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We Would Not Eat Dog Meat Considering Their Well-Being and the Environmental Benefits, at Home or Traveling Abroad

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Abstract:

This study examined Vietnamese young people's intentions to eat and recommend eating dog meat while staying in Vietnam and when traveling in Korea, taking into account the impacts of three egoistic values (functional, hedonic, and symbolic), three altruistic values (animal-, environment-, and society-oriented), and five sociodemographic and personality variables (biological sex, original place of residence, parents' education and income, and masculinity–femininity). This study developed a structured questionnaire based on the existing literature. It then administered the questionnaire to a sample of university students in Hanoi, Vietnam. A sample of 249 responses was aggregated. The outcomes revealed the significant contributions of two altruistic values of animal- and environment-oriented and one sociodemographic factor of the place of residence (i.e., urban vs. rural). However, the intentions were weak in both scenarios: Vietnam and Korea. This study discussed the implications of these outcomes with future social marketing campaigns aiming at reducing irregular meat consumption. This study examined all perceived values and consumer behavior domains, especially for irregular meat consumption. It helped reveal relative contribution of each value domain to consumers' behavior in their daily lives and during their holidays. The findings indicate that the potential changes in the sociocultural environments via international tourism might not impact young people's intention toward consuming irregular meat.

Keywords: dog meat, Vietnam, Korea, altruistic values, egoistic values.

考虑到他们的健康和环境效益，我们不会在家里或出国旅行时吃狗肉

摘要:

本研究调查了越南年轻人在越南逗留期间和在韩国旅行期间吃狗肉的意图和建议，同时考虑了三种利己主义价值观（功能性、享乐性和象征性）、三种利他主义价值观的影响（动物、环境和社会导向），以及五

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个社会人口学和人格变量（生理性别、原始居住地、父母的教育和收入，以及男性气质-女性气质）。本研究基于现有文献开发了结构化问卷。然后，它对越南河内的大学生样本进行了问卷调查。汇总了 249 份回复的样本。结果揭示了以动物和环境为导向的两种利他主义价值观和居住地的一个社会人口因素（即城市与农村）的重要贡献。然而，在越南和韩国这两种情况下，意图都很弱。本研究讨论了这些结果对未来旨在减少不规律肉类消费的社会营销活动的影响。这项研究检查了所有感知价值和消费者行为领域，尤其是不规律的肉类消费。它有助于揭示每个价值领域对消费者日常生活和假期行为的相对贡献。研究结果表明，国际旅游带来的社会文化环境的潜在变化可能不会影响年轻人消费不规则肉类的意图。

关键词：狗肉，越南，韩国，利他价值观，利己价值观。

1. Introduction

Animals have been domesticated for thousands of years to provide a proper meat supply for humans. Despite this, a proportion of the world population (e.g., people in Cameron, China, Korea, Indonesia, Nigeria, the Philippines, and Vietnam) is still consuming irregular meat, such as wild meat and pet meat, frequently due to their limited resources or specific lifestyles (Brandt & Jenks, 2011; Chaves, et al., 2017; Gressier, 2016; Li, et al., 2017; Nielsen, et al., 2018; Nunes, et al., 2019; Ramanzin, et al., 2010). Irregular meat, such as dog meat in Korea, kangaroo meat in Australia, and whale meat in Ireland, is also consumed by many tourists when they are holidaying (Bertulli, et al., 2016; Gressier, 2016; Oh & Jackson, 2011; Waitt, 2014). This habit is usually considered a salvage behavior and an ethical issue (Serpell, 2009). The call to reduce and abandon wild meat and pet meat consumption, thus, is apparent.

However, the consumption of irregular meat is driven by specific essential values. In a functional sense, people eat such kinds of meat because they are equal substitutes for domesticated meat (Chaves, Wilkie, et al., 2017; Gressier, 2016; Nielsen, et al., 2018). In a hedonic sense, people hunt or catch wild meat as an alternative recreational activity (Boman & Mattsson, 2012; Martínez-Jauregui, et al., 2016). Additionally, in a symbolic sense, people consume wild meat or pet meat to show their wealth and improve their social status or to comply with existing social norms and habits (Brandt & Jenks, 2011; Drury, 2011; Li, et al., 2017; Sandalj, et al., 2016; Shairp, et al., 2016). Eating irregular meat while holidaying can help tourists have a sense of the local food culture (Fusté-Forné, 2022). Interestingly, these values also motivate visitors to aquariums and zoos, places where wild animals are exhibited to entertain their human counterparts (Ballantyne, et al., 2021).

