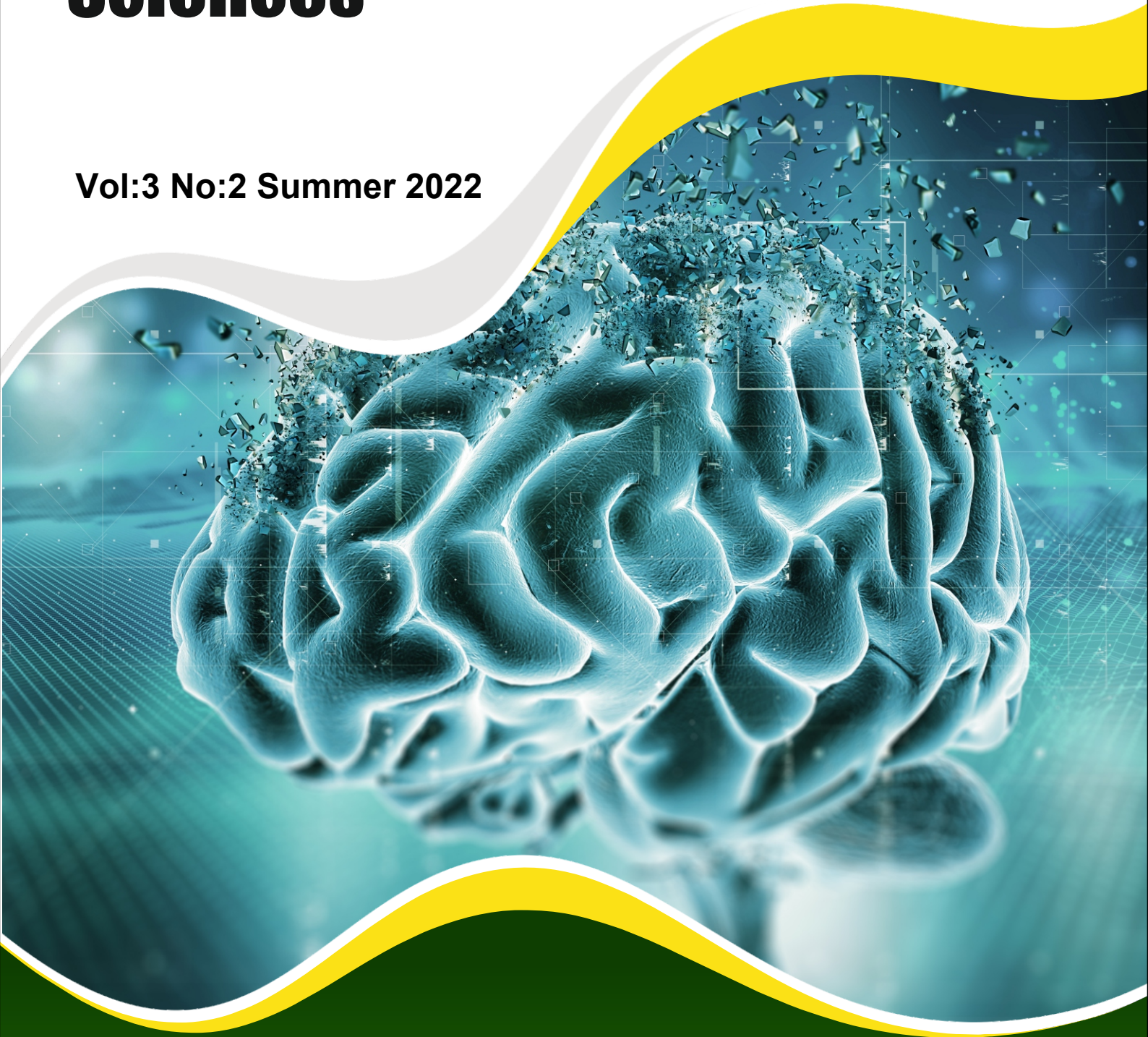


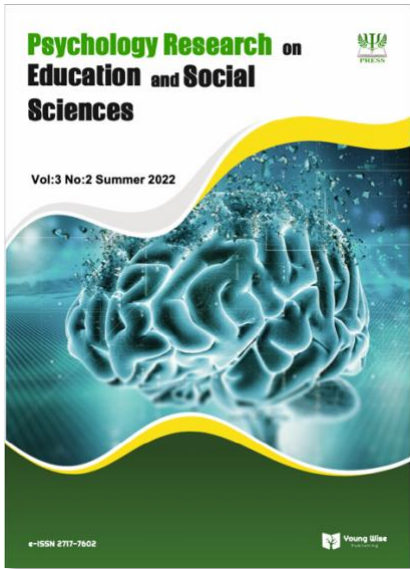
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Research Article

Educational segregation and discrimination in Bosnia and Herzegovina and critical peace: transgression of ethnic-ideological utilization of youth

Faruk Hadžić¹

Independent researcher/scholar, Bosnia and Herzegovina

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Abstract

The paper examines the ontological and normative origins of the "Two schools under one roof" phenomena (existing for decades but negligibly elaborated), particularly the broader multidisciplinary approach to the educational framework- legislative, future sociopolitical relations, critical peace, and the youth's psychosocial well-being. Finally, this paper determines these phenomena as a spectrum of sociopolitical coercion and competition affecting the peacebuilding and state-building process. The manuscript argues that segregation and discrimination in education are indisputable within the legislative democratic legitimacy of the ethnopolitical exploitation, designating individualism over the survival of shared collectivism, disregarding society's ethics and morality in the educational enlightenment process. It is objectionable that the temporary solutions - organizational units of the "two schools under one roof" model established in 1997, held in addition to the fulfillment of all until the present day, representing the potential and capacity to preserve the ethnopolitical power and reproduce destructive practices of ethnopolitics. The paradigm "Two schools under one roof" does not respect diversity and does not contribute to youth's individual development within critical judgment, attitudes, and multicultural/interreligious perceptions. Ethnoreligious collectivism rises above individualism and does not liberate the human capacity to build a democratic society. The inclusive education movement should build a democratic, inclusive, multiethnic, and multireligious society. Education has elevated strength and significant power and should be used for the good of society. Educational diversity inclusion is the intention for both a moral and ethical society. Educational segregation and