused a feeling of being deviant. These participants considered the world upside down if they had to communicate that they wanted meat and, thereby, became the deviant group. These feelings imply that reducing the meat offerings at the company's restaurants forms a threat to their social norm: eating meat is normal, and eating vegetarian is not. At the same time, these feelings imply that they feel excluded from the group. This feeling of being deviant is interesting, as previous studies highlighted the opposite: how vegans and vegetarians are perceived as deviant and suffer discrimination or vega phobia (Markowski & Roxburgh, 2019; Vandermoere et al., 2019). Subsequently, this suggests that MCPs potentially cause a shift in what is considered as the norm; a meatless diet.

## Threats to autonomy

Besides the threats to relatedness, Bogner et al. (2024) argue that a threat to the need for autonomy could result in emotional reactions towards phase-outs like the transition away from meat consumption. This study supports their argument by showing that resistance against reducing meat consumption or MCPs of some participants originated from a threat to their autonomy. According to Bogner et al. (2024), these threats to autonomy can prevail in two ways: submission and opposition to the context, like reducing meat consumption. The participants primarily oppose the context and express negative emotions like anger or sadness related states. This opposition is displayed in two ways.

First, some participants considered reducing the meat offerings at the company's restaurants or MCPs as obstructing their freedom of choice. This finding corresponds to different studies, such as Emel & Hawkins (2010), Lombardini & Lankoski (2013), and Milford & Kildal (2019), that highlight that MCPs might lead to the perception that one's freedom of choice is obstructed or eliminated because of MCPs or reducing meat offerings. In this study participants perceived some interventions as more obstructing than others, especially interventions that actively reduced the meat offering were considered as obstructing. The distinction in perceived obstructiveness suggests that personal experiences influenced these perspectives. There was one situation in this study that suggests that past experiences that obstructed one's freedom of choice influences these perspectives.

Second, Bogner et al. (2024) suggest different coping responses to threats to autonomy, one of which is blaming others. Some participants displayed this coping response by blaming the establishment - meat producers, supermarkets, the government, and scientists - and holding them accountable for reducing meat consumption at the company's restaurant and in the broader context of society.

This coping response, accompanied by negative emotions, appears among some participants. They hold the establishment - meat producers, supermarkets, the government, and scientists - accountable for reducing meat consumption at the company's restaurant and in the broader context of society. According to the participants, the establishment lacked transparency about progress and ambitions. This supports the findings of Hegtvedt & Parris (2014), Huijts (2018), and Oreg et al. (2021), who mention that the course of phase-out processes shape emotions and a lack of transparency or inclusivity by the establishment could evoke negative feelings.

## Designed MCPs in relation to literature

The second study of this research focused on designing interventions to reduce meat consumption at company restaurants through brainstorming.

Almost all interventions designed by the municipality were soft interventions focused on informing, storytelling or nudging by creating familiarity with meat-less products. These types of interventions commonly arise when designing interventions (via research) (Kwasny et al., 2022). However, the extent to which these interventions are useful appears to be questionable.

In general, interventions on informing are considered ineffective (Loy et al., 2016), and Klöckner & Ofstad (2017) stress the urgency of determining which type of information is effective for specific target groups and target behaviour. From this perspective, the interventions designed in this study are not specific enough and do not target a behaviour change. The existing literature also addresses the usefulness of storytelling in contradicting ways. For instance, Kwasny et al. (2022) suggest that framing information, like storytelling, may increase consumer acceptance. However, similar to informing, other studies suggest that not all forms of storytelling seem useful (Harguess et al., 2020).

Lastly, nudging does not often seem to be considered in the existing discourse about useful interventions because of the lack of empirical evidence proving its effectiveness, the difficulty in putting theory into practice, and ethical reasons such as reduced human autonomy (Hansen, 2016; Kasperbauer, 2017).

Besides the fact that soft interventions are considered ineffective or that there is disagreement about their effectiveness, establishing a clear definition of an effective intervention also appears complex. Because of the lack of consensus about the effectiveness of interventions, the question arose: What are effective interventions? However, there is little consensus in the existing literature about the definition of an effective intervention, and there is a broad spectrum of definitions. For instance, the study of Kwasny et al. (2022) considers interventions as effective if the information (i) is provided on health, animal welfare, or environmental effects, (ii) is emotionally or cognitively framed, and (iii) is aligned with consumers' information needs. However, their definition of an effective intervention seems to focus on informing. At the same time, Michie et al. (2011) and Steg & Vlek (2009) take a broader perspective on effective interventions, (i) intervention selection based on fit with underlying drivers, (ii) expected social impact, (iii) ease of implementation.

## Strengths and limitations
### Strengths
This study had multiple strengths, and the most important strength of this research was the collaboration with the municipality of Amsterdam. This collaboration provided a clear research context and created the opportunity to recruit participants via their communication channels. Presumably, this made it somewhat easier to find more participants willing to contribute to this research compared to a different research context.

Additionally, this research's method and theory were relatively new. The fact that both had never been used to investigate the emotional response of an organisation's employees to the transition away from meat consumption was a considerable challenge. Nonetheless, emotion networking has proven to be an insightful method for researching emotions about reducing meat, meat intake, and MCPs, resulting in interesting findings and new perspectives for further research. The method also has proven to be a useful method to structure group conversations with. It might also be a useful research method for conversations about less emotionally charged topics.

Also, the lens of transition pain is valuable as it supports existing literature, and new understandings about what underlies the reluctance to reduce meat consumption seem to be identified, such as the importance of feeling included or the influence of past experiences on feeling obstructed.

## Limitations

This study encountered several limitations. The biggest limitation, which was specific to this study, was time. Conducting the research over six months involved close cooperation with the municipality of Amsterdam. However, working with large organisations like the municipality often requires more time. Subsequently, six months turned out to be tight, especially due to the multiple postponements of the EN sessions and delays in communication regarding these sessions.

As a result, the invitations for the session at Jan van Galenstraat went out only six days in advance, which may have led to a low number of participants. However, this delay did not seem to affect the number of participants at Jacob Bontiusplaats and Voormalige Stadstimmertuin, possibly because these sessions took place a few weeks later.

However, the session at the Jacob Bontiusplaats coped with a different limitation. The idea was to organise sessions solely with operational employees at this location, but only one employee working in an operational role signed up. Despite the efforts to attract operational employees, like posters, planning far in advance and contact with managers, finding additional participants willing to participate was challenging. There was a potential conflict of interest with the managers, which might be why operational employees did not attend. The employees worked on strict schedules, and if they wanted to participate, their manager needed to change the schedule.

Because of the low number of (operational) employees, there were not as many sessions as anticipated. As a result, this study does not represent a large group of colleagues, and the research is not as comprehensive as intended. Therefore, the research does not offer as comprehensive an overview of the emotions and underlying reasons among the employees of the municipality of Amsterdam as planned.

Lastly, the gathered data relied heavily on the input from the participants who attended the EN sessions and the brainstorming session, implying that different results could have emerged with another group of participants.

## Limitations emotion networking

The study revealed that discussions about meat consumption were less emotional than anticipated, potentially due to two main reasons. Firstly, the structure of the conversations differed from that of previous research, as the sessions were organised in rounds with new topics, which may have evoked fewer emotions than the initial structure. Secondly, the method called for diverse participants to engage in dynamic conversations. While the decision was made to exclusively invite meat consumers, one vegetarian participant was in one of the sessions. Interestingly, the session seemed more emotional and more about understanding each other's perspectives. Therefore, it seems questionable whether it was a good decision to invite meat consumers solely, as this seems to impact the strength of emotion networking.

Apart from the EN sessions being less emotional than expected, the limitation number of participants of specific EN sessions posed a limitation as well. The small number of participants at Jan van Galenstraat and Jacob Bontiusplaats restricted, as mentioned earlier, the study's comprehensiveness, but it also limited the group dynamics during discussions. Emotion networking revolves around group conversations and changing dynamics because of different perspectives. The ideal number of participants was between 5 - 8 participants to stimulate these group dynamics. A smaller number of participants potentially limited the conversations' dynamics, negatively influencing the extensiveness of the data gathered during these sessions. Because of the fewer participants, there was too much focus on specific topics during the conversations. To overcome this, the moderators tried to change topics when needed.

Lastly, the time constraints influenced the TA of the first study. It resulted in too little time to analyse the sessions as extensively. Apart from time constraints, the analysis of the EN sessions was complex because during the coding of the sessions, it became clear that distinguishing emotions beyond being positive or negative required more time.

### *Limitation brainstorming session*
Reflecting on the second study, it became evident that the brainstorming session in combination with the personas is not a suitable method for designing MCPs. The primary reason for this can be attributed to the personas and how time constraints limited their value.

There was limited time to define a fitting way to present the findings during the brainstorming session, and it turned out that personas were not a suitable way to emphasise the importance of specific underlying reasons like freedom of choice or the need to feel included. Reflecting on this, presenting the results of the EN session differently, possibly through key themes instead of personas, could have been more effective. Still, using key themes might not have been ideal, as it could have been challenging to demonstrate that participants experience multiple facets of these themes.

Second, during the brainstorming session, the participants focused too much on separate personas rather than defining interventions for multiple personas. However, this might have happened because there was too little time.

The method of brainstorming also had some limitations. Brainstorming sessions do not have a strict format, and because the format is so flexible there were few explicit guidelines on which to base the structure. Reflecting on the method, a more structured method to define policies might be useful. It might be insightful to use research methods aimed at emotion-sensitive policy designs. Inspiration for potential design approaches could be found in the research of, for example, Yoon et al. (2020), who explore how policy designers can be supported to deliberately facilitate positive emotional experiences.

Additionally, the decision was made to invite only employees in policy-related functions, and only women participated in the session. In retrospect, it is evident that including a diverse group of participants, such as the caterer, would have been beneficial.

The study excluded the caterer due to potential conflicts of interest, but brief discussions with catering staff provided valuable insights into the needs of the municipality's employees. As a result, involving caterers in the policy design process seems beneficial.

Lastly, a more practical limitation of this study was that there was too little time to prioritise the interventions during the brainstorming session. The prioritisation involved improvisation and included asking the participants to discuss the most feasible interventions. As a result, nuance is missing as there is no clarity about which interventions are more feasible than the others. The interventions have not been assessed on the risk of resistance and to what extent the interventions align with the (long term) goals of the municipality.

## Implications and future research recommendations

The outcomes of this study have multiple implications for organisations, society, and academia. The following section discusses the implications of the findings, accompanied by future research recommendations.

This study showed that the resistance against reducing meat consumption and meat offerings at company restaurants or MCPs is rooted in a need for social and cultural inclusivity, and threats to this need cause negative emotional responses. This finding has different consequences for academia and society. First, implementing any MCP is likely to cause someone to feel excluded. Consequently, it does not seem feasible to strive for inclusivity for all. Instead, the municipality and other organisations should strive for interventions that include the most significant part of their target group. In addition, these perceived threats to social and cultural inclusivity add to the existing literature about the consequences of MCPs that challenge social norms. Academia could use this as a starting point to further explore the connection between the need to feel included and a reduced meat offering. A potential research direction could be to explore how meat eaters experience feelings of social exclusion as they consider themselves deviants. Previous studies on vegans or vegetarians as deviants could inspire future research on feelings of deviance among meat eaters.

Also, this research showed that participants perceived that reducing their meat consumption involved eating meat substitutes they tended to avoid. This finding has multiple implications. First, it provides a new perspective on the barriers people face to avoiding reducing their meat consumption. It seems valuable to research why and where this perception originates. This future research could involve an emotion networking session with meat eaters, specifically about meat substitutes. Thereby potentially extend the literature on the resistance to reduce meat consumption. Second, it suggests that some people do not have a clear vision about the alternatives to meat other than meat substitutes. Therefore, it seems reasonable for organisations, like the municipality, the government, or the food industry, to focus on improving the image of vegetarian food without meat substitutes, for instance.

Furthermore, this research suggests that past experiences perceived as obstructing one's freedom of choice influence today's perception of whether MCPs are obstructive. The potential influence of these past experiences should be explored, as this could contribute to the knowledge about the resistance against MCPs and also about the roots of the need for freedom of choice for a large part of society. In future research, academia should explore if this relationship exists, potentially by conducting emotion networking sessions with different minority groups about MCPs.

Lastly, this study exemplified why the transition away from meat consumption is so challenging. The emotions and underlying reasons for reducing meat consumption and offerings at the company's restaurants or MCPs are complex. Therefore, designing interventions to reduce meat consumption cannot be done with a quick fix. It is likely that interventions will always cause feelings of obstruction, exclusion, or force, and additional reasons influence these negative feelings about the transition away from meat consumption. Organisations like the municipality should focus on interventions that effectively reduce meat consumption. Therefore, it is essential for the municipality and other organisations to answer the question: What is an effective intervention? It is valuable to specify this definition in line with the goals or values of the organisation. Also, assessment criteria should be established to determine how effective an intervention is.

# Conclusion

This study aimed to better comprehend the emotions and underlying reasons of employees of the municipality of Amsterdam about meat and reducing meat consumption at the company restaurant. Additionally, this study explored if and which interventions could be designed based on these underlying reasons. The following main research question was posed: ''*What underlies the emotional reaction to reducing the meat supply in company restaurants, and how can these underlying reasons be used to design policies to reduce meat consumption at company restaurants?*'' In order to formulate an answer to this question, the three sub questions need to be addressed.

The first two sub questions, '*What emotions do people have about meat and reducing their meat consumption in the company restaurant?*' and '*Why are these emotions experienced?* ' were closely connected and, therefore, answered jointly.

Meat consumption causes positive emotions like joy or excitement because of the satisfied or energised feeling after eating meat, the taste of meat. These positive emotions also seem connected to the idea that meat is essential because it is a habit and in our nature. Despite these positive emotions about meat, participants reconsidered their meat consumption, as they focused on eating healthy and eating meat in moderation fits better into that picture.

The reduction of meat consumption and meat offerings at the company restaurant caused negative emotions, like anger related states and shame. These emotions originate from threats to the core psychological needs: the need for autonomy and relatedness. This need for autonomy appears threatened because participants voiced that reducing the meat offering would obstruct their freedom of choice, and the establishment was held accountable for reducing meat consumption. The need for relatedness seems threatened because participants expressed that reducing the meat offering would exclude them or colleagues with different dietary needs or cultural backgrounds.

The municipality designed the following interventions, and addresses the third subquestion '*Which interventions or strategies can the municipality of Amsterdam design based on the underlying reasons for these emotions?*'

- *Adding symbols to the dishes to show diets, ingredients, and nutrients* - aimed to provide transparency about the products, which nutrients, such as proteins, they contained, whether they were halal or not, and whether they were vegetarian or vegan.

- *Affordable, new day specials from the chef* - focused on offering meals at an affordable price.

- *The crazy tuesday deal* - promoting mainly vegetarian and vegan dishes at a very low price for employees to try (vegetarian) dishes.

- *Focus on smaller side dishes such as soup* - revolved around offering more on (vegetarian) side dishes.

- *Trying before buying* - intended to enable employees to try a (new) dish.

- *Transparency* - share more information, maintain freedom of choice, but entice the offer - focus on informing employees.

- *Play with education on awareness and inform via signing* - focused on informing employees

- *True pricing* - providing more transparency about the true costs of products.

- *Storytelling* - providing information about the products.

