



EIU Best Case Studies Series **No.11**

Challenging Racial Prejudices, Promoting International Understanding

EIU Best Case Studies 2008



APCEIU Asia-Pacific Centre of Education
for International Understanding

Foreword

As a regional centre mandated to promote Education for International Understanding (EIU) towards a Culture of Peace in Asia and the Pacific region, Asia-Pacific Centre of Education for International Understanding (APCEIU) under the auspices of UNESCO has been engaged in various endeavors aimed at fulfilling its mandate since its inception. EIU Best Case Studies was launched by APCEIU in 2006 in cooperation with the Member States in the region to encourage local initiatives on EIU.

EIU aims to promote, in particular, “Learning to Live Together”, among the four pillars of education set forth in the Delors report, through participatory learning and critical thinking. EIU Best Case Studies brings and explores various efforts in the region aimed at promoting “Learning to Live Together”.

Asia and the Pacific region, with some of the major flashpoints of the world, have long been plagued by a history of socio-political conflicts often intersected by contending issues of ethnic and religious nature. In the era of globalization, ensuring education towards a culture of peace and a sustainable future has become critical more than ever for a common prosperous future of all humanity. Launched with this background, EIU Best Case Studies is an outreach effort that seeks to encourage and further local initiatives on peace, human rights, intercultural understanding and sustainability in different social and cultural contexts.

This series no. 11 introduces a case from Indonesia on the issue of racial prejudices and how an attempt was made to challenge racial

prejudices through a series of educational activities. We hope that the researcher's commitment continues on to further efforts probing the causes of the deep-seated racial prejudices and biases and conducting more advanced activities accordingly. At the same time, readers are encouraged to engage in anti-racism education geared towards achieving critical reflection and self-transformation, which should go beyond simply acquiring cognitive knowledge.

I hope that through the EIU Best Case Studies, various practices and forms of pedagogy for EIU can be shared among educators, scholars and policy makers who are committed to promoting a Culture of Peace in the region. I expect this project can provide a forum to share and exchange our experiences and perspectives.

I would like to extend my heartfelt appreciation to the National Commissions for UNESCO in the region, in particular, Indonesian National Commission for this case study, the experts and the selection committee members for their kind support and cooperation in carrying out this project.

November 2008



Kang Dai-Geun
Director

EIU Best Case Studies is...

APCEIU has been committed to the promotion of a Culture of Peace since its inception in line with one of the pillars of education, "Learning to Live Together". Education for International Understanding (EIU), a concept adopted by UNESCO that encompasses cultural diversity, human rights, peace and sustainability, focuses on increasing the capacities of learners to deal with issues of everyday life, to resolve community conflict and to enjoy human, political and civil rights to a greater extent.

APCEIU launched EIU Best Case Studies in 2006 in order to explore and encourage local initiatives on EIU in Asia and the Pacific region. It is an outreach programme that invites educators, researchers, activists and scholars to share their efforts in promoting education for a culture of peace in different social and cultural contexts. The programme further seeks to encourage critical reflections on the diverse forms of pedagogy used and the challenges encountered in the cases that are shared, through which optimal classroom conditions and activities, school climate and social atmosphere towards a Culture of Peace can be identified. EIU Best Case Studies envisions promoting a Culture of Peace at four different levels, namely, peaceful classroom, peaceful school climate, peaceful community and peaceful society.

The programme is conducted through the following steps: 1) announcement: APCEIU sends announcement letters along with application forms and guidelines to the 47 National Commissions for UNESCO of the Member States in the region; 2) screening and selection: submitted proposals are reviewed by the Screening Committee composed of experts, and the best proposals are selected; 3) field visit: APCEIU staff undertake field visits to the programme sites of the selected case study proposals to confer the EIU Best Case Studies awards, conduct field observation and interviews, and provide

the researcher with the guidelines for the final case study report; 4) submission of the final case study reports: the researchers submit the final case study reports to APCEIU based on the guidelines; and 5) publication and dissemination: the final case study reports are published as monograph series and disseminated throughout the region.

Given the favorable and enthusiastic responses from the region and the support from the National Commissions for UNESCO, APCEIU wishes to build on the positive momentum thus far established and further its efforts for the coming years.

The Centre encourages educators, scholars and activists from Asia and the Pacific region to apply and share their experiences and perspectives. APCEIU expects that through the EIU Best Case Studies, various practices of EIU will be widely shared throughout the whole region, thus contributing towards a Culture of Peace.

Researcher



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I would also like to thank those who have generously and seriously been working with me in carrying out this case study, especially, Ms. Sutini, the principal of Taman Harapan High School, Mr. Achmad Asfali, the vice-principal of student affairs, and all the teachers who have faithfully been working for peace: Ms. Indah Djatining, Ms. Tatik Budiati, Ms. Endah Restiningrum, Ms. Palupi Yamini, Ms. Ike Ovin, Ms. A.C. Sasabone, Ms. Moesti Hariyanto, Mr. Singgih Trisno Yuwono, and the administrative officers Ms. Enik Mediana, Ms. Susy Hartini, Ms. Mariawati Oetami, Ms. Saptaning Yuliati, and the librarian Ms. Mariawati Oetami. I would also like to express my love and thanks to all the students of Taman Harapan High School, of whom I am always proud.

I wish I could mention all the names of colleagues and friends who have contributed a great deal to this research. Although I could not

mention all of them, I would always keep them in my mind and my heart.

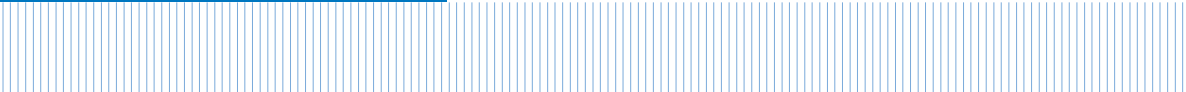

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Dr. Siusana Kweldju

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Abstract

Prejudicial beliefs and attitudes are often the major hindrances in fostering equality and international understanding. These beliefs and attitudes may take many different forms, such as racial jokes, colorism, biased preferences for physical appearance and racial discrimination in occupations. Especially, racial jokes are commonly observed among young people without awareness of its pejorative connotation; and they can be a barrier in ensuring equality and respect for people irrespective of race, language and gender. It has been long imprinted in the minds of most Indonesian students that fairer skin colors are associated with superiority and darker skin colors with inferiority.

With the awareness that prejudices and biases have to be challenged first and foremost before tackling more complicated issues of racism, a case study was conducted in a high school in Malang City, Indonesia, where the multi-ethnic composition of the school brought home the need for anti-racism education.

The purposes of this case study were: to evaluate how a series of activities undergone by students could raise the students' self-esteem, as they were non-white themselves, more Malay than Oriental; to break the students' prejudices and biases against differences; and to promote a school climate of international understanding. To that end, several anti-racism activities were undertaken along with a series of

surveys to identify the level of awareness of students with regard to racism. Intracurricular and extracurricular activities that were conducted included interactive lectures, discussions, film-screening, and so forth.

After four-months of peace education activities and six-weeks of intensive prejudice-reduction activities were conducted, it was discovered that students' racial prejudices were more deep-seated than expected. Stereotypes were already part of subconscious cultural forces. Although the activities could open up the students more towards the awareness of racial prejudices, it was found to be difficult to have the students critically reflect on their own deep-seated racial prejudices to which they were also subjected.

Although the students became aware after the activities that racism was cruel and dehumanized people, there are discrepancies between what they know at the cognitive level and how they behave in actual situations and relationships. As the activities have contributed to reducing racial prejudices albeit to a moderate extent, further activities are to be designed and implemented to fill the gap between the cognitive knowledge and behavioral patterns.

1. Background

Since the country proclaimed its independence on 17 August 1945, Indonesia has taken pride in its multicultural, multi-ethnic and multilingual society living in the most heterogeneous, largest archipelago in the world. Indonesia consists of more than 17,000 islands spread across the equator. A spirit of tolerance, solidarity and mutual respect among the country's diverse communities have been important issues for the nation-building process. However, the political instability, the economic crisis, social unrest, and corrupt governance led to a number of conflicts with ethnic, racial, and religious overtones in some parts of the country, as well as separatist movements in several regions. These conflicts and movements may be the result of racism that takes place in the social, economic, political and legal spheres of society.

Racial prejudice is not new in Indonesia. It can be traced back to racial violence in 1740 when the Dutch colonial government slaughtered 10,000 ethnic Chinese in Batavia. In fact, the ideology of racism has been used since the colonial era as a divide-and-rule policy to conquer the small kingdoms in Indonesia. This policy was very successful in blocking cohesiveness that could lead to a united resistance against the colonial power.

Against this background, this case study was undertaken to explore the issues of racism and racial prejudices. The study was conducted in Taman Harapan (Garden of Hope) high school in Malang City, Indonesia. Students in this school have diverse ethnic and religious

backgrounds. As it happens, the students still have prejudicial beliefs about the capabilities of people associated with their skin colors, ranging from white to black. Fairer skin colors are associated with superiority and darker skin colors with inferiority. Black people are thought to be less intelligent than and inferior to Oriental or European people. The researcher became aware that this prejudice was real when she brought a student from Kenya to the high school. She introduced the Kenyan student to about 250 high school students in the school auditorium, but not a single student was impressed or paid attention. When she continued that the boy's father was from Kenya, no student gave a response. However, when she mentioned that his mother was from Switzerland, the students were impressed and gave a big round of applause.



