Cultivating Peace Model for Development of Peaceful Life Competencies of Adolescents

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Abstract

Violence is adolescents an important topic for educators and school psychologists. Adolescents commit violence, destruction or persecution because they do not how to resolve conflict constructively. The study aimed to evaluate the effectiveness of cultivating peace model for developing students' peaceful competencies. The study used a quantitative approach, quasi-experimental methods, with pre-test and post-test control group design. The participants were 10th-grade students of X Senior High School in West Java that divide into the control group (25 students) and experimental group (28 students) were determined by purposive sampling technique. The instrument used is a peaceful competency instrument from APEID using the rating scale model. Based on the results of the Mann Whitney U-test with the acquisition of $p = 0.247$, because of $p > 0.05$ means that the cultivation peace program ineffective to develop peaceful competencies of students. The development of peaceful and harmonious living competencies requires supporting factors to influence the process of inculcating a culture of peace such as the involvement of schools in the implementation of a culture of peace in schools, and the inculcation of other core values of peace.

Keywords: cultivating peace, peaceful life, adolescents, guidance

1. INTRODUCTION

Anger and violence in adolescents are important topics for educators and school psychologists (Lochman, Barry, Powell, Young, 2010). The use of violence in resolving conflicts has long occurred in the community (Bertrand, 2005; Colombijn & Lindblad, 2002), and it is not difficult to find fights, bullying, and strife among teenagers (Deutsch, 2001; Rais, 1997). Adolescence is a period full of conflicts because during this development period each experiences very complex changes, namely physical changes, behavioral patterns, social roles, and is a period of searching for an identity to be yourself as an individual (Hurlock, 2000). The most serious conflict between students is student brawls. Student fights are not only considered as juvenile delinquency, but have some tendency to be criminal behavior because conflicts are often accompanied by violence, destruction, persecution, and even murder. Adolescents commit violence, destruction or persecution because they have not understood the resolution of the conflict. About 250,000 teenage homicides occur throughout 2013, which is 43% of the total number of global killings every year (Sindo, 2014). Based on data from the Directorate of Community Guidance of Metro Jaya Police noted that there were 96 cases of brawls between students which caused 43 injuries and 13 deaths in 2000. The inability to resolve conflicts peacefully resulting increase in social conflicts into physical conflicts that use violence as a means to resolve conflicts.

Violence occurs because of problems regarding social adjustment, intra-personal and social skills. Violence is not just physical, emotional and oral is also destructive violence, although the effect is not easily seen, in this case, it is psychological (Plucker, 2000). Several impacts of adolescents do not feel peaceful such as hostility, feeling isolated, disrupting the learning process thus make both adolescents and schools difficult to achieve common goals (Harris, 2000, p. 6).

Violence reduction shows a positive impact on students' academic achievement, skills and psychological health (Johnson & Johnson, 1996). Based on this perspective, guidance and counselling needs to organize the approach, reform the content and context so that the culture of peace is not only a part of counselling and guidance services but rather the lifestyle of all people reflected in respectful, caring, tolerant behavior so that the school community can be "the way we do things around here" (Bodine & Crawford, 1996).

Cultivating peace is a model that instils a culture of peace in adolescents. Guidance services serve as an effort to facilitate students in optimizing adolescent development and also can be used as a means to develop a culture of peace so that adolescents have the competence to live peacefully. Based on the explanation, the study focus on improving the competency of peaceful living for students through the cultivation of peace model.

2. LITERATURE REVIEW

Webster (Webel & Galtung, 2007, p. 9) describes peace as a mental or spiritual condition characterized by freedom from disturbing or oppressive thoughts or emotions, peace of mind and heart: tranquillity of the soul, and shows harmony in humans or personal relationships: mutual harmony and self-esteem. Peace competence is a high-level ability that requires individuals to think critically, analytically, and reflectively. According to the UNESCO concept elaborated by the Asia-Pacific Education Innovation for Development (APEID) peaceful life competencies include the following core values and related values: love, novelty, harmony, tolerance, nurturing and sharing, interdependence, recognition. The development of a culture of peace is based on universal values respecting life, freedom, justice, solidarity, tolerance, human rights and equality between men and women (Adams, 2000). Cultivating peace places a focus on the systematic development of a culture of peace in every aspect of life, especially in the learning process.