However, as addressed in the discussion, the question was raised if these interventions effectively address the underlying reasons for the resistance against reducing meat consumption, the meat offerings at the restaurants, and MCPs. This question arose because of the ambiguity of these emotions, accompanying reasons, and the methods employed. As a result, the main research question remains partly unanswered. This study suggests that reluctance to reduce meat consumption is linked to dietary norms, the need to feel included, and a threat to one's autonomy. Yet, it does not provide convincing insights that suggest how these underlying reasons could be used to design interventions that address them.

Consequently, future research could explore the definition of effective interventions and whether there are more useful methods to evaluate their effectiveness. Additionally, it could explore whether other methods could be used to design interventions based on the insights gathered from this study.

# Reference

Aiking, H., & De Boer, J. (2020). The next protein transition. *Trends in Food Science And Technology*, *105*, 515–522. https://doi.org/10.1016/j.tifs.2018.07.008

Allen, A. M., & Hof, A. R. (2019). Paying the price for the meat we eat. *Environmental Science & Policy*, *97*, 90–94. https://doi.org/10.1016/j.envsci.2019.04.010

Bar-Tal, D., Halperin, E., & De Rivera, J. (2007). Collective Emotions in Conflict Situations: Societal Implications. *Journal Of Social Issues*, *63*(2), 441–460. https://doi.org/10.1111/j.1540-4560.2007.00518.x

Becker, S., Bögel, P., & Upham, P. (2021). The role of social identity in institutional work for sociotechnical transitions: The case of transport infrastructure in Berlin. *Technological Forecasting And Social Change*, *162*, 120385. https://doi.org/10.1016/j.techfore.2020.120385

Bericat, E. (2016). The sociology of emotions: Four decades of progress. *Current Sociology*, *64*(3), 491–513. https://doi.org/10.1177/0011392115588355

Bogner, K., Kump, B., Beekman, M., & Wittmayer, J. (2024). Coping with transition pain: An emotions perspective on phase-outs in sustainability transitions. *Environmental Innovation And Societal Transitions*, *50*, 100806. https://doi.org/10.1016/j.eist.2023.100806

Bonne, K., & Verbeke, W. (2007). Religious values informing halal meat production and the control and delivery of halal credence quality. *Agriculture And Human Values*, *25*(1), 35–47. https://doi.org/10.1007/s10460-007-9076-y

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Taylor & Francis*, 77–101. https://www-tandfonline-com.ezproxy.library.wur.nl/doi/abs/10.1191/1478088706qp063oa

Cheah, I., Shimul, A. S., Liang, J., & Phau, I. (2020). Drivers and barriers toward reducing meat consumption. *Appetite*, *149*, 104636. https://doi.org/10.1016/j.appet.2020.104636

Clarke, V., & Braun, V. (2016). Thematic analysis. *The Journal Of Positive Psychology*, *12*(3), 297–298.

https://doi.org/10.1080/17439760.2016.1262613

Deci, E. L., & Ryan, R. M. (1985). Conceptualizations of Intrinsic Motivation and Self-Determination. In

*Springer eBooks* (pp. 11–40). https://doi.org/10.1007/978-1-4899-2271-7_2

Dibbits, H. (2023). Emotion Networking: A Heritage Practice. In *The Critical Visitor: Changing Heritage*

*Practice* (pp. 213–229). Work in Progress.

https://www.reinwardt.ahk.nl/en/research-group-cultural-heritage/publications/publication/de-

kritische-bezoeker-erfgoedpraktijken-in-verandering/

Dixon, T. (2023). *The History of Emotions: A Very Short Introduction*. Oxford University Press.

Emel, J., & Hawkins, R. (2010). Is it Really Easier to Imagine the end of the World than the end of

Industrial Meat? *Human Geography*, *3*(2), 35–48.

https://doi.org/10.1177/194277861000300203

FAO. (2018). *Livestock and agroecology*. Accessed on 7th of april 2024, via

https://www.fao.org/3/i8926en/I8926EN.pdf

Fesenfeld, L. P., & Sun, Y. (2023). Enabling positive tipping points in public support for food systems

transformation: The case of meat consumption. In *The Political Economy of Food System*

*Transformation* (pp. 256–287). Oxford University Press.

https://library.oapen.org/bitstream/handle/20.500.12657/85666/1/9780198882237_WEB.pdf#

page=273

Geels, F. W. (2021). From leadership to followership: A suggestion for interdisciplinary theorising of

mainstream actor reorientation in sustainability transitions. *Environmental Innovation And*

*Societal Transitions*, *41*, 45–48. https://doi.org/10.1016/j.eist.2021.10.021

Godfray, H. C. J., Aveyard, P., Garnett, T., Hall, J. W., Key, T. J., Lorimer, J., Pierrehumbert, R. T.,

Scarborough, P., Springmann, M., & Jebb, S. A. (2018). Meat consumption, health, and the

environment. *Science*, *361*(6399). https://doi.org/10.1126/science.aam5324

Graça, J., Godinho, C., & Trüninger, M. (2019). Reducing meat consumption and following plant-based

diets: Current evidence and future directions to inform integrated transitions. *Trends in Food

Science And Technology*, *91*, 380–390. https://doi.org/10.1016/j.tifs.2019.07.046

Hansen, P. (2016). *What is nudging?* Behavioral Science And Policy Association. Accessed on 3th of

August 2024, via https://behavioralpolicy.org/what-is-nudging/

Harguess, J. M., Crespo, N. C., & Hong, M. Y. (2020). Strategies to reduce meat consumption: A

systematic literature review of experimental studies. *Appetite*, *144*, 104478.

https://doi.org/10.1016/j.appet.2019.104478

Hart, L. B. (2022). Emotion and othering in a contaminated community. *Ethnography*, 146613812211458.

https://doi.org/10.1177/14661381221145812

Hegtvedt, K. A., & Parris, C. L. (2014). Emotions in Justice Processes. In *Handbooks of sociology and social

research* (pp. 103–125). https://doi.org/10.1007/978-94-017-9130-4_6

Hennessey, B. A., & Amabile, T. M. (2010). Creativity. *Annual Review Of Psychology*, *61*(1), 569–598.

https://doi.org/10.1146/annurev.psych.093008.100416

Hielkema, M. H., & Lund, T. B. (2021). Reducing meat consumption in meat-loving Denmark: Exploring

willingness, behavior, barriers and drivers. *Food Quality And Preference*, *93*, 104257.

https://doi.org/10.1016/j.foodqual.2021.104257

Higgs, S. (2015). Social norms and their influence on eating behaviours. *Appetite*, *86*, 38–44.

https://doi.org/10.1016/j.appet.2014.10.021

Hochschild, A. R. (2012, 31 maart). *The Managed Heart: Commercialization of Human Feeling*. De

Gruyter. https://www.degruyter.com/document/doi/10.1525/9780520951853/html

Hoek, A. C., Luning, P. A., Weijzen, P., Engels, W., Kok, F. J., & De Graaf, C. (2011). Replacement of meat by

meat substitutes. A survey on person- and product-related factors in consumer acceptance.

*Appetite*, *56*(3), 662–673. https://doi.org/10.1016/j.appet.2011.02.001

Hoek, A., Pearson, D., James, S., Lawrence, M., & Friel, S. (2017). Shrinking the food-print: A qualitative

study into consumer perceptions, experiences and attitudes towards healthy and

environmentally friendly food behaviours. *Appetite*, *108*, 117–131.

https://doi.org/10.1016/j.appet.2016.09.030

Huijts, N. N. (2018). The emotional dimensions of energy projects: Anger, fear, joy and pride about the

first hydrogen fuel station in the Netherlands. *Energy Research & Social Science*, *44*, 138–145.

https://doi.org/10.1016/j.erss.2018.04.042

Izard, C. E. (2009). Emotion Theory and Research: Highlights, Unanswered Questions, and Emerging

Issues. *Annual Review Of Psychology*, *60*(1), 1–25.

https://doi.org/10.1146/annurev.psych.60.110707.163539

Jacobs, N., Deforche, B., Van Puyvelde, A., Van Dyck, D., Mertens, L., Veitch, J., & Van Cauwenberg, J.

(2024). Exploring emotions in relation to neighborhood environmental characteristics among

older adults with low socioeconomic position: A qualitative study using walk-along interviews.

*Cities*, *149*, 104950. https://doi.org/10.1016/j.cities.2024.104950

Janssen, A., Beers, P., & Van Mierlo, B. (2022). Identity in sustainability transitions: The crucial role of

landscape in the Green Heart. *Environmental Innovation And Societal Transitions*, *42*, 362–373.

https://doi.org/10.1016/j.eist.2022.01.008

Jasper, J. (1998). The Emotions of Protest: Affective and Reactive Emotions In and Around Social

Movements. *Sociological Forum*, *13*, 397–424.

https://link-springer-com.ezproxy.library.wur.nl/article/10.1023/A:1022175308081#citeas

Kasperbauer, T. (2017). The permissibility of nudging for sustainable energy consumption. *Energy Policy*,

*111*, 52–57. https://doi.org/10.1016/j.enpol.2017.09.015

Kemper, T. (1987). How many emotions are there?: Wedding the social and autonomic components.

*American Journal Of Sociology*, *93*, 263–289.

https://www-jstor-org.ezproxy.library.wur.nl/stable/2779585

Kerslake, E., Kemper, J. A., & Conroy, D. (2022). What's your beef with meat substitutes? Exploring

barriers and facilitators for meat substitutes in omnivores, vegetarians, and vegans. *Appetite*,

*170*, 105864. https://doi.org/10.1016/j.appet.2021.105864

Klöckner, C. A., & Ofstad, S. P. (2017). Tailored information helps people progress towards reducing their

beef consumption. *Journal Of Environmental Psychology*, *50*, 24–36.

https://doi.org/10.1016/j.jenvp.2017.01.006

Knipfer, K., & Kump, B. (2021). Collective rumination: When "problem talk" impairs organizational

resilience. *Applied Psychology*, *71*(1), 154–173. https://doi.org/10.1111/apps.12315

Köhler, J., Geels, F. W., Kern, F., Markard, J., Wieczorek, A., Alkemade, F., Avelino, F., Bergek, A., Boons, F.,

Fünfschilling, L., Hess, D. J., Holtz, G., Hyysalo, S., Jenkins, K., Kivimaa, P., Martiskainen, M.,

McMeekin, A., Mühlemeier, M. S., Nykvist, B., . . . Wells, P. E. (2019). An agenda for sustainability

transitions research: State of the art and future directions. *Environmental Innovation And*

*Societal Transitions*, *31*, 1–32. https://doi.org/10.1016/j.eist.2019.01.004

Kwasny, T., Dobernig, K., & Riefler, P. (2022). Towards reduced meat consumption: A systematic literature

review of intervention effectiveness, 2001–2019. *Appetite*, *168*, 105739.

https://doi.org/10.1016/j.appet.2021.105739

Leavitt, J. (1996). meaning and feeling in the anthropology of emotions. *American Ethnologist*, *23*(3),

514–539. https://doi.org/10.1525/ae.1996.23.3.02a00040

Lombardini, C., & Lankoski, L. (2013). Forced Choice Restriction in Promoting Sustainable Food

      Consumption: Intended and Unintended Effects of the Mandatory Vegetarian Day in Helsinki

      Schools. *Journal Of Consumer Policy*, *36*(2), 159–178.

      https://doi.org/10.1007/s10603-013-9221-5

Loy, L. S., Wieber, F., Gollwitzer, P. M., & Oettingen, G. (2016). Supporting Sustainable Food Consumption:

      Mental Contrasting with Implementation Intentions (MCII) Aligns Intentions and Behavior.

      *Frontiers in Psychology*, *7*. https://doi.org/10.3389/fpsyg.2016.00607

Lutz, A. C., & White, G. M. (1986). The Anthropology of Emotions. *Annual Review Of Anthropology*, *15*(1),

      405–436. https://doi.org/10.1146/annurev.an.15.100186.002201

Manfredo, M. J. (2008). Understanding the Feeling Component of Human–Wildlife Interactions. In

      *Springer eBooks* (pp. 49–73). https://doi.org/10.1007/978-0-387-77040-6_3

Markowski, K. L., & Roxburgh, S. (2019). "If I became a vegan, my family and friends would hate me:"

      Anticipating vegan stigma as a barrier to plant-based diets. *Appetite*, *135*, 1–9.

      https://doi.org/10.1016/j.appet.2018.12.040

Martiskainen, M., & Sovacool, B. K. (2021). Mixed feelings: A review and research agenda for emotions in

      sustainability transitions. *Environmental Innovation And Societal Transitions*, *40*, 609–624.

      https://doi.org/10.1016/j.eist.2021.10.023

Michie, S., Van Stralen, M. M., & West, R. (2011). The behaviour change wheel: A new method for

      characterising and designing behaviour change interventions. *Implementation Science*, *6*(1).

      https://doi.org/10.1186/1748-5908-6-42

Michielsen, Y. J., & Van Der Horst, H. (2022). Backlash against Meat Curtailment Policies in online

      discourse: Populism as a missing link. *Appetite*, *171*, 105931.

      https://doi.org/10.1016/j.appet.2022.105931

Milford, A. B., & Kildal, C. (2019). Meat Reduction by Force: The Case of "Meatless Monday" in the

      Norwegian Armed Forces. *Sustainability*, *11*(10), 2741. https://doi.org/10.3390/su11102741

Ministerie van Volksgezondheid, Welzijn en Sport. (2023, 20 april). *Zes op de tien Nederlanders*

      *ontevreden over politiek*. Nieuwsbericht | Sociaal en Cultureel Planbureau.

      https://www.scp.nl/actueel/nieuws/2023/04/20/scp-6-op-de-10-nederlanders-ontevreden-over-

      politiek

Moussaoui, D., Torres-Moreno, M., Tárrega, A., Martí, J., López-Font, G., & Chaya, C. (2023). Evaluation of

      consumers' response to plant-based burgers according to their attitude towards meat reduction.

      *Food Quality And Preference*, *110*, 104955. https://doi.org/10.1016/j.foodqual.2023.104955

Onwezen, M., Bouwman, E., Reinders, M., & Dagevos, H. (2021). A systematic review on consumer

      acceptance of alternative proteins: Pulses, algae, insects, plant-based meat alternatives, and

      cultured meat. *Appetite*, *159*, 105058. https://doi.org/10.1016/j.appet.2020.105058

Onwezen, M. C., & Dagevos, H. (2024). A meta-review of consumer behaviour studies on meat reduction

      and alternative protein acceptance. *Food Quality And Preference*, *114*, 105067.

      https://doi.org/10.1016/j.foodqual.2023.105067

Oreg, S., Vakola, M., & Armenakis, A. A. (2011). Change Recipients' Reactions to Organizational Change.

      *The Journal Of Applied Behavioral Science*, *47*(4), 461–524.

      https://doi.org/10.1177/0021886310396550

Parkinson, B. (2011). Interpersonal Emotion Transfer: Contagion and Social Appraisal. *Social And*

      *Personality Psychology Compass*, *5*(7), 428–439.

      https://doi.org/10.1111/j.1751-9004.2011.00365.x

Parkinson, B., & Simons, G. (2009). Affecting Others: Social Appraisal and Emotion Contagion in Everyday

      Decision Making. *Personality And Social Psychology Bulletin*, *35*(8), 1071–1084.

      https://doi.org/10.1177/0146167209336611

Piazza, J., Ruby, M. B., Loughnan, S., Luong, M., Kulik, J., Watkins, H. M., & Seigerman, M. (2015).

 Rationalizing meat consumption. The 4Ns. *Appetite*, *91*, 114–128.

 https://doi.org/10.1016/j.appet.2015.04.011

Plutchik, R. (2003). *Emotions and life: Perspectives from psychology, biology and evolution.* American

 Psychological Association.