discrimination create, intensify, and rationalize ethnoreligious disputes. The change of education from a cognitive segregated ethnopolitical matrix to a school organized according to the measure of "human enlightenment" is long-term and the most critical path in order not only to provide a good ground for educational inclusion satisfying the students' needs but the future of multicultural moral and ethical society. It reflects in brought up and educated non-ethnonationalism and non-xenophobes individuals- personalities in fragile post-conflict Balkan societies. Any form of segregation cannot be abolished without changing the Constitution, so every other form of solution will produce additional intricacies. Affirmative indications of the adverse effects of B&H educational policies, ethnopolitical ideologies, philosophies, and ethnopolitical nonobjective party interests are required. Those policies obstruct critical peace and conflict transformation processes and potential initiatives necessary to establish peace, conflict resolution, and nonviolence. Peace education and inter- ethnic communication can reduce disagreement sentiments ("enemy") between ethnoreligious groups, maintained by ethnopolitical separation propaganda.

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Introduction

At the beginning of the study of the legislative framework, we must point out the following: Bosnia and Herzegovina (B&H) is a country consisting of two entities - the Federation of Bosnia and Herzegovina (FB&H), the Republika Srpska (RS), and the District, Brčko District (DB B&H). In the B&H federal arrangement, the complex structure of two entities, one district, the ethnoreligious division, and EU and NATO integration is complicated. Moreover, the entities have increased the possibilities of monopoly and power over the territories. Furthermore, B&H carries the consequences of the complexity of the former Yugoslavia's multiethnic paradigm ("small" Yugoslavia). Dayton Peace Accords (1995) created the Constitution based on "ethnoreligious doctrines." Thus, it is a form of religious exclusivism. B&H is a fragile state with centrifugal ethnonationalism and the world's most complex public administration. It has 14 governments, 180