3. RESEARCH METHOD

This research used a quantitative approach, a quasi-experiment method with pre-post test control group design. The participant were all students of 10th grade of X Senior High School in West Java. The psychological basis of selection 10th grade because this age is the culmination of adolescent development. Subjects are given a pre-test and the results determine the control class and the experimental class. The experimental group was given intervention with cultivating peace model while the control group without any intervention. The session of intervention are 7. There are 53 students in total (control group 25 students and experiment group 28 students) that selected by purposive sampling technique. The analysis of the effectiveness of cultivating peace program to improve students' peaceful living competencies was carried out by U-Mann-Withnay (non-parametric) technique and Kolmogorov Smirnov.

4. RESULTS AND DISCUSSION

Table 1. Test *U-Mann-Withnay* & Kolmogorov *Smirnov*

	Experimental Class	Control Class
Mean	29.32	24.40
Subject	28	25
Mann Whitney Test		
U	285.000	
P	0.247	
Kolmogorov Smirnov		
Z	1.095	
P	0.181	

The results of the effectiveness test of cultivating peace model are empirically proven to be ineffective in developing students' peaceful life competencies. Based on the effectiveness test on the dimensions and indicators of the peaceful competencies, cultivating peace-based guidance services are effective in developing the competencies of peaceful living in the dimension of love with indicators of sacrifice and a sense of reconciliation / peace, as well as dimensions of interdependence with sense indicators, indicators of willingness to accept sincerity and appreciation.

The result of the study shows that in general students still lack competence in living peacefully. Research conducted by Ilfiandra et al. (2009) showed that in general students do not have the competence to live in peace and harmony and students cannot resolve conflicts constructively. The application of a culture of peace can be realized in every student if they have an awareness of the importance of living peacefully so that students have a high level of competence, namely the competence to live peacefully. In line with the result of the study of Hadjam & Widhiarso (2003), the result of his research on the culture of peace against violence showed that students or teachers generally do not feel the existence of peace in the school environment; and empirical results prove that peace in schools is difficult to realize, especially because there is still no full awareness of the impact of peace. As Federico Mayor stated (Symonides & Singh, 1996), prevention of conflict and the building of a culture of peace is a long-term process that must be overcome from its roots, it can be integrated into everyday behavior during the process of building a culture of peace. Therefore, the time has an important role in knowing the results of planting a culture of peace. This is in line with the research conducted by Elmi (2010) which explained that the main challenge in implementing the cultivating peace module was lack of time and problem distribution. This has become a challenge for researchers regarding peace regarding the means and implementation of a culture of peace. The challenge is to gain an understanding of peace for a sustainable life. Understanding requires a relatively long time so that it requires support from every social layer of society and values are made to affect the peaceful cultural context that is characterized by uncertainty.

Psychologically Webster (Webel & Galtung, 2007) explains peace as a mental or spiritual condition characterized by freedom from disturbing or oppressive thoughts or emotions, peace of mind and heart: peace of mind, and showing harmony in humans or personal relationships: mutual harmony and self-esteem. Peace in oneself is the main pillar in creating a culture of peace, therefore the competence of peaceful living has its challenges in applying it to students. Culture has a big role in shaping personality. Fike (Mayton, 2009) views European and North American cultures emphasizing autonomous and individualistic people, while Africa, Asia, and South America emphasize groups and generally have more effective patterns. According to Moghaddam (Mayton, 2009) societies in individualistic cultures look out for themselves and determine their identities with personal choices and achievements whereas people in collectivist cultures expect groups to whom they belong to look out for them and determine their identity with the collective group nature of which they are loyal members.

Collective groups tend to have peace with others who will feel at peace with themselves. Nelson (Sims, Nelson & Poupolo, 2014) describes peace with others affecting self-peace. Making peace with others is a generalization in self-healing and tends to resolve inner conflicts by creating harmony within oneself.

The result of the study proves that it is not easy to instill a culture of peace with students. Moreover, the culture around the students has a big influence on the process, so that cooperation is needed in the cultivation of a culture of peace besides the school as well as the community around the students. In the process of applying it doesn't take a short time, changes in behavior will appear to vary according to the characteristics and potential of students. In practice, a culture of peace is not a process of judgment. Not about right and wrong. A culture of peace together to manage emotions not to commit violence. In one time you think you feel angry, and at one time you want to do it to ward off anger. In one case there were other choices in the problem-solving process. The problem resolution process does not always vent anger by committing acts of violence (Mipham, 2003).