*Polarisatie tussen burgers en overheden*. (n.d.). Movisie. Referenced on 13th of August 2024, via

 https://www.movisie.nl/polarisatie-tussen-burgers-overheden

Poore, J., & Nemecek, T. (2018). Reducing food's environmental impacts through producers and

 consumers. *Science*, *360*(6392), 987–992. https://doi.org/10.1126/science.aaq0216

Rana, J., Willemsen, M., & Dibbits, H. C. (2017). Moved by the tears of others: emotion networking in the

 heritage sphere. *International Journal Of Heritage Studies/IJHS. International Journal Of Heritage*

 *Studies*, *23*(10), 977–988. https://doi.org/10.1080/13527258.2017.1362581

Rees, J. H., Bamberg, S., Jäger, A., Victor, L., Bergmeyer, M., & Friese, M. (2018). Breaking the Habit: On

 the Highly Habitualized Nature of Meat Consumption and Implementation Intentions as One

 Effective Way of Reducing It. *Basic And Applied Social Psychology*, *40*(3), 136–147.

 https://doi.org/10.1080/01973533.2018.1449111

Rinscheid, A., Rosenbloom, D., Markard, J., & Turnheim, B. (2021). From terminating to transforming: The

 role of phase-out in sustainability transitions. *Environmental Innovation And Societal Transitions*,

 *41*, 27–31. https://doi.org/10.1016/j.eist.2021.10.019

Rosenbloom, D., & Rinscheid, A. (2020). Deliberate decline: An emerging frontier for the study and

 practice of decarbonization. *Wiley Interdisciplinary Reviews. Climate Change*, *11*(6).

 https://doi.org/10.1002/wcc.669

Sahakian, M., Godin, L., & Courtin, I. (2020). Promoting 'pro', 'low', and 'no' meat consumption in

      Switzerland: The role of emotions in practices. *Appetite*, *150*, 104637.

      https://doi.org/10.1016/j.appet.2020.104637

Säll, S., & Gren, I. (2015). Effects of an environmental tax on meat and dairy consumption in Sweden.

      *Food Policy*, *55*, 41–53. https://doi.org/10.1016/j.foodpol.2015.05.008

Sievert, K., Lawrence, M., Parker, C., & Baker, P. (2020). Understanding the Political Challenge of Red and

      Processed Meat Reduction for Healthy and Sustainable Food Systems: A Narrative Review of the

      Literature. *International Journal Of Health Policy And Management*.

      https://doi.org/10.34172/ijhpm.2020.238

Skinner, E. A., Edge, K., Altman, J., & Sherwood, H. (2003). Searching for the structure of coping: A review

      and critique of category systems for classifying ways of coping. *Psychological Bulletin*, *129*(2),

      216–269. https://doi.org/10.1037/0033-2909.129.2.216

Steg, L., & Vlek, C. (2009). Encouraging pro-environmental behaviour: An integrative review and research

      agenda. *Journal Of Environmental Psychology*, *29*(3), 309–317.

      https://doi.org/10.1016/j.jenvp.2008.10.004

Stryker, S. (2004). INTEGRATING EMOTION INTO IDENTITY THEORY. In *Advances in group processes* (pp.

      1–23). https://doi.org/10.1016/s0882-6145(04)21001-3

Summers-Effler, E. (2002). The Micro Potential for Social Change: Emotion, Consciousness, and Social

      Movement Formation. *Sociological Theory*, *20*(1), 41–60.

      https://doi.org/10.1111/1467-9558.00150

Tucker, C. A. (2014). The significance of sensory appeal for reduced meat consumption. *Appetite*, *81*,

      168–179. https://doi.org/10.1016/j.appet.2014.06.022

Turner, J. H. (2007). Human Emotions. In *Routledge eBooks*. https://doi.org/10.4324/9780203961278

Turner, J. H. (2009). The Sociology of Emotions: Basic Theoretical Arguments. *Emotion Review*, *1*(4),

340–354. https://doi.org/10.1177/1754073909338305

Uijl, L. C. D., Jager, G., De Graaf, C., Waddell, J., & Kremer, S. (2014). It is not just a meal, it is an emotional

experience – A segmentation of older persons based on the emotions that they associate with

mealtimes. *Appetite*, *83*, 287–296. https://doi.org/10.1016/j.appet.2014.09.002

*Uitvoeringsagenda Voedselstrategie 2023-2026*. (2023, 31 juli). Openresearch.Amsterdam.

https://openresearch.amsterdam/nl/page/102015/uitvoeringsagenda-voedselstrategie-2023-20

26

Van Den Berg, S. W., Van Den Brink, A. C., Wagemakers, A., & Broeder, L. D. (2022). Reducing meat

consumption: The influence of life course transitions, barriers and enablers, and effective

strategies according to young Dutch adults. *Food Quality And Preference*, *100*, 104623.

https://doi.org/10.1016/j.foodqual.2022.104623

Van Den Broek, K. L., Luomba, J., Van Den Broek, J., & Fischer, H. (2023). Content and complexity of

stakeholders' mental models of socio-ecological systems. *Journal Of Environmental Psychology*,

*85*, 101906. https://doi.org/10.1016/j.jenvp.2022.101906

Vandermoere, F., Geerts, R., De Backer, C., Erreygers, S., & Van Doorslaer, E. (2019). Meat Consumption

and Vegaphobia: An Exploration of the Characteristics of Meat Eaters, Vegaphobes, and Their

Social Environment. *Sustainability*, *11*(14), 3936. https://doi.org/10.3390/su11143936

Van Der Vliet, N., Zantinge, E., & Van Der Swaluw, K. (2020). *Wat werkt-Dossier: Verminderen van*

*vleesconsumptie*. RIVM. Geraadpleegd op 20 februari 2024, van

https://www.loketduurzaameten.nl/sites/default/files/2023-02/201112%20Wat%20werkt-dossi

er%20achtergrondrapport%20def_0.pdf

Volz, K. G., & Hertwig, R. (2016). Emotions and Decisions. *Perspectives On Psychological Science*, *11*(1),

101–116. https://doi.org/10.1177/1745691615619608

Wellesley, L., Happer, C., Froggatt, A., Chatham House, Glasgow University Media Group, Bailey, R., Philo, G., & Shairp, R. (2015). *Changing Climate, Changing Diets: Pathways to Lower Meat Consumption*. https://www.chathamhouse.org/sites/default/files/publications/research/CHHJ3820%20Diet%20and%20climate%20change%2018.11.15_WEB_NEW.pdf

Wojtynia, N., Van Dijk, J., Derks, M., Koerkamp, P. W. G., & Hekkert, M. P. (2023). Spheres of transformation: exploring personal, political and practical drivers of farmer agency and behaviour change in the Netherlands. *Environmental Innovation And Societal Transitions*, *49*, 100776. https://doi.org/10.1016/j.eist.2023.100776

Yoon, J., Pohlmeyer, A. E., Desmet, P. M. A., & Kim, C. (2020). Designing for Positive Emotions: Issues and Emerging Research Directions. *The Design Journal*, *24*(2), 167–187. https://doi.org/10.1080/14606925.2020.1845434

Zolfagharian, M., Walrave, B., Raven, R., & Romme, A. G. L. (2019). Studying transitions: Past, present, and future. *Research Policy*, *48*(9), 103788. https://doi.org/10.1016/j.respol.2019.04.012

# Appendix

## Appendix A:  Invitation emotion network session  - in Dutch

**Collega's gezocht die (soms) vlees eten**

**Voor een onafhankelijk wetenschappelijk onderzoek zijn 2 onderzoekers van Wageningen Universiteit op zoek naar collega's die (soms) vlees eten. Eet jij bijvoorbeeld vlees thuis of in een restaurant? Dan kun je deelnemen aan een van de 3 sessies die worden gehouden op 3 locaties.**

Het onderzoek gaat over het eten van vlees en wat dit voor jou betekent. Tijdens deze sessies ga je in gesprek met de andere deelnemers over het onderwerp vlees. De resultaten van het onderzoek van de universiteit worden ook (anoniem!) gedeeld met het gemeentelijke programma Voedselstrategie. Het programma zet zich in voor gezond, eerlijk en duurzaam geproduceerd voedsel voor alle Amsterdammers. Dit onderzoek staat los van ons huidige cateringaanbod en contract.

**Hoe ziet het onderzoek eruit?**
Een sessie duurt maximaal 1,5 uur en bestaat uit 25 deelnemers. De sessie begint met een korte introductie van de onderzoeksmethode. Daarna gaan deelnemers in kleine groepjes uiteen, begeleid door een onderzoeker, om met elkaar in gesprek te gaan. Je hoeft je niet voor te bereiden voor dit onderzoek. Het enige wat telt is dat je (soms) vlees eet en openstaat voor een gesprek hierover met andere deelnemers.

**Meld je aan voor het onderzoek**
Het onderzoek vindt plaats op drie verschillende locaties, waarvan één uitvoeringslocatie en twee kantoorpanden. Meld je hieronder aan voor één van de onderzoeken op kantoor. Let op: je kunt je voor één sessie aanmelden. Er zijn beperkt plekken beschikbaar, dus meld je snel aan.

Klik hier om je aan te melden voor het onderzoek:

- Dinsdag 28 mei, Jan van Galenstraat 323 van  13.45 tot 15.30 uur

- Dinsdag 11 juni, Jacob Bontiusplaats 11 van 09.15 tot 11.00 uur

- Dinsdag 11 juni, Voormalige Stadstimmertuin 4 – 6 van 14:15 tot 16:00 uur

De deelnemers voor het onderzoek op de uitvoeringslocatie op 28 mei worden intern geworven.

**Vragen**

Alle informatie over het programma Voedselstrategie lees je hier: [Voedselstrategie A'dam - Startpagina - Tamtam (Amsterdam.nl)](#) Wil je meer informatie over het onderzoek? Neem dan contact op met [Mischa Schilders](#)

# Appendix B: Informed consent EN session - in Dutch

## Formulier voor geïnformeerde toestemming

Beste deelnemer,

U doet mee aan een onderzoek van Wageningen University & Research (WUR) via de Gemeente Amsterdam. Dit onderzoek is onderdeel van de (PhD) opleiding van Yolie Michielsen. Haar team bestaat uit dr. Hilje van der Horst, dr. Hester Dibbits en prof. dr. Emely de Vet. Ook is dit onderzoek onderdeel van de (MSc) opleiding van Trijntje Verschuuren aan het AMS Instituut. Haar team bestaat uit dr. Karin Peters en Yolie Michielsen.

In dit formulier staat uitleg over het onderzoek. Voordat u besluit mee te doen aan dit onderzoek, is het belangrijk dat u begrijpt waarom we dit onderzoek doen en wat er met uw gegevens gebeurt. Lees de volgende informatie goed door. Vraag een van de onderzoekers als er iets niet duidelijk is. Of als u meer informatie wilt hebben. Onderaan dit formulier vragen wij u om toestemming te geven voor een aantal dingen.

**Doel van het onderzoek**

Het doel van dit onderzoek is om emoties over (minder) vlees eten beter te begrijpen. We onderzoeken deze emoties in de omgeving van bedrijfsrestaurants.

De opleiding van Yolie Michielsen wordt betaald door de Nederlandse Organisatie voor Wetenschappelijk Onderzoek (NWO). Buiten de geldzaken heeft NWO geen rol in het proces van het onderzoek.

Dit onderzoek heeft toestemming gekregen van de Ethiek Commissie voor niet-medisch onderzoek van Wageningen University & Research (afgekort REC). De Ethiek Commissie geeft toestemming op basis van de officiële regels van Het Nationaal Ethiek Overleg Sociale en Gedragswetenschappen (zie [Nethics)](#)[1].

**Procedure onderzoek**

Het groepsgesprek is met werknemers van de Gemeente Amsterdam die eten in de bedrijfsrestaurants van de gemeente. De manier waarop we het gesprek hebben heet Emotie Netwerken. De onderzoekers leggen deze manier uit aan het begin van het gesprek. Daarna gaat u in kleinere groepjes naar een aparte kamer. U voert het gesprek samen met collega's en een gespreksleider. Verder is er niemand aanwezig. Het groepsgesprek duurt maximaal

---

[1] [https://nethics.nl/gedragscode-ethical-code](https://nethics.nl/gedragscode-ethical-code)

anderhalf uur. We maken een geluidsopname van het gesprek. Na de bijeenkomst kunt u doorpraten met de onderzoeker, als u dat wil.

Het meedoen aan dit onderzoek is vrijwillig. U mag zelf kiezen of u wel of niet wilt meedoen. U kunt zich altijd terugtrekken: voor, tijdens of na het onderzoek. We verwijderen in dat geval uw gegevens. Ook hoeft u tijdens het gesprek geen vragen te beantwoorden als u dit niet wilt. U hoeft hier geen reden voor te geven. Ook heeft het geen negatieve gevolgen. Als u ervoor kiest om mee te doen, vragen wij u dit formulier te ondertekenen voordat het groepsgesprek begint. Als u ervoor kiest om niet mee te doen, vragen wij u om dit te vertellen tegen een van de onderzoekers.

**Voordelen van meedoen**

U helpt mee aan wetenschappelijk onderzoek. U helpt de onderzoekers om emoties over (minder) vlees eten beter te begrijpen.

**Mogelijke nadelen van meedoen**

Misschien vindt u het groepsgesprek een emotioneel gesprek. Daarom kunt u na het groepsgesprek praten met een van de onderzoekers, als u dat wil. Ook wordt tijdens het gesprek veel met taal gewerkt. Door met elkaar te praten of dingen op te schrijven. Misschien vindt u dit oncomfortabel. U hoeft niks te zeggen of op te schrijven als u dit niet wil.

**Veiligheid en gebruik van gegevens**

Uw gegevens worden bewaard volgens de algemene afspraken van Wageningen University & Research [Informatiebeveiliging - WUR.](Informatiebeveiliging - WUR.)

- We gebruiken de gegevens in wetenschappelijke artikelen over dit onderzoek. We zorgen ervoor dat hier geen gevoelige persoonlijke informatie in staat. We gebruiken nooit uw naam.

- We schrijven de geluidsopname van het gesprek uit in tekst. Daarna verwijderen we de geluidsopname. We bewaren de geschreven tekst op de beveiligde hoofdcomputer van Wageningen University & Research. Alleen de onderzoekers hebben toegang tot dit document.

- We bewaren de geschreven tekst tijdelijk op het WUR-account van Trijntje Verschuuren. Nadat Trijntje klaar is met haar opleiding, verwijderen we deze tekst.

- We delen de resultaten van het onderzoek met het gemeentelijke programma Voedselstrategie. We delen nooit uw naam of gevoelige persoonlijke informatie.

- U bent de baas over wat u hebt gezegd tijdens het gesprek. U kunt zich altijd terugtrekken uit het onderzoek. Ook na de bijeenkomst. Alles wat u gezegd hebt wordt dan verwijderd. We gebruiken dit daarna niet meer in de wetenschappelijke artikelen.

**Heeft U vragen?**

Als u vragen heeft over meedoen aan het onderzoek, kunt u onderzoekers Yolie Michielsen ([yolie.michielsen@wur.nl](mailto:yolie.michielsen@wur.nl)) of Trijntje Verschuuren ([trijntje.verschuuren@wur.nl](mailto:trijntje.verschuuren@wur.nl)) een bericht sturen. U kunt hen berichten als u na wil praten over het groepsgesprek. Als u vragen over de ethiek van het onderzoek heeft (dat zijn vragen over wat wel en wat niet mag), dan kunt u een bericht sturen aan Jacoline van der Zijden of aan prof. Moore (voorzitter) van de Ethiek Commissie van Wageningen University & Research ([rec@wur.nl](mailto:rec@wur.nl)).

