Vegetarianism and Veganism in Indonesia

Vegism in Indonesia as Organised and Individual Movement

Maxime C. van der Laarse | s1253859



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LEIDEN UNIVERSITY
Rapenburg 70
2311 EZ Leiden
The Netherlands

Supervisor: Prof. Dr. David E.F. Henley

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CHAPTER 1 – PERSONAL AND HISTORICAL BACKGROUND

1.1 Introduction

I have been a vegetarian since I was nine years old, due to a documentary about the process of making meat. I did not like the way the animals were treated and preferred them alive. My conversion was an immediate process. I have tried eating meat again, but I did not like the taste anymore and it did not feel right. I stayed a vegetarian because I got greater awareness of what they do with the animal and the product. I saw benefits for my health and the environment. I was the first in my environment to become a vegetarian. My sister tried once, but she 'loved meat too much'. However, my family *does* eat less meat since I became a vegetarian. I might even consider to become a vegan.

For my study, I had to do one semester abroad in Indonesia, Yogyakarta. When thinking about Indonesian food, I thought of *sate, bakso, soto, mie ayam, bakpao, rendang,* and other to me typical Indonesian dishes, all containing animal products. When my classmates and I arrived in Yogyakarta, we and other Australian, American and British students had an orientation period with an Australian organisation. One of the leaders said 'when going into the *desa*, you should just eat what they serve you'. This advice was meant for the vegetarians among us, which were a lot. She said that villagers probably would not understand vegetarianism.

However, when I came into contact with the food-culture of Indonesia, I found out that Indonesia is rich of authentic vegetable-or fruit-only dishes, like *gado-gado*, *sayur lodeh* and *asinan*. It is a Walhalla for vegetarians because of the use of *tahu* (tofu) and *tempe*. These ingredients make great substitutes for meat and are often used in Indonesian dishes. I noticed that a lot of Indonesians did not eat meat every day, but ate *tempe* instead. In this way they seem to have a vegetarian-diet at least a few days a week.

I *did* get understanding reactions when mentioning that I was a vegetarian, and found several veg(etari)an restaurants, such as Loving Hut, Soma Yoga and Milas. These restaurants serve popular Indonesian and international dishes, meatless, but 'inspired' by meat-dishes. They have the same look and name of the original meat-dish.

It goes further than being just a food-trend. I came into contact with several Indonesian veg(etari)ans, who got inspired by, or searched for, certain movements after changing their diet. I came into contact with the Indonesian Vegan and Vegetarian Societies, Animal Friends Jogja, which supports vegetarianism, and the global movement called Supreme Master TV, which believes in 'making peace through a vegan-diet', and its restaurant-chain Loving Hut is situated in several cities in Indonesia.

During the 39th World Veg(etari)an festival, which was held in Jakarta in 2010, the International Vegetarian Union manager John Davis said that Indonesia's vegetarians were 'one of the biggest vegetarian societies in the world'.[1] I did not expect to find this much veg(etari)anism in Indonesia. I expected there to be less awareness of the consequences a meat-diet has nowadays.

I am wondering in what way there really is a veg(etari)an movement in Indonesia, and what this means for the country. Are we indeed looking at a movement where people are able to choose such

[1] Indrasafitri, D. (2 October 2010)

a strict diet, with reasons such as concerns about the consequences of their lifestyle for the environment and animals? Can we call the existence of this movement in Indonesia a sign of development?

In my thesis, I will focus on the movements in Indonesia, which promote veg(etari)anism, and those who call *themselves* vegetarian or vegan. To begin my thesis, I will discuss the diet, animal and agriculture of historic Indonesia to understand the 'historical vegetarianism', where the official movements did not exist yet. I will then introduce the thought of vegetarianism in global context, its development, and the arrival of this thought in Indonesia. I will especially focus on the official Vegetarian and Vegan Societies of Indonesia. I am able to answer my questions about the time it arrived, the development, the organisation, their focus, dissemination and popularity, by using information published by these movements.

In my third and fourth chapter, I will focus on the actual veg(etari)ans of Indonesia. What were their motives to become a veg(etari)an and what arguments do they use for staying one? These can be religious reasons, environment and animal concerns, health, beauty, taste and allergy reasons, or influences from their parents and social environment. In my fourth chapter, I will analyse the demographics of the members; their gender, age, ethnicity, religion, and living and social situation. I will also analyse the process and development of their veg(etari)anism, their diet, some veg(etari)an restaurants, and the attitude towards veg(etari)anism. In this chapter, I will include a small comparison with the Netherlands, to compare the Indonesian movement with a Western one. After this chapter follows a concluding chapter.

I have done a survey among Indonesians, which I added as appendix. The survey is in Indonesian, so that all would understand the questions correctly, but in the appendix a translated version can be found, as well as a link to the official online document. I spread it among Indonesian friends in Indonesia, unfortunately via several forms of social media because I was not in Indonesia. They spread it among their friends and I posted it on several veg(etari)an-related Indonesian Facebook pages. It consists of 28 questions, which were answered, voluntarily, by 99 respondents. From these 99 respondents, 34 called themselves vegetarian or vegan, sixteen want to become a veg(etari)an and are actively doing so, four have been a veg(etari)an. I will use the outcome of the survey as important source to answer some of my questions. I will mainly use the answers of the 54 who are following or followed a veg(etari)an lifestyle to answer the question of what motive(s) the Indonesian veg(etari)ans have and who they are, which I discuss in chapter three and four. I will use the answers of both veg(etari)ans and non-veg(etari)ans for the second part of chapter four, where I will discuss the process, practice, and attitude they have towards each other.

1.2 Historical Context

Indonesia owned plenty of vegetable resources[2], and animals such as pig, deer, water-buffalo, banteng, chicken, dog, fish and seafood were eaten.[3] However, mainly royalty got to eat meat and fish because it was considered superior, providing the consumer with great strength.[4] The possession of meat was expensive.[5] Families owned only few animals, depending on their wealth.[6] They only ate

[2] Reid, A. (1988); P.32
[3] Ibid; P.33 & Boomgaard P., and Henley, D. (2004); P.22, P.7
[4] Hinzler, H.I.R. (2005); P.17
[5] Reid, A. (1988); P.33

meat when the animals lost their strength to plough[7], became too old for transport-services or were slaughtered for cultural events, where animals were sacrificed.[8] The archipelago became part of a greater trade route with India, China and the Middle East, and influenced by Buddhism and Hinduism. For Buddhists and Hindus, killing brought bad merit, and therefore, *if* meat was eaten, it was only when the animal died naturally.[9] The ports of kingdoms on Sumatra and Java began importing and exporting animals, especially cattle.[10]

Muslim traders arrived in the Fifteenth Century and the Islamic coastal states became powerful. It led to the mass conversion of Indonesians to Islam, although several indigenous beliefs, traditions and Hindu-Buddhist practices were kept.[11] Islam regarded pig, frog, snake, and dog as unclean, *haram*.[12] Even a lot of non-Muslims felt that there must be something inauspicious about it and stopped eating them.[13] Only Bali and some areas of Sumatra still has pig-meat in their diet, but in other areas, pigs disappeared from the natural environment.[14] Dog-and pig-meat was substituted by Muslims with the meat of small livestock[15], which grew in popularity, to fill the gap in the diet. Meat still only had a small role in the diet of Indonesians. 'Only 160 until 350 grams of meat was consumed per month.'[16]

With the arrival of Dutch powers in the archipelago, the demand for livestock grew. Different kinds of animals were needed for transportation-and agricultural-purposes and the demand for meat and milk grew, although Indonesia had no milk-drinking culture.[17] Cattle and horses were imported from India, The Netherlands and Australia and practices such as crossbreeding and artificial insemination began to emerge in Indonesia.[18] With the increasing number of livestock, the prestige value disappeared. Only meat-and milk-producing cattle kept some of its prestige value because they were expensive and difficult to keep.[19] After independence, Indonesia tried to become self-sufficient of milk and meat.[20] The number of consumption is increasing.[21]

The daily consumption of animal products seems like a new development, where the historical-diet did not consist of meat and fish every day. With the arrival of Islam and Western influences, the meat-producing livestock rapidly grew and the demand for meat increased, which led to the changing of the 'traditional' diet of Indonesians. It might have led to the development of interest in veg(etari)anism, due to the big changes it caused concerning their diet, the environment and the animal situations, and of course, the better knowledge about these consequences.

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[6] Barwegen, M. (2005); P.195
[7] Reid, A. (1988); P.34
[8] Boomgaard, P., and Henley, D. (2004); P.291 & Reid, A. (1988); P.32
[9] Ibid; P.36
[10] Ricklefs, M.C. (2010); P.66 & Reid, A. (1988); Pp.33-34
[11] Ricklefs, M.C. (2010); P.155
[12] Boomgaard, P., and Henley, D. (2004); P.31
[13] Reid, A. (1988); P.35
[14] Boomgaard, P., and Henley, D. (2004); P.275
[15] Reid, A. (1988); P.34
[16] Barwegen, M. (2005); P.182
[17] Ibid; P.57, P.171
[18] Ibid; P.88, P.24
[19] Ibid; Pp.184-185
[20] Ibid; P.3
[21] Ibid; P.187

CHAPTER 2 – THE DEVELOPMENT OF A SUBCULTURE

2.1 Global Vegetarianism

Since the first millennium BC, Jainism, Buddhism, and later Hinduism in India, and the philosophical awakening in the eastern Mediterranean, introduced the vegetarian-diet.[22] Hindus and Buddhists believed in the incarnation of souls and creating bad karma when killing. The Greek philosopher Pythagoras (530 BC) was a vegetarian out of the believe in the defile of the purity of the soul when eating meat, the union between animal and men, and he wanted to contest the greed and luxury among the aristocracy. Plato and Aristotle began following a vegetarian lifestyle[23] and it inspired several philosophical movements, such as Theosophy, which has its roots in Gnosticism, of which Plato was an important 'member'[24], and Neoplatonism[25]. However, it was not until 1875 before the Theosophical Society was founded in New York.[26] It was a spiritual movement, inspired by Eastern thoughts.[27] Theosophists believe that eating meat negatively effects the body and the soul, it creates diseases, and that one will adopt characteristics of the animal.[28]

During the Age of Enlightenment, the concepts 'ethics', 'morals', and 'human-rights' emerged. 'Animal-rights' became a concept as well, after the 1822 Act to Prevent the Cruel Treatment of Cattle, and the formation of the Royal Society for the Prevention of Cruelty to Animals (RSPCA) in 1824, by Richard Martin in England.[29] Peter Singer began writing about ethics and animal-rights. Especially his book 'Animal Liberation' (1975) became influential for veg(etari)anism.[30] Several animal-rights and-welfare movements were founded and began to support a vegetarian-diet.[31]

The world's first Vegetarian Society was also founded in England, in 1847. It was formed by the Alcott House and the Bible Christian Church. The term 'vegetarian' was created to replace the term 'Pythagoreans'.[32] 'Vegetarians' could choose to exclude dairy and egg. In 1944, Donald Watson invented the term 'vegan', to describe a diet consisting of no animal products whatsoever.[33]

The Vegetarian Society spread out and inspired other countries to form their own society and combined ones, such as the International Vegetarian Union (IVU), which organizes the World Vegetarian Festival, congresses, seminars, and introduced the International Meat-Free Monday and World Vegan Friday.

[22] Editors of Encyclopaedia Britannica (2012)
[23] Dombrowski, A. D. (1984); P.70
[24] Williams, M. (Accessed 17 June 2015)
[25] Encyclopaedia Britannica (Accessed 17 June 2015)
[26] Tollenaere, de, H.A.O. (1996); P.1
[27] Ibid; P.7
[28] Blavatsky Theosophy Group UK (Accessed 12 June 2015)
[29] History House (Accessed 29 May 2015)
[30] Lin, D. (31 May 2014)
[31] PETA Nederland (Accessed 12 June 2015)
[32] IVU Website
[33] Foods For Life (Accessed 17 June 2015)

2.2 Arrival in Indonesia and Development

A fleshless-diet was already practiced by Hindu-Buddhist Indonesians, such as the Buddhist Kartini.[34] She might have been influenced by several movements that promoted a vegetarian-diet and arose around that time in Indonesia.

