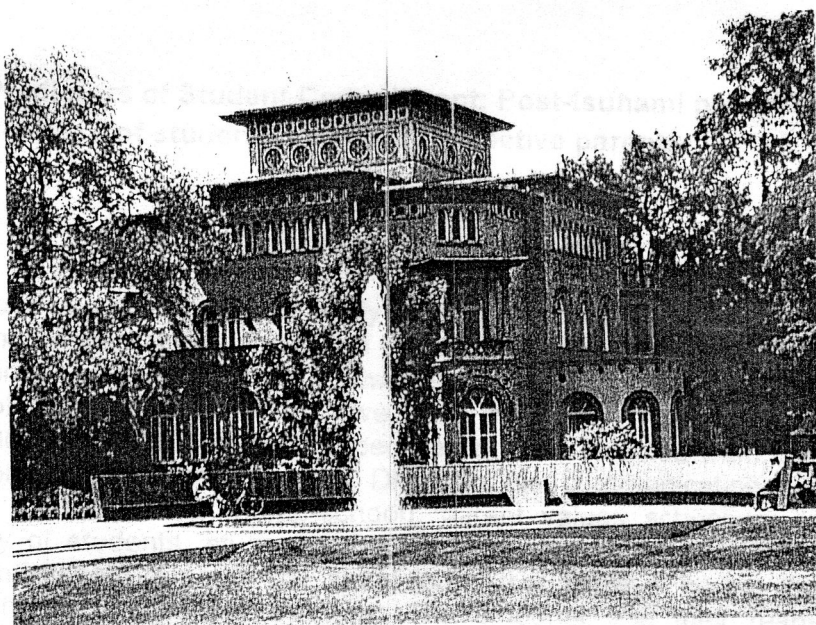


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Self-Esteem Rehabilitation in Panti Wreda

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According to Indonesian-English Dictionary (Echols & Shadily, 1992), Panti Wreda or wisma wreda is an old people's home. Old people who live there come from low social economic status. They are old people who are neglected, vagrant and beggar. Usually, they are belong to the low self esteem people.

Self-esteem is known as evaluation of oneself. Self-esteem is often measured as a rating along a dimension that ranges from negative to positive or from low to high. People with low self-esteem are recalling unfavorable events more accurately, thus maintaining a negative self-evaluation. Negative self-evaluations associated with inadequate social skills, loneliness, depression and poorer performance following a failure experience. Low self-esteem uniformly has negative effects, can weaken the body's immune system (Baron & Byrne, 2003).

Based on my observation, there are some behaviors that indicate their low self-esteem. Namely: 1. They are so sensitive that they easily to be angry or to be sad. 2. Tend to be withdrawal. 3. Make others will give more attention and pity. 4. Show devotion of behavior to others who give them goodness.

Some programs of Panti Wreda to rehabilitate the low self- esteem of the old people are. 1. To make them happy and celebration in some certain fist days. 2. Accept visitations from many social organizations. 3. To take recreation while enjoying city seeing by surrounding the city. 4. Participate in many old people's contests. 5. Daily activities that make them feel as same as other community

The Predictors of Student Commitment: Post-tsunami perspectives of students and their respective parents

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The Eastern Province was one of the badly affected areas in Sri Lanka by 2004 tsunami. The buildings and infrastructures of most of the schools have been rehabilitated by various organizations during the past four years. However, there is a burning question about how far the predictors of student commitment have been improved. This study focused on the perceptions of 300 students and their respective parents, selected from Eastern Province (Six schools from Batticalo and Ampara Districts), on communications (student-parent, student-teacher, parent-teacher, home-school), parent values schooling, parent efficacy, personal efficacy of students, student values school, student-teacher collaboration, peer group values, and school climate. The study found that there is no significant difference between the schools in these perceptions. The students and their respective parents perceived that most of the predictors had attained satisfactory level or over. However, the students of all these schools perceived a mean level of school-home communication when compared with other predictors. Similarly, the respective parents also perceived a mean level of parent-school communication, teacher about parent communication, parent-teacher communication (general), and parent-teacher communication (instruction) in descending order respectively. In conclusions, based on previous research (e.g.; Epstein, 1986), the study suggested that teacher practice change would contribute substantially to the coproduction effort for the improvement of the situation.

**Self-Esteem Rehabilitation in Panti Wreda
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ABSTRACT

According to an Indonesian-English Dictionary (Echols & Shadily, 1992), Panti Wreda or wisma wreda is an old people's home. Old people who live there come from a low socio-economic status. They are abandoned, vagrants, and beggars. Usually they have low self-esteem.