**Toestemming**

- Ik heb de informatie in dit formulier gelezen en ik begrijp de informatie. Ik heb de mogelijkheid gehad om vragen te stellen over dit onderzoek. Ik ben tevreden over de antwoorden die de onderzoekers gegeven hebben
- Ik doe vrijwillig mee aan dit onderzoek. Ik begrijp dat ik me altijd zonder reden kan terugtrekken uit het onderzoek. Ik begrijp dat ik geen antwoord hoef te geven op vragen als ik dat niet wil.
- Ik ga akkoord met een stem-opname van het gesprek. Ik ga akkoord dat het opgenomen gesprek wordt opgeschreven in een tekst en dat deze tekst wordt opgeslagen op de beveiligde hoofdcomputer van Wageningen University & Research.
- Ik ga akkoord met het gebruik van mijn gegevens voor wetenschappelijke artikelen over het onderzoek. Ook ga ik akkoord met het delen van de resultaten met het gemeentelijke programma Voedselstrategie. Hierbij worden mijn naam en andere gevoelige persoonlijke gegevens niet gebruikt.

Niet verplicht: Mogen de onderzoekers na de bijeenkomst contact opnemen om te vragen hoe u het gesprek heeft ervaren?

Ja  /  nee

Zo ja, hoe kunnen wij u bereiken? _____

**Ik geef toestemming voor deelname aan dit onderzoek en het gebruik van mijn persoonlijke gegevens zoals hierboven beschreven.**

_____         _____         _____

(Naam)                                    Handtekening                      Datum

# Appendix C: Protocol Emotion Networking - in English

**Practicalities**

The session takes place at one of the company restaurants of the Municipality of Amsterdam. The plenary introduction take place at this restaurant. During the emotion networking session the participants are invited by one of the researchers to go to a break-out room. This is a separate, enclosed space, to ensure the privacy of the participants and the colleagues in the canteen, because they did not consent to recording their voices. By going into break-out rooms background noise on the recordings is avoided. The complete session takes approximately 1 hour and 45 minutes.

To create a safe environment during and after the group conversation, the guidelines created by Amanda Diemel (see Appendix 13) are followed. After the session, there is a moment of after-care where participants could speak with the researchers.

*Organization of the session*

**Walk in - 15 minutes**

Materials: Informed consent forms, pens, black marker, name stickers, name tags for researchers

- Hand out the informed consent form.
- Ask if the participants have completed the informed consent form.
- Ask if there are any additional questions regarding this form.
- Ask the participants to sign the form.
- Give the respondent a name sticker. In the lower right corner, in small letters with a pen: "Group X" (1, 2 or 3). In the middle, in large letters with a black marker: letter (A, B, C, D, E, F, G or H). Tell the respondent which group they are in and which letter serves as their name.
- Write the group number + respondent number on the informed consent form upon receipt. For example: 1-C.


***Phase 1: Plenary introduction - 5 minutes***

Present: All participants, moderators/researchers and during the plenary introduction the facilitating staff of the municipality of Amsterdam are present. They will not be present during the emotion network sessions.

- Introduction of the moderators/researchers
- Thank the participants for their presence and time
- Emphasis: independence of the research and the fact that it does not influence the offer in the company restaurants or the contracts.
- Briefly explain what emotion networking is and what we are going to do in the breakout rooms:
    - Emotion networking is a way of having a conversation with each other that is designed to discuss topics that can be emotional.

- During an emotion networking conversation, the participants talk about the topic together, and the moderator discusses different views on the topic.
- The goal of emotion networking is to better understand each other's feelings and views on the topic.
- Advantage of participation of participants:
  It helps people to actively include someone else's view on a topic during this conversation or a conversation in the future and this can help to enter into a heated conversation in a different way.
- We would like to better understand the emotion surrounding eating less meat.
- Invite participants to divide into separate teams:
  - Three groups, 5 - 8 people.
  - Informed consent form group: 1 participant: letter.
  - During the session you use this letter, this way your data remains anonymous.
  - If you choose not to participate anymore, we will delete all data connected to your personal number.
  - Group number 1: Yolie, 2: Hilje and 3: Trijntje
- Are there any questions?


**Phase 2: Introduction per group in breakout rooms - 15  minutes**
Present: Moderator and 5-8 participants

Materials per breakout room: audio recorder, timer, 1x large emotion network grid (with the correct group number written on it), 1x small emotion network grid with 'get up early' in the middle, 3 large cards per participant to write on, 5-8 different coloured markers, a heritage item; cards with 'meat' and 'vegetarian' and the statement, loose cards with the 5 interventions written out and depicted, list of example emotions.

1. **Explain exactly how and why emotion network sessions are done**

- [audio recorder on + recorder on phone on]
- Explain what is on the table: a sheet of paper with an emotion network with two axes (y-axis: strong or mild; x-axis: pleasant or unpleasant), everyone has their own coloured marker, a heritage item in the middle, a list of emotions for inspiration.
- Explain how the participants will use the emotion network map:
  - We are going to talk about a specific topic. To explain how it works, I will now use the subject of "getting up early" as an example.
  - You will indicate on the paper how you feel about "getting up early". This horizontal line indicates whether you feel good or bad about getting up early. The vertical line indicates how strong this feeling is: mild or strong.
  - [Each moderator can make this personal] For example, I do not feel good about getting up early and that feeling is very strong. So I put myself here (top left). I use my letter and I write a small 1 next to it, because it is the first round.
  - Perhaps another participant feels good about getting up early, but this feeling is not so strong. For example, he puts himself here (bottom right). [Write another letter with a 1 in a different colour]
  - So you use the letter on the name sticker as 'your name'.
  - Everyone writes on the sticky note why you feel this way.

- We invite you to tell the group why you feel this way. For example, I don't like getting up early at all [points to own letter]. I often ignore the alarm clock and therefore I often have to rush in the morning. This participant [points to another letter] is a morning person and always gets a lot of chores done in the morning, but also likes to sleep in sometimes.
- After everyone has said this, we will indicate again how we feel. This can be a reaction to what other people have said. For example, I don't like getting up early, but I can concentrate better on work in the morning. Getting up early is also quite nice. So I move to pleasant/mild and write my letter with a 2. I can then draw a line from 1 to 2. But maybe I moved because this participant [points to another letter] said that she always gets a lot of chores done in the morning. Then I draw a line from my 1, via her 1, to my 2.
- It may also be that you want to stay where you are. Then draw a circle around your letter.
- Any questions about this?

## 2. Create a safe environment

As a moderator, you are responsible for creating a safe conversation environment in which all participants:

- dare to express their point of view;
- respect each other;
- listen and be heard;
- are open to taking new positions.

Heritage items are often sensitive topics and emotions can run high. If a conflict arises, moderators can do the following:

- Speak from your own feelings.
  For example: 'I notice that I find the situation that is arising difficult and I want to pause the conversation for a moment to think about how we should proceed.'
- Discuss in advance that there is limited time and that you can therefore pause the conversation or give another participant a turn.
- If a participant is too emotional, let it be there, but there must also be room to continue.
- If people start to debate too much, try to lead the conversation back to the feeling. Say that it is not a debate and invite the participants to search for their feelings.
- Keep the conversation light.

Explain the following to the participants:
- Check-in: close your eyes if you feel comfortable doing so and then I would like to invite you to let go of everything that is on your mind or your mind.
- We have limited time and that is why I would like to give everyone who wants to share their feelings a turn. I may pause a conversation, give another participant a turn or stop a topic.
- At the end of the conversation we will have some time to discuss what happened during the conversation.
- If someone feels more comfortable speaking in English, that is also fine.

- If there are people who speak the same language, they can translate for each other if necessary.
- To ensure that the conversation runs smoothly, I would like to invite you to:
  - Listen actively to each other.
  - Be curious about each other's views on the subject.
  - Let each other finish talking.
  - Ask open questions to understand what someone else is saying. For example; what makes you feel this way?
  - You do not have to agree.
  - There is no right or wrong answer.

3. **Ask the participants if there are any questions**

*Phase 3: Emotion Networking - 1 hour and 10 minutes*

The emotion network session has the following steps:

1. The moderator introduces the heritage item: meat. [Place the card in the middle of the EN sheet.]
2. The moderator invites the participants to silently indicate their feelings about this on the sheet with the grid. Ask the participants to put their personal letter with the number 1 behind it. [If participants ask if they can position themselves in multiple places, that is possible.]
3. Invite the participants to write on a card why they have positioned themselves in this way and what they feel.

**Important**: emphasise that if participants do not feel comfortable writing this down, that is not necessary, and that they may also explain this orally. Also emphasise that if participants can explain themselves better in English, that is also allowed, and that the moderator will then repeat it in Dutch. There may also be a participant who speaks the same language (other than Dutch or English) and who can translate.

4. Invite the participants one by one to share their position and their feeling(s) with the group.
5. Then invite the participants to discuss this with each other.

**Conversation starter tool:**
'You say X, can you tell us more about that?'
'What makes you say/think/feel X?'
'What do you think of when you hear this word?'
'I notice that X triggers a feeling. What makes this word emotional?'
'What memory does this evoke in you?'

6. After this discussion, invite participants to:
   a. Reconsider their initial position;
   b. If a participant is affected by what someone else says, they may choose a new position on the sheet. In that case, invite the participant to draw a line through the letter of the participant who affected them. Then invite the participant to call the

new position e.g. A.2 (number 2). If the participant wants to stay in the same position, invite the participant to put a circle around his or her position (A.1).

   c.  Share their changed position and subsequent feeling(s) with the group.

7.  The discussion leader introduces the new heritage item: vegetarian.

8.  Repeat steps 2 - 6 and invite participants to write down **number 3**. So A.3, and A.4 for the new position.

9.  Break - 5 minutes

10. **Important** emphasis: The following section is about company canteens in general and therefore has nothing to do with the range of products in the company restaurants of the municipality.

11. The moderator introduces the following: suppose the meat supply in the company restaurant would decrease, how would you feel about this?

12. Repeat steps 2 - 6 and invite the participants to write down **number 5** and possibly **number 6**. So A.5 and A.6 for the new position.

13. The moderator introduces the following ideas as possible actions to reduce meat consumption in the company restaurant:

   a.  In the company restaurant, all vegetarian options are at the beginning of the canteen, and the meat options are at the end.

   b.  In the company restaurant, the vegetarian option is cheaper than the same option made with meat, for example a vegetarian chicken curry sandwich is cheaper than the chicken curry made with chicken.

   c.  During events, all food is vegetarian, and if you want to eat meat, you must tell the organisation before the event starts.

   d.  All company canteens participate in the Week without Meat and Dairy.

   e.  All fried snacks, such as a croquette, are vegetarian.

14. Invite participants to discuss the actions, focusing on the actions they feel most strongly about.

15. Optional: Invite participants to think about which stakeholders (people, things, organisations) are affected by reducing the meat supply in company canteens and how they might feel about this?

16. Optional: Invite participants to think about policies/interventions that they would find acceptable and that reduce meat consumption.

17. Closing: Thank participants for their participation and reflect together on the conversation and the mind map. Invite participants to talk to the researchers afterwards if they need to.

   a.  What happened?

### Phase 4: Time for follow-up -

-   When a participant approaches the researchers, first ask for their permission to record the conversation and explain that it is also valuable data. If they do not give permission, do not record the conversation.
-   If participants do not feel comfortable discussing something now, they can always contact you later via email.

### Schedule:
Walk-in: 15 minutes

Plenary introduction: 5 minutes
Introduction AND session + creating a safe environment: 15 minutes
EN session: 1 hour and 10 minutes

        round 1 - meat: 15 minutes
        round 2 - vegetarian: 15 minutes
        break: 5 minutes
        round 3 - statement: 15 minutes
        round 4 - interventions: 15 minutes
        closing - reflection: 5 minutes

Aftercare: own time

Total - 1 hour and 45 minutes

# Appendix D: Protocol emotion networking - in Dutch

**Praktische zaken**

De sessie vindt plaats in een van de bedrijfsrestaurants van de gemeente Amsterdam. De plenaire inleiding vindt in dit restaurant plaats. Tijdens de emotienetwerk sessie worden de deelnemers opgedeeld in aparte groepen en gaan ze onder begeleiding van een van de moderatoren naar een aparte, afgesloten ruimte. Zo wordt de privacy van de deelnemers en collega's aanwezig in het bedrijfsrestaurant gewaarborgd. Ook voorkomt dit achtergrondgeluiden op de opnames. De volledige sessie duurt ongeveer 1 uur en 45 minuten.

Om een veilige omgeving te creëren, worden de richtlijnen zoals opgesteld door Amanda Diemel (zie Appendix 13) gevolgd. Zo is er na de sessie een moment voor nazorg.

*Inloop - 15 minuten*

Materialen: Informed consent formulieren, pennen, zwarte stift, naamstickers, naamkaartjes voor onderzoekers

- Deel het informed consent formulier uit.
- Vraag of de deelnemers het informed consent formulier hebben ingevuld.
- Vraag of er aanvullende vragen zijn naar aanleiding van dit formulier.
- Vraag de deelnemers het formulier te ondertekenen.
- Geef respondent een naamsticker. Rechtsonder in het klein met pen: "Groep X" (1, 2 of 3). In het midden groot met zwarte stift: letter (A, B, C, D, E, F, G of H). Vertel de respondent in welke groep diegene zit en welke letter dient als diens naam.
- Schrijf groepsnummer + respondentnummer op het informed consent formulier bij in ontvangstname. Bijvoorbeeld: 1-C.

*Fase 1: Plenaire introductie - 5 minuten*

Aanwezig: Alle deelnemers, moderatoren/onderzoekers en tijdens de plenaire introductie zijn de faciliterende medewerkers van de gemeente Amsterdam aanwezig. Zij zullen niet aanwezig zijn tijdens de emotienetwerk sessies.

- Introductie van de moderatoren/onderzoekers
- Bedank de deelnemers voor hun aanwezigheid en tijd
- **Benadruk**: onafhankelijkheid van het onderzoek en dit heeft geen invloed op het aanbod in de bedrijfsrestaurants of de contracten.
- Leg kort uit wat emotienetwerken is en wat we gaan doen in de breakout rooms:
    - Emotienetwerken is een manier van gesprek voeren met elkaar die bedacht is om onderwerpen te bespreken die emotioneel kunnen zijn.
    - Tijdens een emotienetwerk gesprek praten de deelnemers samen over het onderwerp, en de gespreksleider bespreekt verschillende kijken op het onderwerp.
    - Het doel van emotienetwerken is om elkaars gevoelens en kijk op het onderwerp beter te snappen.
- Voordeel van deelname deelnemers:
    Het helpt mensen om actief de kijk van iemand anders op een onderwerp mee te nemen in dit gesprek of een gesprek in de toekomst en dit kan het helpen om op een andere manier een heftig gesprek in te gaan.
- Wij willen graag de emotie rondom minder vlees eten beter begrijpen.
- Deelnemers uitnodigen om in aparte teams te verdelen:
    - Drie groepen, 5 - 8 personen.
    - Informed consent formulier groep:  1 deelnemer: letter.
    - Tijdens sessie gebruikt u deze letter, hierdoor blijven uw gegevens anoniem.
    - Kiest u er toch voor om niet meer mee te doen, dan verwijderen we alle gegevens verbonden aan uw persoonlijke nummer.
    - Groepsnummer 1: Yolie, 2: Hilje en 3: Trijntje
- Zijn er nog vragen?