The real first influence to practice a vegetarian lifestyle came from the arrival of the Theosophical Society in Indonesia in 1901. In 1906, the society had 200 members and 2090 in 1930.[35] Most were nobilities[36] from Central and East Java, West Sumatra, and later from Bali and Lombok.[37] Most were European, Indonesian-Islamic, and several were Chinese. Famous members were the father of Sukarno[38], important Dutch, and a Budi Utomo leader. They recognized their spirituality in that of Sufism and tried to form partnerships. Nevertheless, theosophy as a whole declined in the 1930s.[39]

There arrived a new wave of vegetarianism that influenced Indonesia to form a vegetarian society.[40] In 1886, and again in 1948, the Australian Vegetarian Society, and in 1943, the New Zealand Vegetarian Society was founded. They copied the model of the European societies, and were concerned with animal-rights. After this, vegetarian societies were founded at a rapid pace in Asia and the Pacific. In 1985, the first Australasian Congress was held in Sydney, which was meant for all vegetarian societies in the Pacific and Asia. Before 1900, it consisted of Australia, China, India, Japan, New Zealand, and Sri Lanka, who supported animal-rights and-welfare or were Buddhists.[41] In 1998, the Indonesian Vegetarian Society (IVS), then Keluarga Vegetarian Maitreya Indonesia (KVMI,) was founded by Mr. Bambang Sumantri[42], with already 5.000 members.[43] Mr. Bambang turned the menu of the Royal Progress Hospital in exclusively vegetarian[44], published a monthly newsletter; Info Vegetarian[45], of which the office is situated in Yogyakarta, and founded the Asian Vegetarian Union in 1999.[46] Mr. Bambang changed the name in 2006, to include those who were not Maitreya-Buddhists[47] and the number of members grew to 60.000.[48] The current leading-figure of the society is Dr. Susianto Tseng, who graduated in chemistry at Universitas Gadjah Mada and has been vegetarian for 25 years. He holds the chair of IVU Asia-Pacific[49], and is organizer of veg(etari)an conferences in

[34] A Javanese Princess, born in 1879, became vegetarian in her young teenage years. She fought for women's rights and was against killing. She received the title of 'hero of Indonesia'. The Indonesian Veg(etari)an Society publishes articles about her vegetarianism. 'Ik ben een Boeddha-kindje, weet u, en dat is al een reden om geen dierlijk voedsel te gebruiken.' Kartini, R.A. (1912); P277
[35] Tollenaere, de, H.A.O. (1996); P.99
[36] Ibid; P.97, P.99
[37] Ibid; P.394
[38] Ibid; P.1, P.354
[39] Ibid; P.394, P.334
[40] IVU, World Vegfest Website, History, http://www.worldvegfest.org/index.php/history/2013-02-17-21-29-31
[41] IVU, World Vegfest Website, History Asia Pacific, http://www.worldvegfest.org/index.php/history/2013-02-17-30-33/19-ivu/vegetarian-history/309-history-of-vegetarian-societies-in-asia-pacific
[42] IVU Online News (December 2010)
[43] Krismantari, I. (26 September 2010)
[44] IVU Online News (December 2010)
[45] The Jakarta Post (12 November 2000)
[46] IVU, World Vegfest Website, History Asia Pacific, http://www.worldvegfest.org/index.php/history/2013-02-17-21-30-33/19-ivu/vegetarian-history/309-history-of-vegetarian-societies-in-asia-pacific
[47] IVU Online News (December 2010)
[48] Krismantari, I. (26 September 2010)
[49] IVU, World Vegfest Website, IVU Chair Dr. Susianto Tseng, www.worldvegfest.org/index.php/contact-ivu/ivu-chair-dr-susianto-tseng

Indonesia[50], where he performs as expert. The society founded the Vegetarian Southeast Asian Congress. The first congress was held in Batam, in 2007. In 2008 it was held in Jakarta, in 2009 in Batam, and in 2010 in Medan, with 2.000 participants. In 2012, the Southeast Asian Congress was held in Chiang Mai, Thailand. The 39th World Vegetarian Festival of 2010 was held in Jakarta and Bali.[51] The number of members of the IVS was 200.000 at that time.[52] The festival had participants from twenty countries. Dr. Susianto estimated the total number of vegetarians in Indonesia at one million. IVU manager John Davis was also present at the festival, and said that Indonesia's vegetarians were now 'one of the biggest vegetarian societies in the world'.[53]

The Indonesian Vegetarian Society (IVS) has its main office in the Royal Progress Hospital, East Jakarta. On their website they mention their address and telephone number.[54] Their Facebook group Indonesia Vegetarian Society had 17.007 members on the Seventeenth of June, and grew with 310 members within one month.[55] You can download Info Vegetarian[56] from their website, the 2010 edition. You can become a member (which costs you money), after which you will get a member card, information via Email or SMS, free consultations via Email, a special price for events and discount at partner restaurants, printed or electronic information from IVS, and priority to attend events.[57] They organize activities such as seminars with doctors as speakers, festivals and cooking demonstrations, consultations, blood donor ship, and social activities. The administrator of the official Facebook page of IVS is Stephanie Citra, who posts information on a weekly base.

The Vegan Society of Indonesia (VSI) developed from the Vegetarian Society and has its main office in the Permata Bank, West Jakarta. On their website they mention their address, telephone number, and you can chat with a staff member; Chindy Tan.[58] Their Facebook group Vegan Society of Indonesia had 4.259 members on the Seventeenth of June, and grew with a number of 63 members within one month[59]. Their website has published a lot of articles, and the Info Vegetarian magazine, 2014 edition.[60] You can subscribe to the mailing-list, hereby getting more information. You can also register for VSI. For this, you not only have to give standard information, but also indicate your last received diploma, profession, and if you are a permanent, non-permanent, or non- vegan[61]. You will receive the same things as member of IVS, but with a member card which says 'vegan' instead of 'vegetarian'. The Facebook group seems to have no particular administrator.

Information is in Indonesian and sometimes English and Chinese is used.

[50] Indrasafitri, D. (2 October 2010)
[51] IVU, World Vegfest Website, History, http://www.worldvegfest.org/index.php/history/2013-02-17-21-29-31
[52] Krismantari, I. (26 September 2010)
[53] Indrasafitri, D. (2 October 2010)
[54] IVS Website
[55] IVS, Facebook Group
[56] IVS Website, Info, http://www.ivs-online.org/v2/infovege.php
[57] IVS Website, Registration Form, http://www.ivs-online.org/v2/registration.php
[58] VSI Website
[59] VSI, Facebook Group
[60] Info Vegetarian (8th Edition, 2014)
[61] VSI Website, Online Registration Form, http://www.vsi-online.org/online-registration#.VYGM4_ntmko



Figure 1: IVS Member Card[62]

Although the societies are based in Jakarta, IVS has offices in several cities, such as in Medan, Padang, Jambi, Palu, Palembang, Bandung, Malang, Yogyakarta, Surabaya, Denpasar, Pontianak, Makassar, and Manado.[63] VSI mentions partner-restaurants. 75 in Jakarta, eighteen in Tangerang and twelve in Bali.[64]

The Indonesian Vegetarian Society introduced Meat-Free Monday in Indonesia and are promoting the vegetarian lifestyle in cities and on schools. Several airlines offer a vegetarian option for their passengers[65], such as the Indonesian airline Garuda. Other movements were established or got name in Indonesia, and promote a veg(etari)an lifestyle, such as Indonesian and global animal-rights and-welfare movements, environment movements, David Wolfe[66], and Supreme Master TV[67]. Several online communities were founded, such as the Facebook pages; Indonesia Vegetarian Community (10.491 members)[68], Klub Vegetarian Indonesia (6.095 members)[69], Daftar Restaurant Vegan & Vegetarian Indonesia (7.084 members)[70], and Vegetarian Indonesia (8.213 members)[71].

[62] IVS, Facebook Page, Timeline, https://www.facebook.com/photo.php?fbid=10205957043835945&set=gm.10153184544248784&type=1&theater
[63] IVS Website, Partners, http://www.ivs-online.org/v2/partners.php, About Us, http://www.ivs-online.org/v2/aboutus.php
[64] VSI Website, Restaurants, http://www.vsi-online.org/jakarta-timur#.VYGPqvntmko, http://www.vsi-online.org/tangerang#.VYGPv_ntmko, http://www.vsi-online.org/bali#.VYGPy_ntmko
[65] The Jakarta Post (12 November 2000)
[66] Mentioned by two Indonesian vegetarians via the survey. David Wolfe Website
[67] Supreme Master TV Website
[68] INVECOM, Facebook Group
[69] Klub Vegetarian, Facebook Page
[70] Daftar Restaurant Vegan & Vegetarian Indonesia, Facebook Page

CHAPTER 3 – MOTIVES AND ARGUMENTS

3.1 Religion

The veg(etari)ans of Indonesia have different motives and arguments for being a veg(etari)an. Several religions promote veg(etari)anism, though it is never compulsory.

Sufism attracted the fast growing new middle class of Indonesia[72], the well-educated cosmopolitans, since the 1980s. The purifying of the spirit became an important aspect for them[73], which could be reached through, for example, vegetarianism. Institutions were foundedto achieve purification, and attracted cosmopolitan Muslims and Christians.[74] Buddhism and Hinduism has approximately 1,7 million and 4 million followers in Indonesia.[75] Many of the official members of the movement are Buddhists, such as Lucy Salim[76], organizer of vegetarian festivals. Most have Chinese origins and practice Maitreya-Buddhism. Hinduism is practiced in Bali. Out of the believe in karma, several practice a veg(etari)an-diet. Among the Indonesian Christians are 191.000 Seventh-Day Adventists.[77] Their religion promotes a vegetarian-diet.[78] In 2007, there were 50.000 vegetarian Seventh-Day Adventists in Indonesia.[79] Supreme Master TV is a spiritual movement that promotes veganism, to 'create peace'. They founded the vegan restaurant-chain Loving Hut, of which the number of restaurants is growing in Indonesia. The online community on Facebook (Vegetarian Spiritual Indonesia) has 5.583 members.[80]

Religion and spirituality is sometimes *the* reason to become a veg(etari)an. However, religious arguments are often used to justify their choice.

The IVS argues that living-beings are not acceptable as food for all Christians, because meat-eating is not mentioned often in the New Testament.[81] Muslim veg(etari)ans also use religious arguments to justify their veg(etari)anism. Approximately 87% of Indonesia's population is Muslim.[82] More Muslims around the world are becoming vegetarian. There even exists a Muslim Veg(etari)an Society.[83] Some Muslims criticize them, by saying that they are not allowed to make something *haram* which is *halal* according to their religion.[84] Veg(etari)an Muslims state that meat is not *tayyib* (wholesome) or *halal* anymore, because animals are fed pig-bones and other animal products. Both the eating of pigs and carnivorous animal is considered as being *haram*. Violating animals is also considered as a bad

[71] Indonesia Vegetarian, Facebook Page
[72] Howell, J.D. (2005); P.476
[73] Ibid; P.480
[74] Ibid; Pp.485-486
[75] CIA, The World Factbook Website (Accessed 12 June 2015)
[76] Indonesian Chinese Community Site (11 September 2014)
[77] Seventh-Day Adventist World Church Website, *Indonesia: Effort in Second-Largest City Nets 250 New Adventists*, http://news.adventist.org/en/all-news/news/go/2006-09-04/indonesia-effort-in-second-largest-city-nets-250-new-adventists/
[78] Seventh-Day Adventist World Church Website, *Media Reports on Adventist Vegetarian Lifestyle*, http://news.adventist.org/en/all-news/news/go/1998-11-30/media-reports-on-adventist-vegetarian-lifestyle/
[79] Wiarsana, I. (2007); P.50
[80] Vegetarian Spiritual Indonesia, Facebook Page
[81] IVS Website, Religion, http://www.ivs-online.org/v2/viewreligion.php?id=4
[82] CIA, The World Factbook Website (Accessed 12 June 2015)
[83] IVU Website, Islam and Vegetarianism, http://www.ivu.org/news/1-96/muslim.html
[84] Ahmad, H. (1982); P.226

thing.[85] 'A vegan-diet is the easiest way to live in accordance with the ethical, environmental, and health precepts of Islam'.[86]

3.2 Impact on Environment and Animals

The number of meat-and milk-consumption in the developing countries in Asia is still increasing[87]. This has a major impact on the environment and the animals. According to Dr. Susianto, environmental concerns, such as global warming, and animal cruelty in the livestock business has become the main reason to become a vegetarian and not spirituality.[88] 'Being a vegetarian is a good, cheap, and simple solution to save our world and prevent global warming.'[89] Especially Bali is home of a large Green Community, that wishes to save the earth by becoming vegetarian.[90]

The awareness of animal-welfare issues and the increasing acceptance of animals as companions led to the rally of the emerging urban middle class against the bad circumstances of the animals.[91] Several animal-rights and-welfare and environment movements are founded or have become popular in Indonesia, such as Bali Animal Welfare Association, Jakarta Animal Aid Network, Animal Friends Jogja, WWF Indonesia, the International Nature Loving Association, PETA, and RSPCA.[92] These movements promote veg(etari)anism. Members believe that a veg(etari)an-diet can be one solution to better the circumstances.[93]

Indonesia owns livestock[94], but imports most cattle. In 2011 and 2012, the Australian movement 'Ban Live Export' filmed the situation of their livestock, exported to Indonesia. The cows were abused. The video led to protests[95] and the suspension of their cattle-trade to Indonesia[96]. It might have opened the eyes of several Indonesians.



