

Vegetarian Community Social Movement (Analysis of Health Sociology in Makassar)

Syamsul Bahri, Tahir Kasnawi, Andi Agustang and Arlin Adam
Department of Sociology, Universitas Negeri Makassar,
Jln Bonto Langkasa, Kampus Gunung Sari Baru, South Sulawesi, Makassar, Indonesia

Abstract: Consumption is broader than just physiological factors, people developing consumption patterns is also reflecting the sociological dynamics including diet. Diet reflects a social activity because in it each group tries to introduce to the public its distinctive diet including the vegetarian community in Makassar. The research raises the phenomenon of social movements of vegetarian community in Makassar. This research uses a qualitative study with a phenomenological approach constructivist paradigm. The results showed that the forms of social movements by the vegetarian community Makassar is a reformative social movement with educational strategies, strategies for creating and strengthening institutional networks. The findings of this study are: a social movement will be successful depends on a good understanding of its members about the community value system, a solid fanaticism of members, the mobilization of all resources optimally and the support of strategic partners. Theoretical implications of this study is an extension of the social movement theory. The practical implications of this research are to provide direction for the social movement that managed to strengthen the three elements namely to increase the capacity of members, strengthen the organization and build a network of strategic.

Key words: Vegetarian, social movement, members capacity, organization and networking, mobilization

INTRODUCTION

Consumption broader than just physiological factors, people develop the consumption patterns that reflect sociological dynamics that shaped social movements. Vegetarian Social movements is a concrete example of the resistance-based model of consumption patterns called “food reform”. CW forward by Calvert (2013) which depicts the history of the vegetarian movement is contained in a vegetarian society’s magazine which includes the compilation of a book commemorating 50 years of food reform, published in 1898. More, “another, source of the early history of the vegetarian movement was the series of short studies published in the vegetarian society’s magazine, the vegetarian messenger, to mark its 15th anniversary. Eventually, reviews these were compiled into a book entitled 50 years of food reform: a history of the vegetarian movement in England in 1898”.

The rise of food courts, cafes and fast food restaurants resulted in the community mobilization to go beyond the basic function of food into a social symbol which of course resulted in a positive impact and also

present negative. Foster by Mufidah (2012) argues that: “eating has a symbolic meaning (the concept of eating is social) meaning in these foods are symbols because basically people eat it not just for filling the stomach but also to maintain the prestige of the person in the eyes of the environment around because the food was eaten to be a picture of self-identity that eat it”. The orientation of unhealthy food is a thing for the vegetarian community should resists. Society needs to be made aware and altered their eating behavior to avoid the adverse effects of unhealthy eating patterns.

The main problem lies in the phenomenon of unhealthy eating patterns that are exacerbated by excessive meat consumption patterns and lack of vegetable consumption such as vegetables, nuts and fruits. Resulting in the quality of public health becomes more susceptible to chronic diseases or degenerative diseases. This is strengthened by the statement (Wu, 2014) that: “except for the b-complex vitamins, meat is completely vitamin-deficient. In addition, meat is also deficient in fiber and carbohydrates essential for health. In contrast, vegetables have no such deficiencies; there are no nutrients necessary for optimal

human functioning roommates can not be found in plant food. In fact, many of the world's most successful and strongest athletes are vegetarians". The importance of this research lies in how the movement of the vegetarian community, in their resistance to the mainstream cultural patterns of food to most people. Vegetarian community movement has been going on since long. Calvert (2013) states the history of the vegetarian movement, "vegetarianism has seen a steady growth in interest and influence in both the UK and the USA, since the 1960s but the history of modern vegetarianism has its roots, not in the counter-cultural revolution of the 1960s but in early 19th century sectarian protestantism. Sectarian protestants have made a disproportionate contribution to British and American life in many reform movements, including vegetarianism".

Makassar City as a metropolitan city has also increased the number of vegetarians. Data obtained from preliminary studies researchers to Mrs. Nelly chairman of the Indonesia Vegetarian Society (IVS) Makassar shows the number of vegetarians in Makassar as many as 450 people in 2010, 750 in 2011, 980 in 2012, 1 240 people in 2013. Until this research is conducted, population growth that shifted their diets increased in 1475 people in the year 2014. The data also further strengthens my reasons for conducting assessments, the phenomenon of social movements vegetarian in Makassar.

