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# The Religious Influence Inside Bali Orphanages

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## THE RELIGIOUS INFLUENCE INSIDE BALI ORPHANAGES

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Indonesia: Arts, Religion, Social Change  
Spring 2013

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### Acknowledgements

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## Introduction

I first wanted to research orphanages because I love children. I decided to visit three orphanages each of a different religious affiliation. I set out to find 3 non-corrupt orphanages. I decided to first visit Elisama Christian orphanage where I spent a week playing with the children, interviewing the staff, and observing their daily lives. I then visited Tat Twam Asi Hindu orphanage for girls and observed their daily routines as well as their Full Moon celebration. My third visit was to Yappa Muslim Orphanage for boys. During my final week I found that I still had many questions and I wanted to find an orphanage that overlapped all three orphanages. At the last minute I visited Jodie O' Shea orphanage that holds no-affiliation with any one religion. My interview and observations proved to be beneficial.

I chose the topic of religion in orphanages because religion is a part of almost everything in Bali. My project evolved from simply comparing the religion of the orphanages to understanding the facilities, organizations, and daily routines of the staff and children. I was given the opportunity to attend religious events such as the full moon and prayers with the children. I found that although the religion of the four orphanages are very different, the orphanages are still very similar.

An old proverb stating 'it takes a village to raise a child' comes into play when visiting an orphanage in Bali. These orphanages have numerous staff members, and plenty of older children that they consider their siblings. Although they do not live with their parents, they definitely have role models within their organization. Children are placed into orphanages for many reasons including the loss of parents, insufficient parents, and economic issues. Children are given the opportunity in orphanages to attend school and to receive an education. Education and a healthy

life are the main priorities of the orphanages.

The four orphanages are located throughout Denpasar, Bali. My project is based mostly interviews with the staff members and observations that I made of the children. I decided to keep all staff members interviewed and children confidential to protect the orphanages. All of them were willing to share their experiences and I believe they gave sincere answers.

## Elisama Christian Orphanage

### Background

Elisama is a Christian organization that opened in 1991 by Ibu Ketut Esther. She was once an orphan and wanted to start a foundation to help children like her. In 1998 Elisama opened an orphanage in Denpasar and in 2005 they opened a second orphanage in Singaraja. The foundation funds both of the organizations and they operate off of some government support, local donations, and abroad donations. The Elisama orphanage in Denpasar currently takes care of 37 children ranging in ages from three to twenty-one years old. Of the children: eleven are between the ages of three to six; fourteen are between the ages of seven to fourteen; eleven are between the ages of fifteen to seventeen; and two are twenty or twenty-one years old. They have a lot of children that are not yet in school.

Although they count the twenty and twenty-one year olds as children, they take on more of a volunteer role. They were brought to Elisama as children and were given the option of attending a university once they completed Senior High School. They attend a local university, but still live at Elisama. Two other Elisama “children” attend Udayana university and live with friends closer to campus. These young adults organize games and hold the children when they cry. They are role models to the younger children. They show the children that they can achieve their dreams and they give them hope. Two of the university students are studying to work with computers and another is studying to work on foreign cruise lines. If their funding is low, the Elisama Organization searches for donors. They strive to give the opportunity of attending a university to those children who desire higher education. A nine year old orphan told me, “I want

to be a dentist.”<sup>1</sup> With dedication at school, and the opportunity given to her by Elisama her dream has the potential to become reality.

Some children decide attending a university is not what they would like to do. These young adults are allowed to live at Elisama for three months while they search for a job. The organization assists in finding solid employment and allows for the child to raise enough money to support themselves. The staff stated, “we want these children to have a job before they return to their families so that they can support themselves and do not have to depend on other people.”<sup>2</sup>

These children are smart and independent. When a beach ball was popped during a soccer game, I went to place the ball in the trashcan. A seven year old boy took the ball from me and returned a few minutes later with a fully inflated ball. I inspected the ball expecting to find some duct tape over the hole, but I found a piece of paper glued to the ball. Occasionally the paper would rip off during the rough play, but the ball was quickly mended. Two other children made a ball out of paper and a plastic bag. Their ball served as a birdie for badminton since their birdie had been hit onto the roof. These children are thrifty and resourceful. They take little for granted and found entertainment in simple things rather than a television, computer, or Facebook.