Nonetheless, the above values are not universal but highly contextual (Chaves, et al., 2019). Moreover, they only represent the egoistic or internal aspects of human values, which are related to the consumers (Duong, 2021; Vuong, 2021). On the other hand, there is an altruistic or external aspect by which consumers consider the benefits of the animals, the environment, and society at large (Ballantyne, et al., 2021; Kareklas, et al., 2014; Ojea & Loureiro, 2007; van Vliet, et al.,

2022). Unfortunately, research on all the domains of perceived values and consumer behavior, in general, is largely missing. Research on perceived values and irregular meat (anti)consumption, in particular, is sporadic, and the relative contribution of each value domain remains largely unknown. Moreover, research on perceived values' contribution to consumers' behavior in their daily lives and during their holidays is still largely overlooked.

Interestingly, promoting suitable and sustainable values to induce better behaviors is the principle of social marketing (Corner & Randall, 2011; Peattie & Peattie, 2003). Social marketing can help reduce irregular meat consumption (Chaves, et al., 2017; Rothgerber & Mican, 2014). A thorough understanding of the underlying values can help enhance these marketing efforts in the future.

Therefore, this study aims to examine the effects of perceived values on the consumption of irregular meat at home and at tourist destinations, focusing on dog meat in particular. The outcomes of this study will provide implications for projecting and implementing social marketing activities aiming at reducing irregular meat consumption or promoting a responsible and sensible consumption of such products.

Vietnam was selected as the context of this study. The common, and in some instances, illegal consumption of irregular meat is a contemporary issue in Vietnam (Dang-Vu & Nielsen, 2018; Drury, 2011; Shairp, et al., 2016). Unfortunately, prior research has not examined the impacts of perceived values. In addition, they have overlooked specific context-related factors, such as consumers' personal and background characteristics, in this process. Hence, this study will also take into account these latter factors. The findings of this study will provide some practical implications for Vietnam's context.

2. Literature Review

Wild meat, in general, is usually appreciated for its nutritional quality. However, it is also considered a potential transmitter of deadly viruses, such as coronaviruses, which have caused many severe diseases in humans, for example, SARS and COVID (McNamara, et al., 2020; Shi & Hu, 2008; Ying, et al., 2021). Nevertheless, the consumer attitude toward wild meat consumption only changes periodically once a

pandemic occurs (Halabowski & Rzymiski, 2021; Yang, et al., 2007). Overall, the demand for wild meat is still high in specific markets.

In an earlier study in Hanoi (North of Vietnam), Drury (2011) found that wild pig was the most popular wild meat product, followed by soft-shell turtle, snake, civet, and bamboo rat, among others. These products were mainly consumed in restaurants by male business persons, finance professionals, and government officials whose income was relatively high. These outcomes were later confirmed by other studies in Hue (Center of Vietnam) and Ho Chi Minh City (South of Vietnam) (Sandalj, et al., 2016; Shairp, et al., 2016). They also revealed that the situation in Vietnam was very similar to that in the neighboring country of China (Drury, 2011). However, it is noticeable that previous studies in Vietnam had mainly investigated wild meat consumption in urban areas (e.g., Hanoi, Ho Chi Minh City, and Hue) while neglecting the rural regions.

In addition to wild meat, the demand for wild animal-derived medicinal products such as rhino horn, bear gall, and wild vegetables and herbs in Vietnam was also high (Dang-Vu & Nielsen, 2018; Drury, 2011; Woerdenbag, et al., 2012). Commercial wildlife farming has been expanded recently to increase cultured products. However, this gave fear that the demand for wild-caught products would also increase (Brooks, et al., 2010; Drury, 2009).