Figure 2: End Live Export Advertisement RSPCA

[85] IslamicConcern.com (Accessed 27 April 2015), Fatwas on Vegetarianism
[86] IslamicConcern.com (Accessed 27 April 2015), Halal Vegetarianism
[87] Deckers, J. (4 June 2009); Pp.578-579
[88] Indrasafitri, D. (2 October 2010)
[89] Kurniasari, T. (17 February 2009) & Wismanto, Y.B. (2011)
[90] The Jakarta Post (28 March 2011)
[91] Harmon, R. (2012) & Deckers, J. (4 June 2009); P.589
[92] Deckers, J.,(4 June 2009); P.584
[93] Wismanto, Y.B. (2011)
[94] Plumer, B. (2015)
[95] Harmon, R. (2012)
[96] Ban Live Export (Animals Australia) Website, *Cattle Trade to Indonesia Suspended*, http://www.banliveexport.com/features/live-cattle-trade-to-indonesia-suspended.php

For IVS and VSI, the environment and animals are a preferred focus-point to promote their lifestyle.[97] They use articles of the consequences for, and images of, both the environment and animals.[98] Especially pictures of pets are used. Indonesian animal-rights and-welfare movements are represented as well.[99]



Figure 3: Logo and Website Banner IVS[100]



Figure 4: Facebook Page Cover VSI[101]



Figure 5: Images on the IVS Website[102]



Figure 6: INVECOM Facebook Page Cover[103]

[97] IVS Website, Environment, http://www.ivs-online.org/v2/viewenvironment.php?id=1
[98] IVS Website, Animal Welfare, http://www.ivs-online.org/v2/viewanimal.php?id=1, http://www.ivs-online.org/v2/viewanimal.php?id=2
[99] Info Vegetarian, (8th Edition, 2014); P.6, P.13, P.17, P.23, P.25, P.34-35, P.37, P.39, P.42, P.46, P.48, P.57, P.59, and back cover
[100] IVS Website, Index, http://www.ivs-online.org/v2/index.php
[101] VSI, Facebook Group
[102] IVS Website, Animal Welfare, http://www.ivs-online.org/v2/viewanimal.php?id=2, http://www.ivs-online.org/v2/animalwelfare.php, http://www.ivs-online.org/v2/restoran.php and http://www.ivs-online.org/v2/nutrition.php
[103] INVECOM, Facebook Page



Figure 7: Klub Vegetarian Indonesia Facebook Page Cover[104]

3.3 Health

IVS and VSI mention that the flesh and milk of animals is full of toxins[105] and this can be seen in our health. A meat-diet can even lead to several diseases. They say that a vegetarian-diet is healthy, makes you age longer, and can be a medicine.[106] It is not for nothing that Mr. Bambang turned the menu of the Royal Progress Hospital in a vegetarian-menu.[107] IVS and VSI organize several cooking demonstrations, such as Eco Camp[108], and seminars to inform and advise people about the consequences of a meat-diet, and what they can eat without using animal products which is still nutritious, to become and stay healthy and beautiful. They argue that a veg(etari)an-diet can help you lose weight and get a better skin.



Figure 8: IVS and VSI Seminar about the Consequences for Health

[104] Klub Vegetarian, Facebook Page
[105] Wiarsana, I. (2007); P.49
[106] IVS Website, Nutrition, http://www.ivs-online.org/v2/viewnutrition.php?id=15
[107] Hewitt, M. (7 April 2002)
[108] IVS, Facebook Group, Picture of ECO Camp Schedule, https://www.facebook.com/photo.php?fbid=10153166504884876&set=o.47048713783&type=3&theater



Figure 9: Home Page of VSI Website, Focussed on Health and Beauty[109]

3.4 Social Influences

a. Background

IVS and VSI advise parents to raise their children veg(etari)an, and how to do this. The diet can have benefits for their health, weight, future healthcare, character, and IQ.[110] A mother who raised her children vegetarian told the Jakarta Post that teachers said that her children have a purer heart, they do not get angry easily and tend to be more sensitive.[111]

b. Aspiration

Some individuals feel the need to differentiate and identify themselves, with creating a subculture within a larger community.[112] Some who are able to choose what they consume, the emerging middle class, like to show this. They form an identity by the control over food (and thus their body)[113], by, for example, avoiding meat.[114] Often they follow consumption patterns of developed countries[115], people from their own social environment, or celebrities. By following their example, they create a relationship with them, and seem like a global and concern person. Indeed, several of the respondents are coming from, or were inspired by, their veg(etari)an friends, family, or celebrities.

For IVS and VSI, veg(etari)an celebrities are often used as example. They post articles about international celebrities, such as Bill Gates and Jason Mraz[116], and they mention societies from renowned universities, such as the Harvard Vegan Society, Cornell University Vegan Society, and MIT Vegetarian Group.[117]

[109] VSI Website
[110] IVS Website, Nutrition, http://www.ivs-online.org/v2/viewnutrition.php?id=15
[111] Krismantari, I. (21 March 2011)
[112] Williams, J.P. (2003), P.1, P.13, P.19, P.34
[113] Giddens, A. (1991)
[114] Povey, R., Wellens, B., Conner, M. (August 2001); P.17
[115] Coleman, V. (1990); Pp.102-105
[116] Info Vegetarian (8th Edition 2014); P.56, P.58, and P.60 & Kapanlagi.com (6 March 2015, posted on IVS Facebook 15 June) & Vemale.com (5 September 2015)
[117] Info Vegetarian (8th Edition 2014); P.52

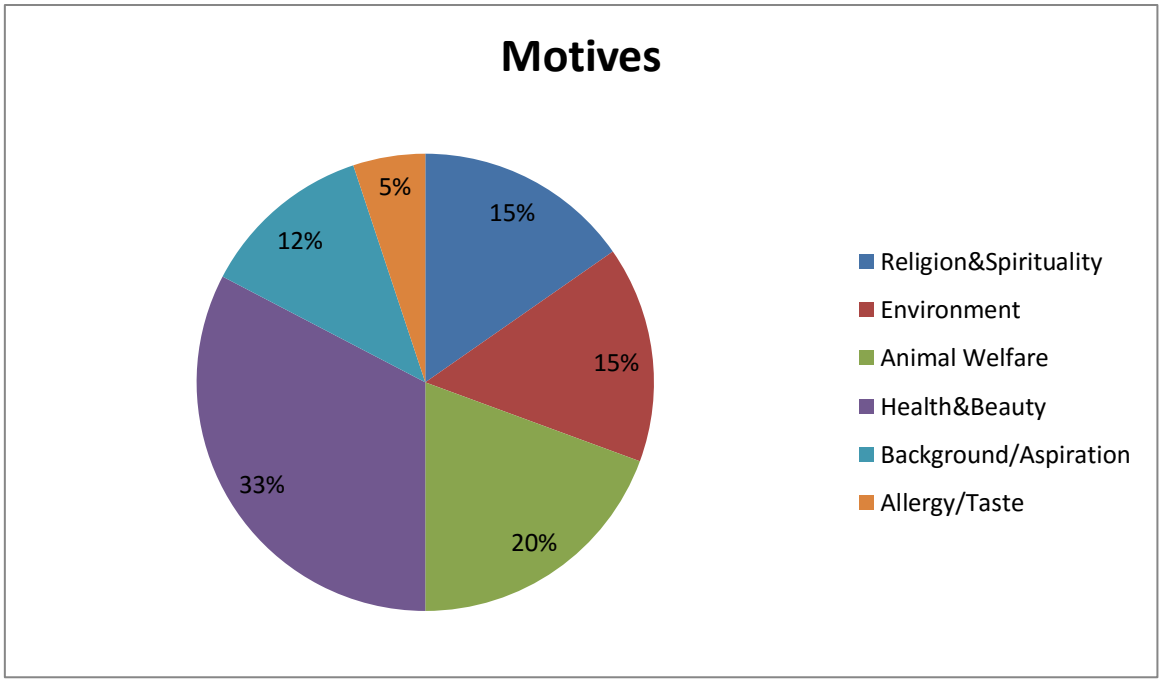

Figure 10: Motives of Indonesian Veg(etari)ans[118]

For 33%, health is the most important reason to be a veg(etari)an. For thirteen out of 54, it was *the* reason to become a veg(etari)an. For 29, it became the most important reason to *stay* veg(etari)an. One has an allergy, one prefers the taste of vegetables.

For 20%, the negative effects of a meat-diet on the welfare of animals has been *the* reason to be a veg(etari)an. Eleven chose to become a veg(etari)an due to animal cruelty, for fourteen it became one of the most important reasons to *stay* veg(etari)an.

15% chose to be a veg(etari)an due to the negative effects a meat-diet has on the environment. For one out of 54, it has been *the* reason to become a veg(etari)an. However, for fourteen, it became one of the most important reasons to *stay* veg(etari)an.

The other 15% became a veg(etari)an because of their religion, they are all Buddhists.

12% of the 54 were inspired by their parents or the character of other veg(etari)ans to become a veg(etari)an. Five stated that they were inspired by their parents, but *fifteen* have been veg(etari)an for (almost) their whole life. For four, character of other veg(etari)ans or that it appears as a fashion-trend made them want to become or stay a veg(etari)an.

[118] Survey Question 14, 16 and 17, Appendix

CHAPTER 4 – THE VEGETARIANS, THEIR PROCESS AND PRACTICE

4.1 Demographics

More and more young people are becoming veg(etari)an, starting a new trend in Indonesia.[119] Some were inspired by their parents, but often teenagers choose for the lifestyle themselves.

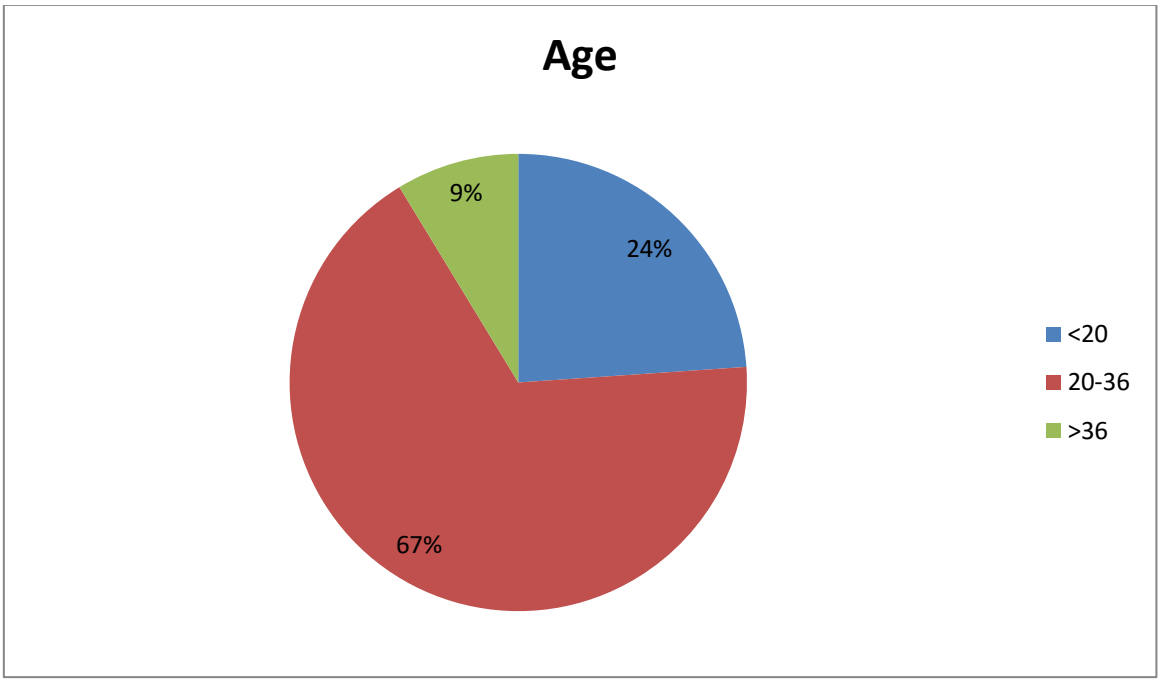

Figure 11: Age of Indonesian Veg(etari)ans[120]

67% is between twenty and 36 years old, most of them (38 out of 54) became veg(etari)an under 22 years old. 9% is below twenty and only four are above the age of 36.