### The Purpose

Elisama's vision is an inspiration and is stated on their website as “ an independent institution that can provide superior service and a motivator and inspiration for children who experience social problems so that they can get so completely that recovery could be independent

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1 Elisama Orphanage Children. Personal Communication. 19 April 2013.

2 Elisama Orphanage Staff 2. Personal Communication. 18 April 2013.



persons, character and useful to the nation.”<sup>3</sup> They do this by giving education and nurture to the children in need. They offer higher education to children who excel at school and transfer those struggling in formal education to Singaraja where they can focus more closely on education.

Their motto is “I was given to give.”<sup>4</sup> This relates to numerous people beginning with the founder. She was once an orphan and made the organization to help people like herself. The motto also relates to the Christian background of Jesus in which he sacrifices his life to save the lives of his people. The motto finally encourages the children to be outstanding citizens. They are encouraged to cherish their opportunities and to make a difference in the world in which they live. Although many of the children are not yet in school, the older children have taken it upon themselves to teach them to read. These children are living their motto.

### The Religious Aspect

Elisama is a Christian organization, but they accept all children. The kids are taught the Christian way of life. They go to church on Sunday but they are not persuaded to convert. They have several Hindu children and they are simply asked to follow the life of a Christian. If they decide to convert later in life; that is their own decision.<sup>5</sup> Elisama also allows the children to return home during ceremonies. For example, in June the children get a month off from school. If they wish to return to their families for this month, they are allowed to. Also if their village holds a ceremony on a Hindu holiday, the children are allowed to return home and participate with their families.

The Christian lifestyle can be seen at meal times. The children sit down together and one

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3 “Elisama.” Web. 17 April 2013. <Elisamaorphanage.com>.

4 “Elisama.” Web. 17 April 2013. <Elisamaorphanage.com>.

5 Paraphrased Elisama Orphanage Staff. Personal Communication. 17 April 2013.

child prays while everyone bows their head. After the meal, no one gets up from their seat until everyone is finished and another prayer is said. This was a clear example that I found of Christianity. Some of the girls were also heard singing Christian songs and teaching the younger children the songs. They said that they had learned the songs at church.

I was amazed at the deep rooted religious knowledge of the children. An eight year old orphan asked me how to spell my name. She then wrote "Shelly loves Jesus" in her notebook. She scratched out "Shelly loves" and wrote "Jesus loves Shelly". She then took my notebook and in the front cover wrote "Jesus Loves Shelly". This was done without prior discussion of religion. I believe she changed her original writing because she did not know my own faith. She has learned religious tolerance.

I found that the religion at Elisama is not forced, but encouraged. They allow religious tolerance, but they help the Christian children grow in their faith. They have older role models to teach them about the Bible and to help them learn songs. Elisama is not overbearing in their religion. I found that this allowed for appreciation of the religion and enjoyment.

## Tat Twam Asi Hindu Orphanage

### Background

The Tat Twam Asi Hindu orphanage takes care of forty-three children between the ages of six to nineteen. Of the children they are all Hindu and all of them except one, are girls. They only have girls because they do not have adequate buildings or supplies to take care of boys also. They took in the one nine year old boy because he was in serious need and had nowhere else to live. He does not stay at the orphanage, but stays with different staff members. They take care of him on a more personal level. The children are brought to the orphanage by the social department. Every academic year new children are brought in when their parents can't afford school anymore.<sup>6</sup>

The girls are very well mannered and respectful. They were excited to invite me around the orphanage and invited me to participate with them in different social events. One girl asked me to have dinner with her and another invited me to go fishing. Both of these were college students and were already living outside of the orphanage. They were happy to share their experiences with me and told me about their success at the university.

