Chapter Five
The Meeting Points;
Activities through OVC’s and Taman Harapan’s Perspectives

Introduction

As I have pointed out what my research indicates in Chapter Three and Chapter Four – both chapters describe the activities seen from both perspectives –, I would like to make a possible analysis of these behaviors. The meeting points will try to tell us what is happening and what is not happening inside the activities. Through what will be analyzed, I will subsequently try to find the reasons behind the meeting points and the best possible core of what causes such conditions.

The Meeting Points

Through ‘The Meeting Point’ I will try to share what is happening inside the interaction between Taman Harapan and OVC. The usage of the term ‘Meeting Point’ is to show the place of interaction instead of whether the meeting has been made or not. The OVC’s perspective meets Taman Harapan’s perspective towards activities indicates synchronization on some elements but leaves gaps on several elements, namely:

- **OVC’s Involvements to Activities**

  As written in Chapter Three (the OVC’s perspective on activities), OVC’s general involvements in activities are in low – moderate stage. On the contrary, Taman Harapan argues through its perspective that OVC’s involvements in activities are dominantly present. The question raised in this discussion is why the discrepancy arises in between the two perspectives.
In answering this, I would like to bring up what my research indicates that some OVC are not really enthusiastic in some of the activities. I can find their positive attitude towards the activities but their constant attitude that eventually brings the positive habit is very low. That gives us further insight that OVC’s involvements in activities have not a solid foundation. That sums up that the activities foundation, i.e OVC’s initial involvement, deserves a further attention.

Also, Taman Harapan confirms that it understands the diversity of OVC’s potential abilities. Such condition will eventually be the basis of activities design (as stated in chapter III). The fact that the children are lack of enthusiasm deserves a further explanation. In a condition where OVC’s diversitiy of ability meets the provision of activities, OVC’s involvements then should be flowing to fulfill every single activity. My research shows the contrary and that shows us that diversitiy of abilities the must be well and evenly accommodated through activities (in where the spirit of activities should be introduced).

**Activities’ Frequency**

The second discussion is related to the implementation of the activities. To Taman Harapan’s perspective activities are held on regular basis comprising the whole activities dedicated mainly to fulfill OVC’s needs. My interviews and observations, however, state that regularities to some of activities are not present. In few activities, provision to activities as a matter of fact is absent.

Also to be included in this discussion is the absence of the meeting to organize some the activities which describes both Taman Harapan’s and OVC’s unpreparedness in dealing with some activities.
The Meeting Points
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- **The Tangible Goal**

  The third discrepancy is concerning the goals of Taman Harapan, which essentially is equal to Woro Wiloso’s. Taman Harapan’s (and Balai Rehsos Woro Wiloso as a whole) goal, like mentioned in Chapter Four, is to help OVC to help themselves. It is an abstract goal in which social measurements take place. These measurements comprise the change of attitudes, motivations, character and alike so that OVC will be more ready to face the impending skill usage opportunities. As what my research indicates (in Chapter Four), Taman Harapan has based itself on the academic performances. The measurements those are contradictory to what previously stated. The formal-education outcomes are academic subject marks and they are physical in nature, not socially measured but mathematically valued. When this becomes indicator, Taman Harapan then needs to rethink its path to care giving.

![Figure 14: The Physical Services. OVC are given educational facilities such as uniforms, books, bags, and many others as a part of Taman Harapan’s main goal, i.e. performance of formal educational completion. (Source: Taman Harapan, 2013)](image)
• **The Spirit of Activities**

The primacy of activities that is not taking place is the spirit of activities. Through activities, OVC are brought into a huge opportunistic momentum. This prime element must be delivered with whole understanding (of all things that will be given), thus background or nature of understanding capability is pivotal. The perception is one of the tools in understanding this phenomena and it shows that most of them do not have this whole understanding. On the opposite direction, activities come into the sight of OVC, the exact place in where OVC must enter. Without knowing what they are (activities) as a whole, it will be difficult for OVC to pass them successfully. As the OVC are (the main) part of the activities, the activities then must include the OVC into their (activities’) being. The spirit of activities and OVC thus must walk side to side towards one direction, not in the nature of encountering anymore. This will also need one form of spirit, i.e. affection (referring to local terminology ‘asah-asih-asuh’, in where affection is a strong agency which is pivotal to children’s development as a person), which will tie both of any happening occurring in their journey towards the goal. In this way, the spirit of OVC is then the spirit of activities, one thing that is less present in Taman Harapan.