Moreover, pets, such as dogs and cats, were also used as a source of meat in Vietnam due to specific historical and cultural reasons (Avieli, 2011; Li, et al., 2017; Odeh, et al., 2014; Oh & Jackson, 2011; Podberscek, 2009). Dog meat, in particular, was believed to have medicinal qualities suitable for eaters' health (Dugnoille, 2018). Eating dog meat, similar to eating wild meat, was considered a means to express masculinity in Vietnam (Avieli, 2011). Dog meat is also a popular food in Korea (Oh & Jackson, 2011), a destination very close to Vietnam in terms of geography and culture.

To reduce the consumption of pet and wild animal products in Vietnam, advocates have proposed the adoption of social marketing (Greenfield & Verissimo, 2019; Nguyen, et al., 2021; Olmedo, et al., 2018). Researchers in other contexts (e.g., Brazil) have found that implementing information campaigns and community engagement strategies could help reduce wild meat consumption by approximately 60% (Chaves, et al., 2018). Other methods were less effective than social marketing initiatives. Specifically, legal actions, such as the criminalization of wild meat consumption, could fuel fears and rumors within local communities and facilitate informal channels of wild meat transactions (Bonwitt, et al., 2018). Similarly, alternative livelihood plans could not provide the ideal substitutes for wild meat hunting but only additional choices (Wicander & Coad, 2018). Reducing pet meat consumption may also need the above social marketing initiatives.

3. Method

This study investigated the correlation between perceived values and intention toward dog meat consumption. On the one hand, the study measured both internal/egoistic and external/altruistic values. Each value domain consisted of three components, including (1) functional egoistic, hedonic egoistic, and symbolic egoistic, and (2) animal-oriented altruistic, environment-oriented altruistic, and society-oriented altruistic (Table 1). Each component was captured by two questions, which were developed, derived, modified, and cross-validated from or by the literature (Carrus, et al., 2009; Chaves, et al., 2018; Demartini, et al., 2018; Drury, 2011; Kareklas, et al., 2014; Sandalj, et al., 2016; Sultson, et al., 2017; Whitley, et al., 2018; Zhang, et al., 2014). On the other hand, this study evaluated the intentions toward dog meat consumption by two items, one self-oriented/internal item (consumption) and one other-oriented/external item (recommendation), following the conceptualization of the perceived value domains (Table 1). These intentions were measured in two different scenarios: at home (Vietnam) and during a holiday (Korea). The scale was five points, ranging from "totally disagree" to "totally agree."

Moreover, this study investigated a young mixed-gender and mixed-origin population to differentiate it from previous research, which emphasized affluent adult male individuals in urban areas (Dang-Vu & Nielsen, 2018; Sandalj, et al., 2016; Shairp, et al., 2016). The aim was to expand the prior knowledge to the recent time. Therefore, the questionnaire also included two questions about the participants' biological sex and original place of residence (urban or rural), in addition to their parents' education (high school or lower, junior college, university, and graduate school) and income (in Vietnamese Dong or VND) as the measures of family background. However, these socio-demographic characteristics were changeable and thus unreliable in the long term.

Table 1. Main measures (Developed by the author)

| Elements | Items | Code |
|---------------------------------|--|------|
| Functional egoistic (FE) | Dog meat has good nutritional properties. | V1 |
| | Dog meat tastes good. | V2 |
| Hedonic egoistic (HE) | Eating dog meat is fascinating. | V3 |
| | Eating dog meat gives me full of energy and strength. | V4 |
| Symbolic egoistic (SE) | Eating dog meat helps me show my wealth and social status. | V5 |
| | Eating dog meat helps me get approval from people who are important to me. | V6 |
| Animal-oriented altruistic (AA) | Eating dog meat is a right act. | V7 |