### The Purpose

I found the main purpose of Tat Twam Asi to be education. They are supported by the government and have made arrangements to have assisted aid in the university. The foundation helps the children get settled once they finish senior-high school. If they decide to go to the university, they are expected to work and to find a place to live. They must become independent. The majority of the children came to the orphanage because their families could no longer afford

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<sup>6</sup> Paraphrase Tat Twam Asi Orphanage Staff. Personal Communication. 26 April 2013.

school. Therefore, formal education as well as education as a Hindu is very important at Tat Twam Asi.

### The Religious Aspect

I first visited the orphanage the day before the full moon and they were busy preparing for the celebration. I was invited to attend the ceremony the next day and asked to wear a Pakian Adat. The next day I arrived to find an immense amount of offerings in the temple. I was informed that it was also their temple anniversary and that this celebration was larger than the rest of their ceremonies. They purchase offerings for this ceremony, but the children make them for most of the other ceremonies.

All of the girls also have Pakian Adats. They were given to them by donors. Occasionally they are invited to sing or to play the gamelan in the community and they are often given Pakian Adats at these ceremonies. The girls all know how to play the Gamelan. They sat on the ground and played while the priest went through his rituals. They played for what seemed like a very long time before sitting on the ground to pray. The girls all knew a chant that was said on command by the priest.

The Hindu background of the orphanage is very significant. It unites the girls with their community. The founders and many of the advisors return for these ceremonies and enjoy spending time together. Past orphans also return when they can to spend time with their friends and mentors. They informed me that this was their family and that this was their temple. Visitors brought offerings to add to the large pile of offerings in the temple.

They invited me to participate, but told me to not feel obligated to pray. They also invited me to take pictures and to explore the ceremony. The girls were very cooperative as I asked

questions and helped me to understand the procedures. They were very open to learning about my religion and showed me respect even though I am not Hindu. Although they are raised in a completely Hindu environment, the girls demonstrated religious tolerance towards me. The girls and staff were very considerate and helpful.

## Yappa Putra Muslim Orphanage

### Background

The Yappa Putra Muslim orphanage is home to 25 muslim boys that range in age from six to nineteen. They have a sister orphanage for muslim girls that is also located in Denpasar. Together they make up an organization that has an advisory board and regulates finances. The organization began in 1975. The organization is also helpful for the community. They offer jobs to women who can help take care of the children. They receive financial support from sponsors, the social department, and sporadic donors.

The orphanages only accept Muslim children. They take an active approach to finding children in need. They visit Muslim neighborhoods and ask around. Sometimes the parents bring their children to the orphanage. Word of mouth is the best advertisement for the orphanage. Most children go to the orphanage to receive an education. Yappa is currently working towards being able to supply scholarships to those children who wish to attend a university.<sup>7</sup>

### The Purpose/The Religious Aspect

The purpose and religious aspect of Yappa Putra has a clear overlap. A staff member stated, “They hope the student can behave well in society and they hope to build a understanding between Muslim and non-Muslims. They want to understand the point of their religion.”<sup>8</sup> The orphanage has prayers and studies the Holy Book. Since most of the structural people in the organization run a Muslim school, the majority of the children go to their school They have formal education that also relates to their religion. When they return home they continue to learn how to do the proper prayer, discipline, and life skills such as cleaning. Their religious lifestyle is

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7 Paraphrase Yappa Orphanage Staff. Personal Communication. 29 April 2013.

8 Yappa Orphanage Staff. Personal Communication. 29 April 2013.

strictly Muslim, but they do teach religious tolerance with other people.<sup>9</sup>

I regret that I spent the least time at Yappa Putra Orphanage and I did not get to witness any of their religious practices. However, when I stopped by to visit the sister school in the foundation, I noticed that all of the girls were not wearing a hijab. The front desk worker also was not wearing a hijab. This makes me believe that they are taking a modern approach to Islam and do not require the children to wear hijabs.

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<sup>9</sup> Paraphrase Yappa orphanage staff. Personal Communication. 29 April 2013.