¹ Independent researcher/scholar, Bosnia and Herzegovina. Email: faruk.hadzic01@gmail.com ORCID: 0000-0003-1158-7858

ministers, two entities, "three languages," one district, 10 cantons, and 207 political parties in a country of 3.5 million people. The pre-election campaigns last permanently, and it has become a barrier to the country's progress (Hadžić, 2020). The Constitution defines Bosniak, Croat, and Serbs as constituent people. For the most part, a mere constitutional decor is consecrated in the last article of the discriminatory B&H Constitution's Preamble. The term "Others" in formulating "hybrid" identities is an unsentimental description of their discriminational classification in an ethnoreligiously divided society. Those who do not belong to one of the three religious groups or do not want to show affiliation are considered an unfamiliar/foreign component. They cannot elect representatives and are barred from running for office at any state level (Hadžić, 2020). Moreover, considering these factors, a constant secessionist antagonistic rhetoric in the political space of B&H is present. The ideological ethnonationalism has metastasized into a daily political discourse that produces uncritical subjects' adherence to their ethnic government and mono-ethnicized, violent territory (Hadžić, 2021). There is a perception that in a better position in the Region are those peoples of B&H who have a political and geopolitical sponsor. Thus, political, economic, or moral support. In B&H, where the population is predominantly Serb and Croat, these areas are characterized by Serbian (orthodox) or Croatian (catholic) awareness.

There are "minority and majority" or "friend and enemy" sociopolitical contexts in the former Yugoslavia. In that social relationship, the enemy is always that of another ethnoreligious group. It is the foundation of the political, religious, and ethnonational symbiosis in the former -Yugoslav communities, supplying part of the personal space of human intimacy, becoming the dominant form of behavior that marks generations. A specific (extremely negative) characteristic of the post-Yugoslav spaces is that religions are identified with nations (majority). After the disintegration of Yugoslavia, fear of losing identity within global communities led to the sudden "emergence" of antagonistic individual national identities, becoming indivisible and exclusive. By instrumentalizing the issue of ethnicity and religion within the radicalization of political discourse, ethnic homogenization occurs. The result is that ethnopolitical parties remain in power. In an environment where politics is extreme, many avoid concerns about the very nature of extremism and the process of radicalization. Thus, the discourse of "peacetime" extremism. Extremism originates from discovering two basic human needs: the need for cognitive closure and personal significance. Subordination of the individual to the national community, i.e., the political leader, is a psychological form of political behavior marked by an obsessive preoccupation with the cult of unification while abandoning democratic freedoms with redemptive violence and, regardless of moral and legal constraints. It aspires to achieve ethnoreligious threatening collectivity, the form of tribal identity. (Hadžić, 2020)

Education is the whole process of social life which implies that individuals and social groups learn about conscious development within and for the benefit of national and international communities: from their capacities, attitudes, readiness, and knowledge. (Canivez, 1990). The two schools under one roof concept are "a school building in which two or more schools of the same or different levels of compulsory primary, or secondary general or vocational education located as separate legal entities founded by municipalities or cantons. It operates according to the same curricula or provides different levels of education and teaching in different languages of the constituent peoples" (OSCE, 2018). The establishment of the anti-civilizational educational model of "two schools under one roof" was immediately after the war, in 1997. The Federal Ministry of Education and the Office of the High Representative (OHR) Annex VII of the Dayton Peace Agreement, i.e., the return of refugees and displaced persons, tried to ensure that their children attend classes in their mother tongue and according to the corresponding ethnonational curriculum" (Trkulja, 2017).