Cluster of figures 1. Interactions with the Kenyan Student

After that meeting, the researcher distributed a questionnaire asking them five questions. The result of the questionnaire revealed that 60% of students liked yellow skin color, 30% white, 14% brown, and only 1% liked black skin color. As reported by 80% of students, the skin color they disliked most was black. The people considered those with white skin color the most progressive as reported by 71% of the students, while black people were considered to be the least progressive. The most intelligent people were reported by 66% of the students to be white, yellow by 22%, brown by 8%, and black by 4%. These findings strengthened the researcher's determination to change prejudicial beliefs and attitudes.

This case study probed into the existing prejudicial beliefs and

attitudes that potentially blocked the feelings of equality and international understanding. After obtaining sufficient data about the prejudicial beliefs and attitudes, therapeutic activities were organized to provide more chances for the students to connect their own world with the “world of others,” to promote the spirit of understanding, equality, tolerance, peace and co-existence with others.

The objective of this case study was to evaluate how a series of activities undergone by the students in this case study could raise the students’ self-esteem, as they were non-white themselves, more Malay than Oriental; and to break the students’ prejudices and biases against different ethnic groups and races. Activities were carried out to promote a school climate of multicultural and international understanding. In this context, every individual must be valued for her/himself. In this case study, the researcher worked together with the school principal, vice principals, and teachers to probe into the existing problems of racial prejudices and misunderstanding.

The research questions are:

- (a) How are the students’ prejudices, stereotypes and biases against differences of skin colors before and after the activities?
- (b) What do students think about themselves, other races and nationalities after knowing more about them?
- (c) What do students think about the activities they experienced in reducing their prejudicial attitudes?
- (d) What do teachers think about the school activities in reducing the students’ prejudicial beliefs and attitudes?

The study is expected to have the following outcomes:

- (a) More complete data about prejudicial beliefs and attitudes that might block multicultural and international understanding; and recommendations of how peace can be attained.
- (b) Recommendations for raising students’ self-esteem, promoting

their success in school, and respect for their own culture and other cultures.

- (c) Recommendations on how to link students with different cultures and how they can appreciate cultural differences.
- (d) More recommended activities for promoting international understanding, and seeing the world from different perspectives, and its integration in classes through reading multicultural stories, biographies of outstanding people from different races with different skin colors, watching movies, and writing poems on peace.

The key results of the activities are as follows:

- (e) Students, teachers and other educational personnel in the schools had direct and extended interactions with those from other cultures.
- (f) Students became aware that equality and understanding of different ethnicities and cultures in the world could help them become skillful communicators in the world, and develop their interpersonal skills.
- (g) Students became more confident and prepared to respect differences.
- (h) Teachers had increased awareness about the deliberate efforts to improve the spirit of multiculturalism and international understanding.

Key Terms

Racial prejudice is a baseless, negative and unfair prejudgment based on skin color, race, culture, religion or ethnicity.

Stereotype is a unfair and misleading prediction about a stranger's culture, race, religion, or ethnicity based on easily observable characteristics; this predication can be positive or negative.

Racial bias is one's unfair treatment of a person based on subjective, contemptuous feelings based on race, culture, religion or ethnicity.

2. Review of Literature

The General Conference of UNESCO at its 18th session on 19 November 1974 declared that education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the UN for the maintenance of peace, nationally and internationally.

Based on this spirit, in order to produce competent citizens in a pluralistic democracy, there is a need to reduce stereotypes, prejudice and discrimination which can be the seeds of conflicts. This is the reason that we need to expand the fundamental rights and freedoms to all citizens, both majority and minority groups. Prejudices, however, are not internal among groups in Indonesia, but prejudices also exist among nations. For outsiders, Indonesians can be homogeneous, but in fact, Indonesians are pluralistic. This pluralism also influences the way different groups of Indonesians feel about different peoples of other nations.

2.1. *Struggle to be Free from Prejudice*

To realize the ideal of a prejudice-free society, a great struggle is needed. Even in a country that has claimed itself to be the most democratic such as the United States, there is still a wide gap between the stated ideals that include equality of opportunity, social justice, individual liberty, equality before the law and limited government, and the treatment of minority groups, such as African Americans, Native Americans, Asian Americans, Jewish Americans, and so forth. Inter-racial marriages in the U.S. are becoming more common, but skin color still matters (Qian, 2005). The discrimination experienced by minority groups occurred, in part, because many individuals, including the powerful elites in society and government, held strong,

negative, and false beliefs about members of those groups (Moore, 2006). According to Brewer (2006), this kind of racism must be resisted and vigorously contested.

Students need to know about the origins, purposes, and consequences of stereotypes in society. Students also need to be aware of the need to combat them. These are skills for meaningful civic participation. It can be applied to all areas of social studies curriculum and is directly related to didactic (facts and basic information), reflective (critical thinking and problem-solving skills), and affective (attitudes, values, and beliefs) goals and objects (Zevin, 2000; Parker & Jarolimek, 2005).

Competence and education are two ways to make everyone move up the social ladder. Holding better occupations causes the prejudicial public opinion against them to decline. Competence, education and social class narrow the social distance among different racial and ethnic, religious, and economic groups. Meeting more people and living closer to people of other races, ethnicities and faiths in a working place or in a neighborhood will make Indonesian people become more accepting to those different from themselves. In Indonesia, interfaith marriages are legally discouraged, but inter-ethnic marriages have been very common in recent generations.

2.2. Skin Color

Racial inequality is socially created and real. This deep social inequality can be traced back to the traditional categorizations of race, especially the impact of colonialism and imperialism, which has generated deep racism and spread the ideology of white supremacy around the world. However, in daily life, racial categories, which are socially created, are often treated as biological givens (Brewer, 2006).

In many parts of the world, white supremacy does not die easily. People who are taller, have lighter skin and leaner physical features, which are closer to those of the Europeans, are considered to be superior. This racism also takes place in the scientific world, which

causes devastating psychological and social consequences (Brewer, 2006). The European look becomes the norm. Actors and actresses in Indonesia normally have these European features.

2.3. Practices of Prejudice and Discrimination

Prejudice is reinforced and passed down from generation to generation (Zdeb, 2005).

A Case of Prejudice Based on Skin Color in Canada

As Canada's largest city, Toronto continues to attract new immigrants from around the world and from a wider spectrum of socio-economic backgrounds: from refugees to business investors. Toronto's black community is a very diverse group, including black Canadians and Americans, South Americans, black Africans, and Caribbean blacks. In spite of the efforts to build new rental units, housing is still expensive. These new immigrants also have other constraints, such as economic, linguistic and cultural.

Racial and cultural backgrounds can be seen as major barriers to equal treatment for members of minority groups in Toronto's rental housing market. Black immigrants are systematically steered toward housing of lower quality, often in predominantly black or "ethnic" neighborhoods. Teixeira (2006) reported how two relatively recent African immigrant groups who came as refugees, Angolans and Mozambicans were discriminated. Both Angola and Mozambique were ex-colonies of Portugal, so they can speak Portuguese very fluently and, finding permanent housing in Little Portugal was a choice. But landlords in the Portuguese community still treated them with prejudice and discrimination based on race and skin color.

Skin color or race was found to be a primary barrier in finding housing. When they talked on the phone, the landlords could be friendly, but when they saw that they were black, the rent went up. Portuguese people thought they were like Caribbean and Jamaican

blacks, who were associated with crime, drugs, and welfare.

A Case of Prejudice in the United States

Zdeb (2005) reported another case of prejudice experienced by Rochelle Brock, a professor at Georgia State University in Atlanta. Whenever she shopped, a store assistant followed her around, thinking she was going to steal, which was due to the prejudice he held that black people steal. As a professor, she also admitted being tougher on her black students because she thought that they had to be good in order to be successful. In that way, she also admitted that she had cheated her non-black students by not putting the same demands on them.

2.4. Jokes and Racism

Some jokes are funny while others are ridiculous. Racially motivated jokes are ridiculous jokes intended to criticize, belittle and show dislike toward other races. Racist jokes are also unfairly used to elevate the user as a better and a nobler individual. The victims are laughed at and are considered to be dumb or perverted. These racial jokes lean toward inhumanity, devaluing and unfairly criticizing certain groups of people. Some accents are also made fun of, and this attitude does not bring peace (Poregbal, 2008).

2.5. Levels of Integration

Skin color is an important matter for interracial tolerance and integration. There are different levels of integration, such as interracial schools, neighborhood, offices and the most intimate one, that is, marriage. Even in the United States where there is a high degree of respect for human rights, freedom and equality, skin color still matters (Qian, 2005). This study wants to investigate how students think about different kinds of integration in their international

understanding.

Skin color as associated with strong racial identities and lingering prejudice from the white Americans to African Americans, for example, becomes a less dominant factor at any level of integration including inter-racial marriages, when African Americans have a higher social status (Qian, 2005).

In the United States, marriages across racial boundaries, especially among Euro-Americans and African Americans, remain much rarer than interfaith marriages, although there has been a more than fivefold increase between 1970 and 2000, from 233,000 to 1.1 million. This reflects a greater prominence of race in America than religion. This can be very different with Indonesia, where interfaith marriages are discouraged (Qian, 2005).

2.6. Dialogue for International Understanding

With a cognitive approach to international relations, differences and conflicts between nations can be solved eventually by continued interaction and sharing of ideas. Disagreements between cultures and nations are bound to occur. Even within the same family, people have different tastes, different levels of education, and different dispositions. Cognitive interactions between these different groups will eventually lead to the discovery of similarities between the most opposite of cultures, and conflicts will become less frequent as these similarities emerge (Sheng, 1998).