## Jodie O' Shea Orphanage (No-Religious Affiliation)

### Background

The non-religiously affiliated Jodie O' Shea orphanage was opened in honor of a Bali bombing victim, Jodie O' Shea. The founder, Allison Chester, met O' Shea while helping in the hospital in 2002 and decided she had to do something to help the people suffering. Jodie O' Shea now has fifty-nine children ranging in age from two to nineteen. This orphanage receives no government support and operates entirely through donations. Staff members stated food is the highest demand especially with thirty-eight of the fifty-nine children being boys. A staff member said on the topic of food, “somehow it always works out. If we are low on rice, a visitor will stop by with big bags of rice.”<sup>10</sup> In addition to feeding the fifty-nine children, they have ten full time staff members and two full time security guards.

The children come from different areas, different backgrounds, and different religions. The organization doesn't look for children, but the children come to them either through parents, relatives, or the police. The youngest child at the orphanage was brought there by her mother when she was only two days old. Her father wanted a boy and the mother knew she could not take care of the baby girl alone. Another two year old was brought by a social worker when his parents were placed in jail. Although Jodie O' Shea does not receive government support, they have connections within the government and are notified when a child needs help.

Other backgrounds of the children include economic turmoil, parent deaths, and parent crimes. Jodie O' Shea provides psychiatric treatment for those children who have witnessed abuse, lost their parents, or who have lived on the streets. Staff members described two boys who

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10 Jodie O' Shea Orphanage Staff. Personal Communication. 3 May 2013.



were brought to the orphanage at ten years old after being captured by the police. The police found them illegally selling fruit and other items on the street. They were living on the street and working for bosses. They ran away from the orphanage multiple times upon arrival because they wanted to work and raise money for their families. Since they couldn't read, they did not want to attend school and were personally tutored by staff members. A staff member recalls a joyous moment with the street boys when:

“the boy looked at me and said 'can I go to school too?' and I asked well do you want to? And his response was 'Yes, but what about the uniforms?' I ensured him of course you can go to school, and we will get you the uniforms!”<sup>11</sup>

They felt relief at the transformation in the boys and their desire to learn. It took patience and time for the boys to become children again. They were already thinking like adults and wanted to make money, but they are children and should learn and play like children.<sup>12</sup>

Jodie O' Shea has many programs in place. They have a board displaying the afternoon schedule and options. They included cooking classes, computer classes, swimming lessons, beading lessons, dance lessons, english class, and piano lessons. The programs are to help expand and explore where the children's interests are and to help broaden their knowledge. All of the supplies for the classes have been donated and the classes are taught by volunteers. Other programs include a buddy program between the younger and older children. They expect the older children to help with homework and chores.

In addition to the programs put in place to help the children grow, the staff discussed some of the punishments they use when the children break the rules. They said “it depends on the crime, but for example if a child skips his chores, he is given more chores.” An interesting

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11 Jodie O' Shea Orphanage Staff. Personal Communication. 3 May 2013.

12 Paraphrase Jodie O' Shea Orphanage Staff. Personal Communication. 3 May 2013.

punishment was for children who are found fighting with each other. They must then hold hands, facing each other, and stand there until their faces soften and they are no longer mad. The punishments are to make sure the children become responsible, independent, and well behaved adults.

### The Purpose

When asked the motto of Jodie O' Shea orphanage, the response by staff members was, "to give them a better life and a better chance."<sup>13</sup> The staff members appeared very sincere when they described the lives of the children. The programs are implemented to help the children find what they love to do. They also are learning to have determination, to practice, and to want to try new things. The staff told about a boy that loved to ride bikes, but he didn't have a bike. They bought a bike for him. Two of the students excel at piano lessons and can now teach the other five eager students. The lessons they are learning can be seen by the actions of the children after they graduation. Several children are currently excelling in internships. The staff asked them to attend the internship to find what they want to do before they continue higher education. The staff described their goal as helping the children to have a future. They stated

"The kids that live in this orphanage come from a place where they can't dream. Where they have no chance to plan their lives. When they stay with us we try to show them that they have many options and we give them a will. You have the right to dream and to catch your dreams. To do whatever it takes to get what you want."<sup>14</sup>

### The Religious Aspect

Although Jodie O' Shea is not religiously affiliated with one particular religion, they are religious. The children are accepted regardless of religious beliefs and are allowed to practice

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13 Jodie O' Shea Orphanage Staff. Personal Communication. 3 May 2013.