Referring to the above considerations, unveiled in detail some questions to answer the main problems of this study is as follows: How do the movement dynamics (social interaction, strategy and mobilization) the vegetarian community in the city of Makassar in developing their social movements?

Literature review

Critical sociological perspective as a social movement:

Critical sociology is the term used by sociologists to describe sociology who have a tendency to reveal the facts of social inequality and where possible provide a solution for the creation of social justice. Critical theory is one type of critical sociology. The critical theory consists largely of criticism of various aspects of social and intellectual life but its main purpose is to express more accurately the nature of society (Ritzer and Douglas, 2007).

Critical theory is a theory that is mainstreaming the social movements of post descriptions on unequal conditions in the community. A social movement is a form of activism that is typical of civil society. As a form of activism is typical, defined as forms of collective action' orientation conflictual clear to the opposite of social and political, carried out in the context of networking across

institutional closely by actors bound by solidarity and collective identity are powerful beyond forms ties in the coalition and campaign together. Another characteristic of the social movement is the goal that is not to achieve power, though in some cases the social movement aimed at replacing the ruling regimes. This is different from a political movement which is intended to seize power either done by peaceful means or by violence.

Social movements can not be represented by a particular organization. Therefore, social movement is not a single performer. The social movement is represented by the ideas that to be promoted. Therefore, it has a characteristic inclusive social movement not dominated and represented by one or two organizations. As a protest, social movements involve the exchange of sustainable resources for the achievement of common goals between the various actors individual and institutional independence. Strategy, coordination and regulation role in collective action determined from ongoing negotiations between the actors involved is bound by a collective identity. Critical theory pursues their overall participation of communities in social movements. One of them is the new social movements.

Social moves theories: One of the types of social moves which appeared in recent contemporary social moves is known as "New Social Moves" (NSM). The majority of "New Social Moves" (NSM) put the ideological conception in the assumption that civil society is declined. The social space capacity is experiencing a depletion and the social side from civil society is being downgraded and pushed by the states control power. The expansion of the states in the contemporary or recent age should always in line with the expansion of the market. State and country can be viewed as two institutions which penetrating through whole aspects of the citizen lives.

The society becomes powerless and lose sense of fighting and striving to be better off as a result of being consciously and unconsciously by the market and state. Therefore, New Social Moves (NSM) revoke the issue of "self defense" toward the community and people or society in order to counter and fight against the increase of state apparatus; supervising agents and social control (Singh, 2010). The main characteristic of the New Social Moves (NSM) can be seen and viewed from the "self limiting belief" attitude. Jean Cohan by Singh (2010) stated that New Social Moves (NSM) is generally considered as "self limiting belief" attitude that can be seen under 4 categories and definitions as follows.

Generally, the actors of the behind New Social Moves (NSM) did not fight for the return of the utopia community which couldn't be reached long ago in the past. The actors fought for the economy, plurality and diversity without rejecting the principles of formal egalitarianism from democracy, parliament and political participation and involvement in the legal structure. The actors attempting to consciously learn from experience in the past to make the values and the principles of the people relative through reasoning except in the expression of the fundamental cases such as New Social Moves (NSM).

The actors deemed and considered the existence of them to be more formal than the state or market economy oriented. Contrast and different from classical move, New Social Moves (NSM) is defined and interpreted by the pluralists upon its ideal goals will and orientation as well as by the heterogenists upon its social basis and the like. Unlike classical move, the target area of New Social Moves (NSM) is generally transnational. The territory and the area of its action set, strategy and ways of mobilization is global and international.

Social attention and social issues brought up cross nations and go beyond nations, states and people or society. New Social Moves (NSM) in this case however, doesn't only specifically and primarily deal with the responses of the questions on the existence of human being but also go beyond the realm of human. It touches and deals with universe. The pluralists and heterogenists of New Social Moves (NSM) concern about the planet in which human survive and live their life. In this regard, New Social Moves (NSM) concerns even more deeply. It goes trans human. The pluralists and heterogenists of New Social Moves (NSM) support the nature conservation in which people live and become part of it.

The attempt and struggle against nuclear war, fight, riot, etc., for the ecology and environment sake, peace and freedom of the civilians, individual identity and personal freedom and identity. All of these are the central themes for which the New Social Moves (NSM) fight for in order to gather and embrace all the society from wide variety of nationality, culture and political system. In short, the New Social Moves (NSM) are an enormous social moves and cultural integration stream from all the people or everybody in every single corner of this planet earth (Singh, 2010).