2.7. *Crash*: the Academy Award-Winning Film

In order for students to understand and reflect on prejudices, students watched the Academy Award-winning film, *Crash*, which tells of a set of interconnecting stories about prejudicial, racial, gender, and ethnic tensions in contemporary Los Angeles. In the film, almost everyone is prejudiced. This makes whites, blacks, Latinos,

Koreans, and Iranians crash in and out of each other's lives. In the film, racism exists in violence, revenge, fear, anger, compassion and hope. Besides racism, *Crash* also portrays the conflicts between policemen and criminals, the rich and the poor, and the powerful and powerless. The violence of the powerful leads to the violence of the oppressed, which in turn leads to more violence.

3. Methodology

The fundamental purpose of this case study was to improve practices in school, especially in reducing students' misconceptions against races, although this study also produced information and data about the students' opinions and levels of prejudices, stereotypes and biases. Reducing students' prejudices and breaking stereotypes were part of the efforts to find practical solutions to increase the students' awareness of peace and international understanding. Therefore, in this study, international understanding activities were carried out using a systematic approach and various strategies. Learning was done by doing. Both extra- and intracurricular activities were carried out.

Before participating in the activities, students were administered a pre-test. There were two groups of students: 1) new students-Grade 10, 2) old students-Grades 11 and 12. Grade 10 students had not been involved in any peace education activities in the school, but Grade 11 and 12 students had participated in the peace education activities in the previous semester. It was expected that old students had better scores than the new students.

The same test was administered to all students at the end of the activities as a post-activity test.

For extracurricular activities, students were involved in 8 activities directly organized by the researcher herself, namely:

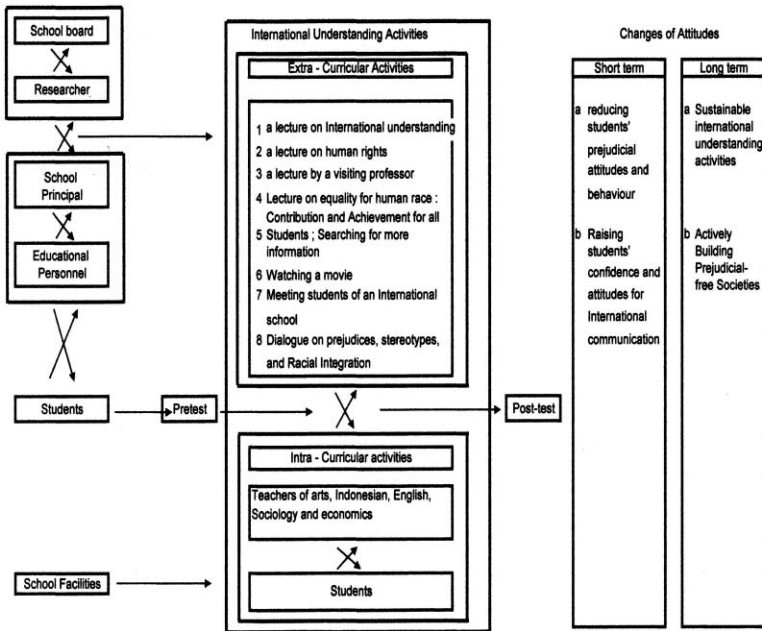
- (a) A lecture on international understanding, aimed at teaching

international understanding and its importance in the globalized and technologized world

- (b) A lecture on prejudice, human rights and international understanding
- (c) Direct contact with a visiting professor from abroad
- (d) A lecture on the equality of races
- (e) A lecture about famous people from all races
- (f) A film-screening: Crash
- (g) Visiting an international school
- (h) A lecture on prejudice reduction

Teachers, namely, English, Indonesian language, art and sociology teachers, carried out intra-curricular activities.

Table 1. A Model of Reducing Prejudices and Breaking Stereotypes through Intra and Extracurricular Activities



| Changes of Attitudes | |
|--|--|
| Short term | Long term |
| a reducing students' prejudicial attitudes and behaviour | a Sustainable international understanding activities |
| b Raising students' confidence and attitudes for International communication | b Actively Building Prejudicial-free Societies |

The data collection was done through participatory observation, in-depth interviews and questionnaires for triangulation. Data collection was primarily done before and after the activities as pre-test and post-test. However, information obtained during the activities also served as important data for this study.

3.1. Participatory Observation

Participatory observation is aimed at discovering the students' feelings and thoughts about prejudice, and what activities they are interested in, what talents they have, and how teachers can optimize the students' interests and talents for peace building and international understanding.

3.2. Interviews

In-depth interviews were carried out during the participatory observation. The researcher, as the instrument, interviewed the participants, teachers and other school personnel to find out their perceptions about their own race and ethnicity, as well as their beliefs and attitudes towards those of others. Interview protocols were developed as a general guide for the interviews. The in-depth interview contributed to understanding what solutions might work in the future.

3.3. Questionnaires

Questionnaires were also distributed to discover the students' opinions on the importance of international understanding, their possible support and contribution to building international understanding, and application of these activities in their lives.

This study was both participatory and collaborative. It was participatory because the participants took a more active role in study

motivation, design and implementation. This was also a collaborative effort because the principal, vice-principals and teachers worked together to carry out this project.

The participants of this case study were students of SMA Taman Harapan. And teachers collaborated while the administration staff, security guards, and other school employees were also involved in building the atmosphere of peace in the school. All participants and collaborators had a fresh perspective on the meaning of peace and international understanding. They understood the meaning of peace and international understanding, saw potential problems that might hinder its progress, and thought of ways to solve these problems.

3.4. Participants

Teachers, educational personnel and students were the participants of this case study. There were about 250 students with multi-ethnic origins in the high school. 60% of the students were Javanese, 30% were Chinese, and the remaining 10% were students from outside Java.

The second year students involved in this activity had actually been familiar with peace education. They were also currently involved in an action research entitled *A School with an Outlook of the Unitary State of the Republic of Indonesia: Peace Education-Based*. This research was conducted because Indonesia is a country of diversity, made up of 17,508 islands with 583 languages and dialects. Recently, a number of conflicts had taken place within the country and with the neighboring country Malaysia. In this on-going action research, students were involved in Web-based activities, intellectual and artistic extracurricular activities that promote multicultural understanding. Students composed songs, created posters, wrote essays and poems, and participated in orations on the theme of peace.

3.5. Data Analysis

Analysis of qualitative data and description of events and processes were conducted using content analysis.

4. Activities

International understanding activities were both extracurricular and intracurricular. These activities were intended to reduce students' prejudices and biases, and to break the stereotypes they held.

The extracurricular activities included:

- (a) A lecture on international understanding;
- (b) A lecture on human rights;
- (c) A visit and a lecture by Prof. Moncef Ben Abdeljelil (Aga Khan University, England);
- (d) A lecture on equality among races;
- (e) Search for more information about famous people in the world;
- (f) Film-screening, *Crash*;
- (g) A lecture on understanding and integration; and
- (h) Visit to an international school.

Teachers, especially of English, Indonesian language, sociology, arts and economics, conducted intracurricular activities in the classroom.

4.1. Extracurricular Activities

A Lecture on International Understanding

In this introductory activity, students learned about international understanding. The purpose of this lecture is to connect the present case study activities with the previous peace education activities Grade 11 and 12 students already undertook. This lecture was intended to consolidate the idea that the national peace leads to and

is connected with world peace.

The globalized and scientifically advanced world has accelerated the pace and scope of international encounters, interpersonal contacts, and global interdependence. The impact of this advancement is unavoidable, and there is a need to accelerate these encounters. There is a need to meet and accept people of different races because these encounters will help bring a better world economy and better understanding. However, there is still war, racism, and a widening gap between the rich and the poor. This is the main reason why we have to understand others. Indonesian migrant workers, for example, are those who have personally experienced these conflicts and hatred. In fact, peaceful encounters can only happen when people are not judged based on negative cultural stereotypes and suspicions.



Cluster of figures 2. Lectures and Discussions

A Lecture on Human Rights, Prejudice and International Understanding

Students need to know that the rights to be free from baseless stereotypes, prejudices and discrimination are part of human rights. International understanding requires people to promote and to strengthen the respect for human rights and fundamental freedoms.

In this lecture the researcher elaborated in a simple way the Universal Declaration of Human rights, Article 26(2), United Nations:

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and

fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups, and shall further the activities of the United Nations for the maintenance of peace.”

All Races Can Contribute and Achieve: No Superior or Inferior Races

All students attended a lecture on equality among races at the school auditorium. In this lecture, students were introduced to the lives of influential figures and famous people around the world. This lecture aimed at raising students' awareness that all people, irrespective of their race or ethnicity, can contribute and achieve. Whether they were white, black, yellow or brown, they are or were outstanding because of their inspiring achievements and accomplishments. These famous people were not necessarily privileged when they were young.