*Fase 2: Introductie per groep in breakout rooms* **- 15 minuten**

Aanwezig: Moderator en 5-8 deelnemers

Materialen per breakout room: audio recorder, timer, 1x groot emotienetwerk raster (met het juiste groepsnummer erop geschreven), 1x klein emotienetwerk raster met in het midden 'vroeg opstaan', 3 grote kaartjes per deelnemer waar ze op kunnen schrijven,  5-8 verschillende kleuren markers, een erfgoed item; kaartjes met 'vlees' en 'vegetarisch' en de stelling, losse kaartjes met de 5 interventies uitgeschreven en uitgebeeld, lijst met voorbeeld emoties.

1. **Leg precies uit hoe en waarom emotienetwerk sessies worden gedaan**

- [audio recorder aan + recorder op telefoon aan]

- Leg uit wat er op tafel ligt: een vel papier met een emotienetwerk met twee assen (y-as: sterk of mild; x-as: prettig of onprettig), iedereen heeft zijn eigen kleur marker, een erfgoedstuk in het midden, een lijst met emoties ter inspiratie.
- Leg uit hoe de deelnemers de emotienetwerk kaart gaan gebruiken:
    - We gaan het hebben over een specifiek onderwerp. Om uit te leggen hoe het werkt gebruik ik nu als voorbeeld het onderwerp "vroeg opstaan".
    - Jullie gaan op het papier aangegeven hoe u zich voelt over "vroeg opstaan". Deze horizontale lijn geeft aan of u zich prettig of minder prettig voelt over vroeg opstaan. De verticale lijn geeft aan hoe sterk dit gevoel is: mild of sterk.
    - [Dit kan elke moderator persoonlijk maken] Bijvoorbeeld, ik voel me niet prettig bij vroeg opstaan en dat gevoel is heel sterk. Dus ik zet mezelf hier neer (linksboven). Ik gebruik mijn letter en daar schrijf ik een klein 1'tje naast, omdat het de eerste ronde is.
    - Misschien voelt een andere deelnemer zich prettig bij vroeg opstaan, maar dit gevoel is niet zo sterk. Die zet zich bijvoorbeeld hier (rechtsonder). [Schrijf andere letter met een 1'tje in een andere kleur]
    - Dus de letter op de naamsticker gebruikt u als 'uw naam';
    - Iedereen schrijft op de sticky note **waarom** u zich zo voelt.
    - We nodigen u uit om te vertellen aan de groep waarom u zich zo voelt. Bijvoorbeeld, ik hou zelf helemaal niet van vroeg opstaan [wijst naar eigen letter]. Ik negeer de wekker vaak en daardoor moet ik vaak haasten in de ochtend. Deze deelnemer [wijst naar andere letter] is juist een ochtendmens en krijgt altijd veel klusjes gedaan in de ochtend, maar vindt het ook fijn om soms uit te slapen.
    - Nadat iedereen dit verteld heeft, gaan we opnieuw aangeven hoe we ons voelen. Dit kan een reactie zijn op wat andere mensen hebben gezegd. Bijvoorbeeld, ik hou niet van vroeg opstaan, maar ik kan me wel beter concentreren op werk in de ochtend. Vroeg opstaan is toch ook best fijn. Dus ik verplaats me naar prettig/mild en schrijf mijn letter met een 2'tje. Ik kan dan een lijn trekken van 1 naar 2. Maar misschien heb ik me verplaatst doordat deze deelnemer [wijst naar andere letter] zei dat ze altijd veel klusjes gedaan krijgt in de ochtend. Dan trek ik een lijn van mijn 1'tje, via haar 1'tje, naar mijn 2'tje.
    - Het kan ook zo zijn dat u wilt blijven staan waar u staat. Dan tekent u een cirkel om uw letter.
    - Zijn hier vragen over?


## 2. Creëer een veilige omgeving

Als gespreksleider bent u verantwoordelijk voor het creëren van een veilige gespreksomgeving waarin alle deelnemers:

- hun standpunt durven uiten;
- elkaar respecteren;
- luisteren en gehoord worden;
- openstaan voor het innemen van nieuwe standpunten.

Erfgoed items zijn vaak gevoelige onderwerpen en emoties kunnen hoog oplopen. Als er een conflict ontstaat kunnen moderators het volgende doen:

- Spreek vanuit je eigen gevoel.
  Bijvoorbeeld: 'ik merk dat ik de situatie die er ontstaat moeilijk vind en ik wil even het gesprek stil zetten om na te denken over hoe we nu verder moeten.'
- Bespreek van te voren dat er beperkte tijd is en dat je daarom het gesprek stil kan zetten of een andere deelnemer de beurt geeft.
- Als een deelnemer te hoog in zijn of haar emotie zit, laat het er zijn maar er moet ook ruimte zijn om weer door te gaan.
- Als mensen te veel gaan debatteren probeer het gesprek dan terug te leiden naar het gevoel. Zeg dat het geen debat is en nodig de deelnemers uit om op zoek te gaan naar hun gevoel.
- Houd het gesprek luchtig.

*Leg de deelnemers het volgende uit:*

- Check-in: sluit allemaal even je ogen als je je daar fijn bij voelt en dan wil ik jullie uitnodigen om even alles waar je aan denkt of druk om maakt los te laten.
- We hebben beperkt de tijd en daarom wil ik graag iedereen die zijn of haar gevoel wil delen aan de beurt laten komen. Het kan zijn dat ik een gesprek stilzet, een andere deelnemer de beurt geef of een onderwerp stopzet.
- Aan het einde van het gesprek hebben we nog even de tijd om met elkaar te bespreken wat er gebeurde tijdens het gesprek.
- Als iemand zich fijner voelt om zich in het Engels uit te spreken dan mag dat ook.
- Zijn er mensen die dezelfde taal spreken, dan kunnen zij als het nodig is voor elkaar vertalen.
- Om het gesprek fijn te laten verlopen wil ik u graag uitnodigen om:
  - Actief te luisteren naar elkaar
  - Nieuwsgierig te zijn naar elkaars kijk op het onderwerp.
  - Elkaar uit te laten praten.
  - Open vragen te stellen om te snappen wat een ander zegt. Zoals bijvoorbeeld; wat maakt dat jij dit voelt?
  - U hoeft het niet met elkaar eens te zijn.
  - Er is geen goed of fout antwoord.

3. **Vraag de deelnemers of er nog vragen zijn?**

*Fase 3: Emotienetwerken - 1 uur en 10 minuten*
De emotienetwerk sessie verloopt als volgt:

1. De moderator introduceert het erfgoed item: vlees. [Leg het kaartje in het midden van het EN vel.]
2. De moderator nodigt de deelnemers uit om in stilte hun gevoelens hierover op het vel met het raster aan te geven. Vraag de deelnemers om hun persoonlijke letter met het **nummer 1** hierachter te zetten. [Als deelnemers vragen of ze zichzelf op meerdere plekken kunnen positioneren, dan kan dat.]
3. Nodig de deelnemers uit om op een kaartje te schrijven waarom ze zich zo hebben opgesteld en wat ze voelen.

**Belangrijk:** benadruk dat wanneer deelnemers zich niet op hun gemak voelen om dit op te schrijven dat dit niet hoeft, en dat ze dit ook mondeling mogen toelichten. Benadruk ook dat als deelnemers zich beter kunnen toelichten in het Engels dat dit ook mag, en dat de moderator het daarna in het Nederlands zal herhalen. Wellicht is er ook een deelnemer die dezelfde taal spreekt (anders dan Nederlands of Engels) en die kan vertalen.

4. Nodig de deelnemers een voor een uit om hun positie en hun gevoel(en) met de groep te delen.
5. Nodig de deelnemers vervolgens uit om hierover met elkaar in gesprek te gaan.

**Hulpmiddel om gesprek op gang te brengen:**

'U zegt X, kun u daar wat meer over vertellen?'
'Wat maakt dat u X zegt/vindt/voelt?'
'Waar denkt u aan bij dit woord?'
'Ik merk dat X een gevoel losmaakt. Wat maakt dat juist dit woord emotioneel is?'
'Welke herinnering roept dit bij u op?'

6. Na afloop van dit gesprek, nodig de deelnemers uit om:
    1. Hun aanvankelijke positie te heroverwegen;
    2. Als een deelnemer geraakt is door datgene wat een ander zegt, dan mogen zij een nieuwe positie op het vel kiezen. Nodig de deelnemer in dat geval uit om een lijn te trekken door de letter van de deelnemer die hen geraakt heeft. Nodig de deelnemer dan uit om de nieuwe positie bv A.2 te noemen (**nummer 2**). Wil de deelnemer op dezelfde positie blijven, nodig de deelnemer uit om een cirkel om zijn of haar positie (A.1) te zetten.
    3. Hun gewijzigde positie en daaropvolgende gevoel(en) met de groep te delen.
7. De gespreksleider introduceert het nieuwe erfgoed item: vegetarisch.
8. Herhaal stap 2 - 6 en nodig de deelnemers uit om **nummer 3** te noteren. Dus A.3, en A.4 voor de nieuwe positie.
9. Pauze - 5 minuten
10. **Belangrijk** benadruk: Het volgende onderdeel gaat over bedrijfskantines in het algemeen en dit heeft dus niks te maken met het aanbod in de bedrijfsrestaurants van de gemeente.
11. De moderator introduceert het volgende: stel dat het vlees aanbod in het bedrijfsrestaurant zou verminderen, hoe zou u zich hierbij voelen?

12. Herhaal stap 2 - 6 en nodig de deelnemers uit om **nummer 5** te noteren en eventueel **nummer 6**. Dus A.5 en A.6 voor de nieuwe positie.
13. De moderator introduceert de volgende ideeën als mogelijke acties om vleesconsumptie te verminderen in het bedrijfsrestaurant:
    1. In het bedrijfsrestaurant liggen alle vegetarische opties aan het begin van de kantine, en de vlees opties liggen op het einde.
    2. In het bedrijfsrestaurant is de vegetarische optie goedkoper dan dezelfde optie gemaakt met vlees, bijvoorbeeld een vegetarisch broodje kip kerrie is goedkoper dan de kip kerrie gemaakt met kip.
    3. Tijdens evenementen is al het eten vegetarisch, en als u vlees wil eten dan moet u dit voordat het evenement begint vertellen tegen de organisatie.
    4. Alle bedrijfskantines doen mee aan de Week zonder Vlees en Zuivel.
    5. Alle frituurhappen, zoals een kroket, zijn vegetarisch.
14. Nodig de deelnemers uit om over de acties in gesprek te gaan, focus op de acties waar zij het sterkst een gevoel bij hebben.
15. Optioneel: Nodig de deelnemers uit om na te denken welke betrokkenen (mensen, dingen, organisaties) nog meer beïnvloed worden door het verminderen van het vleesaanbod in de bedrijfskantines en hoe zij zich hierbij zouden kunnen voelen?
16. Optioneel: nodig de deelnemers uit om beleid/interventies te bedenken, die zij acceptabel zouden vinden, en wat vleesconsumptie vermindert.
17. Afsluiting: deelnemers bedanken voor hun deelname en samen reflecteren op het gesprek en de mind map. Deelnemers uitnodigen om na te praten met de onderzoekers als zij dit nodig hebben.
    1. Wat gebeurde er?

### Fase 4: Moment voor nazorg -

- Als een deelnemer de onderzoekers benadert, vraag dan eerst of ze toestemming geven om het gesprek op te nemen en leg uit dat het ook waardevolle gegevens zijn. Als ze geen toestemming geven, neem het gesprek dan niet op.
- Als deelnemers zich niet op hun gemak voelen om nu iets te bespreken, kunnen ze altijd achteraf contact opnemen via e-mail.

### Tijdsplanning:
Inloop: 15 minuten
Plenaire introductie: 5 minuten
Introductie EN sessie + veilig omgeving creeeren: 15 minuten
EN sessie: 1 uur en 10 minuten

ronde 1 - vlees : 15 minuten
ronde 2 - vega : 15 minuten
pauze: 5 minuten
ronde 3 - stelling : 15 minuten
ronde 4 - interventies: 15 minuten
afsluiting - reflectie: 5 minuten
Nazorg: eigen tijd

Totaal - 1 uur en 45 minuten

# Appendix E: Input of the participants during EN sessions on paper

This appendix shows what the participants wrote down on their paper about their initial feelings and perceptions of meat, vegetarian, and the statement; suppose the meat supply in the company restaurant were reduced, how would you feel about it?

**EN session Jan van Galenstraat on the 28th of May 2024**

*Participant A*

```
ROUND 'MEAT':



Ik ben dol op vlees.



Translation:

I love meat.
```

```
ROUND 'VEGETARIAN':

Voel niks bij vegetarisch.

Zal ook nooit volledig vegetarisch gaan leven.


Translation:

Does not feel anything for vegetarian food.

Will never go fully vegetarian either.
```

```
ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW
WOULD YOU FEEL ABOUT THIS?':


Ik vind dat prima.


Translation:

I am fine with that.
```

*Participant B*

RONDE 'MEAT':

Ik vind het eten van vlees erg lekker. Het geeft na het nuttigen een voldaan gevoel. Voel mij meer fit zonder het nuttigen van iedere dag vlees.

Translation:

I really like eating meat. It gives a satisfied feeling after consuming it. Feel more fit without consuming meat every day.

---

ROUND 'VEGETARIAN':

Vegetarische mensen zien er vaak ongezond en bleek uit

Alleen vegetarisch eten is saai

Weinig aanbod restaurants. Nu wel beter

Vleesvervangers zijn niet lekker.

Translation:

Vegetarian people often look unhealthy and pale

Eating only vegetarian food is boring

Few restaurants on offer. Better now

Meat substitutes are not tasty

---

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Ik zou het niet missen

Goed

Translation:

I would not miss it.

Good

---

*Participant C*

ROUND 'MEAT':

Ik vind vlees heel lekker

Dierenwelzijn belangrijk.

Translation:

I like meat a lot

Animal welfare important.

---

ROUND 'VEGETARIAN':

Vervanger van vlees minder lekker

Gezond

Translation:

Substitute for meat less tasty

Healthy

---

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Betuttelend

Trek in vlees moet een keuze kunnen zijn.

Translation:

Patronising

Cravings for meat should be a choice.

**EN session Jacob Bontiusplaats 11th of June 2024**

*Participant A*

ROUND 'MEAT':

Houd van maar kan anders.

Translation:

Loves it but can be different.

ROUND 'VEGETARIAN':

Soms lekker niet altijd.

Translation:

Sometimes tasty but not always.

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Dan voel ik mij gedwongen.

Translation:

Then I feel compelled.

*Participant B*

ROUND 'MEAT':

Sterk-prettig: eet graag vlees vind de smaak lekker en maakt voor mij de maaltijd compleet.

Translation:

Strong-pleasant: like to eat meat, like the taste and for me meat completes the meal.

ROUND 'VEGETARIAN':

Prettig mild. Ik vind het oke als het er is of als er geen vlees keuze is die mij bevalt.

Translation:

Pleasantly mild. I'm okay if it's there or if there is no meat choice that pleases me.

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Sterk onprettig: vlees of vegetarisch moet ten alle tijden een persoonlijke keuze blijven en niet verplicht worden.

Translation:

Strongly unpleasant: meat or vegetarian should remain a personal choice at all times and not be compulsory.

*Participant C*

ROUND 'MEAT':

Prettig, geeft mij energie, kracht idee.