14 Jodie O' Shea Orphanage Staff. Personal Communication. 3 May 2013.

their own religion. At Jodie O' Shea about ten of the children are Hindu, a few are Muslim, but the most are Christian. Jodie O' Shea orphanage supports the practice of religion. If a Hindu child wants to return to their village for a ceremony such as Full Moon or Nyepi then they are allowed to leave. If Christian children wish to attend church, then the organization provides them with transportation. In Islam, certain attire is required while praying. The orphanage will even purchase the needed supplies to pray or practice any religion. The Hindu children celebrate their holidays, the Christian children pray at meals, and the Muslim children fast and pray five times a day.

They celebrate two holidays as a group and they include Christmas and the Independence day on the 17<sup>th</sup> of August. All of the kids will get a present on Christmas day and they have a nice lunch or dinner. They do not celebrate the religious aspect of Christmas unless individual children decide to celebrate on their own or as a group. They celebrate being together and family. On Independence day they throw a large party for the kids from the neighborhood. The staff member became sad when she described the party. She stated, “we invite the entire neighborhood, but usually only 3 children come. They don't understand us and they don't support us.”<sup>15</sup>

She believes that community support is the biggest issue for the organization. Their donations and volunteers come mainly from outside of Bali. The Balinese people think they are rich and have a lot of money. She believes this is a huge reason to teach cooperation. “The children are learning to cooperate with other religions and different people. They are a family

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15 Jodie O' Shea Orphanage Staff. Personal Communication. 3 May 2013.

and they will love and respect each other.”<sup>16</sup> They have many volunteers coming everyday from across the world. It helps to show world cooperation and teaches the children about helping other people. The religion of Jodie O'Shea is about tolerance and respect.

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16 Jodie O' Shea Orphanage Staff. Personal Communication. 3 May 2013.

## Indonesian Adoptions

Out of the four orphanages, none of them allow the children to be adopted. At Elisama, their response was, “we are responsible for the best interest of these children and that is by giving them an education.”<sup>17</sup> A lot of the children are sent to the orphanages to receive an education. They often are still in contact with their families and do not need or want new parents. They also make a family at the orphanage. The children return to visit their friends after they graduate from senior high school. The staff takes care of them as though they are parents. At Tat Twam Asi the children refer to the caretaker as 'mom.' She is their mother figure and they treat her with that depth of respect.

Staff at the Jodie O' Shea orphanage could think of two reasons why adoption is not common in Bali. First of all “adoption is not easy to do in Indonesia. The government has found hotspots of human trafficking and the government is trying to contain it.”<sup>18</sup> To adopt a child, the child must be under five years old and must be matched with parents of the same religion. The child is assumed to be Muslim if their religion is unknown. Also, the parents must range in age from 30 to 45 and have lived and worked in Indonesia for at least two years. To adopt the parents must also have been married for at least five years and have no more than one child of which must be either biological or Indonesian.<sup>19</sup> The rules are very strict, but help prevent some of the human trafficking.

The second reason given by Jodie O' Shea orphanage is that, most of the children in orphanages still have relatives even if they don't have parents. “When they are Balinese they

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17 Elisama Orphanage Staff. Personal Interview. 17 April 2013.

18 Jodie O' Shea Orphanage Staff. Personal Interview. 3 May 2013.

19 “Indonesia.” *Adopt.com*. 2010. Web. 25 April 2013. <<http://adopt.com/indonesia/>>

have responsibility to take care of family. No matter how far you go you have to come back later on to look after your family.”<sup>20</sup> Since the children still have family, they are not looking to replace them. The families also do not want to lose their children. They sent them to the orphanages to have a better life with education, but they often hope that the children will eventually return home to their villages.

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20 Jodie O' Shea Orphanage Staff. Personal Interview. 3 May 2013.