| Continuation of Table 1 | | | Table 2. Descriptive analysis (Developed by the author) | | | | | |
|--------------------------------------|---|-----|---|-------|-------|----------|----------|------------------|
| | | | Items | Mean | Std. | Skewness | Kurtosis | Cronbach's alpha |
| Environment-oriented altruistic (EA) | Eating dog meat is in unity with nature. | V8 | FE | | | | | 0.822 |
| | Eating dog meat helps reduce problems related to the overpopulation of these animals. | V9 | V1 | 2.912 | 1.157 | -0.314 | -0.880 | |
| | The production of dog meat respects the natural environment. | V10 | V2 | 2.767 | 1.219 | -0.084 | -1.131 | |
| Society-oriented altruistic (SA) | The production of dog meat is an important source of income for many people. | V11 | HE | | | | | 0.902 |
| | Dog meat can be considered a suitable alternative food production. | V12 | V3 | 2.189 | 1.044 | 0.688 | -0.015 | |
| | I will continue eating dog meat in the future. | IV1 | V4 | 2.024 | 0.963 | 0.963 | 0.911 | |
| Intention – Vietnam (IV) | I will encourage other people to eat dog meat in the future. | IV2 | SE | | | | | 0.928 |
| | If traveling to Korea, I will try dog meat there. | IK1 | V5 | 1.606 | 0.722 | 1.337 | 2.923 | |
| | If traveling to Korea, I encourage other people to try dog meat there. | IK2 | V6 | 1.663 | 0.761 | 1.263 | 2.324 | |
| Intention – Korea (IK) | | | AA | | | | | 0.859 |
| | | | V7 | 2.373 | 1.097 | 0.178 | -0.934 | |
| | | | V8 | 2.080 | 0.930 | 0.325 | -0.809 | |
| | | | EA | | | | | 0.782 |
| | | | V9 | 1.944 | 0.905 | 0.769 | 0.309 | |
| | | | V10 | 1.643 | 0.749 | 0.866 | -0.094 | |
| | | | SA | | | | | 0.716 |
| | | | V11 | 2.430 | 1.123 | 0.057 | -1.248 | |
| | | | V12 | 1.968 | 0.897 | 0.704 | 0.089 | |
| | | | Vietnam | | | | | |
| | | | IV1 | 2.129 | 1.062 | 0.473 | -0.804 | |
| | | | IV2 | 1.771 | 0.852 | 0.773 | -0.185 | |
| | | | Korea | | | | | |
| | | | IK1 | 1.892 | 0.929 | 0.856 | 0.152 | |
| | | | IK2 | 1.767 | 0.824 | 0.892 | 0.408 | |

Therefore, this study assessed the respondents' masculinity–femininity personality traits because they were more stable (Damian, et al., 2019). The scale (ten masculinity items: [1] have a leadership ability, [2] willing to take a stand, [3] ambitious, [4] competitive, [5] dominant, [6] assertive, [7] a strong personality, [8] forceful, [9] act like a leader, and [10] aggressive and ten femininity items: [11] affectionate, [12] loyal, [13] tender, [14] sensitive to others' needs, [15] sympathetic, [16] compassionate, [17] eager to soothe hurt feelings, [18] understanding, [19] gentle, and [20] warm) was developed by Stern, et al. (1987) and was measured by five points of “totally disagree” and “totally agree.”

Given the available resources, this study adopted a first-year university student population (approximately 18 years old) to highlight the impact of the original place of residence. Individuals who have migrated to other places for several years might lose their original urban or rural identity. Otherwise, young university students, who have just left their safety nets, still possess the local sociocultural traits. Consequently, the questionnaire was pretested and later administered on the students of a national university in Hanoi (North of Vietnam), one of the two primary higher education centers in Vietnam (the other was Ho Chi Minh City in the South), with which the researcher had a connection. The pretest suggested that the questionnaire developed in English and translated into Vietnamese via a translation-back translation process was reliable.

The primary survey, helped by a faculty member and their students at the abovementioned university, collected 285 answers in November 2022. After eliminating those with missing values, the remaining sample had 249 responses.

The preliminary screening showed that the data's distribution was normal. All the skewness values were below 1.5, and all the kurtosis values were smaller than 3.0 (Table 2) (Mishra, et al., 2019). The Cronbach's alphas of all value domains exceeded the 0.70 level (Morgan, et al., 2004). After that, a multiple regression analysis was computed in the IBM SPSS to identify the correlations between the six value domains and the intentions. The sample of 249 was suitable for this test (Knofczynski & Mundfrom, 2008). Furthermore, a series of *t*-tests (two groups) and analyses of variance or ANOVA (three groups or more) were implemented to verify the influences of the socio-demographic and personality variables on said intentions. With the personality traits, a cluster analysis with the hierarchical and *k*-mean methods (Burns & Burns, 2008) was initially carried out to reveal three groups of

respondents with different mixtures of self-evaluated masculinity (M) and femininity (F): M1 = 2.855/F1 = 4.295, M2 = 2.952/F2 = 3.462, and M3 = 3.639/F3 = 4.111.