- (a) Benjamin Franklin was not only a revolutionary war figure and a hero of colonial America, but also a first-class scientist and inventor. He made major contributions to the theory of electricity, and developed a postal system adopted all over the world.
- (b) Mahatma Gandhi, the strongest symbol of non-violence in the 20th century who was posthumously awarded the Nobel Peace Prize.
- (c) R.A. Kartini, a leading feminist advocate of women's emancipation from Indonesia. She rebelled against the injustices toward women through her correspondence with her pen friends in the Netherlands, as well as through the school she set up.
- (d) Dr. Benjamin S. Carson, an African American neurosurgeon, made history in 1987 with the successful operation separating a pair of Siamese twins. He is also known for surgical innovations, such as the first intra-uterine procedure to relieve pressure on



Cluster of figures 3. Lectures by the Vice-Principal and the Researcher

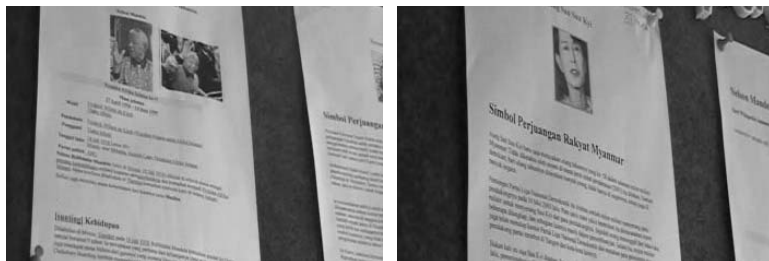
- the brain of a hydrocephalic patient.
- (e) Dr. David Ho, a Taiwanese-American doctor and molecular biology expert who has contributed to the worldwide battle against AIDS.
 - (f) Dr. Tsien HS, a NASA scientist who was a major figure in the missile and space programs. He was one of the founders of the jet propulsion laboratory. In China, he was known as the “Father of Chinese aerospace engineering”
 - (g) Dr. Charles Drew, an Afro-American scientist who conducted pioneering research on blood plasma preservation. He is also the creator of the first blood bank in Britain.
 - (h) President Ho Chi Minh, a Vietnamese nationalist who had sacrificed himself and founded the Democratic Republic of Vietnam. He had the image of a humble, benign “Uncle Ho,” but he was a brilliant commander. In 2005, Time Magazine named him as one of the world’s most influential people of the 20th century.
 - (i) Hee Ah Lee, a pianist who was born with two fingers on each hand, disfigured legs and slight brain injury. She has won numerous awards and inspired the world to make the impossible possible.
 - (j) Mother Teresa left her home in Albany to serve the poor and the

helpless in India, and founded 'The Missionaries of Charity in Calcutta'.

During the lecture, students were very serious. After the lecture, they were asked to give their comments about the possibilities of any race and ethnicity to achieve success. All students, without any exception, gave positive comments that people from different backgrounds could achieve success and contribute to mankind as long as they valued success, perseverance and patience. They also believed that there were no superior or inferior races and all could contribute to the human race.

Students Collected More Information about Famous Figures from All Races

After the lecture on famous figures, all students were required to research about people who have devoted themselves to noble work. They could be significant world leaders, influential scientists and researchers, sports or cultural figures of different races, cultures, ethnicities, religions, and nationalities. They were also required to write and submit their reports to their Indonesian Language teacher. The teacher selected some reports and displayed them on the bulletin board.



Cluster of figures 4. Stories of President Sukarno, Senator Barack Obama, Nelson Mandela, and Aung San Suu Kyi

Film-Screening, *Crash*

The film, *Crash*, was shown to raise students' awareness in understanding complicated issues of prejudices and racism. All students of the school were required to see the film. Since the researcher realized that *Crash* is actually a complicated film, to make sure that the students could follow the message of the film, at some points the movie was paused and the students got a clarification about the story.

It was discovered that the film could raise the students' awareness about racism and its effects for both the community and individuals. There were only two students who did not show special interest in the film. One student said that racism could only take place in the United States, and the other student said that the film made him feel tired, especially because it did not have a happy ending. In general, however, the film already served its purpose. In fact, the film was not meant for entertainment, but for contemplation.

After seeing the film, students were interviewed and asked to write their opinion about the film and prejudice. They said that racism was cruel. Racism dehumanized and discriminated against the victims. Racism made people stupid and feel stupid. Racism sent a decent man into rage and turned him into a monstrous creature. Racism caused distrust, inferiority, humiliation, hatred, embarrassment, frustration and fear. Racism made the victims angry all the time, but also uncertain, lonely, and sour. Racism strengthened the separation between the superior and the inferior groups. Racism denied human rights and eliminated protection. When police officers became racist, the situation got worse.

In general, the film was successful in making the students aware that discrimination, confrontation, and conflicts caused by prejudice could take place anywhere and with anyone. Prejudice can be racial, religious or class-based. Prejudice does not build a world of love but hatred.



Cluster of figures 5. Film-Screening, 'Crash'

Lecture for Reducing Prejudices

Before giving a lecture on prejudice reduction, students were given five topics to discuss. They were asked to answer a questionnaire, and were also interviewed. Seventy-two students participated in this activity.

■ Skin Color and Wealth

Pictures of four pretty brides wearing gorgeous wedding gowns, were shown to the students. Students were asked to express their opinion regarding who could be the wealthiest among the four brides. It was reported that the wealthiest one was the Caucasian bride (56 respondents), followed by the Black bride (16 respondents), Malay bride (16 respondents) and East Asian bride (9 respondents).

The reasons varied, but there were 11 reasons that explicitly mentioned race. Ten were for white skin color and one for yellow skin color:

- (a) Seven students said that the caucasian bride was the wealthiest just because she was white.
- (b) One student said Americans, by nature, were rich.
- (c) Another student said that a foreigner was usually wealthier. It seems that, for this student, a person with black, brown, and yellow skin color could not be foreigners. Only white people were foreigners.
- (d) The other student said that caucasian people were richer than Indonesians.
- (e) Chinese people were economical, so they were rich.

The rest of the students gave varied reasons why the white bride was the richest based on how the bride looked and what she wore. The Caucasian bride was the richest because she looked very pretty, and must have spent a lot of money for skin care. Some also said that the Caucasian could be the richest because she looked more elegant and wore beautiful and luxurious makeup. She had long hair, which was more expensive to maintain. She wore a tiara and held flowers in her hand. In fact, two students associated tiara with wealth. She also had her wedding reception in a garden, which could be very expensive and glamorous. She was very slim, because rich people usually cared about their bodies. She looked like a model, and she wore jewelry.

Those who chose the Malay girl as the richest said it was because of her luxurious appearance, jewelry and makeup. The care she took of her body was reflected in her appearance. Three students mentioned the jewelry she wore.

Those who thought the East Asian bride was the richest noted the wedding gown looked the most expensive. She also looked pretty. A Chinese could be richer because they were usually more economical compared to the others, while white people enjoyed spending money for shopping.

Students who considered the black bride to be the richest said it was because she wore more jewelry. She was plump so she could eat any food she liked. Three students also said the black bride was the least wealthy, because of her skin color.

■ Skin Color and Company Leaders

Four photos of company directors were shown to the students. They were all highly reputable and educated, and had different skin colors, white, yellow, brown and black. Students were required to give their comments about those directors. Interestingly, one student said that he could not choose his favorite director, because skin color alone did not mean anything for him. Other students reported that the

most favorite director was the one with yellow skin color (50 students), followed by the director with white skin color (25). Third was the director with black skin color and last was the director with brown skin color.

There were eleven reasons that directly mentioned skin color:

- (a) Two students said that the white director could be the favorite one, because he was smart.
- (b) Americans were smart.
- (c) Americans were cool and neat.
- (d) One student said that white people were more progressive.
- (e) White people are better leaders and hard working.
- (f) Chinese people were smart and academic.
- (g) Indonesian leaders did not keep their promises.
- (h) Brown-skinned director was irresponsible.
- (i) The brown-skinned director was Indonesian.
- (j) Black people were firm.
- (k) Black people were usually hard working.

The rest of the reasons varied, and they were based on how those directors looked in the photos. Two students chose the white director because he was authoritative. Three students said that he was very responsible, while others said that he was firm, kind, and had an honest smile.

When students chose the yellow-skinned director, it was because he was authoritative (15), convincing (2), wise (7), honest, neatly dressed, good-looking, and more outstanding than the others. His pose showed his good leadership. He also had a smiling face, and looked smart, humble, very rich, professional, photogenic, calm, kind, firm (2), patient, handsome, responsible, friendly, and knowledgeable.

When students chose the black director it was because he was humble. He also looked like a good man (2) and appeared responsible. When they chose the brown-skinned director, it was

because he looked responsible.

■ Skin Color and Medical Professionalism

To find out about students' prejudices related to skin color and professionalism, students were given the pictures of four doctors in Paris. The doctors had black, white, yellow and brown skin colors respectively. It was discovered that most students (70) chose the white doctor, 10 chose the brown doctor, 7 chose yellow doctor, and 6 the black doctor.

There were 17 students gave skin color-based reasons, which could be categorized into six reasons. Although all doctors were in Paris, and had met the Parisian standards, students still held the perception of white supremacy. White skin color was perceived by the students to be closer to those of Americans, although he was from Paris. The reasons are:

- (a) Nine students said that white doctors were more experienced, knew how to work well, and more knowledgeable.
- (b) Three students chose the white doctor because he was from a country with advanced technology.
- (c) Two students said that the white doctor had more sophisticated equipment.
- (d) White doctors have more equipment from the United States
- (e) Chinese people are good with medicine.
- (f) When a student did not want to choose a black doctor, he said black people were better at playing basketball.

The rest of the students selected the doctors based on their looks. They chose the white doctor because he was the most senior one in age (1); looked more professional (23), and more serious (2). Some said he looked more like a doctor (2), or a surgeon. He had a smiling face (1). He was already in surgery room (1). He looked more handsome (2), convincing (6), patient, tough and friendly (1).

When the students chose the brown doctor it was because he

looked more responsible (1). He looked much older than the others (2), more ready to help and more experienced (2). When students chose the yellow doctor, it was because he looked more professional. A student chose the black doctor because he looked very smart.

■ Mixed-race Couple

Students were given 4 pictures of mixed race couples:

- (a) The first couple is a black husband and a white wife
- (b) The second couple is a brown husband and a yellow wife
- (c) The third couple is a white husband and a brown wife
- (d) The fourth couple is a white husband and a black wife

According to the students, the most ideal couple was Couple 2 (41); followed by Couple 4 (33); Couple 1 (8) and lastly Couple 3 (4). It was also interesting that one student said that all were ideal couples, because each had found their true love.