## Corruption

There have been numerous reports on corruption of orphanages in Bali. I do not deny that corruption exists, but I would like to state that I saw no signs of corruption in any of the four orphanages that I visited. The children seemed to hold a mutual respect toward the staff members. The children attended school, ate nutritious meals, and had plenty of time to play. Although they described common punishments and chores that the children are given, they seemed no more severe or unreasonable than a typical family. I believe my observations and interviews with the staff members were sincere and I doubt that the hands on staff of the organizations I visited are corrupt.

However, my sample size is very small compared to the amount of orphanages in Bali and they were all located in Denpasar. I saw no financial records and I cannot state or prove their financial intentions or validity. However, the children at my small scale observations were taken care of and in good hands.

For anyone wishing to visit an orphanage and provide a financial gift in Bali I would encourage them to do some research first. Handing a large sum of cash to any organization is not always the wisest form of donation since the corruption may not stem from the onsite staff. Food is high in demand and would be an excellent form of donation. I recommend giving donations in the form of rice, eggs, and noodles. If individual presents are given to the children, I would make sure that they are all identical because although these children have learned to share, they are fragile and should not feel more or less appreciated than another orphan.

## Comparisons

The four orphanages appear to have many similarities including their primary focus based on education and food. All four stated the majority of their money goes into the two. They also recognized food donations from numerous sponsors. Education is costly in Indonesia. Besides the basic tuition fee, the orphanages must pay for four uniforms for each child. For an orphanage of fifty-nine children like Jodie O' Shea, over 200 uniforms must be purchased, maintained, and washed. The children also require transportation to and from school as well as school supplies. Since education is one of the main reasons children enter the orphanages, they all seem to keep it high on their priorities. For all of the orphanages other than Jodie O' Shea their formal schooling is their only education. They use extra time to teach their individual religious beliefs. Jodie O' Shea has numerous afternoon activities all sponsored by volunteers.

The four orphanages also do not allow adoptions as earlier stated. Therefore, the children will remain at the orphanage until they graduate from senior high school. At this time the children become independent. All of the orphanages help them secure jobs and establish a potentially bright future. They are not thrown out on their own, but they are expected to become independent. A staff member at Jodie O' Shea was pleased to tell me about a high school graduate who returns almost every weekend. He has a stable job and a home but he returns because it is the only family he knows. The children in the orphanages grow close and they have a deep bond with the staff members.

I found two main differences in the orphanages. The first is the age at which children are permitted to move into the orphanage. Elisama and Jodie O' Shea each have toddlers. Their youngest children are 2 years old. Tat Twam Asi and Yappa each stated that they only take in



children at Elementary school age or older. The reasoning from Tat Twam Asi is “to reduce the trend of premarital sex by not taking in children below the age of five.”<sup>21</sup> A second reason is it is expensive to take care of young children because they require special attention and additional staff. The staff at Elisama seemed especially exhausted with their slew of young children and Jodie O' Shea orphanage stated additional staff would be very helpful.<sup>22</sup>

The second difference is what type of children are permitted. Looking past age, Elisama accepts all children regardless of religious beliefs. However, the children must agree to live a Christian life by respecting others Christian beliefs, attending church, and listening during Christian lessons. They are not asked to convert and are even permitted to return to their village if a special Hindu event is taking place. Tat Twam Asi takes in only Hindu girls and Yappa Putra only permits Muslim boys. Jodie O' Shea is the most accepting and allows for any child to live there regardless of religious background and beliefs.

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21 Tat Twam Asi Orphanage Staff. Personal Communication. 26 April 2013.

22 Paraphrased from Tat Twam Asi Orphanage Staff. Personal Communication. April 2013.

## Conclusion

After visiting the four orphanages, I conclude that religion is a huge part of the orphanages. Even in the non-religiously affiliated orphanage, the children had individual beliefs and practices. It did not take an overall religious structure in the organization for the children to become religious. Religion is a huge part of Bali and that reaches all the way to the children.