[119] Krismantari, I. (21 March 2011)
[120] Survey Question 2 and 13, Appendix

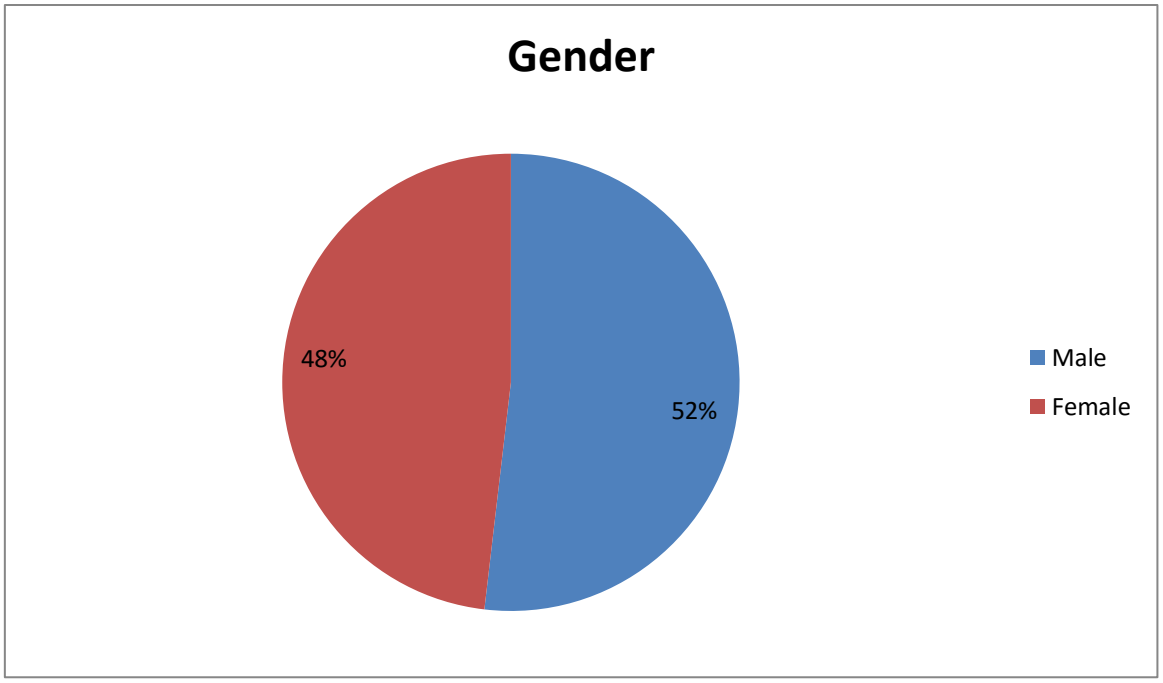

Figure 12: Gender of Indonesian Veg(etari)ans[121]

52% are male, of which eighteen are veg(etari)an, one has been, and nine want to become one. Of the 48% female veg(etari)ans, three were a veg(etari)an and seven want to become one.

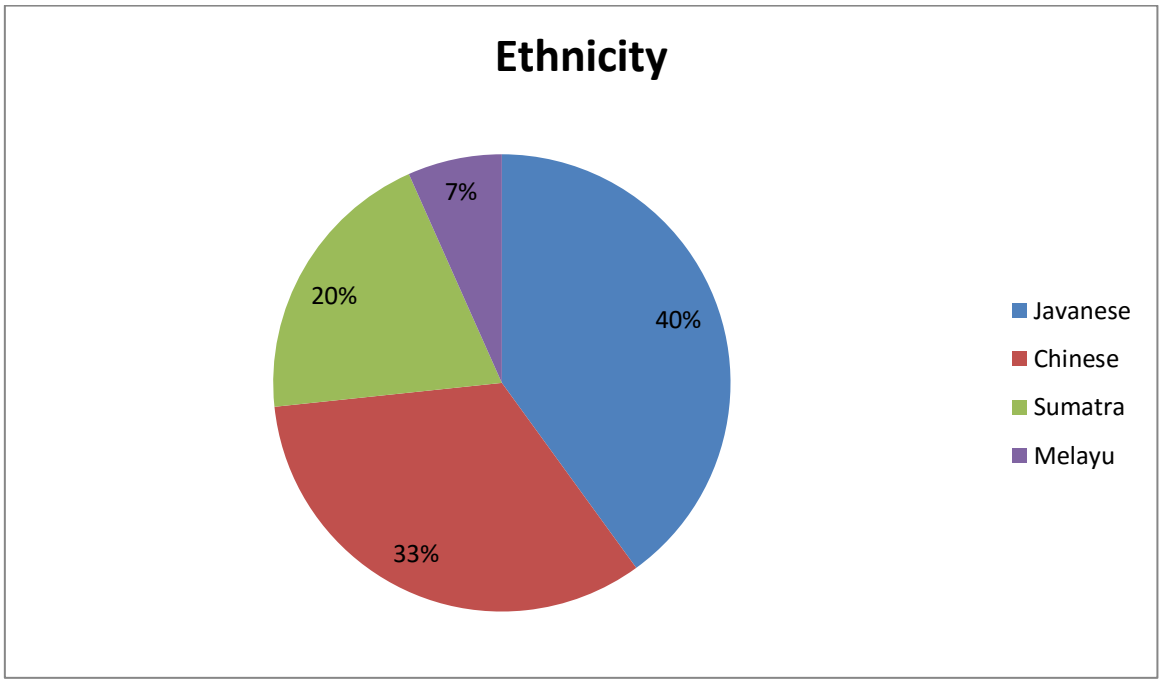

Figure 13: Ethnicity of Indonesian Veg(etari)ans[122]

Six out of sixteen veg(etari)ans are Javanese. Five are Chinese, three are from Sumatra, and one has Malaysian roots. Several well-known Indonesian veg(etari)ans have Chinese origins, such as Dr. Susianto, Lucy Salim, Stephanie Citra, Chindy Tan, and Mr. Bambang.

[121] Survey Question 1, Appendix
[122] Survey Question 4, Appendix

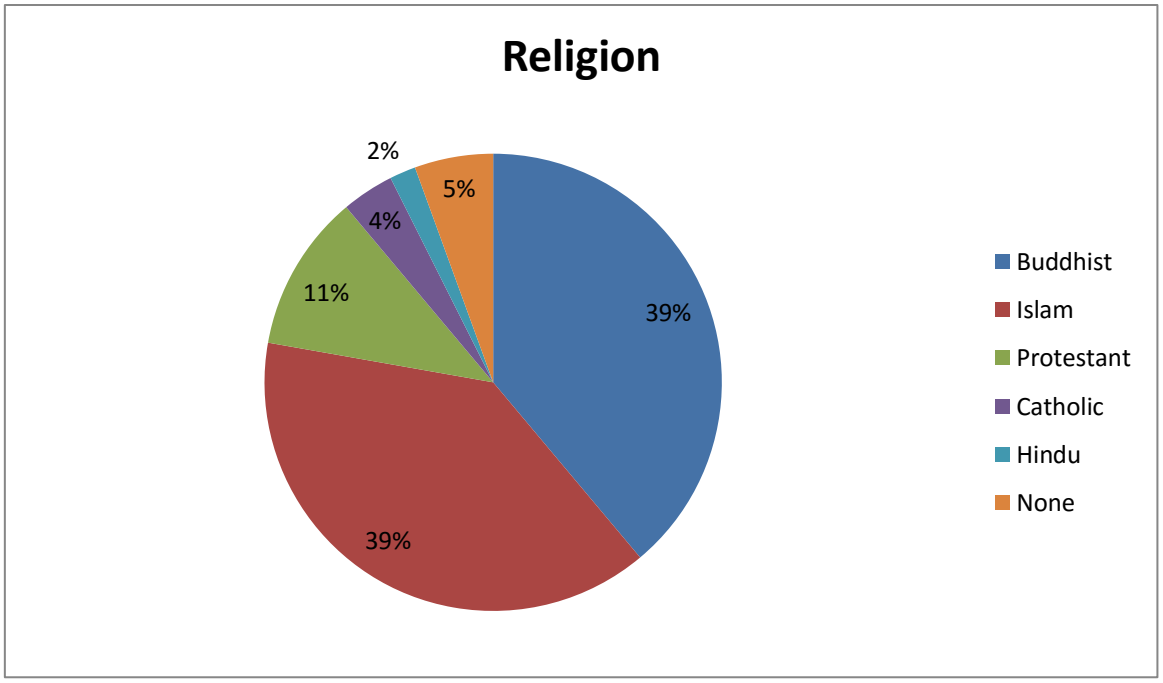

Figure 14: Religion of Indonesian Veg(etari)ans[123]

39% of the respondents (21 out of 54) are Buddhist. Several mentioned that they are Maitreya-Buddhist. Another 39% is Muslim, whether they practice Sufism is not known to me. 11% (six out of 54) is Protestant. 5% (three out of 54) stated that they do not have a religion. I know of them that they are activists for the environment and animals. They are global, if not Western, oriented. 4% (two out of 54) are Catholic and 2% (one out of 54) is Hindu.

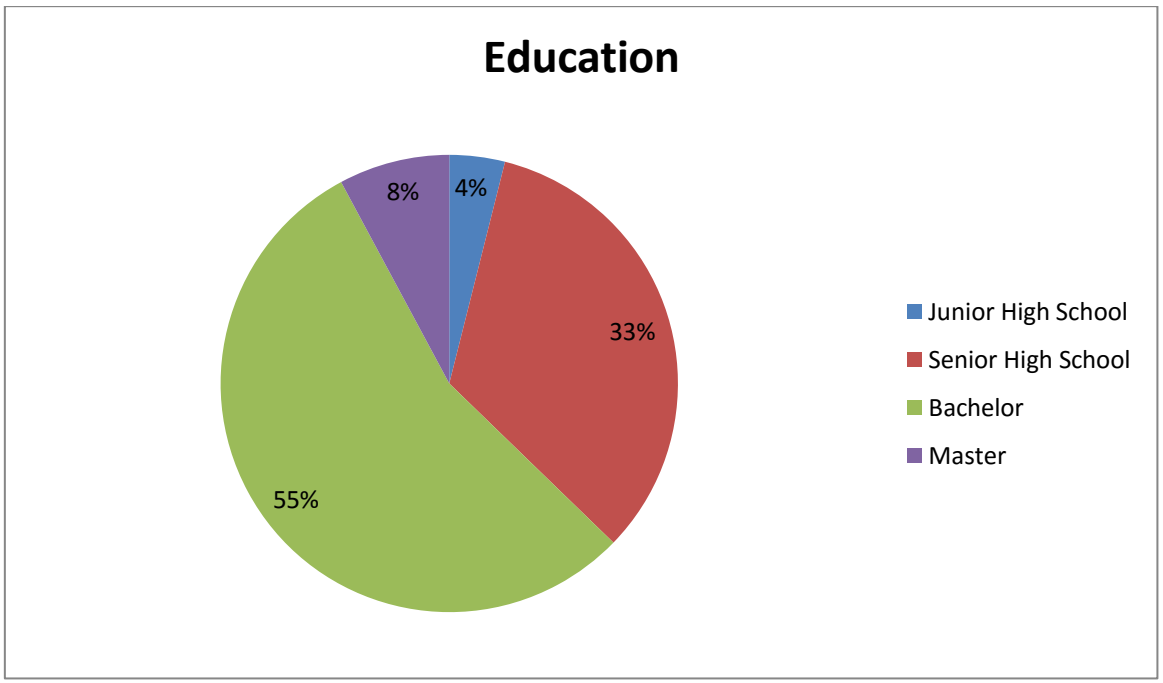

Figure 15: Education of Indonesian Veg(etari)ans[124]

[123] Survey Question 8, Appendix
[124] Survey Question 7, Appendix

42 out of 54 are still studying. The other twelve have either their Bachelor's or Master's diploma. Five of the 54 have, or are studying for, their Master's Degree. Faces such as Dr. Susianto have a history of a high university-levelled study. Often, Dr. Susianto is introduced with the mentioning of his possession of a doctorate in Chemistry.[125]