Translation:

Pleasant, gives me energie, feels like having strength.

ROUND 'VEGETARIAN':

Maakt mij niet uit. Neutraal. Sla + doe maar wat.

Translation:

I don't mind. Neutral. Salad + I just do whatever.

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Werk je dag of avond. Overdag geen probleem. Bij de avondmaaltijd moet wat bij.

Translation:

Do you work day or evening. During the day no problem. With the evening meal, something needs to be added.

**EN session Voormalig Stadstimmertuin on the 11th of June 2024**

*Participant A - group 1*

ROUND 'MEAT':

Lekker, gezellig BBQ, niet te veel/te vaak, dieronvriendelijk, teveel is niet gezond, niet is niet gezond, best lastig te vervangen (door vega), gewoonte

Translation:

Tasty, sociable BBQ, not too much/too often, animal unfriendly, too much is not healthy, not is not healthy, pretty hard to replace (with vega), habit

---

ROUND 'VEGETARIAN':

Prima wanneer ik goede/lekkere vervangers vind, makkelijk en gezond, gezin (zoon) mee

Translation:

Fine when I find good/tasty substitutes, easy and healthy, family (son) goes along

---

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Prima. Mij maakt het niet uit en een goed signaal.

Translation:
Fine. Does not matter to me and a good signal.

*Participant B - group 1*

**ROUND 'MEAT':**

Sterk prettig: lekker, variatie, geen zin in ultra bewerkt voedsel zoals 'kipstuckjes', vrije keuze.

Translation:

Strongly enjoyable: tasty, variety, no appetite for ultra processed food like 'kipstuckjes', free choice.

**ROUND 'VEGETARIAN':**

Bewuste keuze = ++ goed dat mensen dit kiezen.
Zelf: eenzijdig, geen kaas tofu vanwege allergie = weinig keuze.

Translation:
Conscious choice = ++ good that people choose this.
Self: one-sided, no cheese, tofu due to allergy = little choice.

**ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?:**

Is nu al niet [onleesbaar] op de GGD.
Verminderen = ok
Niet = geen goed idee

Translation:
Is already not [illegible] on the GGD.
Reduce = ok
Not = not a good idea

*Participant C - group 1*

**ROUND 'MEAT':**

Lekker, divers, proteïne, kan een gerecht beter maken, handige basis, vullend, sappig, lams.

Translation:

Tasty, diverse, protein, can make a dish better, convenient base, filling, juicy, lamb.

**ROUND 'VEGETARIAN':**

Ondergewaardeerd door 'ouderwetse' vleeseter. Vaak eendimensionaal gepresenteerd. Te veel bezig met de vleesvervanger. Schijn imago dat het gezond is. Net zo lekker en divers, mits goed bereid.

Translation:

Underrated by 'old-fashioned' meat-eaters. Often presented one-dimensionally. Too preoccupied with the meat substitute. Appearance image that it is healthy. Just as tasty and diverse, if prepared properly.

**ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?:**

Prima! Geen problemen mee. Als aanbod lekker, betaalbaar en divers is. Goed vullend en eiwitrijk. Als je vlees/vis wil neem je het zelf mee. Vegan croissant 2,50. Vegan Cookie 2,80 kan niet!

Translation:

Fine! No problems with it. If offer is tasty, affordable and diverse. Good filling and protein-rich. If you want meat/fish bring it yourself. Vegan croissant 2.50. Vegan Cookie 2.80 is too much!

*Participant D - group 1*

**ROUND 'MEAT':**

Mens is van nature een vleeseter. Tegenwoordig de kwaliteit van vlees is anders. Voedingstoffen die opgenomen worden door je lichaam is vaak beter dan door de supplement en vleesvervangers. Vervanger is bewerkt.

Translation:

Man is by nature a meat eater. Nowadays the quality of meat is different. Nutrients absorbed by your body is often better than supplement and meat substitutes. Substitute is processed.

**ROUND 'VEGETARIAN':**

+ In de dagen dat je geen vlees eet.
+ Veel keuze en mogelijkheden
- Bio is prijzig
+ Overtuigingen
+ Geen energie

Translation:

+ In the days when you don't eat meat.
+ Lots of choice and options
- Organic is pricey
+ Convictions
+ No energy

**ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?:**

Goed.

Translation:

Good.

*Participant E - group 1*

**ROUND 'MEAT':**

Lekker
Slecht voor het milieu
Met mate

Translation:

Tasty
Bad for the environment
In moderation

**ROUND 'VEGETARIAN':**

Meer mogelijk dan ik denk.
Weinig inspiratie.
Lekker.

Translation:

More possible than I think.
Little inspiration.
Tasty.

**ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?:**

Ik zou het geen probleem vinden, maar ik zou het wel lullig vinden voor de collega's die het wel vervelend vinden.

Translation:

I wouldn't find it a problem, but I'd feel awkward for the colleagues who do find it annoying.

*Participant F - group 1*

ROUND 'MEAT':

Lekker

Niet te veel

Translation:

Tasty

In moderation

ROUND 'VEGETARIAN':

Komt niet als eerste bij mij op bij eten
Paar keer per week
Weinig ervaring met recepten

Translation:

Does not come first to my mind when eating
A few times a week
Little experience with recipes

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Opzich niet erg/geen probleem

Translation:

In itself not bad/no problem

**EN session Voormalig Stadstimmertuin on the 11th of June 2024**

*Participant A - group 2*

ROUND 'MEAT':

Bezorgd omdat vleesconsumptie met 8 miljard mensen op aarde niet meer mogelijk is. Bio industrie, ziektes, [onleesbaar]

Translation:

Concerned that with 8 billion people on Earth, meat consumption is no longer possible. Bio-industry, diseases, [illegible]

ROUND 'VEGETARIAN':

Biedt duurzame mogelijkheden, [onleesbaar], nieuwe smaken

Translation:

Offers sustainable opportunities, [illegible], new flavours

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Voor mij geen effect, ik weet niet hoe groot het aanbod nu is. Dus uitsluitend effect voor anderen. Positief dat vlees in het algemeen wordt verminderd.

Translation:

No effect for me, I don't know how big the supply is now. So only effect for others. Positive that meat in general is reduced.

*Participant B - group 2*

ROUND 'MEAT':

Prettig/licht sterk: ik vind het lekker als we het op de bbq klaarmaken, maar als ik het een dag niet eet, dan mis ik het ook niet.

Translation:

Pleasant/slightly strong: I like it when we prepare it on the bbq, but if I don't eat it one day, I don't miss it either.

ROUND 'VEGETARIAN':

Prettig/mild: alternatieven voor vlees op de bbq goed voor welzijn dieren en milieu.

Translation:

Pleasant/mild: alternatives to meat on the bbq good for animal welfare and environment.

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Mild/prettig: ik eet niet vaak in het bedrijfsrestaurant prettig voor collega's die geen vlees eten.

Translation:

Mild/pleasant: I do not often eat in the company restaurant pleasant for colleagues who do not eat meat.

*Participant C - group 2*

ROUND 'MEAT':

Niet meer in mijn voedingspatroon, onnodig en geen toegevoegde waarde.

Translation:

No longer in my diet, unnecessary and no added value.

ROUND 'VEGETARIAN':

Helemaal goed.

Translation:
Totally fine.

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?:

Neutraal omdat vlees niet zo aan mij besteed is ben ik daar niet mee bezig. Als vega toeneemt is dat wel fijn.

Translation:

Neutral because meat is not that much for me I am not into that. It would be nice if the vegetarian offers would increase.

*Participant D - group 2*

ROUND 'MEAT':

Na 30 jaar vegetariër wel weer vlees gaan eten.

Translation:

After 30 years as a vegetarian, I did start eating meat again.

ROUND 'VEGETARIAN':

Ik ervaar te veel maatschappelijk druk om een vegetarisch levensstijl te volgen.

Translation:

I experience too much social pressure to follow a vegetarian lifestyle.

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?:

Ik maak geen gebruik meer van het bedrijfsrestaurant.

Translation:

I no longer use the company's restaurant.

*Participant E - group 2*

ROUND 'MEAT':

Lekker. Hoort erbij.

Translation:
Tasty. Belongs.

ROUND 'VEGETARIAN':

Minder lekker en vaak duurder.

Translation:
Less tasty and often more expensive.

ROUND 'SUPPOSE THE MEAT SUPPLY IN THE COMPANY RESTAURANT WERE REDUCED, HOW WOULD YOU FEEL ABOUT THIS?':

Prima, keuze blijft en vleesvervangers soms ook lekker.

Translation:
Fine, choice remains and meat substitutes sometimes tasty too.

1. In het bedrijfsrestaurant liggen alle vegetarische opties aan het begin van de kantine, en de vlees opties liggen op het einde.
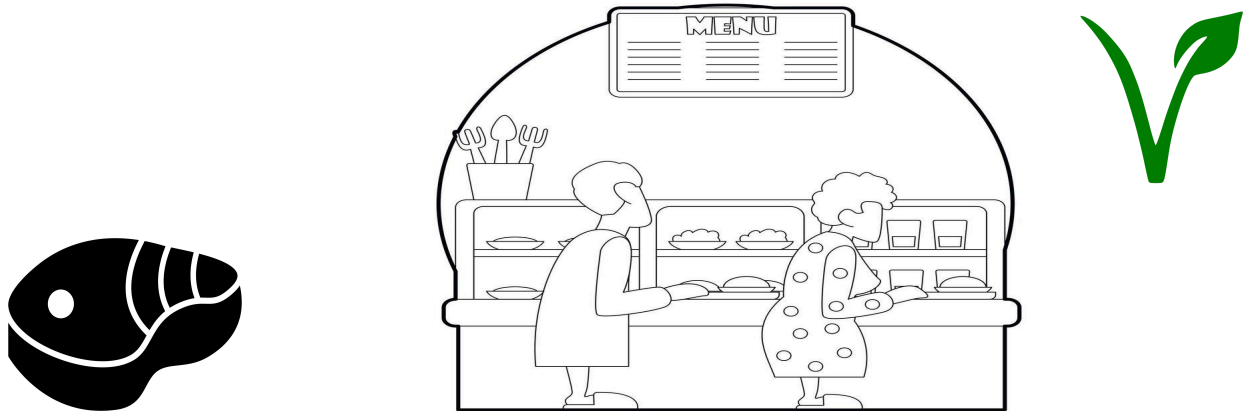


2. In het bedrijfsrestaurant is de <u>vegetarische</u> optie <u>goedkoper</u> dan dezelfde optie gemaakt met vlees. Bijvoorbeeld een vegetarisch broodje kip kerrie is goedkoper dan de kip kerrie gemaakt met kip.
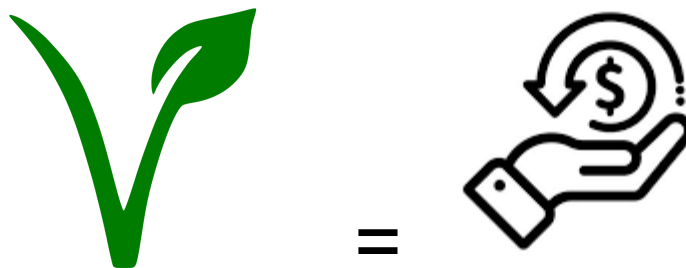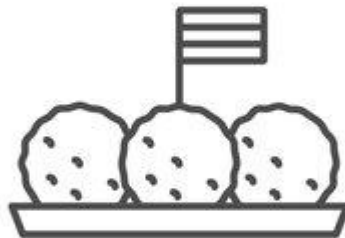
3. Alle bedrijfskantines doen mee aan de <u>Week zonder Vlees en Zuivel.</u>

een week =



4. Alle <u>frituur happen</u>, zoals bijvoorbeeld een kroket, zijn <u>vegetarisch</u>.

5. Tijdens evenementen is al het eten vegetarisch, en als u vlees wil eten dan moet u dit voordat het event begint vertellen tegen de organisatie.

## Appendix G: List of emotions

This list was used during the EN sessions as inspiration for the participants, and aimed at giving words to the feelings they were having. The appendix also includes definitions of the emotions.

**Boosheid**
1. Bang
2. Bezorgd
3. Onzeker
4. Nerveus
5. Ongerust
6. Angstig
7. Paniekerig
8. Voorzichtig
9. Spannend
10. Gespannen
11. Onrustig

**Angst**
1. Gefrustreerd
2. Agressief
3. Kwaad
4. Chagrijnig
5. Geïrriteerd
6. Onder druk gezet
7. Jaloers
8. Verontwaardigd
9. Pissig
10. Hatend
11. Geprikkeld

**Verdriet**
1. Verdrietig
2. Somber
3. Schuldig
4. Spijtig
5. Ontmoedig
6. Afgewezen
7. Teleurgesteld
8. Ongelukkig
9. Bedroefd
10. Gekwetst
11. Eenzaam

**Tevredenheid**
1. Blij
2. Gelukkig
3. Tevreden
4. Opgelucht
5. Vrolijk
6. Opgewekt
7. Dankbaar
8. Ontspannen
9. Zelfverzekerd
10. Hoopvol
11. Voldaan

**Boos**
1. Gefrustreerd: Als iets niet lukt zoals je wilt en je daardoor boos of geïrriteerd raakt.
2. Agressief: Een sterk gevoel van afkeer of boosheid tegen iemand hebben.
3. Kwaad: Heel boos zijn op iemand of iets
4. Chagrijnig: in een slecht humeur zijn en daardoor snel boos worden.
5. Geïrriteerd: een beetje boos zijn omdat iets of iemand je stoort
6. Onder druk gezet: Het gevoel hebben dat je iets moet doen, vaak omdat iemand anders dat wil.
7. Jaloers: Het gevoel hebben dat je iets wilt dat iemand anders heeft, of bang zijn iemand te verliezen.
8. Verontwaardigd: Boos zijn omdat je iets onrechtvaardig of oneerlijk vindt.
9. Pissig: Erg boos zijn, vaak door een kleinigheid
10. Hatend: Een sterk gevoel van afkeer of boosheid tegen iemand hebben.
11. Geprikkeld: Snel boos of geïrriteerd raken, vaak om kleine dingen

**Angst**
1. Bang: Een gevoel hebben dat er iets gevaarlijks of engs kan gebeuren.
2. Bezorgd: Denken dat er iets vervelends kan gebeuren en je daardoor niet rustig voelen.
3. Onzeker: Niet zeker weten wat er gaat gebeuren en je daardoor bang voelen.
4. Nerveus: Een beetje bang en gespannen zijn, vooral voor iets dat gaat gebeuren.
5. Ongerust:  Bang zijn dat er iets niet goed gaat.
6. Angstig: Bang zijn voor iets dat misschien kan gebeuren.
7. Paniekerig: Heel erg bang en daardoor niet goed kunnen nadenken.
8. Voorzichtig: Opletten zodat er niets fout gaat of zodat je jezelf of anderen geen pijn doet.
9. Spannend: Een beetje bang en tegelijkertijd opgewonden zijn over wat er gaat gebeuren.
10. Gespannen: Het voelt als je spieren strak zijn omdat je bang of zenuwachtig bent.
11. Onrustig: Niet rustig kunnen zijn omdat je bang bent of ergens over nadenken.