Self-esteem is defined as one's evaluation of oneself. It is often measured as a rating along a dimension that ranges from negative to positive, or from low to high. People with low self-esteem recall unfavorable events more accurately, thus maintaining a negative self-evaluation. Negative self-evaluations are associated with inadequate social skills, loneliness, depression, and poorer performance following an experience of failure. Low self-esteem invariably has negative effects and can weaken the body's immune system (Baron & Byrne, 2003).

Based on my observation, there are certain behaviors that indicate the residents' low self-esteem. Namely, that the individuals:

1. Are so sensitive that they are easily angered or saddened
2. Tend to be reclusive
3. Cause others to give them attention and pity
4. Show excessive devotion to anyone who shows them kindness

Some programs of Panti Wreda to correct the low self-esteem of the elderly residents are:

1. Routine programs, such as morning gymnastics, singing and playing music, work guidance, social guidance, religious guidance, health service, and personal counseling.
2. Special programs, such as visitation by social organizations, recreation while enjoying seeing the surrounding city, participation in contests for older persons, and daily activities that help them feel part of a community

Let's try to help older persons have their most beautiful experiences in the time they have left, whoever, whenever, and wherever they are.

Self-esteem Rehabilitation of the Aging

In Panti Wreda Pucang Gading

Semarang

Panti Wreda's Residents

According to an Indonesian-English Dictionary (Echols & Shadily, 2003), Panti Wreda or wisma wreda is an old people's home. The Panti Wreda's residents are poor. Some causes of this poverty are natural disasters, such as earthquakes and floods, over-population, low wages, unemployment, the increasing price of food, and urbanization. They are neglected old people, beggars, and vagrants who have no decent place to live. Their daily lives as beggars and vagrants make them feel incompetent, unsuccessful, and worthless, so their self-esteem is very low.

The lives of these elderly people cause them not only to have low self-esteem but also to experience a lot of stress. Stress is the process of perceiving something as threatening, challenging, or harmful. Individuals respond on physiological, emotional, cognitive, and behavioral levels (Robert S. Fieldman in Davidson & Neale). When living organisms perceive the presence of a threat, the body is quickly stimulated and motivated by the sympathetic nervous system and endocrin system. This physiological response encourages organisms to attack or escape (Canon in Nevid, et al. 2006). As people reach old age they undergo many changes – physically, mentally, and socially. Stress in older persons can

be interpreted as the pressure caused by these changes, which requires adjustment of the elderly person.

The 1945 Constitution of Indonesia, section 43, states that:

1. The poor, weak, and incapable will be taken care of by the government.
2. The government will develop a social security system for society, and empower the weak and incapable based on human dignity.
3. The government is responsible for providing decent health-care facilities and public services.

Based on this constitution, Panti Wreda helps dependent old people to live normally.

Neglected Old People

Most of the Panti Wreda's residents are neglected elderly people. For some it is because they don't have children or relatives who can take care of them in their old age. Some have children or family but they are also poor, which makes them unable to take care of these residents. The most ironic situation is those who have rich children who refuse to take care of them. These children believe that their parents are hard to manage, emotional, and often quarrel with their children and in-laws. In some cases the children of these residents still live at home although they are married, so the parent is relocated to Panti Wreda to reduce crowding in their own house.

Because of these things, some older persons feel neglected and that their lives are meaningless. They become meek, ashamed, and easily frightened. It

appears that when they meet another person – besides Panti Wreda's residents – they tend to withdraw or show excessive respect, like kissing a guest's hand although the guest is younger than them. They are afraid when they are called by Panti's official, even if they have not made any mistakes. They also tend to stay in their rooms because they are ashamed to meet other people.

Beggars

A lot of Panti Wreda's residents are ex-beggars. They cannot beg anymore because they are so old they cannot meet the needs of daily living. When they were beggars, to get food they usually begged in the markets, shops, or on crowded streets. Some beggars are found unconscious in the market, on a train, or on the street. Beggars over 60 who are caught by a government officer are taken to Panti Wreda.

After living in Panti a while and feeling better, some feel happy and fortunate because they can eat three meals a day and sleep in a suitable place. But others are bored because they feel like they are in prison, and they are broke. Some decide to run away or threaten suicide if they are not allowed to go out. They feel depressed living in a fully regulated environment. They prefer living freely, without any bonds of regulation, even though society may feel that it is improper. They are used to living freely in a slum environment and wearing dirty clothes. They are unable to live organized lives, such as taking a bath twice a day, using the toilet, wearing clean and suitable cloths, and participating in the activities at Panti. Their self-esteem usually is very negative.