At the same time, there are disputable linguistical contests in the Balkans, notably in B&H. Moreover, its descriptions are inaccurate facts related to traditional Balkan historical revisionism and ethnopolitical homogenization policies. Furthermore, many in B&H do not endorse or entirely acknowledge the Bosnian language and its documented status and accurate historical position. Historically and chronologically, the abolition of the name of the Bosnian language and Bosnian language in 1908 is a "world precedent." It was a decree of the occupying state, the Austro-Hungarian Monarchy, in 1907. The decree stated that "the Bosnian language will be called the "Serbian-Croatian" language in the future." The act was a crime and discrimination against Bosnia, Bosnians, and the Bosnian language. Muhamed Hevajic Uskufi wrote

the first Dictionary of the Bosnian language in 1631, 187 years before the first Serbian Dictionary, Vuk Karadžić. Thus, the first Serbian Dictionary was written by Vuk Stefanović Karadžić in 1818. Moreover, the Bosnian language is considered a variety of Serbo-Croatian, as mutually intelligible with the Croatian and Serbian languages, which are all based on the Shtokavian dialect. "*Nauk krstjanski za Narod slovinski*" (Christian Doctrine for Slavonic People) is an early Bosnian and Herzegovinian printed book, printed in Venice in 1611 by the Bosnian Franciscan Matija Divković (1563-1631). The book is a compilation of the catechisms published by Jacobus Ledesma (1519-1575) and Roberto Bellarmino, translated from Latin into Bosnian, arranged, and interpreted by Divković. (Grba, 2014) Furthermore, Fra Antun Knežević² (9 January 1834 – 22 September 1889) was a staunch proponent of Bosnian (or Bosniak) national identity while being an active member of the Illyrian Movement. Finally, Ivan Franjo Jukić³ (8 July 1818 – 20 May 1857) mainly wrote under the pseudonym Slavoljub Bošnjak (lit. "Slavophile Bosniak"). Consequently, both were Bosnian Catholics. However, the author of this paper, attempting to remain outside the linguistic-political framework related to the cultural assimilation of Bosnian Croats and Bosnian Serbs (by Bosniaks), indicates that Bosnian, Croatian, and Serbian are the equivalent language, with particular distinctions.

Proof of discrimination and violation of the principle of equal treatment due to segregation on the ethnic principle in educational institutions through the so-called "two schools under one roof" system is evidenced by various reports. From UN bodies, the OSCE, the Council of Europe, and others; report by the Commissioner for Human Rights of the Council of Europe, Thomas Hammarberg, who stated in a 2008 report: "The Commissioner is extremely concerned about the situation in education in B&H. Separating children based on their ethnicity can only strengthen prejudice and intolerance towards others and further ethnic isolation. The measures that should have been taken to unify the education system are long overdue. An ethnically based and divided education system is an obstacle to sustainable return." (European Commission, 2008) The Committee on the Elimination of Racial Discrimination (Geneva; 2006), considering B&H reports submitted under the UN Convention on the Elimination of All Forms of Discrimination, recommended and stated: "The Committee strongly urges the State party to abolish segregation in public schools, which means structured as "two schools under one roof" as soon as possible. The Committee urges that the responsible authorities within the State party consolidate previously separated schools into one administration, put up efforts to withdraw ethnically-religiously discriminatory elements from textbooks, mono-ethnic/mono-religious symbols or flags, and implement a more modern standard core school curriculum. Thus, it applies to the territory of a Member State, which is sensitive to the different characteristics of diverse ethnic groups, and in the territory of a Member State (Recommendation Number 23). (Institution of the Human Rights Ombudsman, 2012) In the CERD document entitled "Seventh and Eighth Periodic Report on the Implementation of the International Convention on the Elimination of All Forms of Racial Discrimination in B&H(2008), prepared by the Ministry of Human Rights and Refugees, the comment made by the Member State (B&H), without denying the existence of segregation, on that recommendation was, among other things (paragraph 177). "Despite intense calls and efforts by the Council for the implementation of peace, the Office of the High Representative, and pressure from the international community, there are still schools organized by the principle of "two schools under one roof." This issue is present in the Central Bosnia Canton and the Herzegovina-Neretva Canton. The cantonal authorities have considerably addressed this concern. However, the Framework Law on Primary and Secondary Education in B&H provisions prescribe legislation. Under the Constitution, institutions that are registered under the applicable B&H laws for the provision of services in the domain of preschool, primary and secondary teaching, adult education, and other professional institutions in the educational field are obliged to apply and respect the principles and norms to guarantee education under equal conditions for all students" (Article 1; the Framework Law on Primary and Secondary Education in B&H). (Ministry for human rights and refugees, 2008)

² He was a Bosnian Franciscan friar, historian, and writer from Varchar Vakuf, Bosnia and Herzegovina.