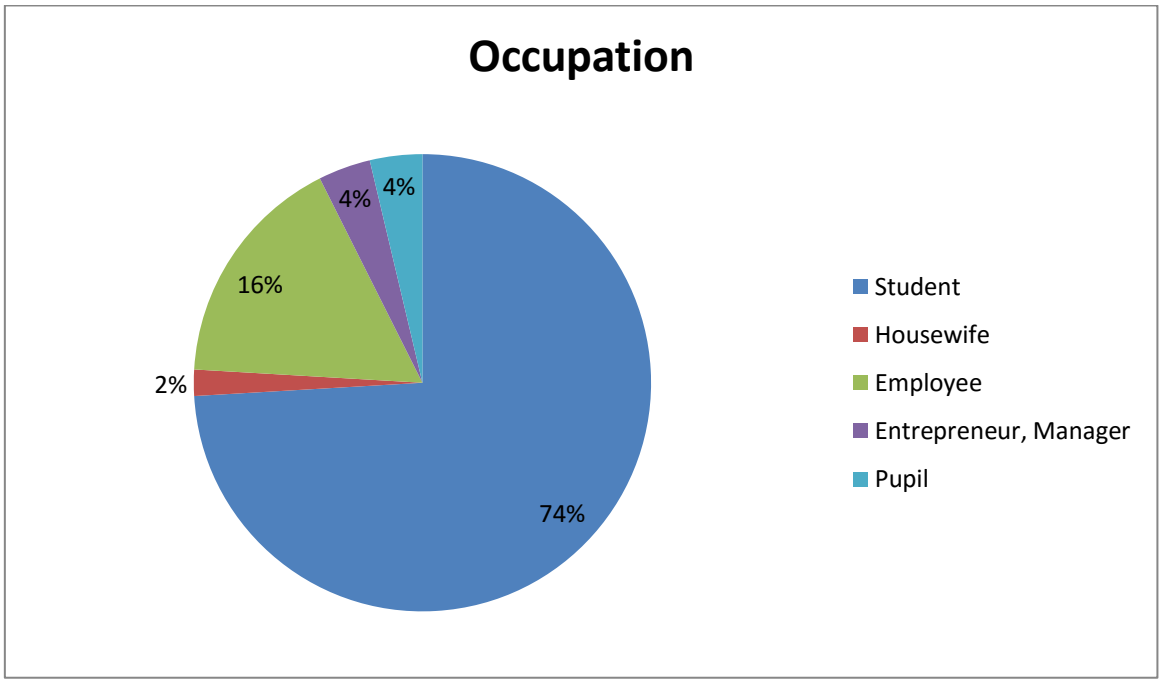

Figure 16: Occupation of Indonesian Veg(etari)ans[126]

Most of the respondents are still studying, at high school or university. 22% is graduated, owning a Bachelor's or a Master's Degree. Nine of them are employees, one is an entrepreneur, one is a manager, and one is a housewife.

[125] Krismantari, I. (21 March 2011)
[126] Survey Question 6, Appendix

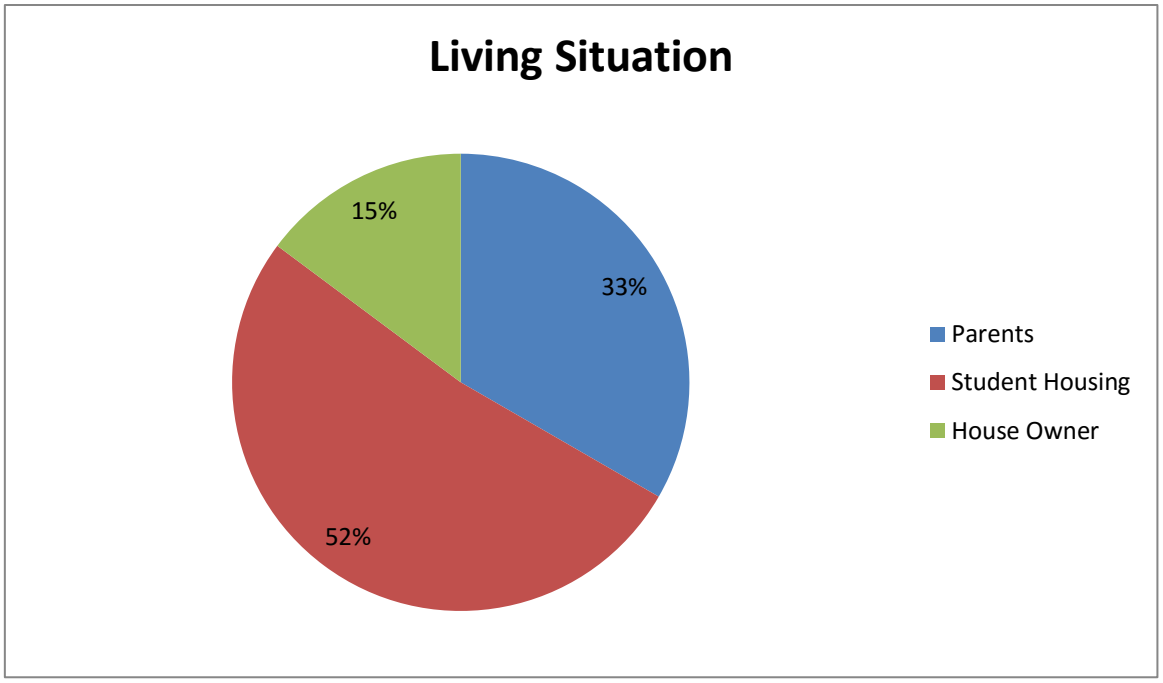

Figure 17: Living Situation of Indonesian Veg(etari)ans[127]

Most live with their parents (eighteen) or in a student housing (28). Eight out of 54 own their own house.

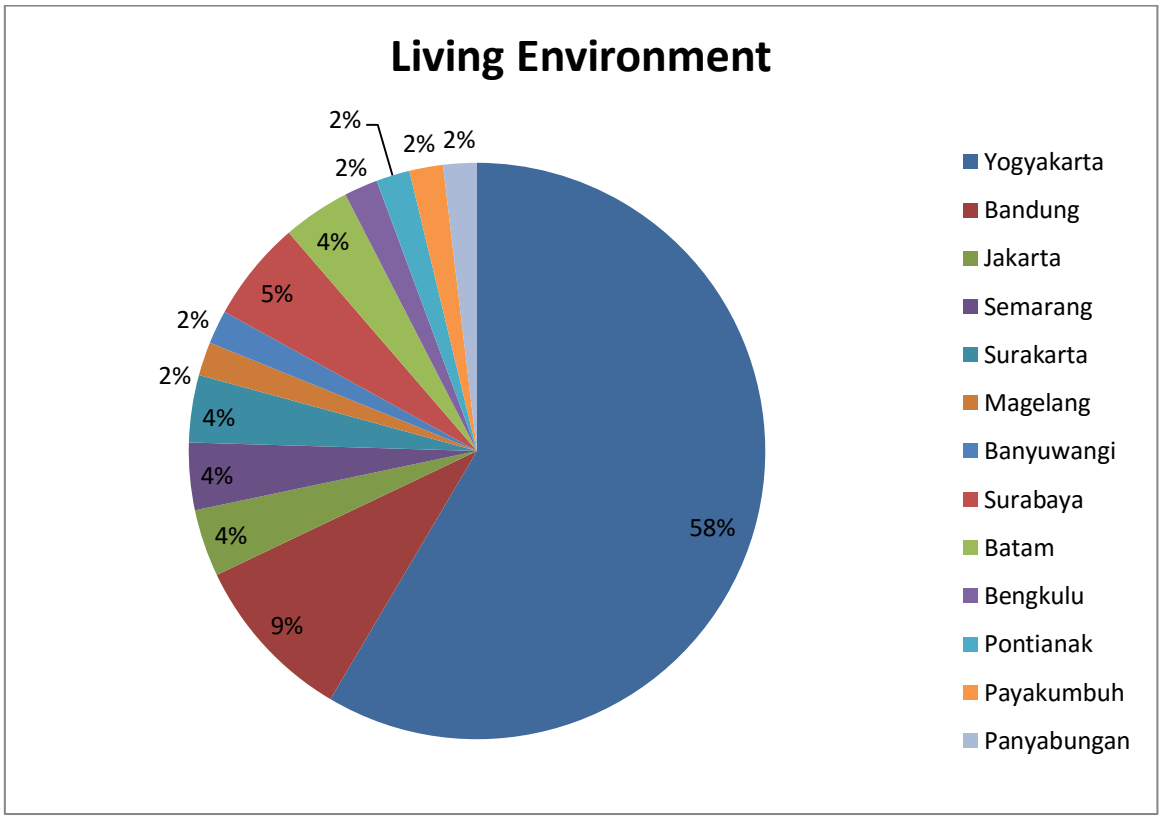

Figure 18: Living Environment of Indonesian Veg(etari)ans[128]

[127] Survey Question 9, Appendix
[128] Survey Question 5, Appendix

58%, 31 out of 54, is living in Yogyakarta. Others live in Bandung (five out of 54), Surabaya (three out of 54), or cities in Sumatra, Central Java, East Java, West-and East-Kalimantan, the Riau Islands, and the capital Jakarta. One is living in a town in Sumatra. Most are from a big city. 30% of the officially registered veg(etari)ans are living in Jakarta.[129] For people who live in the city, there is a wide range of food available, and so they can easily eat a veg(etari)an-diet.[130]

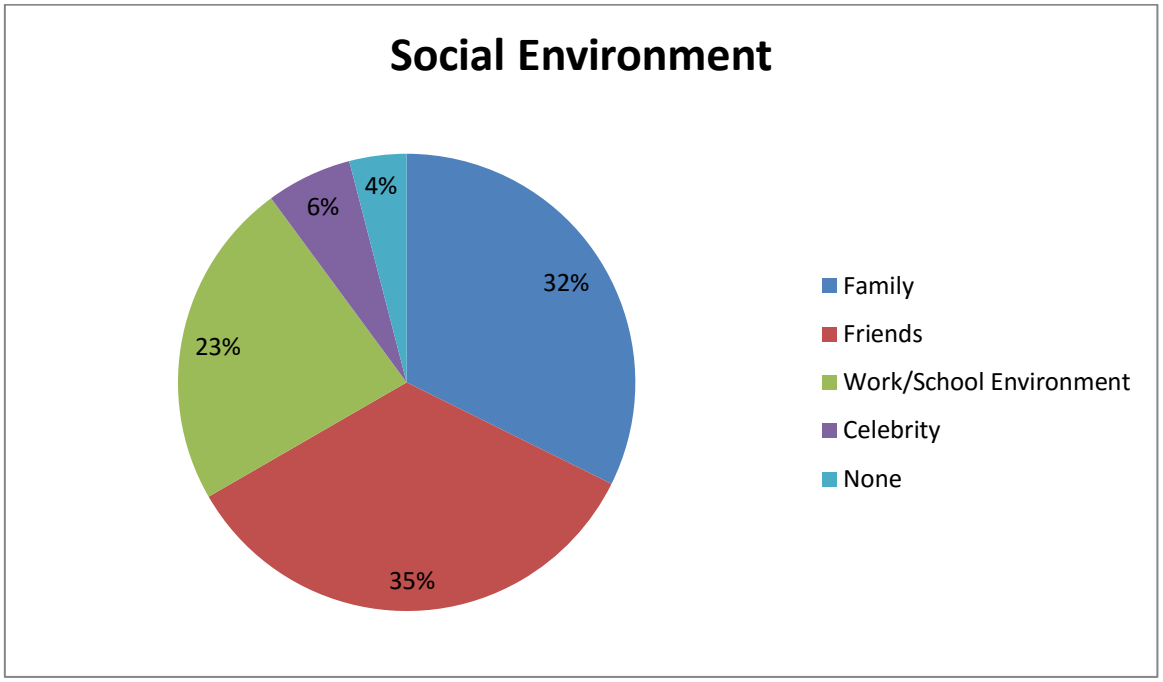

Figure 19: Social Environment of Indonesian Veg(etari)ans[131]

For 35%, 34 out of 54, close friends are veg(etari)an. For 32 out of 54, family-members are veg(etari)ans, for thirteen of them even (almost) all. For 23, people in their work or school environment are veg(etari)an. For six, a celebrity is veg(etari)an. For four, none in their social environment is veg(etari)an. Most of the veg(etari)ans are from a social environment where at least some are veg(etari)an. Veg(etari)ans need some social support from people around them, to sustain their restrictive diet.[132]

4.2 The Process

37% became veg(etari)an within one or a few days. 28% is still 'conversing' and gradually becoming veg(etari)an. Some are veg(etari)an for already several years, but recently became vegan. For some it took several weeks or months. Four out of the 54 missed the taste of meat, or there were not enough veg(etari)an options, so they started eating meat again.