Vagrants

Some of Panti Wreda's residents are ex-vagrants. They live in Panti because they were caught by a government officer. Some of them are taken there by the local authorities because they are homeless. Some are broke and sell their property to meet their daily needs. Usually they are ex-laborers who were proud of their physical strength. They lost their jobs because they are not strong enough to work anymore.

Some of them are found in front of an office. For example, when a man was still working, he and his wife were allowed to live in the janitor's room of the office. After he got old and unable to work, he was laid off and had to leave the office, which made him lose his place to live. Because of his inability to pay rent, he and his wife became homeless, and they came back to the office just to sleep in front of it at night.

Other older persons have to sell their houses to meet their daily needs, so they stay in their neighbor's house. This leads the local authorities to put them in the Panti to avoid further problems. Some older persons were expelled from their houses because of quarrels with their in-laws. Some of their children feel embarrassed when their poor parents live in their houses. These people no longer have any shelter and Panti Wreda is the only the place that will accept them to live out their last days.

Self-esteem

Self-esteem is defined as one's evaluation of oneself. It is often measured as a rating along a dimension that ranges from negative to positive, or from low to high. People with low self-esteem recall unfavorable events more accurately, thus maintaining a negative self-evaluation. Negative self-evaluations are associated with inadequate social skills, loneliness, depression, and poorer performance following an experience of failure. Low self-esteem invariably has negative effects and can weaken the body's immune system (Baron & Byrne, 2003).

Buss (1995) states that self-esteem consists of two aspects: self-love and self-confidence. Rosenberg (in Michener & Delamarter, 1999) outlines that self-esteem is an evaluation of oneself, and its result can be positive or negative. If it is positive, individuals will be able to preserve their self-esteem even though they realize their own weaknesses. On the contrary, if it is negative, they will possess low self-esteem even though they have certain good qualities.

Thus, we can conclude that Panti Wreda's residents' self-esteem is likely to be negative or low. This is caused by their negative self-evaluation, based on their feelings of being dependent, unsuccessful in life, and worthless. Although they still have self-love, they no longer have self-confidence.

McKay and Fanning (2009) argued that self-esteem is the essence of psychological defense, as people may be influenced by the responses of others. A positive response by others can increase one's motivation because of positive words that give encouragement. Conversely, a negative response that contains

censure and harsh words can hurt people. Negative responses from others are very influential in decreasing self-esteem. According to this opinion, it can be assumed that the self-esteem of the elderly residents tends to be negative or low because they often get a negative response from other people or society. Elderly abandoned people get a negative response from their family. Beggars and vagrants get a negative response from the community because of their lack of jobs, and lifestyles which society looks down upon.

DeVito (1995, p. 128) states that self-esteem can determine one's success. People who feel happy with themselves and feel that they are able to do something successfully will have more self-confidence. Furthermore, DeVito states that self-esteem can be seen from how much individuals like themselves and recognize their competency. Rosenberg (in Michener and Delamanter, 1999) states that self-esteem comes from individuals being evaluated on something important. If people evaluate themselves positively on something that is important to them, they can maintain high self-esteem but still realize that they have a weakness. People who evaluate themselves negatively will have low self-esteem even if they have some good qualities. Rice (1993) said that self-esteem is a feeling or opinion of individuals about themselves. According to Santrok (2003), self-esteem is a comprehensive self-evaluation.

Indications

Based on the background of Panti Wreda's residents, it is normal for them to have low self-esteem. Some of them also experience high stress. Some behavioral indicators of this are:

1. They get angry and offended easily and are very sensitive when they know that their friends are talking about them. They often quarrel and fight with others. If one of them is having a conversation with the staff, they feel insecure because they think that the person is mocking them. When the staff reprimands them for either not participating in activities or having fault, they cry.
2. They tend to withdraw, prefer not making conversation, or to be reclusive. They think this is the best way to avoid a quarrel or conflict. They realize that they are very sensitive and that what starts as a nice conversation can turn into a quarrel. Some of the elderly males even fight each other until someone is injured and bleeding. If we observe their daily behaviors, we see that they like to sit alone or stay in bed for a long time without any communication even when their roommate is around. They are only together when they are participating in the same activities, such as morning gymnastics, attending workshops in a hall, praying together in the mosque, having "social work", etc. Other than that, they prefer withdrawing and having no communication.
3. They like to attract sympathy or pity from the nurses and visitors. They will act nicely, emphasize being poor, and try to make them feel sorry.

Sometimes they also show excessive deference and respect by kissing the hands of visitors who are younger than them.

4. They are willing to dedicate themselves to those who give them more attention or help. Sometimes, they offer to be their maid and are willing to do any task given. They are willing to do housework, such as cooking and cleaning, although physically they are not really capable of doing so. They are doing this just to repay that person's kindness.