**Analysis**

Chapter Three told us many things regarding OVC perception towards the activities formed y Taman Harapan. Results on this matter – stating that most OVC are in the sensation stage, few in the association stage, and fewer has made certain perception – give us the description on how their reaction to what is given to them. On the opposite perspective (when activities are viewed by Taman Harapan), Taman Harapan confirms that activities are held with systematic plans. The meeting point tells me the mixture of both as my research indicates that most of the OVC do not have perception towards the activities.
The Unmeeting Points

The interaction between OVC and Taman Harapan (personnel) can be seen in the activities. Now, the concluding question emerging in between them is whether both have met in synchronous relation. The answer to this question is no, to most of them. The OVC’s perception, Taman Harapan’s perspective and my research indicate, the OVC’s participation in activities is considered low, generally.

This will bring us further to deeper question, ‘What causes such interaction?’, or we might say ‘What causes the low perception?’. I try to explain what is behind this on the fact that most OVC are trapped in the sensation stage as Taman Harapan stated that they have given their best to OVC. I support the idea that there is nothing out of path in both OVC’s and Taman Harapan’s journeys towards activities as both are trying their best to make the interaction alive. I come into conclusion based on my research that Taman Harapan detected OVC’s needs less than they should be which causes the involuntary will to most of the OVC.

To explain this further, I would like to propose further discussion on ‘will’, as the continuation of my analysis in Chapter Three which also in its combination with my analysis in Chapter Four.

The ‘Triangle of Will’

The deeper question, as we are exploring further, is that any other element interfering the OVC’s will, disregards to their level of ‘will’? The answer is ‘Yes’. On this, I would like to bring us to Taman Harapan condition, within the activities zone. The previous discussion was focusing on the OVC’s perspective of ‘will’ as what this chapter is dedicated to. Essentially, however, ‘OVC’s Will’ is not alone here, since ‘Taman Harapan’s Will’ is also taking place (the latter is the main discussion of Chapter Four). Under that pressure, Taman Harapan being in charge of OVC’s whole being, has brought impacts of ‘will’ in
which OVC must follow. In some cases (as also written in Chapter Four), the institutions which form Taman Harapan in reaching its goals through activities have also brought certain pressures to OVC which eventually block their voluntary will. The ‘Taman Harapan’s Will’ thus dominates the other ‘will’.

This consideration lies in the same place as ‘Taman Harapan’s Will’ and ‘OVC’s Will’. The conflict inside the ‘Triangle of Will’ then has to spawn a single-minded ‘will’ which can translate the three into one agency. Most of the OVC then, derived from that discussion, failed their complete voluntary will for they are not able to even put their will in effect (resulting from the conflict of will). As a matter of fact when they have their ‘will’ pressed by the other two, they are no longer speaking of their ‘will’, which in this case I may say they have no voluntary will at all.

That explains the previous condition when some of the OVC stopped at some level at ‘deciding stage’, the stage in where some of them are not in voluntary mode of ‘will’. On the ‘to consent stage’, the successful ‘Triangle of Will’ agency represents the very few OVC who complete the whole stages and complete their ‘will’. In such case, the OVC are ‘connected’ to their ‘will’ (at the same time only experience minor conflict of ‘will’) with a sync to the other two ‘will’ and that explains the condition in where very few OVC only have gone this far, the same OVC who are not coincidently have grasped the Merleau-Ponty’s full perception.

As I am trying to reflect on what is happening in the ‘will’ zone, I find that ‘OVC’s Will’ is not coming by itself. The third ‘will’ is invisible but not detachable from any form of activities and OVC’s involvements inside Taman Harapan. It is called ‘Parents’ Will’ (referring to Chapter Two).

My arguments are based on the role of parent’s in the overall zone of ‘will’. The external influence (parental influence) is playing a dominant role in this part for they are the first who dealt with Taman Harapan. ‘Parents’ Will’ seems to be invisible but it is indeed very
strong agency since they are the gate of OVC-Taman Harapan encounters, whether they (OVC) want it or not. Now, since OVC are attached to parents, OVC must then put ‘Parents’ Will’ as a main consideration.