In learning to live together in peace and harmony there are four core values of UNESCO (2008, p. 9). This study only focused on the values of peace. The value of peace is assumed to be the main value that must be possessed in starting a peaceful life, as is Betty Reardon (Castro & Galace, 2010) the characteristics of peaceful people are the initial values in the level of peace. Personal peace or characteristics of peaceful people such as having self-respect, inner resources: love, hope. So that research produces the assumption that other core values become supporters to form the core values of peace or characteristics of peaceful people.

These core values are related to each other. In that correlation, later will rise the ability to learn to live together in peace and harmony. This research is not effective because it only focuses on the core values of peace. So that the assumption arises that cultivating peace model is effective if democratic values, human rights values and the value of sustainable development are also applied. So in further research, it is recommended to instil these values for efforts to provide more effective interventions. Just as explained by UNESCO (1996, p. 252) the concept of a culture of peace is based on the recognition of the values of the rights and freedoms of every peaceful person. Given the rich life of diversity, the conflict will continue to be part of life itself. To avoid conflict, individuals must learn to respect the value of non-violence, including courage, heroism, and demands for injustice. Therefore, training in the application of nonviolence values is part of the key to cultivating a culture of peace.

The results of research on cultivating peace model are not effective due to factors that influence the cultivation of a culture of peace in the process. As explained by Moawad, (1996) four factors influence the cultivation of a culture of peace to include, (1) technological factor, including one of life's innovations that continue to increase in their use and the investment of technology. (2) Social factors, including the development of prerogative rights and affirmative actions that more often affect relationships between individuals in education, employment, social services, and health. This creates social inequality, so individuals compete to get special attention without paying attention to the surrounding social welfare. (3) Economical factors, dependence on other countries in fulfilling their own needs, the rise of branded goods sold in shopping centre makes people want to have them. (4) Political factors, the awareness that life is so complex and demands so much interdependence and mutual benefit regardless of shared welfare

Planting a culture of peace is a holistic educational process. Holistic education does not limit itself to the parameters of facts and concepts. Instead, it shows cognitive, affective and learning behavior goals. The focus of learning is the transmission of concepts. In peace education, goals are tripled. Castro & Galace (2010) describes the three levels of objectives for which the first is to build awareness on the reality, roots and consequences of violence, and build awareness on the roots of peace. Second is to build togetherness and develop values of empathy, compassion, hope, and social responsibility. Moral sensitivity is characterized by the development of the capacity of students to treat others. The third is self-awareness to act starting with the determination to change the mind set and personal attitude and do something concrete to avoid violence. This research can be used as a reference for further research regarding the development of peaceful living competencies with all related core values. Also, to create a new culture of peace will require dealing with many things simultaneously. Suter (1996, p. 209) states that there is no single, simple thing that can change individuals from a culture that is less peaceful to a culture of peace. Therefore, the cultivation of a culture of peace must be comprehensive starting from thinking, speaking and acting in a real way to creating a peaceful life.

5. CONCLUSION

Based on the results of the effectiveness test for the cultivating peace model, the scores between the pre-test and post-test of the experimental class and the control class were not significantly different. This means that cultivating peace-based guidance services are not effective in developing students' peaceful living competencies. Based on the effectiveness test on the dimensions and indicators of the competence of peaceful living, cultivating peace-based guidance services are effective in developing the competence of peaceful living in the dimension of love with indicators of sacrifice and a sense of reconciliation / peace, as well as dimensions of interdependence with sense indicators, indicators of willingness to accept sincerity and appreciation.

The ineffectiveness in service is caused by factors that influence the cultivation of a culture of peace in the process, the lack of involvement of the school in implementing the culture of peace in school, and not being accompanied by other core values of peace. Therefore, the implications of cultivating peace-based guidance services should be carried out by involving various parties concerned such as teachers, learning environment and parents. The core description of the problem is more detailed so that the achievement of goals is clearer and on target and accompanied by other core values of peace.

6. ACKNOWLEDGMENT

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