

Dissertation Abstract (English)	
Dissertation title	Elderly Care and The Modern Javanese Family: Social Dynamism of <i>Ngancani</i> (Accompany)
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<p>The purpose of this dissertation is to elucidate the method of elderly care carried out by the modern Javanese family in Indonesia. Specifically, I will focus on the relationship between people living in rural areas of Yogyakarta and, in particular, elderly people suffering from illness.</p> <p>In Java, the custom is for people to accept the sick into society through a visit. The people subsequently send a dead person out to God by prayer.</p> <p>Thus, with the background that illness and death are concerns for society as the whole, when long-term care is required between a time of illness and death, a specific person takes care of the elderly person. However, with the progress of modernization and globalization, people’s lifestyles are changing, and the environment surrounding the elderly is changing with the times. How will elderly care change and who will take responsibility for elderly as society changes?</p> <p>Conventional research, has analyzed who is involved in care, and who is involved in medicalized care relationships. In contrast, this study will pay attention to the importance of “<i>ngancani</i>” and consider the issue of where elderly people are placed. However, this study will not rethink the Javanese kinship concept or identify the people responsible for care. <i>Ngancani</i> meaning to “snuggle up” is a general idea used to express the closeness of the relationship between the elderly and those that care for them in a sense. Because behavior is seen routinely in Java, I transcribed <i>Ngancani</i> to “accompany” for the purpose of this thesis.</p> <p>In daily life, sharing the place is very important. The concept of “accompany” is not limited to situations related to elderly care in Java society, but is an emik concept that includes a wide range of general acts. I believe the relationship between elderly people and a family or society in the Java culture is more appropriately described by analyzing the given by the communality of the place connoted by this general idea. Therefore, I</p>	

think that I can better understand the relationship between the elderly and the family and society in Java culture. In this study, the relationship between the elderly and the family and society is a series of connections with a wide range of changes that are not limited to elderly care in a narrow sense. Observing elderly care in Europe, the United States, and Japan makes it difficult to see the true situation of elderly people in this society. I present the way of life of the elderly as a series of connections without only considering care. From the perspective of accompany, it is essential to look at people's interactions in a wider social context.

The purpose of this paper is to review the whole society surrounding the elderly and to reconsider their way of life from a wider social context that is not limited to care.

In this paper, Chapters 1 through 5 outline the main topics with an introductory and end chapter arranged before and after. In the introductory chapter, I discuss previous studies after describing the awareness of the problem.

In chapter 1, I provide an overview of the historical background and current population composition. The majority of the inhabitants engaged in this study live in an informal sector, with many households belonging to low-income individuals judging from the trend in Indonesia in which low-income individuals immigrate to the outskirts of a village of children.

In Chapter 2, in order to clarify the characteristic measure of aging populations that appear in Indonesian society after democratization, I analyze the status of medical care and welfare systems for the elderly, as well as various welfare activities. Measures of the aging population in Indonesia are influenced by the trends of international agencies. They receive financial support from international agencies and use it in a flow of the democratization to support rapid population aging. The implementation of elderly welfare is based on community-based activities. A feature of aging measures in Indonesia is the use of existing welfare networks by women.

Chapter 3 examines the welfare activities for the elderly (*POSYANDU Lansia*) in the area focused on in the study with the urban area of Yogyakarta. The activities function as a safety net for elderly people. However, the participants were mainly farming

women in good health. On the other hand, the activity of a church and a non-governmental organization (NGO) conducted in the area was not that of *POSYANDU Lansia*. In this chapter, I point out that religious activity and NGO activity do not rely only existing welfare networks used by women and might take on elderly welfare in future Indonesia.

In Chapter 4, I focus on the daily life of the elderly, especially those who are living alone, and examine the factors that enable them to live alone and the relationships they have with the people surrounding their care. The elderly have ideals regarding prosperity of the family and economic stability in their old age, but it is elderly people with a high social class that can realize this ideal. In addition, elderly women who live alone surrounded by many “family” live close to this ideal image of the elderly. People have judgement that living alone is a “limit” because it suggests *pikun* (dementia). These solutions become realistic among people. In this chapter, I point out that people who stay with and respond to solitary elderly people until they are considered “limits” are ideal relatives.

In Chapter 5, I analyze the dynamics of modern Javanese family who care for elderly parents suffering from bedridden illnesses. In Java, the sick elderly are accepted into society through visits. Later, in long-term treatment, the act of visiting the sick is for the purpose of deepening friendship in the bilateral relationship. Long-term care reflects the awareness of emigrated children in regards to the health of the elderly. Long-term care of the elderly is characterized by living together with family that the elderly consider close relatives. In this case, there are no strong norms governing the care of elderly parents for their wives, daughters, and daughter-in-law, as pointed out in previous studies, and men are also considered main players. In this chapter, I determine that the “family” of modern individuals in Java culture determined care of elderly parents based on these relationships and negotiations.

The last chapter, I refer to conclusions and future challenges. In this paper, by discussing the issue from the perspective of accompany, I describe that the act of accompany is a mutual act and the situation for responding to elderly people and is an

important factor related to elderly care.

The first conclusion of this paper is that elderly care in Indonesia is moving toward the whole society. Elderly care is centered on the family living together and it is made up of the people who care for them. Elderly people and families engaging in an informal sector, such as a farm village, in particular, that suffer from severe illness face the problem of how they can achieve care appropriate to the society.

Second, the relationship with people surrounding care cannot be separated from conventional social relationships. The expanse of the relationships of these people has been found in the anthropology as an example of the bilateral society in Southeast Asia [Tsubouchi, Maeda 1977, Carsten 1997]. Also, the relationship occurs progressively and changes throughout life [Carsten 1,995:236]. Among the Javanese people who have traditional, fluidly-formed pseudo-families, the relationship with elderly people is not only influenced by social changes but is flexible. It is shaped with the flexibility of change.

The future problem is the relationship between the benefits ICTs give to elderly care and the children involved in elderly care. I will continue to research to clarify the relationship between modern Javanese family and elderly care.