The new social move (NSM) is indeed an effort or attempt for people or society emancipation. In etymological terms or point of view, the word emancipation is derived from Latin word which means

liberty and freedom from the tyranny. Liberty and freedom are aimed at freeing the human as a creature which possesses mind and mindset as well as heart set and action set. The human attempts and tries to exit and escape for the sake of his mind, intellect and behavior. Self freedom from external authority out of human being started and began to happen in eighteenth century. The age is called enlightened age or aufklarung. It is called as enlightened age as in those age people were trying and attempt to gain the light and enlightenment. Human thought critically toward everything the "five sense" could sense.

The feeling of suspicion and behavior toward the phenomenon that happens in the vicinity is as well a critical thinking symptom. From this critical thinking process, the theory of critics is led to be an emancipator theory. The feeling of suspicion and critical thinking behavior toward the society as mentioned earlier are ones of the characteristics. This is what Horkheimer believes and had faith in. In short, the theory of critics is trying to freed human, society and people from irrational condition and situation (Sindhunata, 1983).

The 2nd characteristic from the theory of critics to be an emancipation theory is thinking historical (Sindhunata, 1983). The theory of critics doesn't deify or idolize and adore science as what happens to traditional theory. However, the theory of critics is based on the process that has to be undergone or gone through by the society historically. Every single process of interaction made by human recorded in the history which leads to be a totality society. In this regard, the society does things consciously and naturally, so that the theories of critics assume that totality principle is their nature as it is a rational process even though sometimes it is considered irrational as the totality process is done consciously as the effect of the positive and repressive tyrannical system toward the society. The contradictive paradigm between both theories will lead to a totality as a thinking frame in the theory of critics.

The 3rd characteristic is that Horkheimer (Sindhunata, 1983) did not separate theory from practice in his theory of critics. According to the theory of critics, the theory can't stand for the sake of the theory itself but the theory has to be able to change the reality that is gone though consciously by the society or people.

Vegetarian in sociologic perspective: The recent vegetarian life style is not mainly based upon certain ethnics or religions or beliefs but has become a popular healthy lifestyle trend nowadays. For instance, there are

several Indonesian artists who are vegetarians. To name a few, Dewi Sandra and Marcell. However, not only two of them to mention, there are plenty other vegetarians to mention especially famous public figures in the world. they become vegetarians as an alternative healthy lifestyle. They are Socrates, Plato, Pythagoras, Leonardo Da Vince, Sir Isaac Newton, John Lennon, Paul and Linda Mc Courtney, Mahatma Gandhi, Bob Dylan and many others. Pythagoras even bravely declared that vegetarian diet is the healthiest and the most natural eating habit.

The vegetarian communities or groups are categorized more specifically in several types as follows; vegan, the real pure extreme vegetarian where there not even a kind of animal consumed, not even eggs and milk. Lacto vegetarian, this type of vegetarian still consume milk and eggs but remain no meat consumed.

Lacto-Ovo vegetarian, this type of vegetarian which says no to meat attained by slaughtered or the like so eggs and milk are still allowed. Pesco vegetarian, this type of vegetarian who still consume fish and its flesh.

Fluctarian vegetarian, this type of vegetarian is not only the real non flesh eater and does not eat flesh or meat, milk and eggs but also radish, the reason why they do this is inasmuch as radish is easily dried and directly wilted when crop times or harvest times. Semi vegetarian, this type of vegetarian who still consume reddish meat or flesh which is generally found in fowl. Vegetarian is deemed and considered as a social group action which against and contradict the normal or common norms and social or people's eating habit and custom. Therefore, according to Max Weber, the vegetarian behavior should be seen and analyzed in sociological perspective and point of view. Particularly form the paradigm that every individual has his own creativity and autonomy and these could make him aware of the social phenomenon and reality that happens in the vicinity. The social arrangement and management already devastated very quickly and has no certainty what would replace them. The traditional belief system which gives the meaning to life is as well leading and controlling the behavior become devastated (Fig. 1).