[129] Kurniasari, T. (1 April 2012) & Seventh-Day Adventist World Church Website, Southern Asia Pacific, http://www.adventist.org/world-church/southern-asia-pacific/
[130] Singer, P. (2011); P.54 and P.56
[131] Survey Question 24 and 25, Appendix
[132] Povey, R., Wellens, B., Conner, M. (August 2001); P.24

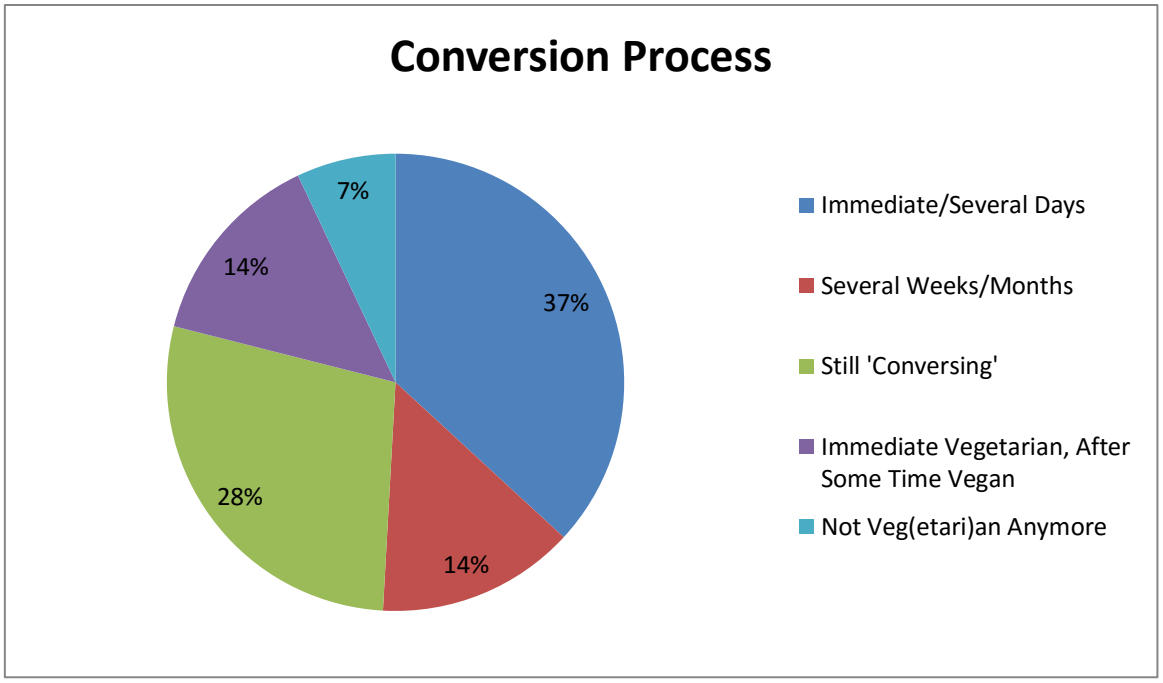

Figure 20: Conversion Process of Indonesian Veg(etari)ans[133]

4.3 The Practice

a. Cuisine

46% eats animal products, either meat and fish, eggs and/or dairy, on a daily basis or once a week. 43% is strict vegan and never eats animal products. 7% eats fish sometimes, but never meat, and 4% chooses to eat meat, but never fish.

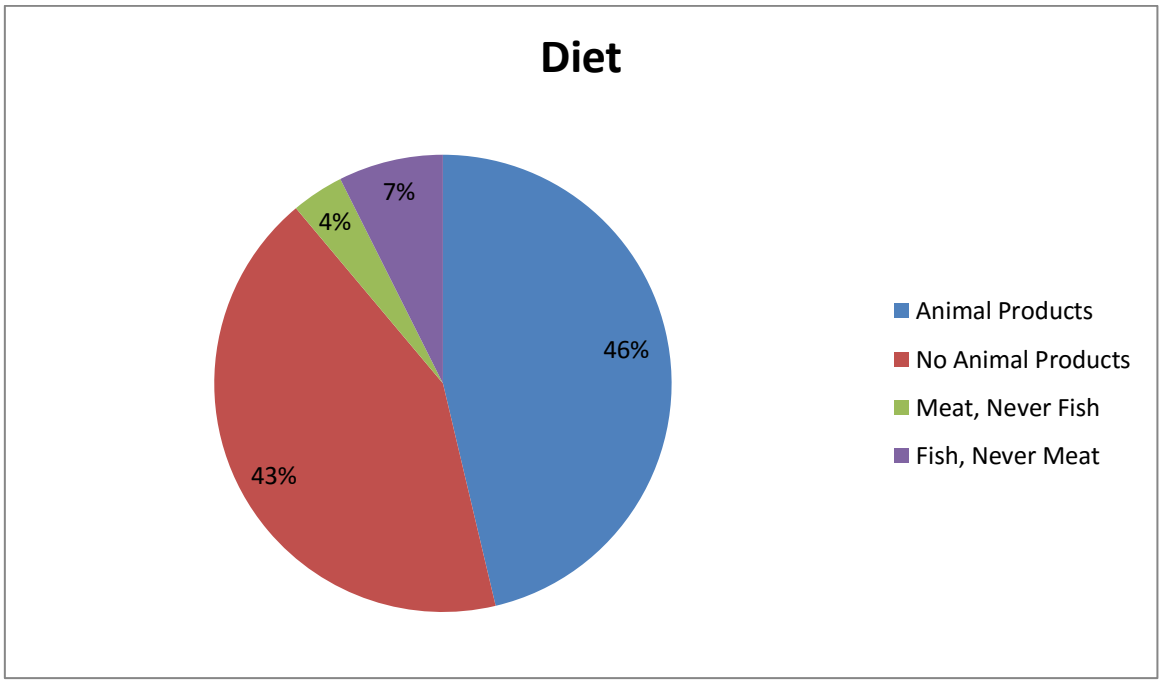

Figure 21: Diet of Indonesian Veg(etari)ans[134]

[133] Survey Question 15, Appendix
[134] Survey Question 10 and 18, Appendix

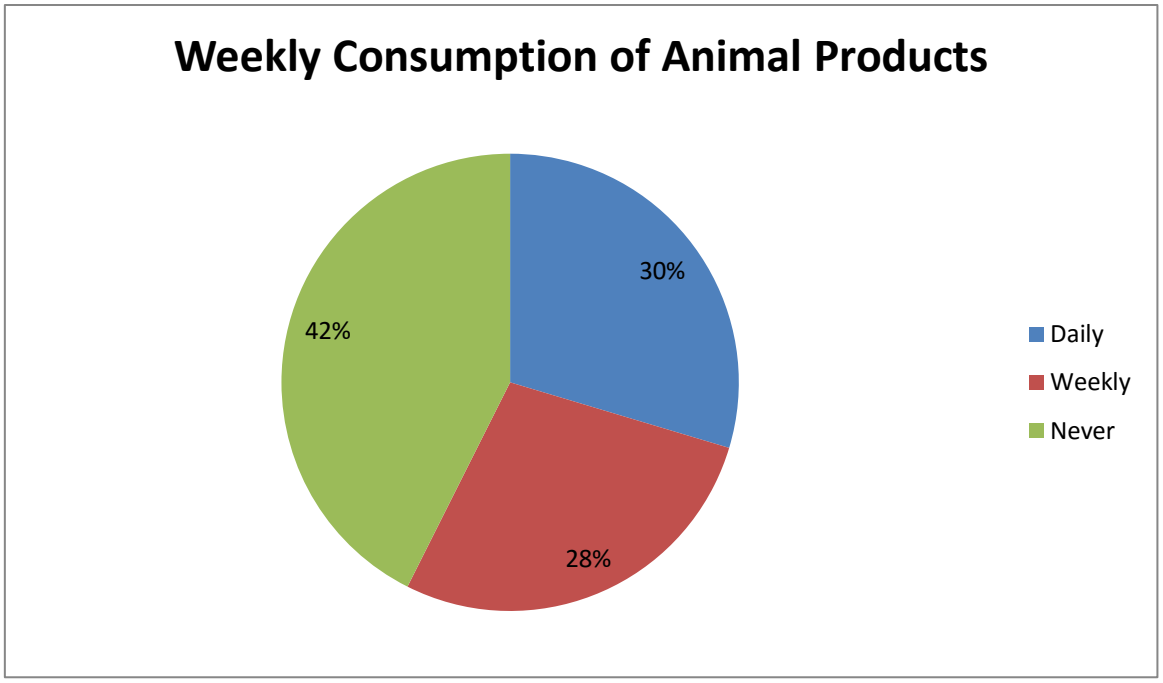

Figure 22: Weekly Consumption of Animal Products of Indonesian Veg(etari)ans[135]

What they *do* eat are vegetables, soy-products (*tempe* and *tahu*), mock-meat, corn, nuts, mushroom, and fruit. The respondents call their diet healthy, varied, colourful, rich in protein, fibres, minerals and vitamins, fresh, and raw. Some mentioned fish and egg as part of their diet, and one said that a vegan-diet is without onions as well. Original meatless Indonesian dishes are popular, such as *gado-gado*, *karedok*, *ketoprak*, *sayur lodeh*, and *perkedel kentang*.[136] *Tempe* has a special role. It is the poor man's food of Indonesia, and known for its nutritional value.[137] Most vegetarian food is made to look like Indonesian meat-dishes[138], such as *nasi Padang*, *soto Betawi*, *sate*, *bubur ayam*, *rendang*, and *pempek*.[139] Mock-meat is created with the use of tofu, mushroom, *tempe*, corn, flour, seaweed, and nuts. Bones are created with sliced cane.[140] At seminars and festivals, this kind of food is served.[141]

To be sure, the best option is to cook at home or eat at a veg(etari)an restaurant.

[135] Survey Question 10, Appendix
[136] Hewitt, M. (16 May 2010)
[137] Ibid
[138] Situmorang, H.D. (May 2014)
[139] Hewitt, M. (16 May 2010)
[140] Kurniasari, T. (1 April 2012)
[141] Indrasafitri, D. (2 October 2010)

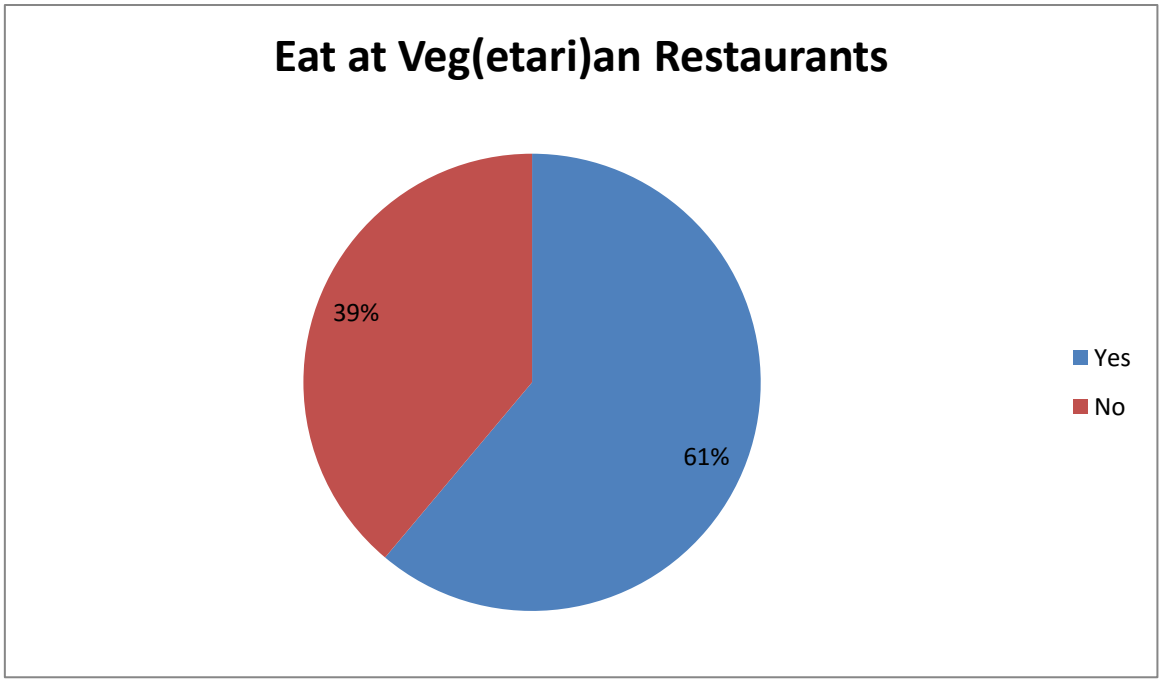

Figure 23: Indonesian Veg(etari)ans Eating at Veg(etari)an Restaurants[142]