³ He was a Bosnian writer and Franciscan friar from Bosnia and Herzegovina whose life and cultural and political legacy have left an indelible mark on the cultural history of the country, where he is remembered as one of the founders of Bosnian modernism.

The cognitive ethnopolitical model of education cannot meet the demands and requirements of educational inclusion. It is essential to build a school for human beings, an educational institution promoting diversity and valuing individuality. The cognitive, educational forms followed by segregation and ethnopolitical ideological contents do not have multidimensionality which is the personification of people. Education can guide to peace and be a part of "building a more promising future," "conflict transformation," and "conflict resolution" by supporting the transformation of the security circumstances, political institutions, economic regeneration, and social development/social capital. However, education policies can escalate conflict if they are poorly designed or implemented, specifically if it reinforces ethnic-religious-national segregation and supports discrimination and prejudice.

Former Yugoslavia's historical conflicting memory cultures from WW2 to the Yugoslav wars present enduring processes within sociopolitical ethnic-religious traditions. The consequence of populist political orders in ethnoreligious partitioned post-socialism is ethnic-symbolic collectivism, oppressing individual identity, excluding the possibility of distinct classification. Instead of socialism's challenging and axiologically exclusive atheism, today, we have three equally exclusive "theologies or clerical forces" in the function of a new, radical-revaluing ideologizing and dismemberment of society on a religious basis. Over three decades after the conflicts, hybrid wars and peace stalemates in B&H are associated with constant secessionism, historical revisionism, victimization, genocide denial, genocide "festivity," and reinforcement, leading to parallel memory politics. Thus persistent sociopolitical fragility. Antagonistic rhetorics are presented daily in the political space, social capital, and educational institutions. B&H is a place and space characterized by a high degree of ethnic-religious carefulness, complexity, and ethnopolitical manipulation influencing sociopolitical shifting and inter-social relations. These linear processes affect the peace stalemate, sociopolitical development, education, enlightenment of a new generation of "Bosnians," multiculturalism and inter-culturalism, and the country's general progression.

At the same time, geopolitically and economically, the Balkans are among the most sensitive regions to developments concerning the Ukraine/Russian conflict, related to Serbia's and the Republic of Srpska (RS), B&H Entity's longtime political understanding with Russia. B&H is the region's most complex multiethnic paradigm of former Yugoslavia and was most devastated by the 90s wars. The persistent political instability in the Western Balkans can spark contemporary crises on the EU's immediate borders. Political tensions are exceptionally high in Macedonia, B&H, and Kosovo. Many EU policymakers are concerned that Russia aims to exacerbate this disorder. It is a concern that has intensified since elements of the Russian intelligence service were recently implicated in a failed coup in Montenegro. Nevertheless, the region's crises are rooted in a general winner-takes-all party politics and flaws inherent in the political settlements forged to end the Yugo-slav wars. While Russia has deep-seated interests in the Balkans, its interventions are more opportunistic than strategic. (International Crisis Group, 2017)