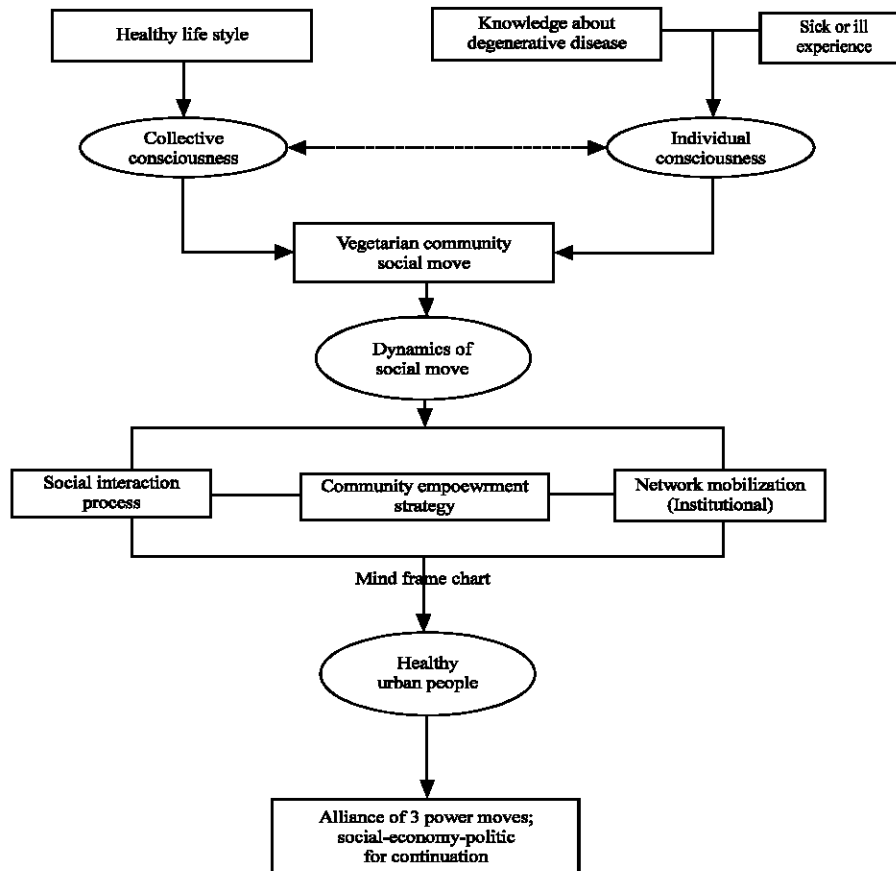


Fig. 1: Mind frame chart

MATERIALS AND METHODS

Types and approach of the research: This type of the research used qualitative study using constructivistic paradigm on phenomenology approach which attempt to attain the experiences, perception and ideas or insight on the objects researched based on the informants experiences in an in depth look.

Focus and locus of the research: The main focus of the research is the social move in vegetarian community in terms of facing the penetration of modernity food consumption lifestyle society in accordance with eating habit which led to vegetarian. While the locus of this research is the vegetarian community that has enormously grown in Makassar city, South Sulawesi Province.

Informants of the research: The research used “snowball sampling” which means to determine the informants who are considered as the most knowledgeable or has profound knowledge on vegetarian. One of them is the key informants or subjects of the research, they are: the Head and member of IVS Makassar, HNK (entrepreneur) and the main key informant is the leader of IVS Indonesia, VH, MN.

Data collecting techniques and procedure: Data processing and collecting were carried out by collection the primary and secondary data. The procedure of data collection technique was carried out and conducted by doing some observations, FGD and in depth interview.

Data analysis and presentation: The analysis of research data refers to the statement and research by Miles and Huberman (1992), i.e., conducted through 3 paths as follows: data reduction, i.e., the type of analysis covers primarily on choosing process, centering, simplifying, abstracting and rough data transformation found in the field. Data categorization, i.e., data processing is undertaken manually by classifying the interview result in accordance with the research goals. Data presentation, i.e., processing the data which have been analyzed previously in the first path and presented in narrative text form accordingly.