The research process is visualized in Figure 1.

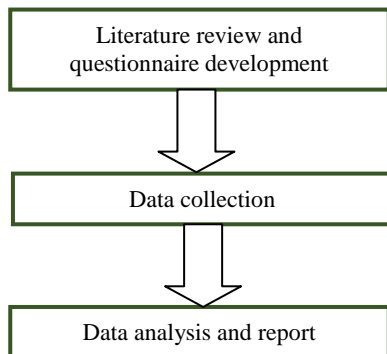


Figure 1. The research steps (Developed by the author)

4. Results

The tested sample had 48 male (19.3%) and 192 female (77.1%) students. Nine students did not want to disclose their sex. Ninety-eight respondents (39.4%) originated in an urban area, whereas 151 (60.6%) came from rural areas. More than half of the sample's parents got an education in high school or lower and had an annual income of less than 150 million VND (approximately 6,400 USD).

The regression analysis showed that the perceived values significantly affected the respondents' intentions in both Vietnam and Korea. The effects were medium-large (Morgan, et al., 2004), ranging from 0.45 to 0.53 (Tables 3a, 3b).

Table 3a. Effects of the value domains (Vietnam) (Developed by the author)

| | IV1 | | IV2 | |
|--------|-------------|-------|-------------|-------|
| Domain | β/R^2 | p | β/R^2 | p |
| FE | 0.210 | 0.002 | 0.145 | 0.039 |
| HE | 0.167 | 0.045 | 0.064 | 0.463 |
| SE | -0.012 | 0.841 | 0.070 | 0.276 |
| AA | 0.334 | 0.000 | 0.318 | 0.000 |
| EA | 0.075 | 0.259 | 0.154 | 0.028 |
| SA | 0.091 | 0.168 | 0.104 | 0.133 |
| Model | 0.532 | 0.000 | 0.483 | 0.000 |

However, the impact of each value domain differed. Specifically, the animal-oriented altruistic and functional egoistic values were significant predictors of both the internal and external intentions in Vietnam. In addition, the animal-oriented and environment-oriented altruistic values were significant antecedents of internal and external intentions in Korea. Hedonic egoistic and environment-oriented altruistic values had other impacts on internal and external intentions in Vietnam, respectively.

Table 3b. Effects of the value domains (Korea) (Developed by the author)

| | IK1 | | IK2 | |
|--------|-------------|-------|-------------|-------|
| Domain | β/R^2 | p | β/R^2 | p |
| FE | 0.074 | 0.294 | 0.015 | 0.831 |
| HE | 0.126 | 0.154 | 0.133 | 0.139 |
| SE | 0.016 | 0.806 | 0.041 | 0.538 |
| AA | 0.391 | 0.000 | 0.341 | 0.000 |
| EA | 0.215 | 0.003 | 0.266 | 0.000 |
| SA | -0.012 | 0.867 | -0.002 | 0.981 |
| Model | 0.474 | 0.000 | 0.452 | 0.000 |

Moreover, the comparison analysis suggested that both sexes had similar intentions in both scenarios. Thus, the impact of the sex factor was insignificant. The same was observed with parents' education and income. The impact of the original place of residence factor was otherwise (Table 4). The rural students' intentions were more robust than those of the urban ones, although both groups' intentions were weak. Thus, the effect of the "origin" factor was significant. Finally, the effect of the personality trait was only partial.