Eleven students chose the most ideal couple based on the skin color of the couples. Four students said Couple 2, a couple with brown skin color and yellow skin color, were the most harmonious one because there were no big differences in their skin tones and looked very similar. As for Couple 3, a student said that the white husband was handsome, but the brown wife was not so beautiful, so they must have loved each other so much. For Couple 4: a student said that the couple's love has conquered the problem of skin color. The husband, who looked very responsible, could accept the wife who was black. Two other students said that although there was a glaring difference in skin color, the husband must have loved the wife so much, and the husband must have been very understanding. Still another student said that a mixed-marriage between black and white will produce better-looking children. For Couple 1, a student said they were similar to couple 4 since it was a inter-racial marriage between white and black. They were too different, but they must have dearly loved each other. Another student noted that since the

wife was white and the husband was black, the wife must have been very patient to the husband.

Other reasons students gave to justify their answers were based on how the couples looked in the pictures. When they chose Couple 2 was because they looked like they loved each other (5), romantic (9) and compatible (4). The husband seemed very proud of the wife (1), and they couple seemed to have genuine smiles.

When they chose Couple 3, it was because they looked compatible (2) and were both smiling. They seemed like patient people who would not have many marital problems, and also looked like they loved each other.

When they chose Couple 4, they said that the couple was romantic (16), more genuine than the others (2). Similarly, when they chose Couple 1, it was because they looked like they loved each other so much (2) and more romantic (2). Another reason was because the husband kissed the wife (1), and they seemed understanding (1), had smiling faces (1), and looked very close to each other (1).

■ Skin Color and Young Women's Occupation

Students were given pictures of four young women: Vietnamese, Pakistani, American, and Jamaican. Each woman held an occupation, and the students were supposed to express their opinion about the occupations the women held.

Based on the students' guesses, it is obvious that the students gave more varied and formal occupations to the white American woman.

Table 2. Students' Opinions about the Four Young Women's Occupations

| No | Ethnicity | Occupation |
|----|------------|---|
| 01 | Vietnamese | Market-place seller (20), eatery owner, jobless, merchant (7), street vendor, grocer, food seller, housewife (2), shop assistant (9), film director, fruit seller (2), worker, waitress (4), cashier, prostitute (2), clerk, cook (2), cafe owner (3), discotheque girl (2), student, police woman, maid servant, flight attendant (92) |
| 02 | Pakistani | Koranic teacher (14), religion teacher (3), shop owner, house wife (6), secretary (2), market-place seller (10), merchant (2), religious student (2), teacher (7), shop assistant (6), maid servant (2), soldier, office assistant, farmer, merchant (4), shop owner, food seller |
| 03 | American | Career woman (43), office assistant (40), coffee shop owner (20), businesswoman (9), accountant (3), waiter (4), company director, restaurant owner, accountant (4), researcher, lecturer (3), secretary (3), lawyer, writer, teacher (2), goldsmith, dancer, student, government officer |
| 04 | Jamaican | Dancer (23), model (18), artist (3), adventurer, flight attendant, masseuse, textile shop assistant, singer |

4.2. Intra-curricular Activities

The intra-curricular activities for international understanding were conducted by teachers in the classroom, especially by teachers of English, Indonesian language, sociology and economics.

Increasing Students' Awareness about Racism During English Class

This intra-curricular activity was conducted by an English teacher. The researcher gave the teachers a Web site, <http://www.stonesoup.writing.com>, which could be accessed by students. Through this Web site, students got access to a number of multicultural stories written by children. All these stories are copyrighted. The teachers retold the stories to the

students in order to improve their listening comprehension skills. This is one way to learn English as a foreign language.

These multicultural stories made the students aware of different kinds of names, habits, activities, values, musical instruments, plants, foods, clothes, and natural environments. Students also learned about the cruelty of war, as perceived by the child writer. In a story, *Pain, Pride, Prejudice* written by 12-year-old Anna Wong, the main character was Rowena, a poor Chinese girl in a white neighborhood where white boys and girls made fun of her clothes, her language and her looks.

When the students were asked how to help Rowena, they said that she had to be brave and know that not everyone was like the people in her neighborhood. Crying would not solve the problem. Rowena should also learn how to adapt to her environment. She should be confident and be herself.

When asked what kind of school activities would make students aware of the importance of multiculturalism, students could not give various or innovative ideas. They suggested group discussions would be useful.

When asked how to help other people learn to respect other races and cultures, they said they need to learn about human rights. People are different, but these differences are beautiful. They also need to learn that human beings could not live by themselves. It would also be helpful to watch foreign movies to learn about different cultures.

Activities in Arts Class

The art teacher raised students' sensitivity and awareness about international understanding using the metaphor of the seven formal elements of art design: namely, line, shape, form, space, texture, light and color. These elements exist in variations and combinations. The more variations and combinations are perceived in those elements, the more dramatic the effects of each element conveyed in an art

work. Analogically, diversity exists within the human race, racially, ethnically, religiously, culturally, linguistically and others, but when people know how to live together, it can result in a most harmonious world community. Like in the most successful composition, a careful and sensitive balance of these elements must always be maintained.

Based on this awareness of variations, combinations, and diversity, the art teacher helps students perceive how coexistence in daily life can work, especially involving human rights concerns. Examples include unjust resolution to the plight of victims of the mudflow, and the corrupt practices in bureaucracy. The students expressed their views through drawing.



Cluster of figures 6. Students in Arts Class

Activities in Indonesian Language Class

The international understanding activities in Indonesian language class are part of their literature appreciation activities. Students described their own lives and daily experiences through literary forms, such as prose or poetry, using a variety of literary elements and techniques. In this class, students had the opportunity to write their own essays and poetry, and to recite speeches and poetry on the theme of international understanding.



Figure 1. Students in Indonesian Language Class

Activities in Sociology and Economics Classes

Both sociology and economics classes are in social sciences courses. In this class, students learned how to debate on topics on peace education and international understanding. Prior to introducing these topics in the classroom, the social sciences teachers agreed the civic teacher would be responsible in organizing the student debates on prejudice reduction activities. On the other hand, the economics teachers would present the topic on the globalized world economy, its implications for developing countries like Indonesia, and the need for international understanding.

In the class presentation, students learned that through economic interdependence among countries, people know more about international understanding. This is especially true when more direct investments of multinational companies are expected in Indonesia.



Cluster of figures 7. Students in Social Sciences Class

4.3. Students Opinions

Students were interviewed in an informal and relaxed manner, either in groups or individually, during recess. They were asked about their opinion concerning the international understanding activities aimed at reducing prejudicial attitudes. In general, they thought that the activities were very interesting because they became aware about prejudices, stereotypes and biases in the society. They also knew that prejudices could hurt people.

From the interview, it was discovered that students believe that:

human beings are equal;

differences make people learn and admire each other;
interfaith dialogues and respect for other religions are very
important to build a peaceful world;
prejudices cause conflicts and wars. For example, many
people have prejudices against Muslim people, while
Indonesian people have negative stereotypes about American
lifestyles;
it is a contribution to society, not skin color that matters;
nobody is perfect, and no race is perfect;
competence is important to help build a peaceful world;
social justice is important for international understanding;
the bombing in Bali caused prejudices against Indonesia;
exchanges are important for international understanding; and
we need not discourage inter-racial marriages.

However, compared to the peace education activities the senior students already had, they said that they only had little knowledge about international understanding. They still did not have enough comprehensive experience and full understanding, and wanted more activities.

Students also emphasized the need for more reading, in order to understand how to reduce prejudices, stereotypes and biases. The new students reported that they had a lot of problems understanding the terminologies and the basic concept during the lecture and in the classroom activities, especially in the sociology class.

The researcher admitted there was not enough time to explain things clearly and in detail because of the limited time in writing the report of this case study. She was not able to include activities that place the students in situations where they could experience prejudices, stereotypes and biases, and how to solve them.

The researcher explained to the students that there will be more activities soon:

(a) They will have more games to understand prejudices,

stereotypes and biases.

- (b) They will have a sports week with students from the international school.
- (c) If there is enough time this semester, a workshop can be organized where they can report on how prejudices, stereotypes and biases in daily life can end in disputes, crime and violence, and find ways to solve these problems.

4.4. Teachers Opinions

All teachers were interviewed, as well as the school principal, vice principals, and other educational personnel in the school. They were interviewed individually or in a group. In general, teachers found the international understanding activities were very positive and good for the students and the school community, but it was too short for the students. The students had not satisfactorily understood the concept of international understanding. In spite of this, all teachers already know what international understanding was and expressed a strong commitment to infuse this concept into their teaching.

To exemplify this commitment, as seen in previous activities on peace education and current international understanding activities, the school changed its vision to become, “A national standard school based on science, technology, and religion with an outlook on peace education”. Based on this vision, the teachers are now developing a syllabus which includes peace education. These syllabi will be implemented from the next year.

Since the students became involved in the previous peace education and international understanding activities, there has been less fighting among students. Bullying was also eradicated. The spirit of peace was integrated into their day-to-day activities. When students were ready to fight, they would remind each other that they were students of a school with a peace education outlook.

Teachers also found that students were more cooperative with each

other when working together for schools events and activities. All students, both boys and girls, mingled and played together, and they could still celebrate their differences. For example, the Hindu students just celebrated the Galungan Day, and they wore their Hindu costumes. All members in the school community respected what they wore and what they celebrated.

The teachers reported that during these international understanding activities, the school was visited by international visitors, including Prof. Moncef ben Abdeljelil and Ms. Jeongmin Eom from APCEIU. The students learned that a visitor from London was not necessarily English by blood, and, a visitor from UNESCO was not necessarily white either. They could learn by themselves that the world belonged to all of the human race, no matter what the skin color and racial backgrounds were. Everyone had the equal opportunity and responsibility to make this world safe and peaceful. The world also became smaller and smaller each day.