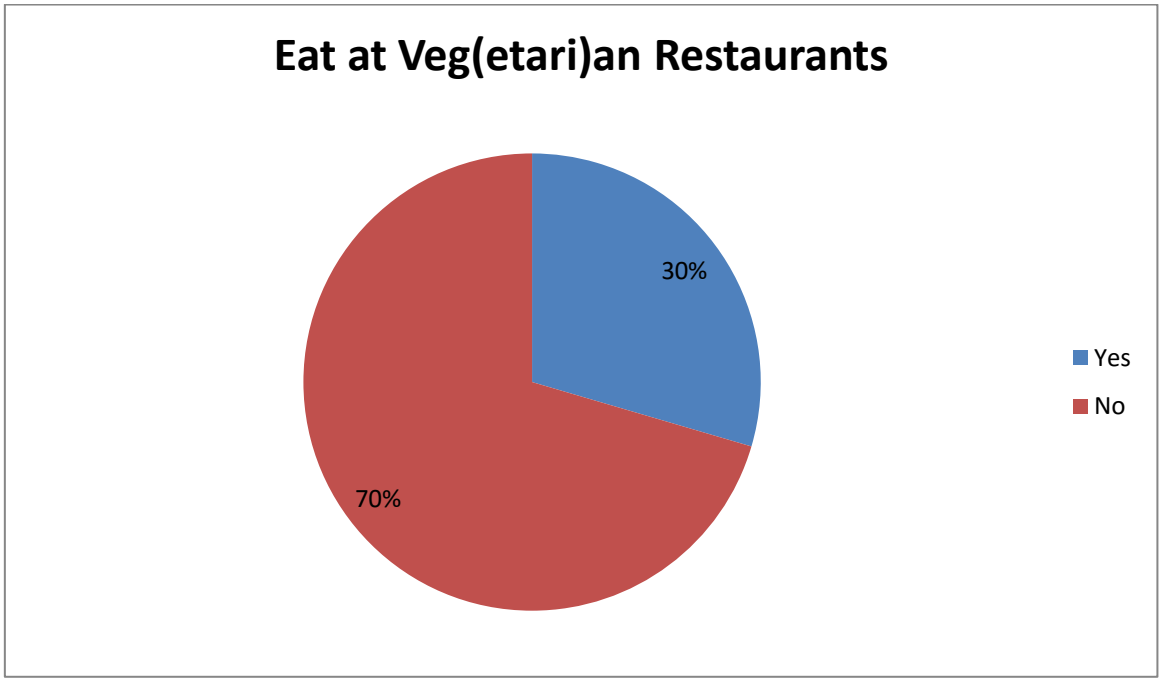

Figure 24: Indonesian Non-Veg(etari)ans Eating at Veg(etari)an Restaurants[143]

61% of the veg(etari)ans eats at veg(etari)an restaurants. Even 30% of the non-veg(etari)ans eat at veg(etari)an restaurants.

There is a rapid growth of vegetarian restaurants near major shopping areas in big cities, especially in Jakarta.[144] There are currently more than 600 vegetarian restaurants. One reason for the growing

[142] Survey Question 19 and 20, Appendix
[143] Survey Question 19, Appendix
[144] Kurniasari, T. (1 April 2012) & Seventh-Day Adventist World Church Website, Southern Asia Pacific, http://www.adventist.org/world-church/southern-asia-pacific/

number is the presence of tourists who are vegetarian.[145] Several veg(etari)an restaurants mentioned by the respondents were Loving Hut, Soma Yoga, Milas, Jasmine, Kwang Ming, Kehidupan Tidak Pernah Berakhir, Go Green, Dharma Kitchen, Lusidus, Griyo Dahar, Bumi Maitri, Sunbread, Natural Wellness, Warung Inyonk, and Jejamuran. I will discuss three of these.

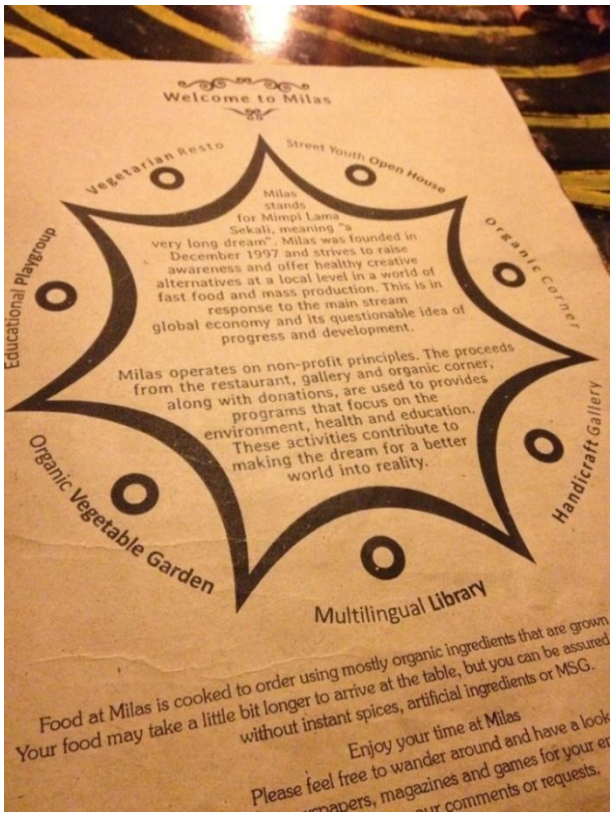

Figure 25; Menu Card Milas[146]

Milas Vegetarian Resto is located in the touristic area of Yogyakarta and serves typical Indonesian and international dishes, such as *nasi goreng*, burgers (from *tempe*, corn, or potato), and pasta. Prices for a main dish vary, going from 14.000 until 30.000 *rupiah*.

[145] Indrasafitri, D. (2 October 2010)
[146] Google Images, Milas Yogyakarta, https://najahlubis.files.wordpress.com/2012/12/20121222-172352.jpg



Figure 26; Menu Card Soma Yoga[147]

Soma Yoga Warung Vegetarian is located in a rice field in Yogyakarta, near *the* restaurant-street for students, and is managed by an Indonesian woman. They serve typical Indonesian dishes and imitate meat with ingredients such as mushroom. Prices for a main dish vary, going from 10.000 until 15.000 *rupiah*.



Figure 27; Menu Card Loving Hut[148]

Loving Hut is a fast-food chain and is located in several cities in Indonesia. They imitate Indonesian, other Asian, and Western meat-dishes. Prices vary, going from 15.000 until 25.000 *rupiah*.

Veg(etari)anism seems interesting for people with a business sense. During the 39th World Vegetarian Festival, most of the exhibitors were vegan entrepreneurs, seeking opportunities in the 'green business'. In Jakarta, factories producing vegetarian foods have been established (on a small-

[147] Google Images, Soma Yoga Yogyakarta, http://1.bp.blogspot.com/-rhqDNqB0wAw/U1_a4PdC75I/AAAAAAAAAN0/To_noUgkq2A/s1600/soma-yoga4.jpg
[148] Google Images, Loving Hut Yogyakarta, http://www.lovinghut.co.id/yogyakarta/plaza-ambarrukmo/images/menu/plaza-ambarrukmo-menu-760x397-90.jpg

scale).[149] There is a wish to create a vegetarian supermarket in Surabaya.[150] There already exist several food-suppliers, takeaway services and frozen-food sellers.[151]

b. Attitude

Veg(etari)ans such as Dr. Susianto like to inspire others to become veg(etari)an.[152] His mother, wife, and child became vegan, following his example, and he inspired his professors at the University of Indonesia to eat more veg(etari)an.

Most non-veg(etari)ans think that a veg(etari)an-diet is healthy and morally the right choice. However, they find it a difficult lifestyle to maintain, like the taste of meat too much, or feel pressured by others to eat meat.[153] 13% believes that veg(etari)anism is unhealthy.

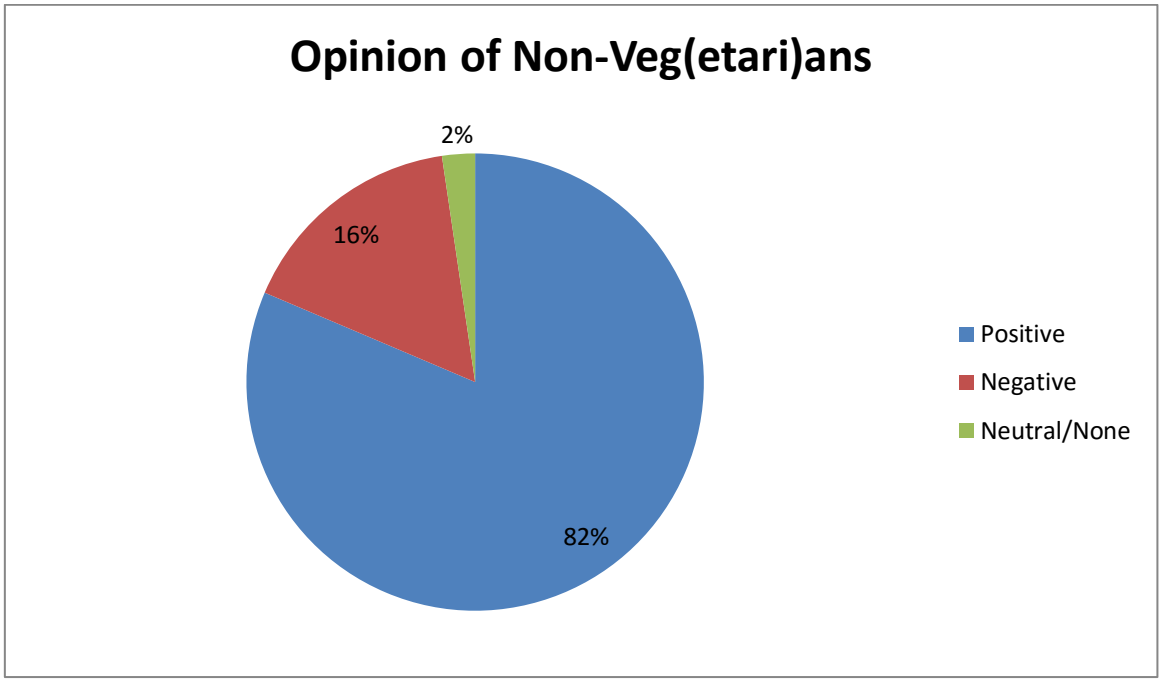

Figure 28: Opinion of Indonesian Non-Veg(etari)ans about Veg(etari)anism[154]

4.4 The Western Movement

The Vegetarian[155] and Vegan[156] Societies of the Netherlands are similar to that of Indonesia. There are differences. The Dutch societies extremely focus on food, they use images of food and provide several recipes. They are better organized online, and organize well-known events regularly. The Vegetarian Society was founded in 1894.[157] More than 100 years earlier than that of Indonesia. The vegan Society was founded in 1978.[158] 0,5% of the Dutch is official member of the vegan movement,

[149] Krismantari, I. (25 October 2010)
[150] Veggieindmart, Facebook Page
[151] Coffier, L. (9 January 2009)
[152] Brendon, B.M.A. (2012) & Krismantari, I. (21 March 2011)
[153] Povey, R., Wellens, B., Conner, M. (August 2001); P.16
[154] Survey Question 17 and 26, Appendix
[155] De Vegetariërsbond Website
[156] Nederlandse Vereniging voor Veganisme Website
[157] Vuurboom, J. (22 December 2000)
[158] Nederlandse Vereniging voor Veganisme Website, History, http://www.veganisme.org/de-vereniging/geschiedenis/

and 4,5% is official member of the vegetarian movement. They have 4.800 members on Facebook. The number of members in Indonesia is 0,2% of the whole population (one million of 523 million). The NVV grew with 30% in 2013 compared to the number of members in 2012, and with 60% in 2014 compared to the number of members of 2013.[159] The IVS grew with 4% between 1998 and 2010. However, the number of members on the Facebook page of IVS and VSI grew with 1,8% and 1,5% within one month. Dutch vegetarians are labelled as 'traditional'[160], probably meaning back-to-basic/-nature, whereas in Indonesia the lifestyle is adopted by the well-educated cosmopolitan urbanites, who hereby appear as global oriented. Another difference is that in the Netherlands, people do not become veg(etari)an out of religious reasons, but due to the impact of a meat-diet for the environment and animals. Health is a reason to *stay* veg(etari)an. The terms 'vegetarian' and 'vegan' seem better-understood in the Netherlands, whereas in Indonesia, several veg(etari)ans have confirmed that they still eat animal products.