Table 4. Effects of the original place of residence (Developed by the author)

| | Urban (n = 98) Mean | Rural (n = 151) Mean | t | p |
|----------------|---------------------------|----------------------------|--------|-------|
| Vietnam | | | | |
| IV1 | 1.888 | 2.285 | -2.927 | 0.004 |
| IV2 | 1.551 | 1.914 | -3.455 | 0.001 |
| Korea | | | | |
| IK1 | 1.694 | 2.020 | -2.781 | 0.006 |
| IK2 | 1.622 | 1.861 | -2.247 | 0.026 |

5. Discussion

Several years or decades ago, adults in Vietnam enjoyed eating wild and pet meat very much (Drury, 2011; Sandalj, et al., 2016; Shairp, et al., 2016). Today (in the early 2020s), young Vietnamese people do not have much intention toward consuming such irregular meat when staying home and traveling abroad. Their intention to eat dog meat if visiting Korea (mean = 1.892) was even weaker than that in Vietnam (mean = 2.129). Thus, the intercultural change in the environment did not result in more assertive behavior as prior research in both countries might have suggested (Avieli, 2011; Fusté-Forné, 2022; Oh & Jackson, 2011). Nonetheless, the intra-cultural difference between urban and rural areas could lead to differences in both internal and external intentions. Specifically, urban respondents had weaker intentions toward consuming and

recommending dog meat. This outcome added a new observation that prior research did not see since they essentially focused on the urban contexts (Drury, 2011; Sandalj, et al., 2016; Shairp, et al., 2016). However, the intra-cultural difference caused by gender-related issues, such as male vs. female and masculinity vs. femininity, was not confirmed (Avieli, 2011).

Another novel observation involved the impacts of the altruistic value domains, particularly the animal- and environment-oriented ones (Ballantyne, et al., 2021; Kareklas, et al., 2014). The larger orientation object, the society at large, was less critical. Nevertheless, these altruistic values impacted the respondents' intentions more than the egoistic values. Among the less significant domains, the functional egoistic value was the most powerful one (Chaves, et al., 2017; Gressier, 2016; Nielsen, et al., 2018). The remaining two domains' impacts were almost insignificant.

Theoretically, this study's findings indicate that the potential changes in the sociocultural environments via international tourism might not affect young people's intention toward consuming dog meat. The respondents were more conscious and conscient about the role of domestic animals. These animals were pets to care rather than meat to eat. International tourism might not be able to generate its impact on young Vietnamese consumers' behaviors.

Practically, the findings advocate initiating or continuing social marketing campaigns to reduce irregular meat consumption (Chaves, et al., 2017; Rothgerber & Mican, 2014). They remarkably suggest including two altruistic values highlighting animal well-being and environmental benefits. Integrating such objectives in the education of younger people could also be considered to achieve long-term impacts. In addition, advertising and promoting wild meat and pet meat as equal substitutes for cultured meat should be responsibly reevaluated (Chaves, et al., 2017; Gressier, 2016; Nielsen, et al., 2018).

6. Conclusion

Younger people in Vietnam were thinking and behaving differently than previous generations. They cared about the animals they had as pets and did not intend to eat them as meat. Their weak intentions were motivated by contemporary values considering the animals' well-being and the environment's benefits. Said intentions were equally weak, either when staying at home or traveling to a foreign country with a similar culinary culture. However, some intra-cultural differences remained between individuals from rural and urban areas.

These findings provide support for more effective social marketing campaigns. However, practitioners must carefully consider some limitations to this study. First, the sample only consisted of students from one university. Those of other universities or career paths were not surveyed. Consequently, the outcomes of this

study might not fully cover the latter's opinions. Second, the sample was dominated by female respondents because they made up most of the surveyed university's students. The feminine personality trait might lead to weaker-than-average intentions toward consuming and recommending dog meat. Third, other predictors of dog-meat-related intentions were overlooked, such as the internal demand and the external health pandemic (e.g., COVID-19). The value domains' impacts might be exaggerated or uncontrolled. Fourth, other contexts, such as China and Korea, were not investigated. Thus, the situations in these countries could not be identified.

Future studies could expand this effort to other countries and irregular meat products. They could additionally examine other essential variables concerning irregular meat consumption, such as social norms and personal beliefs. Future research should also consider gathering the responses from a more representative sample concerning age, biological sex, and career. Together, these attempts will help provide more information to support future social marketing initiatives better. Tomorrow's ending of wild meat and pet meat consumption should begin with today's responsible thoughts and behaviors.

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