Fortunately, although each orphanage was different religiously, the children were all well taken care of and receive an education. Education is huge for future success. I believe that by educating the orphans, that they will grow up to be productive members in the society. All four orphanages appear to have the best interest of the children in mind. Although their methods and programs vary, the children have a better life than they would have without the organizations.

### If I could do it again...

If I could do it again, I would have definitely visited more orphanages. Although, I found that the time that I spent observing was very helpful, I only visited four orphanages. This is a small sample of the many orphanages on the island of Bali. Since my sample was small, each individual orphanage greatly influenced my perception of the religious aspect of my research. Interviews from orphanages outside of Denpasar could have been helpful. I also wish that I had made follow up interviews. I thought of questions throughout the process that did not get asked in my first couple interviews. I suggest to future students to make sure to utilize the time given for ISP to the best of their ability. One month seems like a lot of time, but it moves fast. Once I started researching, I found that I really cared about my topic and that my answers only led to more questions.

## Appendix A

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Jodie O' Shea Orphanage Staff. Personal Communication. 3 May 2013.

Tat Twam Asi Orphanage Staff. Personal Communication. 26 April 2013.

Yappa Putra Orphanage Staff. Personal Communication. 29 April 2013.

Appendix B-1

Basic Interview Questionnaire

Siapa nama bapak/ibu?

Berapa umur bapak/ibu?

Kenapa di organisasi ini di dirikan?

Why did this organization begin?

Apa peranan bapak/ibu di organisasi ini?

What is your job at this organization?

Siapa yang mendukung secara fisik dan financial di organization ini?

Who financially supports this organization?

Siapa yang dirawat di sini?

What type of children are taken in?

Bagaimana akhirnya mereka ini bisa berada di oranisasi ini?

How do you find the children?

Berapa orang yang bapak/ibu rawat di sini?

How many do you take care of?

Berapa lama biasanya anak-anak tinggal di sini?

How long do the children stay here?

Apakah anak-anak di sini diadopsi orang lain?

Are the children adopted by other people?

If yes:

- Berapa sering anak anak di adopsi?  
How often are the children adopted?
- Biasanya dari clase social apa yang mengadopsi anak-anak?  
What type of social class of people generally adopt?
- Waktu umur berapa biasanya anak-anak mulai di adopsi?  
At what age are children generally adopted?

Apakah di organisasi ini ada clase formal untuk anak-anak belajar di sini?  
Do they have learning sessions at this organization?

Biasanya apa pekerjaan anak-anak yang sudah selesai tinggal di sini?  
What do a lot of the children do when they leave?

Berapa banyak anak-anak yang kuliah?  
How many students are now in college?

Apakah uang kuliah anak-anak itu di bantu dari Panti Asuhan?  
Is there funding for after finishing senior high school?

Se berapa sering anak-anak yang sudah selesai tinggal di sini datang berkunjung lagi?  
How often do children return here?

Ke bagian apa dana organisasi ini lebih banyak dikeluarkan?  
What is the majority of the finances spent on?

Apa pengaruh agama untuk anak-anak.  
What is the influence of religion on the children?

Bagaimana pendapat Anda tentang organisasi?  
How do you feel about this organization?

Appendix B-2

Additional Interview Questions

*Hindu Orphanage*

Bagaimana Tat Twam Asi menyediakan bantuan untuk upacara?  
Who delivered and supplies the things needed for Hindu celebrations?

Apakah Panti Asuhan Ini yang memberi anak-anak itu Pakian Adat?  
Are the Pakian Aادات provided

Apakah ada anak laki-laki tinggal di Panti Asuhan ini?  
What happens to male siblings?

*Muslim Orphanage*

Apakah ada anak perempuan-perempuan tinggal di Panti Asuhan ini?  
What happens to female siblings?

*Jodie O' Shea*

Apa masalah terbesar Anda di panti asuhan ini?  
What is your biggest problem at this orphanage?

Apakah Anda merayakan Wisata Bali di sini?  
Do you celebrate Balinese Holidays here?

Apakah Anda memiliki anak-anak jalanan?  
Do you have street children?

Apa ini organisasi moto?  
What is this organization's motto?