Research in two cases of late-stage intervention, B&H and Kosovo, confirms that "local structures" is a problematic concept. In both cases, international and locals feel trapped in an intervention that has become obstructed. (Martin and Moser, 2012) Moreover, the communication pipelines between the international community, local authorities, civil society, and grassroots are low-grade and ineffectual, resulting in mutual distrust, resentment, and weak expectations. However, the focus should be on critical human security peacebuilding arrangements, the transformation of communications strategies, and re-thinking the importance of the "local" dimension of critical peace and conflict transformation. Local ownership is a desirable outcome of international peace operations, enabling local people to control reform and reconstruction processes and internationals to scale down or end their presence in a country eventually. Nevertheless, beyond this broad characterization, local ownership is an unclear and contested idea, which provokes misunderstanding among local and international constituencies, and makes it harder to achieve satisfactory outcomes for all of these groups. (Martin and Moser, 2012) Furthermore, Critical Peace and Conflict Studies should be primarily concerned with the quality and nature of peace in cultural (ethnic/religious), social, economic, and political terms, ranging from the international system to the state and communities. Peace has a profound effect on education. Peace can help achieve the right to primary quality education. In areas of intractable conflict between specific groups,

such as former Yugoslavia, peace education should seek to promote alternate narratives of the conflict to encourage mutual understanding, respect, and collaboration. In areas where there is no active conflict or violation of human rights, peace education seeks to promote individual skills that reject the use of violence and create stronger communities. However, peace education is almost non-existent and not supported in the Balkans.

Nevertheless, it is fundamental and critical in divided societies. As history has shown, tensions between ethnic/religious groups can lead to violence. Moreover, it remarkably leads to post-conflict hybrid wars, peace and progression stalemates, and sociopolitical, economic, and critical security deterioration. Education is a crucial element of preventive action. Moreover, in fragile contexts like the Western Balkans, education for peace can support bridging ethnic and religious divisions.

Research Problem

The research focuses on the Bosnian and Herzegovinian (B&H) educational segregation and discrimination concerning critical peace and conflict within the historical, legislative, sociopolitical, educational, ethical, and psychological framework of the "two schools under one roof" model. It is objectionable that the temporary solutions - organizational units of the "two schools under one roof" model established in 1997, held in addition to the fulfillment of all until the present day, representing the potential and capacity to preserve the ethnopolitical potential and reproduce destructive practices of ethnoreligious segregation concerning the moral and ethical growth of the future generation within the fragile ethnic divided society. Furthermore, the separate curricula aimed at segregating students on ethnic/religious backgrounds, defiant to the provisions of the State law, are controvertible.

The paper aims to observe the epistemological origins of the topic itself, which has been current for decades but very little elaborated on by domestic authors, especially the broader multidisciplinary approach to the educational framework—particularly legislative and future sociopolitical relations, critical peace, and the youth's psychosocial well-being. The manuscript argues that segregation and discrimination in education are indisputable within the legislative democratic legitimacy of the ethnopolitical exploitation, designating individualism over the survival of shared collectivism, disregarding society's ethics in the educational enlightenment process. The paper will highlight several critical categorical concepts (discrimination, segregation, education, conflict, war, curriculum, ethnonationalism, enlightenment, human rights, Bosnian history, and the model "two schools under one roof"). Finally, this paper determines these phenomena as a spectrum of sociopolitical coercion and competition affecting the peace-building and state-building process.

Method

Research Design

The paper presents a theoretical and legislative examination of educational segregation and discrimination in B&H, conceptualizing the synergy transgression of ethnic-ideological exploitation of youth and its consequences on B&H's next generations within the in-depth literature review and descriptive, discursive content analysis, analytical, and comparative methods. Analytical and descriptive parts add to comprehension for foreign readers who are not familiar with this Balkan phenomenon. The peace and conflict process requires interdisciplinary deconstruction into peace and conflict dynamics, combining post-colonial studies, anthropology, sociology (political, ethnicity and religion), human geography, social psychology, critical security studies, human security, development studies, political science, peace economics, communication studies, international relations, and others.