Data triangulation: Data triangulation is the attempt to mix and blend some data sources in order to compare and cross check the data from several different informants using different methods so that real and trusted data collection can be attained. The data triangulation techniques used in this research are as follows: using

observations, in depth interview and FGD in Makassar. Confirming process on the daily notes materials in order to make sure there is no contractive information among observation, in depths interview and FGD in Makassar. Analyzing the confirmation result on the observation notes, in depth interview and FGD in order to filter the information which is somehow and sometimes contractive. The process of data triangulation covers several areas as follows; initially the data checking on in depth interview result in order to get the basic information from the informants about vegetarian.

The interview result on informants was confronted with the observation notes and FGD result in order to see the data suitability or contradiction among the three data collecting methods. The contradictory data were then verified though field base in order to see the factors or causes lead to data contradiction. The suitable data gained were then proceeded to classification based on the informational category required such as knowledge, perception, attitude, trust and family support as well as cultural values related to vegetarian.

RESULTS AND DISCUSSION

Research findings on the dynamics of the moves (social moves, strategy and mobilization) of vegetarian community in terms of developing and growing the social move were basically and initially based on their activities in building social network. This is proven by the growing and increasing number of people prating and applying the vegetarian eating habit and lifestyle. Vegetarian social moves conducted their effort in terms of educating and canalization to the people in Makassar. This is what referred to the information from the informants. Strategy of education is the main step of vegetarian community in order to strengthen their effort in their social moves mission.

Based upon the observation conducted throughout the research, the social interaction form frequently used by the vegetarian community was cooperation or partnership. The cooperation or partnership is truly required by the vegetarian community so that they could be accepted in society. The active participation of IVS and its members including the informants is a sign or manifestation of social interaction partnership. The vegetarian social moves strategy which were found by the researcher, i.e., from the information given by the informants can be explained in Table 1.

The research findings showed that vegetarian community social moves is an organized social move that has institutional network in each city throughout

Table 1: The strategy of vegetarian community moves in Makassar City

Movement strategy	The running programs
Education strategy	Seminar conducted, bazaar, exhibition programs, magazine creation, brochure spreading, pamphlet and visiting to schools
Network making strategy	Cooperating and join venture with the similar organization, other different organization such as restaurants and government institutions even though with the government institutions were not yet maximal. The participation in the activities conducted by other institutions, i.e., government by planting a million tree
Strategy of reinforcing the institutions	The effort or attempt to recruit the members and volunteers as well as the guiding team by giving the sufficient information on vegetarian lifestyle, i.e., on the members and volunteers

Indonesia including Makassar. Diani in Zainuddin added 4 other elements in social moves, they are:

Informal interaction network: In other words, there are some mutual ideas and commitment among the members or constituents of the moves even though, they are differentiated and distinguished by profession. Social class. Status, etc., this can be seen from the vegetarian social moves since the members are bound by the mutual commitment socializing the vegetarian lifestyle. The vegetarian community based on information given by the informants is trying to clear up the misunderstanding that a vegetarian lifestyle is a certain religion worship practice. They are trying to unite themselves in spite of different background.

Feeling of togetherness and solidarity among vegetarians: The feeling of togetherness and solidarity is indeed the initial factors why the vegetarians gather and get together in an integrated move. Feeling of togetherness is obviously seen in vegetarian community. They are hand in hand attempting to apply and manifest the vegetarian lifestyle in order to be accepted by Makassar people.

There is a mutual social move which bring up conflictual issues: This is related to any contradictive or repressive move on certain change. The social move members joined in a certain social move and united in political or cultural conflict in order to support or against the social change either in systemic or non systemic level. In vegetarian community which unites and associates themselves in IVS organization. Mutual action is taken periodically. They hand in hand bring up the theme on rejection on meat or flesh eating habit.

Meat is not only a destructive food for human health but also (from the information given by the informants) when consuming too much would trigger the

environmental damage and contradictive with ethnics and love principles even though according to Bu Nelly this is still debatable.

Prioritizing protest forms: The insistence or pressure action is a continuous action yet not organized intuitively and followed the routines procedures known in an organization or religion. Social moves usually use unconventional method such as protest. Unlike political participation method such as voting and lobbying the politic representatives. Social moves have a set of resistance method (repertoires). The protest form given by the vegetarian community is indeed the smooth educative protest not demonstration or political involvement.

All the informants said that vegetarian community social move is not controlled by any political or economic interest in spite of Bu Nelly willingness that IVS organization to be more business oriented.