Students also became aware that English is important for international communication and understanding, and it is the language used by many people around the world.

5. Discussion

5.1. [Prejudice, Stereotype and Bias Before and After the Activities](#)

Students' Biases Before and After the Activities

Grade 11 and 12 students had participated in peace education activities before they were involved in the international understanding activities. Grade 10 students were new students who did not have previous involvement in any peace education activities. Contrary to what was predicted, it was discovered students who underwent peace education activities still enjoyed racial jokes and called their friends with derogatory names. In spite of this, however, the previous

peace education training created an effect on the students' attitudes towards biases, as demonstrated by the difference of scores between the two groups (1.5 for Grade 11 and 12 to 0.75 for Grade 10). But these activities could not totally and swiftly reduce the bias.

After the international understanding activities, all students' (Grades 10 to 12) biases were significantly reduced (from 1.34 to 2.64) but the six-weeks of intensive activities could not totally eradicate those students' biases. There are two reasons for this situation. First, the students' participation in the peace education activities (4 months) and international understanding activities (6 weeks) was relatively short. It helped reduce, but not totally remove, the students' biases as shown by their score which was 2.64 out of 5. Before the international understanding activities, the students' levels of bias were still very high. The second reason is that these initial high levels of bias created a floor effect, which only showed a medium level of changes in students' attitudes toward bias. This explains why students only slightly increased their bias reduction at the end of the activity.

It was already predicted that students without previous training of peace education would love racial jokes, because in real life, people in Indonesia enjoy inter-racial jokes, and bookstores sell racial joke books. Even with those who had already undergone training, it was still difficult to reduce prejudices. The reason cited by O'Connor (1990) is that everyone has prejudices. Prejudice-reduction activities cannot be used as a magic wand, but they are cathartic. Biases, prejudices and stereotypes cannot be removed without eradicating the roots and potential conflicts that keep them in place (Rozas, 2007).

Students' Prejudices Before and After the Activities

Although students were involved in various international understanding activities, those interventions still could not reduce students' attitudes in discriminating black people from marriages. It seems that their racial attitudes in spouse preferences were relatively

hard to change. This is a fact that can be associated with Pettyjohn and Walzer's (2008) findings that the information students obtained through prejudice reduction activities cannot be fully effective, because the messages are filtered through preconceived notions and personal experiences.

Indonesia is similar to China, where people like Western looks: wide eyes, high nose and slender figure (O'Connel & Rong, 2006). That is why women have their noses altered and reshaped like European noses, and people prefer to marry Caucasians to have European-looking children. We call it *memperbaiki keturunan* (improving descendants), since the European look has been the standard of beauty in society.

This feeling of discrimination will never be removed if the idea of universal white beauty is not changed. Today, black beauty is still not widely accepted. The beauty of black women, or the handsomeness of black men, are still considered exotic and cannot appeal to the general public. This tendency is strengthened by the history of slavery and the supremacy of white civilization until today (Sharife, 2008).

5.2. Biased Spouse Selection: Asians or Africans

Students reported that they preferred to marry Asians rather than Africans with higher income and education. Further, when giving comments about the ideal mixed marriages, they said that the most ideal mixed marriage was between people of yellow skin color and brown skin color because of their physical similarities. Mixed marriages between white and black people are seen to need a lot of love and understanding. Although it was said that marriage is an indirect measure of social distance (Richardson, 2008), the students' reason was based on their judgment of the beauty of skin color and physical appearances than racial pride or racial identity. Asians have lighter skin color than Africans.

In Indonesia, people still believe white skin is beautiful. Bowles

(1996) has described how women were more concerned with their skin color than men. This is a deep-rooted mindset among women. Women turn to whitening creams and bleaching creams to attain fair complexions. If Americans prefer sunbathing to get a healthy tan, Indonesians always try to protect their skin from sunburn. A newborn baby's skin color is also a topic often discussed. Porter (1991), for example, has mentioned that skin color is a dominant factor for mate and friend selection.

Especially after watching the film, *Crash*, students were aware that racism was cruel and dehumanized people. However, when it comes to the very personal and intimate relationship of marriages, skin color is still considered ahead of other features. Although international understanding activities could reduce students' prejudice, but it could not change the students' skin color preference. Colorism is part of physical appearance, and still plays a dominant role in mate preferences. It is a feature that differentiates between the beautiful and the ordinary. In the Indonesian context, colorism is not necessary to be racist against people of African descent.

Physical appearance can be a salient factor because appearance is used to evaluate oneself and others. In the process of human interaction, direct observation of people's intentions and characters are almost impossible. Skin color has unfairly become a personal and social characteristic, although there can be a mismatch between appearance and identity or character (Brunsma & Rockquemore, 2001).

5.3. Stereotypes and Appearance

It was already discussed in Subsection 5.2 that although students were aware of the injustice of racism, colorism still persisted especially when it was related to appearance. Although international understanding activities could highly reduce students' misperception of others based on their appearance, it could not totally defeat the

stereotypes they held.

Students' belief that the man with glaring red eyes could be a thief may be influenced by cultural forces such as the media. Actually the man's appearance is entirely irrelevant to his possibility of being a thief, but this association may be attributed to two factors, the media and human perception. The media - movies, advertisements, children's stories, etc. - have predominantly portrayed beautiful people as good individuals, while unattractive people are depicted negatively. Human perception prefers attractiveness (Leeuwen & Macrae, 2004). Through centuries, there has been deeply rooted preference for attractive people, who are believed to possess more positive traits and characteristics than unattractive people. Even infants know and prefer attractive individuals (Griffin & Langlois, 2006). At the age of only 12 months, infants are more likely to approach and display positive action toward an attractive female stranger than a less attractive one (Langlois, Roggman & Rieser-Danner, 1990).

5.4. Racial Jokes and Prejudice

Prior to being involved in peace education activities, students were hardly aware that racial jokes and calling friends with pejorative names could be hurtful. Both peace education activities experienced by students in the previous project, and international understanding activities experienced by students in this current case study could decrease students' interest in racial jokes, but more activities were needed to eradicate those jokes. Racial jokes are too rampant to defeat with two short series of activities, as even bookshops in Indonesia sell books on racial jokes. It was discovered that 4% of the emails worldwide contained inappropriate material, including disparaging racial comments and offensive jokes (Soat, 2004).

For some people, even harmless racial jokes can be offensive. Racial jokes can be a barrier for each person's opportunity for equality. These jokes are based on stereotypes and prejudices, and

can even be considered as racial harassment, especially when the jokes insult or treat someone unfairly. In Canada, for example, racial harassment is an act of discrimination and it is illegal (OHRC, 1996).

5.5. Stereotypes and Medical Professionalism

Even if students knew that all doctors in the discussion were in Paris and equally good, they still significantly chose the white doctor (73%). Everybody knows that the Western medicine today was introduced by the Western culture but it does not mean that only white people can be good doctors. This bias should be eradicated since it can discourage non-white people to contribute to this field. More activities are needed to reduce this notion. Students should be encouraged and motivated to enter the field and excel.

Even in the United States, where people have been systematically struggling to eradicate racism in their bureaucracy, the American Medical Association (AMA) has recently apologized for its history of racial bias and discriminatory practices regarding black physician participation and it also declared its commitment to continuously improve the existing practices (Carpenter, 2008).

5.6. Racial Bias and Occupations

Not only did students think that a white doctor was more trustworthy than other doctors - yellow, brown or black - but it seemed that they also perceived a racial issue in occupations. An American girl could have more choices of formal occupations, even at the managerial and professional level, compared to a Vietnamese, Pakistani or Jamaican girl. The Vietnamese girl and the Pakistani girl, in contrast, were perceived to have unskilled or semi-skilled informal occupations by most students.

Students also unfairly associated the way how the Vietnamese, Pakistani and Jamaican girls dressed with their occupations. For

example, a Pakistani girl who wore a head dress was a Koranic teacher, and a Jamaican girl in her traditional attire was thought to be a dancer. However, the students also had the bias when they reported that the American girl could have more job opportunities, even higher status occupations.

The way the students perceived the association of races and occupations is part of the subtle forms of racial bias in real world settings. People, in general, conceptualize that different races have their own typical occupations. This conception strengthens institutional discrimination and interpersonal prejudice. White people are thought to be more appropriate for professional, managerial and technical occupations, while black people, for example, are more appropriate for service, semi-skilled, and unskilled occupations (Hughes & Dodge, 1997).

It seems that students, in their young age, have already acquired the bias conception. More investigation is needed on how the bias conception was imprinted in their mindset. Perhaps it could have come from books, movies, news, lessons in schools and the remaining stories of colonialism. The current international understanding activities might reduce this racial bias, but the bias was too strong to be broken by a short series of activities.

If this kind of wrong conception has, to some extent, caused employment discrimination, it will not only hurt the discriminated races or ethnic groups, but also the economy of a country, because it can negatively affect the full use of educational opportunities and the access to higher-paying jobs (Brimmer, 1993).

Therefore, this issue has attracted philosophical attention. In the West, it has been flourishing in various areas of cognitive science, including developmental, evolutionary and social psychology (Kelly & Roedder, 2008), but it has been hardly studied in Indonesia.

5.7. Racial Bias and Favorite Company Leaders

Although white skin color was preferred in many ways, when it came to picking their favorite company leader, more students chose the yellow director than the white one. Their preference was more on the way the yellow director presented himself with his charming looks and smile, which the students thought was very authoritative. The students' choice can also be influenced by the fact that in Indonesia, many company directors are ethnic Chinese. Students also mentioned that Chinese people were smart.