[159] Tilburg, van, W., (29 January 2015)
[160] De Vegetariërsbond Website, News, http://www.vegetariers.nl/nieuws/meer-dan-de-helft-van-de-nederlanders-is-flexitarier

CHAPTER 5 – CONCLUSION

Southeast Asia was historically an area without many meat-eaters, due to the availability of plenty of vegetable options, the cost and difficulty of keeping animals, and economic loss when slaughtering working-animals for consumption. Royalty could eat meat more often. *If* meat was eaten, it was mainly coming from pigs, deer, water-buffalo, dog, fowls, turtle, and fish. Hindu-Buddhist kingdoms were established the ports began trading cattle with South-and East-Asia and the Middle East. Muslim traders became powerful and made the eating of dogs and pigs 'impure'. They introduced the goat as substitute, to fill the gap this left in the diet of Indonesians. With the arrival of Western powers in Indonesia, the market of livestock grew. The Dutch imported Indian, Dutch and Australian cattle to Indonesia, to provide them with working animals and meat-and milk-producing cattle. Practices such as artificial insemination were introduced and later adopted by Indonesia after independence, to achieve self-sufficiency of meat and milk, of which the number is growing, although there was never a milk-drinking culture in Indonesia. The original diet of Indonesia, well-suited for veg(etari)anism, began to change and the negative effects of a meat-diet became visible.

Jainism, Buddhism, Pythagoras and other Greek philosophers, and Hinduism, introduced the vegetarian lifestyle. They believe(d) in souls, incarnation and karma. After the Age of Enlightenment, people began to think about the rights of animals. Several animal-rights movements were founded. The first Vegetarian Society was founded in England in 1847, where also the most animal-rights activities were. They invented the name 'vegetarian' to replace 'Pythagorean'. It was around this time that the Theosophical Society was founded, which believed in the rights of animal, incarnation and karma. In 1944, the term 'vegan' arose, meant to describe the more stricter diet. The movement spread, and although there already were practitioners of a vegetarian-diet in Indonesia among those who were Buddhists, the main first influence to practice a vegetarian-diet came from the Theosophical Society, which arrived in 1901, and which grew in popularity among the aristocracy of Indonesia, such as the father of Sukarno. However, the movement declined, and it wasn't until 1984 or the vegetarian lifestyle arrived again. This time coming from Australia, who founded the Australian Vegetarian Society by adopting the European model, and formed the Australasian Vegetarian Congress in 1985. In 1998, the Indonesian Vegetarian Society (IVS) was founded, then called Keluarga Vegetarian Maitreya Indonesia, under leadership of Mr. Bambang, who changed the name in 2006 so to not exclude those who were not Maitreya-Buddhists. The movement had 60.000 members. He founded a vegetarian hospital, and the Vegetarian Southeast Asian Congress, held in several cities in Indonesia, and once in Thailand. They became part of the International Vegetarian Union (IVU), and the 39th World Vegetarian Festival was held in Jakarta and Bali. The manager of the IVU said at this festival that the vegetarians in Indonesia were one of the biggest vegetarian societies in the world. The current leader of the societies is Dr. Susianto, who has become *the* face of veg(etari)anism in Indonesia, he has the chair of IVU (Asia-Pacific) and acts as expert on this topic, with his background of a chemistry study at UGM and 25 years of a vegetarian lifestyle. Dr. Susianto estimated the total number of vegetarians in Indonesia at one million, of which 200.000 paid-up members of IVS in 2010. The society is based in Jakarta, but its members are found throughout Indonesia. As member of the society, you will get a member card, special discount, and extra information. More recently (the exact date is not known to me), the Vegan Society of Indonesia (VSI) developed from IVS. The main language used is Indonesian, but English and Chinese are used as well. The societies carry out seminars, the Info Vegetarian magazine, provide information via their website and Facebook page,

and are present on veg(etari)an festivities. They introduced Meat-Free Monday and Vegan Friday, several airlines provide a vegetarian option, and several animal-rights and-welfare movements and environment conservation movements began supporting a vegetarian-diet. Veg(etari)anism is represented more in Indonesia than one might expect beforehand.

The most important stated motive is the effects on one's health and appearance. IVS and VSI give seminars and provide information via other ways about these effects, and give advice about what to eat to become and stay healthy and beautiful. 33% of the veg(etari)an respondents of the survey became and/or stayed veg(etari)an due to the effects on their health. The bad consequences of a meat-diet on the environment and animal, is the second most important reason. The environment and animals are *the* focus for IVS and VSI, when talking about outlook. 20% stated that they became or stayed a veg(etari)an because of the negative effects on animal welfare. The protests of Australia against the abusing of their cattle imported by Indonesia led to the suspension of the export of Australian livestock to Indonesia. Several animal-rights and–welfare movements and environment conservation movements were founded or became popular and started promoting a veg(etari)an-diet in Indonesia. For some veg(etari)an Indonesians, their religion has been the reason to practice a veg(etari)an-diet. Most are Buddhists, especially Maitreya-Buddhists, several are Muslim, of which especially Sufism believes in a veg(etari)an-diet and of which its spiritual aspect attracted the appeal of the new urban middle class of Indonesia, Hinduism, which is especially prominent in Bali, and the Seventh-Day Adventists Church, referred to as Protestantism/Christian in Indonesia, which has 191.000 members, of which 50.000 are veg(etari)an. A veg(etari)an-diet is not compulsory, however supported by these religions. Religious arguments are made to justify their choice. Parents are encouraged by IVS and VSI to raise their children with a veg(etari)an lifestyle, and indeed several of the current veg(etari)ans have been following their diet since they were born, or little, due to the veg(etari)anism of their parents. What seems important for veg(etari)anism, is the presence of veg(etari)ans in their social environment, such as friends and celebrities. Examples of international celebrities are often used. By following these examples, they are able to form an identity and appear as a global and concern person.

The gender of veg(etari)ans in Indonesia is equally female or male. The number of young veg(etari)ans is growing, and the largest number of veg(etari)ans can be found below the age of 36. Most are Javanese or Chinese, such as prominent faces in the veg(etari)an movement in Indonesia, and they practice different religions, although especially Buddhism and Islam is represented. Buddhism is represented by those who have Chinese origins, and Islam is *the* religion of 87,2% of Indonesians population, so represented by many. Most veg(etari)ans are educated or still studying, at least for their Bachelor's Degree. A high education among veg(etari)ans is a favourable characteristic to mention. Most are still teenagers and studying, they live in a student housing or with their parents, and in a big city. The city provides plenty of veg(etari)an options and therefore makes it possible to house veg(etari)ans. The veg(etari)ans are coming from, or living in, a social environment with at least several veg(etari)ans, if not (almost) their whole family.

Most Indonesians became a veg(etari)an in one day, for several it took a few days up to a few months, some are still converting. Of those who call themselves vegan, none eats animal products. Several vegetarians tend to eat some animal products, some of them eat fish, and others even eat meat occasionally. A few became meat-eaters again because they missed the taste of meat or there were not enough veg(etari)an options. Those who *do* follow the veg(etari)an-diet call their diet

healthy, colourful, and varied, and they eat originally Indonesian vegetable- and fruit-only dishes, *tempe*, tofu, and mock-meat. Several eat at veg(etari)an restaurants which serve veg(etari)an imitations of Indonesian and international meat-dishes. In this way making the diet easier for Indonesians who miss the taste and texture of meat. Veg(etari)an restaurants are prominent in cities near shopping areas or touristic places and the number is still growing. The prices vary, from very cheap and locally affordable on the one hand, to Western prices on the other. There are fast-food options, frozen-food suppliers, takeaway services, fancy, and authentic restaurants. The Indonesian movements are similar to the Dutch movement, and to the global veg(etari)an movement. The main difference is that the larger percentage of vegetarians of the whole population can be found in the Netherlands, but taken the fact that the movement was founded 100 years earlier in the Netherlands, it seems that the movement in Indonesia is growing with a more rapid pace. The Dutch movements focus more on recipes and the members are scattered over the country and population, whereas in Indonesia, the members are coming from the new middle class, situated in city-centres.

Taken all this, I call it a rapidly growing lifestyle, either coming from traditional thoughts, believed in by for example Chinese-Buddhists, or the Western veg(etari)an societies, adopted by young and educated Indonesians who are living in the city and are focused on the global consequences of their diet, especially on health, but also on the environment and animals, which has become a fashion-trend to follow among those who wish to portray themselves as global and concern person and business-oriented people, that is promoted by several other movements, such as animal-rights and–welfare and environment conservation movements, and therefore aiming for sustainability of the earth and oneself, and is a sign of how fast Indonesia today is developing and changing.

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APPENDIX

https://docs.google.com/forms/d/1hQclv7KPt-bjfONQr_On87HY1vpUzEzSNQ252I127y4/viewform?c=0&w=1

The survey is anonymous and for people who live in Indonesia. Your answers will be used for a thesis about Veg(etari)anism in Indonesia, for the study of South-and Southeast-Asia at the University of Leiden, the Netherlands. It will take approximately five minutes of your time and your answer will be appreciated! For more information or questions, email Ms. Maxime; maximecorneeltje@gmail.com

Published online from 1 May 2015 until 20 June 2015.

1. **Gender** *
   - Male
   - Female
2. **Age** *
   - 0 - 12
   - 13 - 19
   - 20 - 24
   - 25 - 28
   - 29 - 36
   - 37 - 44
   - 45 - 55
   - 56 - 62
   - 63 - 78
   - 79+
3. **Place of Birth** *
   …
4. **Ethnicity** *
   …
5. **Place of Living** *
   …
6. **Occupation** *
   - Student
   - Employee
   - Employer
   - Pupil
   - Jobless

   Other: …
7. **Last or Current Education** *
   …
8. **Religion** *
   - Islam
   - Hindu
   - Buddhist

- Confucianism
- Protestant
- Catholic
- None

  Other: …

9. Living Situation *
- Parents
- Student Housing
- House Owner

10. How often do you eat meat and fish? *
- Several times a day
- Once a day
- Weekly
- Never
- Never meat, sometimes fish
- Never fish, sometimes meat

11. Are you vegetarian or vegan? *
- Vegan
- Vegetarian
- I was vegan/vegetarian
- I want to become one
- None

12. For how long have you been veg(etari)an? *
- Not veg(etari)an
- My whole life
- <3 months
- <1 year
- 1-3 years
- 3-8 years
- 8-20 years
- 20-40 years
- >40 years

13. What age did you become veg(etari)an? *
- <10
- 10-13
- 14-19
- 20-25
- 26-40
- 41-60
- 61+
- Not veg(etari)an

14. Why did you become veg(etari)an? *
- o Not veg(etari)an
- o Inspired by parents
- o Animal-rights and-welfare
- o Allergy
- o Taste
- o Environment
- o Religion
- o Spirituality
- o Fashion/Trend
- o Health

  Other: …

15. How was your process? *
- o Not veg(etari)an
- o In one day vegan
- o In one day vegetarian
- o In one day vegetarian, after some time vegan
- o In several days
- o Several weeks/months

16. Why did you stay veg(etari)an? *
- o Not veg(etari)an
- o Animal-rights and-welfare
- o Health
- o Allergy or Taste
- o Fashion/Trend
- o Religion/Spirituality
- o Environment

  Other: …

17. What's the most important reason to practice a veg(etari)an-diet? *
- o Health
- o Environment
- o Animal-rights and-welfare
- o Religion/Spirituality

  Other: …

18. Describe typical veg(etari)an food *

…

19. Do you eat at veg(etari)an restaurants? *
- o Yes
- o No

20. Name veg(etari)an restaurants that you know *

…

21. What factor can make you reconsider a veg(etari)an-diet?*

- Unhealthy
- Not enough veg(etari)an options
- Misunderstanding of friends and family
- I like/miss meat

Other: …

22. Are you a member or familiar with the veg(etari)an movements, such as IVS? *

- I am a member
- I am familiar with them, and like to stay up-to-date
- I have a leading role
- I have heard of them, but am not familiar with them
- Never heard of them

23. Are you a member of other movements? *

- Animal-rights and-welfare
- Environment
- Human-rights
- Straightedge
- Fairtrade
- No

Other: …

24. Are there veg(etari)ans in your family? *

- (Almost) My whole family
- Several
- None

25. Are there veg(etari)ans that you know and are important for you? *

- Celebrities
- Close friends and family
- School-/Work-environment
- Not that I know

26. What is your opinion about veg(etari)anism? *

- Naive
- It makes a difference
- Healthy
- Not healthy

Other: …

27. Do you inspire others to become veg(etari)an? *

- Yes
- No

28. Is there another movement or person that promotes veg(etari)anism? *

…