The success of any social move is as well determined by whether the organization or community maximizes the human resources mobility that they have. The mobilization of the human resources can be meant as the organizational capacity improvement in terms of managing the human resources that they have particularly the development and continuation of the organization.

The resources possessed by the vegetarian community are the organization where they can express and actualize themselves. Besides, the man power or human resources is as well the very important resources they have. It also becomes their weakness particularly in Makassar City. The lack of volunteers which serves as realization function in the program is deemed a decline by Dr. Joni so that maximizing the vegetarian community working program becomes hindered. It can be said that the mobilization of vegetarian community resources has not been actualized maximally and optimally. This then affects the organization performance in terms of building the social relation with the people in Makassar.

The social move of the vegetarian will surely affect the reorientation of the Makassar people eating habit. Vegetarian eating habit and custom or culture created not originally from Indonesia. Therefore, Vegetarian eating habit can be categorized into western culture infiltration to Indonesia. Jeffa by Rosana (2011) stated that social change occurred in society usually influenced and affected by the culture from abroad. Based on the fact mentioned earlier, there are 3 categories of social change, they are:

- Immanent change; constitutes a social change which derives from the internal system itself with little or no external initiatives at all

- Selective contact change is a change when outsiders unconsciously and spontaneously bring new ideas toward the members within a certain social system
- Directed contact change is a change when outsiders consciously bring new ideas or new insights to the society

Categorization made by Jaffa as mentioned above can be seen that vegetarian social move is a form of social change which falls under the directed change category where ideas on vegetarian lifestyle is brought to Indonesia in a well planned and organized way. Directed contact change will surely take longer time to be accepted by the society, furthermore, on the things which contradicts or against the local principles and aspects. All the informants agreed that the hardest thing to change is the Makassar people's eating habit that they like to eat too much meat.

The research findings showed and revealed that vegetarian eating habit has bigger opportunity to be accepted in society. Vegetarian eating habit as a therapy function is an alternative for the people to improve their life quality. Furthermore, it's not difficult to find vegetarian restaurant in Makassar since there are 3 vegetarian restaurants in this city.

It is also found that social move for vegetarian happens as well in social media, i.e., conducted by vegetarian community in Makassar. The continuity of vegetarian community social move is highly depended on 2 things, i.e., the organization of vegetarian community itself and support from other people such as supporting infrastructure. From the data of the research result, it's found that there are 3 informants except Dr. Oki who said that the supporting infrastructure still lacking. This could as well lead to the distraction of the community social moves or even stop the moves or the moves would be slowly improved.

The capital of doing this continuous social move is the growing community member's factor and their interest even though not significant to back up all the organizational activity. Dr. Joni explain to back up all the activities needed by the employs as in this stage the community social moves still meet some obstacles. The fact that it still needs help and assistance from many people and parties as a nonprofit organization it is quite difficult for IVS to speed up the running of the organization. This is what makes Bu Nelly worries and anxious that she wants to make IVS as an organization that has business orientation as well.

From the analysis of the research findings toward the vegetarian social moves, the researcher attempted to construct a research hypothesis entitled "A Social Move Would be a Success When All the Members have the Same Vision and Understanding Toward the Community Value System, Strong and Solid Fanatism from Each Member, the Mobilization of All the Human Resources and Support Available for the Strategic Partnership".

CONCLUSION

The researcher could come up with conclusion based on the research conducted, i.e., as follows: the dynamics of social moves in Makassar runs quite well where the social interaction with the society still occurs and social networking to strengthen the power of institution is as well undertaken, i.e., cooperating with the government and other organizations. Besides, the mobilization of the human resources still runs even though occurs in not really high level and last but not least, education strategy becomes very vital and crucial as well as effective where many people in Makassar possess new insight on the vegetarian lifestyle.

IMPLICATIONS

The implications of this research can be categorized and classified into two domains. Theoretical and practical. Theoretical implication is the consequence of these research hypotheses toward the theories found by various researches previously. The hypotheses of this research confirmed the theory of civil society move (NSM) which constitutes a social protest move on the people's condition and situation particularly on the effect of modernization and capitalization. Practical implementation of the research hypotheses put the main attention to the effort to implement the findings of the research hypotheses on the community or organization specially on planning a social move which specifically relates to 3 factors, i.e., the quality improvement of the members in form of in depth understanding on the knowledge system and values, community structural organization reinforcement and networking reinforcement.

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