5.8. Skin Color and Wealth

According to almost all reports, the United States and other Western countries are among the richest countries in the world. Their incomes per capita are also the highest in the world. The people live a prosperous life. There is a widening gap in wealth and income between Indonesia and developed nations. Based on this belief, students thought that the white bride was automatically the richest of all. The students overlooked the fact there are many very affluent Indonesians who were much richer than the average Americans, Canadians, or British.

5.9. International Humanitarian Activities

Before and after the international understanding activities, students had a high level of positive attitudes toward international relations and humanity, especially when it comes to aid for disaster-stricken countries. In fact, in international relations, each nation has a responsibility to protect people when their physical survival is at stake (Rieff, 2008). Students witnessed themselves when a tsunami hit Aceh, and almost all nations contributed to help the Acehnese people and to reconstruct the province. A similar situation occurred during the

terrorist attacks in Bali. Based on this experience, students had already had a high level of understanding of international humanitarian activities.

5.10. Reflections

The researcher hardly found any resistance from the teachers, since they already knew the usefulness of the program for the students. Before the start of the international understanding program, the peace education program was already introduced. However, teachers were reluctant to participate because of their busy schedules. As the program started, teachers realized these activities also contributed to their professional growth. The school climate changed, as teachers saw how the peace education program reduced bullying and other school violence to the minimum. The school's activities attracted teachers from neighboring schools to learn from them. They had the opportunities to do presentations to other teachers in the city and neighboring cities, even to another province. Thus, when the international understanding program was introduced, they just continued the activities they were already used to. This time, both students and teachers were satisfied as they began to interact with international visitors. Teachers also got new ideas for the program.

6. Conclusions and Recommendations

Before experiencing the activities, students who had experienced some peace education training were still biased, enjoying racial jokes and calling friends by derogatory names. However, students who had not experienced any peace education training showed more bias. After the activities, the students were still biased, but their attitudes have greatly improved. The given time was too short to properly carry out the activities.

Prior to participating in the activities, students were more prejudiced against African people than European or Asian people. Students would prefer to marry European or Asian people with less income and lower education than African people. After experiencing the activities, students did not change much. Students also thought that the ideal mixed marriage was between yellow and brown-skinned people, rather than white and black, or brown and white. This judgment was made based on how the combination of the skin colors looked. Also, students still had high regard for white beauty, which is also reflected by Indonesians in real life. In fact, physical appearance can be a significant factor for human interactions, despite societal expectations on how to present oneself or how to judge others.

Before experiencing the activities, students believed in stereotypes that some races were more intelligent, polite, trustworthy, professional, and academic than others. They also held the belief that white people could exploit other races. After the activities, students still held on to these stereotypes, but their attitudes improved. This was mainly because of the short duration of the activities.

Students already had a high level of positive attitude toward international peace, brotherhood and communication, before participating in the activities. Students were aware of foreign aid during disasters, diplomacy, international exchanges and children's rights. After the activities, the students' level of positive attitudes slightly increased. Their positive attitudes are a result of their own first-hand experiences.

The teachers were all enthusiastic about participating in the activities. The school even changed its vision to become "a national standard school based on science, technology and religion with a peace education outlook." Based on this vision, the teachers are now developing their syllabus to integrate peace education into the school's curriculum. This affirms the school's commitment to maintain the peace education program, which includes the activities. However, both students and teachers shared the opinion that the six weeks of

activities were too short. In particular, the students said they still did not know much about the concept of international understanding, although they were already actively involved in intra- and extracurricular activities about the topic.

The researcher observed, and the students reported that the activities made students become aware that racism dehumanized and discriminated the victims, made people stupid and feel stupid, and caused anger, loneliness and distrust. Prejudice, stereotypes and biases only resulted in discrimination and inferiority complex. Although students were aware of the negative impact of racism, prejudice, stereotypes and biases, the students' behavior in real life situations were still affected by prejudice or stereotypes. This shows how strongly the preconceived notions had influenced the students. Students still felt inferior when they met people of higher social status. Most students still had the opinion that white people were wealthier and more professional than people of other skin colors. White people were also believed to have more opportunities for professional, managerial and technical occupations than the other races. Students also made hasty judgments about other people from the way they looked. For example, they judged who could be richer or poorer; or more or less professional based on what they wore. They judged who could be a better leader based on a person's smile. This could be caused by other factors, such as portrayals by the media and human perception that prefers attractiveness. More research should be done in this area.

The activities conducted in this case study were effective in reducing racism, students' prejudice and breaking their deeply held stereotypes. Another reason why those activities could not totally eradicate prejudice or stereotypes was because of the initial high levels of bias that created floor effect. Biases, prejudices and stereotypes cannot be really removed without addressing the roots and potential conflicts that keep them in place. Therefore, more efforts need to be made in resolving these issues, because prejudice

can cause discrimination in many aspects of life and can even cause instability at the national and international levels. The present activities developed in this study should be adopted by other researchers with longer duration and sustainability.

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Appendix 1

Pre- and Post-Activity Questionnaire

ANGKET UNTUK SISWA

Berilah tanda (✓) pada kotak 0% bila Anda sama sekali tidak setuju dengan pernyataan yang ada; demikian seterusnya.

| No | Deskripsi | Tidak | | | | | Setuju |
|----|---|-------|-----|-----|-----|-----|--------|
| | | 0% | 20% | 40% | 60% | 80% | 100% |
| 01 | Saya suka menyapa teman dengan nama julukan sekalipun teman itu tidak suka dengan julukan itu. <i>(I like to call my friends by their nicknames, although they don't like them)</i> | | | | | | |
| 02 | Humor tentang ciri-ciri ras/suku tertentu menurut saya lucu walaupun bagi ras/suku tersebut dianggap pelecehan. <i>(I think racial jokes are funny, although not everyone agrees with me)</i> | | | | | | |
| 03 | Pemeluk agama Kristen/Katolik biasanya lebih disiplin dari pemeluk agama lain. <i>(Catholics and Christians are more correct than other believers)</i> | | | | | | |
| 04 | Pemeluk agama Islam biasanya lebih disiplin dari pemeluk agama lain. <i>(Muslims are more correct than other believers)</i> | | | | | | |
| 05 | Pemeluk agama Islam biasanya lebih tertib dan sopan dari pemeluk agama lain. <i>(Muslims are more polite and well-organized than other believers)</i> | | | | | | |
| 06 | Pemeluk agama Kristen/Katolik biasanya lebih tertib dan sopan dari pemeluk agama lain. <i>(Catholics and</i> | | | | | | |

| No | Deskripsi | Tidak | | | | | Setuju |
|----|---|-------|-----|-----|-----|-----|--------|
| | | 0% | 20% | 40% | 60% | 80% | 100% |
| | <i>Christians are more polite and well-organized than the others)</i> | | | | | | |
| 06 | Orang yang warna kulitnya lebih terang biasanya lebih cerdas dan lebih maju dari yang berwarna kulit lebih gelap. <i>(Those who have fairer skin colors are more progressive than those with darker skin colors)</i> | | | | | | |
| 07 | Bangsa Asia tidak akan secerdas bangsa Barat. <i>(Asians cannot be more intelligent than Westerners)</i> | | | | | | |
| 08 | Bangsa Afrika tidak akan secerdas bangsa Barat. <i>(Africans cannot be more intelligent than Westerners)</i> | | | | | | |
| 09 | Orang yang berwarna kulit terang, bersih dan bertutur kata sopan biasanya lebih dapat dipercaya dari yang berwarna kulit gelap, dan bertutur kata terus terang. <i>(People with fairer, clearer skin color, and speak more politely are more trustworthy than those with people with darker skin color and outspoken character)</i> | | | | | | |
| 10 | Bila saya kehilangan HP di mikrolet. Yang duduk disebelah kanan saya berwajah dan berpakaian bersih; yang di sebelah kiri saya berpakaian lusuh dan bermata merah dan tajam. Kemungkinan yang mengambil HP saya adalah yang bermata merah dan berpandangan tajam itu. <i>(If I lose my mobile phone in the public conveyer, the one who stole it must be the one wearing tattered clothing next to me, and not the well-dressed person also sitting next to me)</i> | | | | | | |
| 11 | Orang yang berkulit kuning bekerja lebih keras dari yang warna kulit putih. <i>(People with yellow skin color work harder than those with white skin color)</i> | | | | | | |
| 12 | Orang yang berkulit kuning bekerja lebih keras dari orang yang berkulit lebih gelap. <i>(People with yellow skin color work harder than people with darker skin color)</i> | | | | | | |

| No | Deskripsi | Tidak | | | | | Setuju |
|-----|---|-------|-----|-----|-----|-----|--------|
| | | 0% | 20% | 40% | 60% | 80% | 100% |
| 13 | Orang Eropa lebih bertanggung jawab dari orang Asia. <i>(European people are more responsible than Asian people)</i> | | | | | | |
| 14 | Sebagai pasien saya lebih yakin dapat sembuh bila dirawat oleh dokter yang berwajah Eropa dibanding yang berwajah Melayu. <i>(As a patient, I am more confident to be treated by a European-looking doctor than Asian-looking doctor)</i> | | | | | | |
| 15. | Terkecuali bangsa Jepang, ras mongoloid (Asia) tidak dapat mengembangkan ilmu pengetahuan semaju ras kaukasoid (putih). <i>(Except for Japanese people, Mongoloid people are not as progressive as Caucasoid people)</i> | | | | | | |
| 16 | Hampir semua orang kulit putih itu kaya dan lebih suka mengeksploitasi bangsa-bangsa lain di dunia. <i>(Almost all white people are rich and like to exploit other people in the world)</i> | | | | | | |
| 17 | Saya lebih suka berwajah seperti orang Eropa daripada Afrika. <i>(I prefer to look more like European than African)</i> | | | | | | |
| 18 | Menikah dengan bangsa Eropa yang berpendidikan dan berpenghasilan sedang-itulah lebih baik, dibanding dengan bangsa Afrika yang pendidikan dan berpenghasilan lebih tinggi. <i>(Marrying a European with middle level education and income is better than marrying an African with higher education and income)</i> | | | | | | |
| 19. | Menikah dengan bangsa Asia yang berpendidikan dan berpenghasilan sedang lebih baik daripada menikah dengan bangsa Afrika yang berpendidikan dan berpenghasilan lebih tinggi. <i>(Marrying Asians with middle level education and income is better than marrying an African with higher education and income)</i> | | | | | | |
| 20 | Sekalipun saya melihat ada ketidakadilan yang terjadi di | | | | | | |