**Verdriet**

1. Verdrietig: Als je je niet blij voelt en moet huilen of bijna moet huilen.
2. Somber: Een langdurig gevoel van verdriet en weinig hoop hebben.
3. Schuldig: Het gevoel hebben dat je iets fout hebt gedaan.
4. Spijtig: Verdrietig zijn over iets dat is gebeurd of dat je hebt gedaan.
5. Ontmoedigd: Geen hoop of moed meer hebben omdat iets niet goed gaat
6. Afgewezen: Het gevoel hebben dat je niet geaccepteerd bent of dat iemand je niet wil.
7. Teleurgesteld: Verdrietig zijn omdat iets niet ging zoals je had gehoopt.
8. Ongelukkig: Je niet blij voelen en veel verdriet hebben.
9. Bedroefd: Verdrietig zijn, vaak door iets dat gebeurd is.
10. Gekwetst: Verdrietig zijn omdat iemand iets naars tegen je heeft gezegd of gedaan
11. Eenzaam: Verdrietig zijn omdat je je alleen voelt en niemand om je heen hebt.


**Tevredenheid**
1. Blij: Een goed gevoel hebben en glimlachen.
2. Gelukkig: Je voelt je heel goed en blij.
3. Tevreden: Blij zijn met wat je hebt of hoe iets is gegaan.
4. Opgelucht: Blij zijn dat iets vervelends voorbij is of niet is gebeurd.
5. Vrolijk: Een blij en opgewekt gevoel hebben.
6. Opgewekt: Blij en vol energie zijn
7. Dankbaar: Blij zijn met wat je gekregen hebt of wat iemand voor je heeft gedaan
8. Ontspannen: Rustig en zonder zorgen zijn.
9. Zelfverzekerd : Je zeker voelen van jezelf en geloven dat je dingen goed kunt doen
10. Hoopvol: Geloven dat iets goeds zal gebeuren en vol vertrouwen zijn
11. Voldaan: Een tevreden gevoel hebben omdat iets goed is gegaan.


# Appendix H: Description of the personas

The following section provides the description of the five personas.

**The conscious eater**

'The conscious eater' almost never ate in the company restaurants because the food did not meet their needs, and the price was too high for the quality and quantity they got. For 'the conscious eater', the quality of the food was important, this preferably meant organic meat, also to reduce animal suffering. 'The conscious eater' also preferred to avoid ultra-processed food, including meat substitutes. They were open to more vegetarian food, but only if it tasted good and contained sufficient nutrients that were important for a healthy lifestyle. However, 'the conscious eater' did not completely want to stop eating meat, because this was also part of a healthy diet. The conscious eater was often someone who exercised a lot and therefore paid extra attention to protein intake. Meat was deemed as a good source of protein due to its quantity and bioavailability, which was, according to them, difficult to replace with plant-based alternatives, without having to eat ultra-processed products or enormous quantities.

Within the Municipality of Amsterdam, 'the conscious eater' often worked in an office and was often theoretically trained.

**The person with a big appetite**
'The person with a big appetite' did a lot of physical work as an employee of the Municipality of Amsterdam, and therefore ate a lot, but 'the person with a big appetite' brought this from home or got it somewhere else. 'The person with a big appetite' considered the company restaurants as too expensive, and believed that the price and the offer were not in proportion. In general, 'the person with a big appetite' liked to eat meat because it was a habit and it gave satisfaction and energy. 'The person with a big appetite' was not concerned with eating less meat, and vegetarian food did not mean much to them. Nobody in their surroundings was concerned with that. This eater found it especially important to eat enough for a low price. 'The person with a big appetite' believed that as long as the food tasted good, less meat was acceptable. However, it was important for the big eater that there was something for everyone because many colleagues had a different cultural background and it was important that they also had something to choose from.
Many of these colleagues ate meat, and eating less meat was deemed as unmanly. If the big eater did not know a dish and has never eaten it, they would never order it because it was too expensive. If a dish had a lower price, they would be open to it.

**The omnivore**
'The omnivore' was open to the cultures of colleagues and considered a varied offering at the company' restaurants important, so that there was something for everyone, including meat eaters. Having a choice was important, because otherwise 'the omnivore' felt forced. The omnivore also believed that reducing the meat offering could give a feeling of exclusion, as if the world was upside down. 'The omnivore' considered an affordable company restaurant as important for themselves, but especially for colleagues who had less to spend. A tasty and healthy offering were also important aspects of food for 'the omnivore'. They may be an omnivore, but meat substitutes were inedible, because they were not meat and therefore not a meat substitute. 'The omnivore' noticed that their colleagues do not eat in the company restaurant because it often did not match the cultural meal needs of their colleagues, and believed that this should be different.

**The social meat eater**
'The social meat eater' considered meat as an important part of life, also during working hours. 'The social meat eater' did not like to eat in company restaurants because they thought that the food did not taste good. 'The social meat eater' believed that meat was an important part of cultures and it was a sign of sociability, and if there was no meat during an event, then the event was boring. This eater would not come or go out to get something. 'The social meat eater' associated the pleasure of eating with meat because they considered it as tasty. 'The social meat eater' experienced a feeling of being excluded in groups with many vegetarians or vegans because they still wanted a regular bitterbal.

**The forced eater**

'The forced eater' liked meat and <u>was aware of the need to reduce meat consumption because of the environment but did not feel the necessity</u>. According to them, <u>the responsibility lied with the municipality, the meat producers, science and the supermarkets.</u> As long as they were not <u>transparent about the impact that citizens could make</u> if they changed their meat consumption and were transparent about the steps that had already been taken, then there was no reason to eat less meat. The interventions to <u>reduce meat were experienced as forcing</u>, and <u>freedom of choice</u> was obstructed by something like the Week Without Meat and Dairy.

## Appendix I: Persona six - the anti-woke meateater

As stated in the method during this research short interviews were conducted with operational employees of the municipality. These short interviews were out of the scope of this thesis due to time constraints. However, the insights gathered during these interviews were used as input during the brainstorm sessions. A sixth persona was defined and the description of it can be found below. Additionally, the interventions specifically designed for this persona during the brainstorm session have been illustrated below.

Description of the sixth persona

'The anti-woke meat eater' was originally <u>from the countryside and had a strong bond with the farmers there</u>. This eater <u>knew where their food came</u> from and thought that <u>the animals were treated well</u>. <u>Meat was on the menu every day</u>, but from animals that had a good life. For this meat eater, woke meant that all kinds of – in his eyes often unreasonable – things were forced upon them. 'The anti-woke meat eater' considered themselves as a no-nonsense and down-to-earth person, while people in the city no longer thought logically and were influenced by politics. <u>No one could force this meat eater to eat less meat</u>, then they would go and get something outside the door. According to them, <u>it made no sense anyway, because climate change was of all times and humans hardly contributed to it</u>. 'The anti-woke meat eater' thought it was fine if people wanted to eat vegetarian or vegan; they considered it as their business, as long as they left their steak alone.

Results of the brainstorm session
- Storytelling about Dutch companies (farmers) with innovative vegan products.*
- Focus on local farmers, and products from the backland.
- Proud of Dutch crops, 'fresh from the land' instead of meat.
- The week of local products, a variation on the week without meat and diary.*
- Keep meat on the menu, but only a small percentage of the dish.
- Hybrid products, for example minced meat that is not 100% meat.

# Appendix J: Informed consent form brainstorm session - in Dutch

**Formulier voor geïnformeerde toestemming**

Beste deelnemer,

U bent benaderd om via de Gemeente Amsterdam mee te doen aan een onderzoek van Wageningen University & Research (WUR). Dit onderzoek is onderdeel van een promotietraject van Yolie Michielsen, onder begeleiding van dr. Hilje van der Horst, dr. Hester Dibbits en prof. dr. Emely de Vet. Daarnaast is dit onderzoek onderdeel van de masterscriptie van Trijntje Verschuuren, onder begeleiding van dr. Karin Peters en Yolie Michielsen, als onderdeel van de master 'Metropolitan Analysis Design & Engineering' aan het AMS Instituut. Middels dit formulier willen wij u informeren over het onderzoek en toestemming vragen voor een aantal kwesties.

Voordat u besluit deel te nemen aan dit onderzoek, is het belangrijk dat u begrijpt waarom het onderzoek wordt gedaan en wat er met uw gegevens gebeurt. Lees de volgende informatie aandachtig door. Vraag een van de onderzoekers als er iets niet duidelijk is of als u meer informatie wilt hebben.

**Doel van het onderzoek**

Het doel van dit onderzoek is om beter te begrijpen hoe inzichten over emoties van medewerkers rondom vlees en vleesreductiebeleid in bedrijfsrestaurants kunnen bijdragen aan effectievere beleidsinterventies om vleesconsumptie in de bedrijfskantines te verminderen. De inzichten over emoties zijn in een eerder onderzoek onderzocht.

Het promotietraject van Yolie Michielsen wordt gefinancierd door de Nederlandse Organisatie voor Wetenschappelijk Onderzoek (NWO). Buiten de financiering heeft NWO geen rol in het onderzoeksproces.

De studie heeft toestemming gekregen van de Ethiek Commissie voor niet-medisch onderzoek van Wageningen University & Research (afgekort REC). Zij geeft toestemming op basis van de gedragscode voor onderzoek met mensen van Het Nationaal Ethiek Overleg Sociale en Gedragswetenschappen (zie [Nethics)](#)[1].

**Procedure onderzoek**

U zal deelnemen aan een co-creatie sessie met beleidsmedewerkers van de Gemeente Amsterdam. Deze co-creatie sessie bestaat uit vier rondes, waarbij u samen met andere deelnemers brainstormt over beleidsinterventies voor vleesreductie in de bedrijfsrestaurants, mede op basis van de resultaten van een eerder onderzoek over de emoties van de werknemers van de Gemeente Amsterdam rondom dit onderwerp.

De co-creatie sessie doet u samen met andere beleidsmedewerkers van de Gemeente Amsterdam. De onderzoekers zijn aanwezig om de sessie te begeleiden. Verder is er

niemand aanwezig. De co-creatie sessie zal ongeveer 1,5 uur duren. Deze zal worden opgenomen met een audiorecorder.

Het meedoen aan dit onderzoek is vrijwillig. U kunt bepalen of u wel of niet wilt meedoen. Als u besluit om mee te doen, zal u worden gevraagd dit formulier te ondertekenen voordat het groepsgesprek begint. Als u besluit niet mee te doen, wordt u gevraagd dit door te geven aan de onderzoeker. Nadat u het formulier heeft ondertekend, kunt u zich altijd nog terugtrekken zonder een reden te hoeven geven. Als u besluit u terug te trekken nadat de co-creatie sessie heeft plaatsgevonden, zullen uw gegevens verwijderd worden. U kan het interview elk moment stopzetten zonder opgave van reden en weigeren om bepaalde vragen te beantwoorden.

**Voordelen van deelname**

U zou de inzichten uit de eerder uitgevoerde sessies met werknemers en de co-creatiesessie mee kunnen nemen in beleidsplannen rondom het faciliteren en promoten van meer plantaardige consumptie. Daarnaast levert u een belangrijke bijdrage aan wetenschappelijk onderzoek. U helpt de onderzoekers om de omgang met emoties rondom (minder) vlees eten beter te begrijpen vanuit het perspectief van een organisatie. Dit doet u door mee te denken over beleid dat niet alleen vleesconsumptie vermindert, maar ook weerstand verkleint door de emoties van werknemers mee te nemen in de beleidsvoering.

**Eventuele nadelen van deelname**

Naar onze verwachtingen zijn er geen risico's om deel te nemen aan de studie. Het onderzoek is verkennend van aard en er is geen zekerheid dat de beleidsinterventies worden doorgevoerd door de Gemeente Amsterdam.

**Vertrouwelijkheid en datagebruik**

Uw gegevens worden bewaard conform de algemene richtlijnen van de Wageningen University & Research Informatiebeveiliging - WUR.

---

[1] https://nethics.nl/gedragscode-ethical-code

- De data zullen verwerkt worden in publicaties van het onderzoek. Uw naam gebruiken we niet. We noemen wel de Gemeente Amsterdam en gebruiken uw functietitel, waardoor u mogelijk niet anoniem bent.

- De audio-opname zal na uitschrijven van het groepsgesprek worden verwijderd. Het uitgeschreven groepsgesprek zal worden bewaard op een beveiligde schijf van Wageningen University & Research, de W: schijf, waartoe alleen de onderzoekers toegang hebben.

- Het uitgeschreven groepsgesprek zal tijdelijk worden bewaard op het WUR-account van Trijntje Verschuuren. Na afronding van haar masterscriptie zal dit gesprek worden verwijderd.

- U houdt zeggenschap over de data. Dit betekent dat u ook later kan beslissen dat uw bijdrage aan het groepsgesprek zal worden verwijderd en de gegevens niet meer worden gebruikt in publicaties.

**Heeft U vragen?**

Eventuele vragen over deelname aan het onderzoek kunt u richten aan de onderzoekers Yolie Michielsen (yolie.michielsen@wur.nl) of Trijntje Verschuuren (trijntje.verschuuren@wur.nl). U kunt hen ook berichten indien u wenst na te praten over het groepsgesprek. Eventuele ethische zorgen over het onderzoek kunnen ook worden gericht aan Jacoline van der Zijden of aan prof. Moore (voorzitter) van de Ethiek Commissie van Wageningen University & Research (rec@wur.nl).


**Toestemming**

- Ik heb de informatie hierboven gelezen en begrepen. Ik heb de mogelijkheid gehad om vragen te stellen over de studie en deze zijn naar tevredenheid beantwoord.
- Mijn deelname aan dit onderzoek is volledig vrijwillig. Daarbij begrijp ik dat ik mij op elk moment zonder opgave van reden kan terugtrekken uit de studie of kan weigeren een vraag te beantwoorden.
- Ik ga akkoord met een audio-opname van het gesprek en het uitschrijven en opslaan hiervan op de beveiligde server van Wageningen University & Research.
- Ik ga akkoord met het gebruik van mijn gegevens voor publicaties over het onderzoek. Ik weet dat ik mogelijk niet anoniem ben.


**Ik geef toestemming voor deelname aan dit onderzoek en het gebruik van mijn persoonlijke gegevens zoals hierboven beschreven.**


_____          _____          _____

(Naam)                                      Handtekening                    Datum

# Appendix K: Protocol structured brainstorm session - in English

*Practicalities*

The session will be hosted at a location of the municipality of Amsterdam. The session will be hosted in a closed room, to ensure the privacy of the participants and their colleagues, as the brainstorming session will be recorded. This will also limit background noises on the recordings. The session will last approximately 1.5 hours.

Present: moderators and participants
Materials: audio recorder, informed consent forms (x number of participants), characters drawn on loose sheets, a sheet with a grid with four boxes, a large sheet with a grid with six boxes, a large sheet with three columns, a sheet with the ranking and definitions of the assessment criteria, markers, sticky notes, (whiteboard).
Time: 1.5 hours

*Introduction - 10 minutes*
- Thank the participants for their attendance.
- Distribute the informed consent forms and ask them to sign them.
- Ask if there are any questions regarding the informed consent form.
- Briefly explain the purpose of the session:
    - To help the policy advisors understand the emotions and underlying reasons of employees regarding reducing meat consumption.
    - To identify potential interventions or policy measures aimed at reducing meat consumption in the company restaurants, taking into account the emotions of the participants and the underlying reasons for these emotions. With the additional goal of limiting any resistance to these MCPs.
    - To gain insights into the municipality's perspective on resistance to interventions to reduce meat consumption and how it deals with this.
- This will be done using the format of a brainstorming session consisting of 4 phases.
- Explain what a structured brainstorming session is:
    - A brainstorming session does not follow a strict format and therefore the session can be structured (based on input) and the desired output.
    - A structured brainstorming session helps solve complex problems by tapping into the collective intelligence, creativity, and diverse perspectives of multiple individuals.

