

Do I have the right to kill in order to eat? Values in vegetarianism and its study

Introduction

Contesting the idea that psychology could be value-free, several authors highlight that any psychological theory relies on or is embedded in a broader understanding of the world, of society and of humans. In other words, any psychological theory is historically, socially and culturally situated. Part of this understanding of the world that underlies psychology is constituted by moral assumptions about what is right or wrong, good or bad, desirable or not (Benson, 2001; Brinkman, 2016).

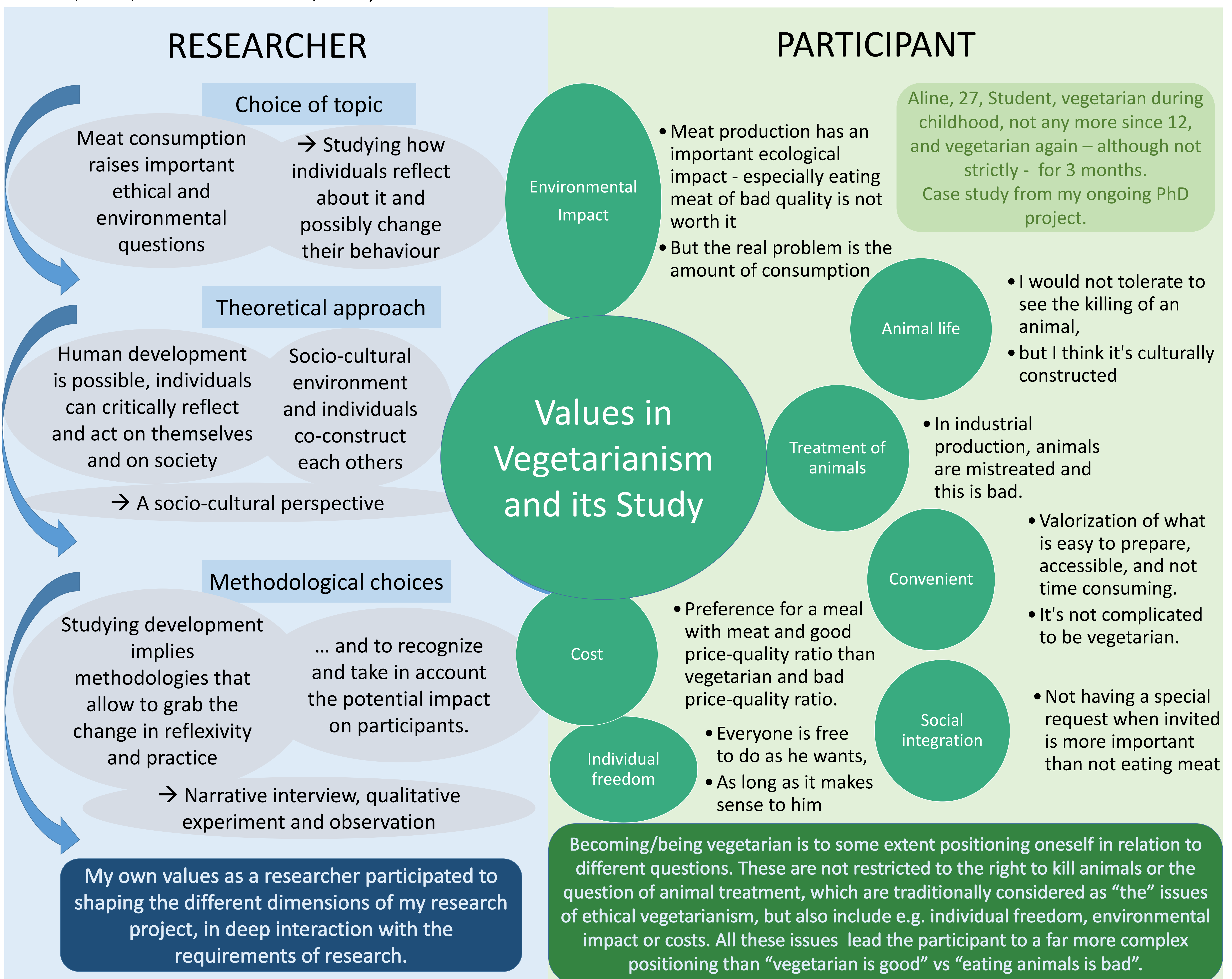
Moreover, what the researcher in psychology studies, namely individuals' behaviours and psychological processes, has also a lot to do with values and morality, as any human being lives in a world that is full of discourses about what is good or bad, right or wrong, and takes position towards these discourses through his acts and through language (Benson, 2001, Brinkman, 2011). This is particularly true in practices related to food (Mintz, 1996), and especially the consumption of animals (Cazes-Valette, 2007).

→ The aim of this poster is to highlight and examine these two aspects – positioning of the participant and positioning of the researcher - in the case of a project aiming to study people's trajectory in relation to vegetarianism.

Values are deep-rooted and affect-laden beliefs, that organize, guide and constrain peoples actions. They originate in social practices and cultural context (Branco & Valsiner, 2012; Glaveanu & Branco, 2016).

Morality is an organisation (of ideas, conducts) in terms of good, right or desirable vs bad, wrong or undesirable (Benson, 2001).

Positioning is the act of situating oneself and others in the landscape of culturally shared (moral) values (Benson, 2001).



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