| No | Deskripsi | Tidak | | | | | Setuju |
|----|--|-------|-----|-----|-----|-----|--------|
| | | 0% | 20% | 40% | 60% | 80% | 100% |
| | sekeliling saya, dan sebenarnya saya mempunyai kekuatan untuk ikut serta mengatasinya, tetapi saya memilih diam saja, karena diam itu lebih aman. <i>(Although I often see injustices around me, and I have the power to solve it, I prefer to keep quiet, because it is safer.)</i> | | | | | | |
| 21 | Nilai-nilai setiap bangsa, suku, dan ras dapat berbeda-beda, tetapi tidak berarti buruk. <i>(Values of different ethnic groups and races can be very different, but not necessarily bad)</i> | | | | | | |
| 22 | Bila bangsa lain mengalami bencana alam, bangsa Indonesia wajib memberi bantuan, begitu pula sebaliknya. <i>(If a country suffers from natural disaster, Indonesian people have the responsibility to help)</i> | | | | | | |
| 23 | Bila warga Negara yang beragama lain, bersuku lain, berbahasa daerah lain mengalami bencana kita wajib menolongnya, begitu pula sebaliknya. <i>(If a citizen who has a different religion, and ethnic background from me is suffering from a natural disaster, I have the responsibility to help them)</i> | | | | | | |
| 24 | Kita perlu belajar bahasa asing/ internasional untuk meningkatkan keterampilan berkomunikasi antar bangsa. <i>(We need to learn foreign languages to have international communication).</i> | | | | | | |
| 25 | Kita perlu meningkatkan keterampilan berdiplomasi untuk mengatasi ketaksepahaman, bukan dengan peperangan dan kekerasan lainnya. <i>(We need to improve our diplomatic skills to solve the problem of misunderstanding and conflicts. We have to avoid wars)</i> | | | | | | |
| 26 | Dunia ini memiliki terlalu banyak tentara, tetapi tidak cukup banyak diplomat. <i>(The world has too many soldiers, but we do not have enough diplomats)</i> | | | | | | |

| No | Deskripsi | Tidak | | | | | Setuju |
|----|---|-------|-----|-----|-----|-----|--------|
| | | 0% | 20% | 40% | 60% | 80% | 100% |
| 27 | Kemiskinan dapat meniadakan praktik tentang HAM dan demokrasi. <i>(Poverty can cause the absence of human rights practices and democracy)</i> | | | | | | |
| 28 | Meningkatkan mutu pendidikan itu sangat penting untuk menghadirkan keadilan dan kesejahteraan sosial. <i>(Improving education is good for social justice)</i> | | | | | | |
| 29 | Pertukaran pelajar antar bangsa, dan belajar di luar negeri itu penting untuk pemahaman dan membangun rasa hormat antar bangsa. <i>(Student exchanges and learning abroad is important for international understanding and respecting other people)</i> | | | | | | |
| 30 | Sumber daya di dunia ini ada batasnya, semua bangsa perlu saling bahu-membahu untuk melestarikannya. <i>(There are limited resources in the world, so people need to conserve them)</i> | | | | | | |
| 31 | Setiap anak memiliki hak untuk membaca segala hal yang diminatinya untuk kebaikan kehidupannya dan juga untuk orang lain. <i>(Every child has the right to read what he is interested in reading for his own good and the good of others)</i> | | | | | | |
| 32 | Setiap anak juga memiliki kewajiban menyebarkan informasi yang berguna untuk kebaikan orang lain. <i>(Every child has the responsibility to spread useful information for other people)</i> | | | | | | |

TERIMA KASIH

Thank you.





Appendix 2



Pre-and Post-Activity Questionnaire









TOPICS FOR DISCUSSION

Bagaimanakah pendapatmu tentang isu-isu berikut?

What do you think about these following issues?

| | |
|----|--|
| 01 | <p>Wanita-wanita yang berpakaian pengantin ini cantik semua, dan berpakaian indah semuanya. Mereka berwarna kulit coklat, kuning, putih dan hitam. Semua tampaknya cukup berada. Mana menurut Adik-adik yang terkaya di antara pengantin-pengantin di bawah ini?</p> <p>(All these pretty young brides are wearing beautiful and elegant wedding gowns. They have black, brown, yellow and white skin colors. They look wealthy enough. However, which young bride is the wealthiest of all?)</p> <p>Yang terkaya nomor :</p> <p>Kedua yang terkaya nomor :</p> <p>Ketiga yang terkaya nomor :</p> <p>Keempat yang terkaya nomor :</p> <p>Apa alasannya?</p> |
| | <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;">  <p>(1) Hitam</p> </div> <div style="text-align: center;">  <p>(2) Coklat</p> </div> <div style="text-align: center;">  <p>(3) Kuning</p> </div> <div style="text-align: center;">  <p>(4) Putih</p> </div> </div> |
| 02 | <p>Ada 4 buah foto dari pimpinan perusahaan besar dunia. Mereka semua adalah pimpinan yang bereputasi dan terpelajar. Yang manakah yang dapat menjadi pimpinan terfavorit kalian?</p> <p>(There are photos of four directors from multinational companies. They all have high education and good reputations. Which one is your favorite director?)</p> |

| | |
|-----------|--|
| | <p>Yang terfavorit :</p> <p>Kedua yang terfavorit :</p> <p>Ketiga yang terfavorit :</p> <p>Keempat yang terfavorit :</p> |
| | <div style="display: flex; justify-content: space-around; align-items: center;">     </div> <p style="text-align: center;">(1) Putih (2) Kuning (3) Coklat (d) Hitam</p> |
| <p>03</p> | <p>Berikut adalah dokter-dokter yang siap bekerja dengan baik. Mereka—hitam, putih, kuning dan coklat—sama-sama bekerja di sebuah rumah sakit di kota Paris. Bila Adik sedang berada di Paris dan tiba-tiba harus di operasi. Dokter yang manakah yang menjadi pilihan adik-adik sekalian.</p> <p>(The following are the pictures of four good doctors who are ready to carry out their duties as well as possible. They are all working in a hospital in Paris, and have black, white, yellow and brown skin color. If you were in Paris and need to undergo critical surgery, which doctor could be the most ideal one to perform the surgery?)</p> <p>Yang menjadi pilihan pertama :</p> <p>Yang menjadi pilihan kedua :</p> <p>Yang menjadi pilihan ketiga :</p> <p>Yang menjadi pilihan keempat :</p> |
| | <div style="display: flex; justify-content: space-around; align-items: center;">     </div> <p style="text-align: center;">(1) Hitam (2) Putih (3) Kuning (4) Coklat</p> |
| <p>04</p> | <p>Berikut adalah perkawinan antar-etnik dan ras. Manakah yang menurut adik-adik paling ideal?</p> <p>(The following pictures show interracial married couples. Which one is the most ideal couple for you?)</p> <p>Yang terideal :</p> <p>Kedua teridea :</p> <p>Ketiga terideal :</p> <p>Keempat terideal :</p> <p>Alasan :</p> |

| | | | | |
|----|--|--|--|---|
| |  <p>(1) Pasangan pertama: hitam dan putih (isteri)</p> |  <p>(2) Pasangan kedua: Coklat dan kuning</p> |  <p>(3) Pasangan ketiga: coklat dan putih</p> |  <p>(4) Pasangan keempat: putih dan hitam (isteri)</p> |
| 05 | <p>Ada empat gadis dai Vietnam, Pakistan, Amerika Serikat dan Jamaika. Semua memiliki pekerjaan. Pekerjaan apakah yang kira-kira dimiliki wanita-wanita muda berikut.</p> <p>(These are four young ladies from Vietnam, Pakistan, the United States, and Jamaica. They all hold occupations. Can you guess the occupation of each young woman?)</p> <p>(a) Gadis Vietnam :</p> <p>(b) Gadis Pakistan :</p> <p>(c) Gadis Amerika :</p> <p>(d) Gadis Jamaika :</p> | | | |
| |  <p>(1) Gadis Vietnam</p> |  <p>(2) Gadis Pakistan</p> |  <p>(3) Gadis Amerika</p> |  <p>(4) Gadis Jamaika</p> |

Field Visit

On behalf of APCEIU, Ms. Jeongmin Eom, Chief, Research and Development Team undertook a field visit to Indonesia on 6-7 August 2008 to carry out the following missions such as: 1) to confer the EIU Best Case Studies Award on the researcher, 2) to provide the guidelines on finalizing the case study report; and 3) to interview teachers, headmasters, scholars and students involved in the research and encourage them to continue and enhance further activities related to EIU.



▲ EIU Best Case Studies Award ceremony



▲ Interacting with the students



▲ Meeting with Mr. H. Arief Rachman, Secretary-General, Indonesian National Commission for UNESCO



◀ Observing the students' activities in class



▲ Students of diverse ethnic backgrounds extending a warm welcome, while dressed in their traditional costumes