Programs

Programs are provided to correct the low self-esteem and high stress of Panti Wreda's residents. These include:

1. Routine programs

- a. Morning gymnastics are held every day before breakfast in the yard of Panti, led by an instructor. Residents perform the body movements as they are able, with music that has been chosen by the instructor.
- b. Singing and playing music are offered once a week. This includes tambourines and singing spiritual songs. Artistic self-expression can help people to deal with various conflicts and problems, develop interpersonal skills, improve self-esteem and self-awareness, and reach an understanding or insight.
- c. Work guidance is offered once a week. Residents are taught to make various handicrafts, such as mats, and to clean the environment. Working or doing something useful for others can lead to a sense of

meaning and self-worth, which are very important for older persons to improve their self-esteem.

d. Social guidance means receiving direction in how to maintain social harmony, give mutual help, avoid arguments, etc., and is carried out once a week. Guidance is also given for better adjustment and ability to deal with the pressures arising from the social changes they have experienced.

e. Religious guidance is conducted twice a week. Residents are led to worship God, carry out His orders, and avoid His prohibitions. The results of research show that religious observance among older persons is positively correlated with life satisfaction. Satisfaction means having a positive self-image and a meaningful life.

f. Health services are provided for minor everyday complaints. We also invite physicians to visit and have psychology consultations once a week to deal with problems that cannot be handled by the clinic.

g. Personal counseling is designed to assist residents in adapting to their environment and to motivate them to participate in Panti Wreda's program. It is held once a week and conducted by psychologists from Diponegoro University. Some of the issues are disputes with friends, sadness because of distance from family, lack of zest for life, arbitrary and unruly behavior, withdrawal, irritability, and suspiciousness of others. As we have seen, residents are susceptible to stress and low self-esteem. In dealing with these issues, we usually use a client-centered approach. The aim of this counseling is to explore and build upon the individual's overall

abilities. It is based on a non-directive approach that is oriented to the client's ability.

2. Special programs

- a. Celebrations on special occasions are held by Panti for the entertainment of residents. These include National Aging Day on 29 May, Independence Day, and Idul Fitri. Competitions such as singing, dancing, quizzes, and playing music
- b. Special welcoming parties are arranged for social visits from local organizations. The residents show their abilities in singing, reading, or dancing. Sometimes visitors bring presents such as food, clothes, Vaporub, or money. These events entertain residents, even though some aren't willing to perform.
- c. Residents go sightseeing around the city by mini-train and visit interesting places. Most residents' physical condition makes them unable to travel further, such as to other cities, so the tour is arranged only in Semarang.
- d. Competitions are held with and among other Panti Wredas, arranged by the local social services department on special occasions. This competition is held to improve communication and relationships among all Panti Wredas' residents in Semarang. Hopefully, this activity increases their sense of togetherness. They gain new friends and are able to do things which give them pride and confidence, especially when they

win the competition. But even when they lose, they are still able to meet and shake the hand of the local government officer, get some pocket money and supper. These are aimed at restoring their self-confidence.

Those who were abandoned, beggars, and vagrants had very different routines from those who weren't. They weren't able to have a daily meal, bath, and proper clothing. They couldn't do their hair. They used to wear unsuitable clothing and go barefooted. They used to sleep in unsanitary and unsafe places. They couldn't meet their religious obligations because they were afraid of entering a mosque or church. This made them lose their faith or belief in their religion. Panti Wreda helps them to live properly. They get three meals a day, proper clothing, pocket money, toiletries, laundry facilities, haircuts, health care, religious facilities, and support. These facilities are provided to make them feel like a normal person. On religious holidays, such as Ramadan and Idul Fitri for Moslems, a special menu is served.

These self-esteem rehabilitational attempts are conducted to restore residents' satisfaction with life. Neugarten (1968) mentioned five "satisfactional" indicators in aging. Those are:

1. Takes pleasure from the activities that constitute one's everyday life.
2. Regards one's life as meaningful and accepts what one's past life has been.
3. Feels one has succeeded in achieving one's major goals.
4. Holds a positive image of self.

5. Maintains happy and optimistic attitudes and moods.

Indriana (2003) said that, from her research, these statements can be used to measure the life satisfaction of Indonesia's aging persons.

Conclusions and Recommendations

Old age is the last phase in a person's life. In this phase, people should have obtained life satisfaction. If such satisfaction couldn't be obtained in childhood, there is still hope to achieve it later in life. The question is, What happened to those aging persons who haven't yet achieved life satisfaction? When can they achieve it? Let's try to help them to enjoy their most beautiful experiences in their remaining time, whoever, whenever, and wherever they are.

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