Reflecting to that, OVC are prone to be manifested by the other two ‘will’. The fact that they are children, the other two ‘will’ have the power of dominance over them. What I see - that the OVC are doing what they need or have to do through many kinds of activities but lack of spirit - attracts me to the deepest explanation of what I write in the entire chapters and this book that ‘OVC’s Will’ is the manifestation of either or both ‘Taman Harapan’s Will’ and/or ‘Parent’s Will’ (as depicted in figure 15).

Figure 15: The Triangle of Will
The Fulfillment

Consequently, Taman Harapan has not put their consciousness to fulfill OVC’s to their will in their freedom which may lead to voluntary will or freedom of will.

To OVC’s state of existence related to activities, consciousness is one state that needs accomplishment. Their sojourn towards activities thus postpones their motivation towards activities.

This far, as can be concluded, Taman Harapan fulfills all but limited to OVC’s four elements, namely:

1. OVC’s Needs

   Taman Harapan in its services provides the formulated elements to fulfill OVC’s needs. One element of needs in which Taman Harapan strongly emphasize is the physical needs. In this element, which comprises meals, housing, and health, treatment to OVC has been satisfying, as my research indicates. This is one of the accomplishments that Taman Harapan has made through its services in fulfilling OVC’s needs.

2. OVC’s Habitus

   Taman Harapan has also formed another part of fulfillment. Through the caring and education-giving, OVC’s habitus is formed. The forming is made in gradual stages and through entire simultaneous actions through activities. As the OVC’s consciousness is not in place, Taman Harapan nevertheless has to find a way so that all activities can be delivered. Apparently most OVC (whose consciousnesses are not present) are ‘forced’ to receive the activities into their being. The forces (which transforms into regular activities which are shaped through details of activities) make the OVC obliged to do it. In repetitions that will form regularities in which consciousness has not become the part of it at the first place.
**Reward and Punishment**

The value made through reward and punishment system in Taman Harapan brings a big role in forming the OVC’s mindset which eventually affects their habitus. The way of punishment is given; through delays of given pocket money, and the given reward; through financial stimulus, may alter the OVC’s path towards its goals. This mindset, in connection to OVC’s habitus, may give a glimpse of mindset which practically influences OVC’s habitus.

3. Emotion

OVC’s emotion is built through the activities implemented in the orphanage. The ‘Triangle of Will’ implying the condition in where the ‘OVC’s Will’ is below the other two will confuse the ‘Will’ that has to be in effect. When such thing occurs, that will bring the OVC into certain emotional state where they cannot understand what should they actually do and where should they actually go, emotionally. The ‘Reward and Punishment’ has also taken part in OVC’s emotional state concerning that it might look good for the OVC (through OVC’s perspective) at the time but its value may ruin the state of OVC in a bigger picture.

4. Character Building

OVC’ habits are formed through repetition. The implemented activities are performed with the involvement of OVC. This however does not justify that OVC is conscious on what they are participating in. Despite the fact that they are not conscious (as shown in chapter three), the forming of character building is able to take place still. In repetition, habit thus is buildable without consciousness.
Children’s Perception Towards an Orphanage’s Activities

Essentially, most OVC are unable to see the activities and life in Taman Harapan as the whole picture. Their consciousness, summing up of the whole discussion, is the key to their full perception.

Conclusion

To conclude, I would like say that the interaction between OVC and personnel through activities indicates that there are minor discrepancies occurring in the activities. The discrepancies are located in OVC’s involvements, activities’ frequency and suitability, and also Taman Harapan’s goal compared to its nature of implementation. Taman Harapan have also planted other elements instead of the main purpose of its being, that is to accommodate OVC’s potential abilities by which follow through can be possibly and automatically made. Deeper beneath this phenomena, it turns out that the ‘conflict of will’ takes place to most OVC. With most of them have their own ‘will’ not in sync to both or either ‘Taman Harapan’s Will’ or ‘Parent’s Will’ or one dominates the other, the ‘OVC’s Will’ does not seem to appear, in general. I would also like to strongly point out that ‘OVC’s Will’ is the manifestation of either/both ‘Taman Harapan’s Will’ and/or ‘Parent’s Will’, spawned by the research results that their spirit is not present in the activities. This ‘OVC’s Will’ is a free will (voluntary will) which should dominate in activities and that does not happen (as it only happens to very few OVC). Despite these points, however, Taman Harapan’s services have mostly satisfied OVC’s being especially through the activities of physical services.