*Phase 1: Explore the fear of the participants - 15 minutes*
**Prepare**: a large sheet of paper with a grid and the four questions, each in a box of the grid.

**Discuss** the following questions with the participants:
- What are your (long-term) goals regarding reducing meat consumption in the organisation's restaurants?
- What steps do you consider essential to achieve these goals?
- What is your experience with the process of reducing meat consumption in the organisation's restaurants so far? What went well? What went less well?
- In what ways have you experienced resistance in this process?

**Ask** the participants to first silently write down their answers on sticky notes and stick them in the grids with the four questions. Invite the participants to explain their answers.

The goal of this phase is to investigate whether there are similarities and differences between the policy advisors' expectations about resistance to reducing meat consumption and the actual emotions and reasons for these emotions of the employees. This helps to better understand the fear of public resistance to reducing meat consumption.

*Phase 2: Discuss the outcomes of the EN session - 10 minutes*
**Prepare**: A large sheet of paper with 6 grids on it, and loose sheets with short descriptions of the six characters described in Appendix X. These characters reflect the outcomes (reasons for not wanting to reduce meat consumption) of the emotion network sessions.

**Introduce** these six characters one at a time and paste the descriptions onto the grid.

**Ask** participants to discuss with each other what they notice, and what they did or did not expect.

The goal is to help participants understand the emotions and underlying reasons employees have regarding reducing meat consumption in the organisation's restaurants

*Phase 3: Brainstorming possible interventions - 25 minutes*
**Prepare**: Use the grid sheet introduced in phase 2, and stick the descriptions of the six characters in one of the boxes on the sheet.

**Reintroduce** the sheet from the previous phase with the six characters

**First ask** the participants to brainstorm in silence about possible interventions. Emphasize that whatever comes to mind is good, they do not have to think about feasibility. They can write down the interventions on sticky notes and stick them in the corresponding box. These interventions such as actions, communication strategies or policies can be focused on:

- Those that are aimed at solving the problems of characters that make them unwilling to reduce their meat consumption.
- Those that take into account the needs of the characters.
- Those that reduce meat consumption directly and indirectly.

These interventions can be integral or specifically focused on a character.

**Ask** participants to elaborate on what they came up with, and invite them to brainstorm further together. Invite them to write their ideas on sticky notes and place them in the corresponding box. If the intervention is aimed at a specific point of a character, ask the participant to draw a line between this point and the intervention. If the intervention is related to multiple reasons, place the sticky note in a more neutral place. Then draw lines from the sticky note to the character it is related to.

*Break - 5 minutes*
Moderator gathers all the potential interventions and policies and writes them on sticky notes/whiteboard/large sheet of paper.

*Phase 4: Prioritising the interventions - 25 minutes*
Discuss together the feasibility, alignment with long-term goals and risk of resistance of the interventions/policies and prioritise them.

**Prepare** a whiteboard/large sheet of paper with a grading grid with on the x-axis the risk of resistance (low resistance on the left side) and on the y-axis the feasibility.

**Ask** participants to rank each of the interventions on the grading grid, with risk of resistance on the x-axis and feasibility on the y-axis. The further to the left on the x-axis the lower the chance of resistance and the higher on the y-axis the higher the feasibility. Explain what is meant by feasibility and risk of resistance [write this on paper].

After all interventions have been ranked, **ask** participants to assess them on the extent to which they correspond to the municipality's goals. Invite them to provide the interventions with the following scores:

-- = very low
- = low
-+ = neutral
+ = high
++ = very high

Explanation of assessment criteria

**Feasibility**: to what extent is the policy intervention feasible? Including:
- Practical feasibility: can the policy or intervention be implemented within the existing infrastructure and resources?

- Scalability: can the interventions be expanded or adapted to other contexts? For example, other canteens or organisations?

**Risk of resistance:** do they expect resistance to this intervention, from which characters and to what extent?

**Agreement with goals**: how well do these interventions match the long-term goals of the organisation?

The goal of phase 4 is to create an overview of the highest scoring interventions. The ranking of the interventions is determined by the sum of the three assessment criteria. This overview is shared with the municipality of Amsterdam, so that they can further assess the potential of the interventions based on additional assessment criteria such as inclusivity.

*Closing - 5 minutes*
Thank the participants for their time and effort.
After discussing how the participants experienced the brainstorming session
Are there any questions?

# Appendix L: Protocol structured brainstorm session - in Dutch

*Praktische zaken*
De sessie wordt georganiseerd op een locatie van de gemeente Amsterdam. De sessie wordt georganiseerd in een afgesloten ruimte, om de privacy van de deelnemers en hun collega's te waarborgen, aangezien de brainstormsessie wordt opgenomen. Dit beperkt ook de achtergrondgeluiden op de opnames. De sessie duurt ongeveer 1,5 uur.

Aanwezig: gespreksleiders en deelnemers
Materialen: audiorecorder, informed consent formulieren (x aantal deelnemers), personages uitgewerkt op losse vellen, een vel met een raster met vier vakken, een groot vel met een raster met zes vakken, een groot vel met een drie kolommen, een vel met de rangschikking en de definities van de assessment criteria, markers, sticky notes, (whiteboard).
Tijd: 1,5 uur

*Inleiding - 10 minuten*
- Bedank de deelnemers voor hun aanwezigheid.
- Deel de informed consent formulieren uit en vraag ze deze te ondertekenen.
- Vraag of er vragen zijn naar aanleiding van het informed consent formulier.
- Leg kort <u>het doel van de sessie </u>uit:
    - De beleidsadviseurs helpen om de emoties en onderliggende redenen van werknemers met betrekking tot het verminderen van vleesconsumptie te begrijpen.
    - Identificeren van potentiële interventies of beleidsmaatregelen gericht op het verminderen van vleesconsumptie in de bedrijfsrestaurants, rekening houdend met de emoties van de deelnemers en de onderliggende redenen voor deze emoties. Met als aanvullend doel om de eventuele weerstand tegen deze MCP's te beperken.
    - Inzichten krijgen over het perspectief van de gemeente op weerstand tegen interventies om vleesconsumptie te verminderen en hoe zij hiermee omgaat.
- Dit zal worden gedaan aan de hand van het format van een brainstorm sessie die uit 4 fasen bestaat.
- Leg uit wat een gestructureerde brainstormsessie is:
    - Een brainstormsessie volgt geen strikte indeling en daardoor kan de sessie gestructureerd worden (op basis van input) en de gewenste output.
    - Een gestructureerde brainstormsessie helpt bij het oplossen van complexe problemen door gebruik te maken van de collectieve intelligentie, creativiteit en verschillende perspectieven van meerdere individuen.

*Fase 1: Onderzoek de angst van de deelnemers - 15 minuten*

**Bereid voor**:  een groot vel papier klaar met een raster en de vier vragen, elk in een vakje van het raster.

**Bespreek** met de deelnemers de volgende vragen:
- Wat zijn jullie (lange termijn) doelen met betrekking tot het verminderen van vleesconsumptie in de restaurants van de organisatie?
- Welke stappen acht u essentieel om deze doelen te bereiken?
- Hoe is uw ervaring met het proces van vleesvermindering in de restaurants van de organisatie tot nu toe? Wat is goed gegaan? Wat minder goed?
- Op welke manieren heeft u weerstand ervaren in dit proces?

**Vraag** de deelnemers om eerst in stilte hun antwoorden op te schrijven op sticky notes en deze in de rasters met de vier vragen op te plakken. Nodig de deelnemers uit om hun antwoorden toe te lichten.

Het doel van deze fase is om te onderzoeken of er overeenkomsten en verschillen zijn tussen de verwachtingen van de beleidsadviseurs over de weerstand tegen het verminderen van de vleesconsumptie en de werkelijke emoties en redenen voor deze emoties van de werknemers. Dit helpt om de angst voor publieke weerstand tegen het verminderen van vleesconsumptie beter te begrijpen.

*Fase 2: Bespreek de uitkomsten van de sessie - 10 minuten*
**Bereid voor:** Een groot groot vel met 6 rasters erop, en losse vellen met korte beschrijvingen van de zes personages beschreven in Appendix X. Deze personages zijn een weerspiegeling van de resultaten (reden voor het niet willen verminderen van vleesconsumptie) van de emotienetwerk sessies.

**Introduceer** deze zes personages een voor een en plak de beschrijvingen op het raster.

**Vraag** de deelnemers om met elkaar te bespreken wat hen opvalt, en wat ze wel of niet verwacht hadden.

Het doel is om de deelnemers te helpen begrijpen welke emoties en onderliggende redenen werknemers hebben met betrekking tot het verminderen van de vleesconsumptie in de restaurants van de organisatie.

*Fase 3: Brainstormen over mogelijke interventies - 25 minuten*
**Bereid voor:** gebruik het vel met rasters geïntroduceerd in fase 2, en plak de beschrijvingen van de zes personages vast in een van de vakken op het vel.

**Herintroduceer** het vel van de vorige fase met de zes personages

**Vraag** de deelnemers eerst zelf in stilte te brainstormen over mogelijke interventies. Benadruk dat alles wat in ze opkomt goed is, ze hoeven niet na te denken over haalbaarheid. De interventies mogen ze op stickynotes opschrijven en in het bijbehorende vak te plakken. Deze interventies zoals acties, communicatie strategieen of beleid kunnen gefocust zijn op:
- Die gericht zijn op het oplossen van de problemen van personages waardoor zij niet bereid zijn hun vleesconsumptie te verminderen.
- Die de behoeftes van de personages in acht nemen.
- Die vleesconsumptie direct en indirect verminderen.

Deze interventies kunnen integraal zijn of specifiek gefocust op een personage.

**Vraag** de deelnemers om toe te lichten wat zij bedacht hadden, en nodig ze uit om gezamenlijk verder te brainstormen. Nodig ze uit om hun ideeën op stickynotes te schrijven en in  het bijbehorende vak te plaatsen. Indien de interventie gericht is op een specifiek punt van een personage, vraag de deelnemer een lijn te trekken tussen dit punt en de interventie. Als de interventie betrekking heeft op meerdere redenen, plaats het sticky note dan op een meer

neutrale plaats. Trek vervolgens lijnen van sticky note naar het personage waarop het betrekking heeft.

*Pauze - 5 minuten*

De gespreksleider verzamelt alle mogelijke interventies en schrijft ze op sticky notes/whiteboard/groot vel papier met drie kolommen voor haalbaarheid, impact en risico op weerstand. Dit is afhankelijk van de ruimte waar de brainstormsessie gehouden wordt.

*Fase 4: Prioriteren van de interventies - 25 minuten*

Bespreek samen de haalbaarheid, de overeenstemming met de lange termijn doelen en het risico op weerstand van de interventies/beleidslijnen en prioriteer ze.

**Bereid voor**  een whiteboard/groot vel papier met een raster, waarbij op de x-as de kans op weerstand staat (links lage kans op weerstand) en op de y-as staat de haalbaarheid.

**Vraag** de deelnemers om elk van de interventies te rangschikken op het raster met gradaties, waarbij risico op weerstand op de x-as staat en haalbaarheid op de y-as. Hoe verder naar links op de x-as hoe lager de kans op weerstand en hoe hoger op de y-as hoe hoger de haalbaarheid.  Leg uit wat er bedoeld wordt met haalbaarheid en het risico op weerstand [schrijf dit op papier].

**Vraag** de deelnemers,  nadat alle interventies gerangschikt zijn, om ze te beoordelen op de mate waarin ze overeenstemmen met de doelen van de gemeente. Nodig ze uit om de interventies te voorzien van een volgende scores:

-- = zeer laag
- = laag
-+ = neutraal
+ = hoog
++ = zeer hoog

*Uitleg van beoordelingscriteria*

**Haalbaarheid:** in hoeverre is de beleidsinterventie haalbaar? Inclusief:
  - **Praktisch uitvoerbaarheid:** kan het beleid of de interventie geïmplementeerd worden binnen de bestaande infrastructuur en middelen?
  - **Schaalbaarheid:** kunnen de interventies worden uitgebreid of aangepast aan andere contexten? Bijvoorbeeld andere kantines of organisaties?

**Risico op weerstand:** verwachten ze weerstand bij deze interventie, van welke personages en in welke mate?

**Overeenstemming met doelen:** hoe goed sluiten deze interventies aan bij de langetermijndoelen van de organisatie?

Het doel van fase 4 is om een overzicht te creëren van de hoogst scorende interventies. De ranking van de interventies wordt bepaald door de som van de drie beoordelingscriteria. Dit overzicht wordt gedeeld met de gemeente Amsterdam, zodat zij de potentie van de interventies verder kunnen beoordelen op basis van aanvullende beoordelingscriteria zoals bijvoorbeeld inclusiviteit.

*Afsluiting - 5 minuten*
- De deelnemers bedanken voor hun tijd en inzet.
- Na bespreken hoe de deelnemers de brainstormsessie hebben ervaren
- Zijn er vragen?


# Appendix M: Additional results brainstorm sessions

This appendix shows the additional interventions defined during the brainstorm session. The results are structured based on five personages which were introduced during the session as mentioned in the protocol. The results are visualised in no particular order. Note that the results for the sixth persona can be found in appendix I.

The conscious meat eater:
- Clear ingredients, less meat substitutes.
- Providing an overview of health, origin, freshness, nutrients of the products.
- Showing nutrients/protein per dish.
- Endice with products high in plant-based proteins.
- Use of home made products instead of processed meat substitutes.
- More information for (vegan) products about the nutrients, focused on proteins
- More plant-based proteins
- Signing with nutrients
- Symbols to show ingredients, nutrients, and diets instead of words.*
- A cheap, new day special made by the chef.*
- Use true pricing:*
    - Meatless products will be cheaper
    - Can be combined with information about environmental impact


The eater with a big appetite:
- Focus on side dishes like snacks, soup which can be offered for a fair price.*
- Ratio price/quality/quantity
- One day offer, which is a large amount of for example pasta, nasi or bami with a meat substitute for a low price.
- Try to provide an offer or day special for a fair price.
- Tastings: try before you buy, there are sample standards at the buffet, so people can try before they buy it.*

- True pricing, price differentiation between meat and vega(n).*
- New vega(n) dishes offered at a discount.
- Crazy tuesday deal, veggie croquette for €0.30.*
- A cheap, new day special made by the chef.*

The omnivore:
- A cheap, new day special made by the chef.*
- Feeling of freedom of choice.
- Enlarge the vegetarian or vegan offer to be more culturally inclusive (roti, curry, kebab).
- Communicate more clearly that vegetarian = halal.
- Clear about the ingredients, and less meat substitutes.
- Ensure a culturally diverse offer, and offer dishes which are vega(n) in essence.
- Change the offer on a regular basis.
- Symbols to show ingredients, nutrients, and diets instead of words.*

The social meat eater:
- Keep freedom of choice, try to entice with taste.
- Education: less meat is not only better for the environment, but also more social. Your grandchildren also have something to eat.
- Sociability can also without meat, convey this message to new colleagues.
- Habituation? Social norm.
- Symbols to show ingredients, nutrients, and diets instead of words.*

The forced meateater:
- Symbols to show ingredients, nutrients, and diets instead of words.*
- Taking the responsibility and communicating this.
- Share more information (transparency), keep freedom of choice, but entice with the offer.*
- Use education to raise awareness and inform through signing.*
- Determine percentages of animal based. For instance, chicken is better for the environment than dairy.
- True pricing.
- Offer meat with a low CO2 footprint. For instance, chicken.
- Municipality-wide differentiation in meat supply (more on the construction sites, less in the office).