Collecting Data and Documents

The secondary data relates to official references, legislations, books, research papers, international reports accessed through the databases, and policy reports from international NGOs and media narratives. The data evaluated is external and foreign research, legislative orders, and NGOs funded projects of comparable intention in some areas. Two main qualitative data analysis techniques used are content analysis and discourse analysis. The data and notice studies were analyzed and prepared to convert raw data into a meaningful and legible framework, including data validation. Some of

the documents analyzed are: The Bosnia and Herzegovina (B&H) Constitutional Law, EU Commission working documents and Reports on Bosnia and Herzegovina; Documents associated with the Institution of the Human Rights Ombudsman; Various historical registers, Monnesland, S. (2005) *Jezik u Bosni i Hercegovini (B&H)* [Language in Bosnia and Herzegovina (B&H)], Institut for East-European languages and oriental studies, Oslo; Statements and narratives of politicians in the Balkan region; A diverse Media sources and texts; Delors, J. (1996). *Learning: The treasure within*. UNESCO Publishing, Paris; Kuburić, Z. Chrisian Moe, C. (2006). *Religious Education in Croatia- Religion, and Pluralism in Education: Comparative Approaches in the Western Balkans*, Canivez, P. (1990), *Éduquer le citoyen?* Hatier, Paris, Trkulja, A. (2017) *Dvije škole pod jednim krovom u Bosni i Hercegovini (B&H): (ne) razumijevanje problema i moguća rješenja* [Two schools under one roof in Bosnia and Herzegovina (B&H): (mis) understanding of the problem and possible solutions]. *Analitika – Centar za društvena istraživanja*, Sarajevo, and many others.

Theoretically, the knowledge and expertise formulated multidisciplinary approaches and scholarship such as political science, sociology, philosophy, peace and conflict studies, ethics, critical security studies, social and political psychology, and law, comprising a robust conceptual framework. Finally, the study underscores future research that could lead to more insights into the importance of the global correspondence between phenomena, construction, and sophistication of the normative explications in ethnoreligious, divided post-conflict cultures and their ethical paradigm.

Educational Segregation and Discrimination in B&H

What is the origin of the terms discrimination, and what is their connection? This section highlights two crucial categorical concepts (discrimination and segregation), presenting specific definitions, relationships, and distinctions. When and how they appear and represent enormous obstacles in all pores of social life, especially in the education system. Therefore, it is necessary to start from the very definition of what exactly is discrimination and segregation? When we talk about the concept of discrimination, we can say that it represents a "negative social phenomenon. Unfortunately, it is global - there is no society without discrimination. Therefore, we often view it as a "normal" phenomenon, which makes it impossible to challenge. Many people often do not even notice it while performing daily routines. In this context, it is necessary to develop society's awareness and critical potential to recognize it and fight against various forms of discrimination.

The "two schools under one roof" phenomenon is an element of the education system. What does this phenomenon bring with it? What adverse connotations can we attach to it? Is this temporary, that is, a long-term solution is the culmination of the success of the competent institutions? Is this resolution suitable for Bosnian children and youth? Does it consider the existence of children, and is it normal? What do they learn? How does it affect sociopolitical and sociocultural relations and the transformation of conflict? These are all rhetorical questions that should occupy the thoughts of every parent and global citizen. The curriculum is a school document that prescribes teaching content's scope, profundity, and directive. In other words, the curriculum specifies the explicit contents of a particular subject and topic. It concretizes the curriculum that determines the number of instructing hours by subjects and grades. The curriculum is presented in a tabular overview, and the curriculum is presented textually on several pages. The implementation of the curriculum ends with a check of the adoption of the content, for example, the Croatian History curriculum, which can be overviewed in the paper "History teaching focused on learning outcomes" (Marinovic, 2014).

If we go back to the historical origins, in its almost thousand-year existence, B&H was an independent state, then part of the Ottoman Empire, part of the Austro-Hungarian Monarchy, then one of the Yugoslavia republics, and again an independent state (the UN member since May 1992). However, the B&H independence encouraged aggression against its people and territory, causing one of the bloodiest conflicts in Europe since World War II. The violent conflict from 1992 to 1995 "resulted in more than 100,000 dead and more than 2.2 million displaced (demographically, it remains today). Cantons with a mixed Croat and Bosniak population (Zenica-Doboj, Central B&H-Neretva Canton) were areas of intense fighting, leading to significant displacement of one of the two ethnic/religious groups (OSCE, 2018). During the war, the devastation of towns, villages, mass killings of civilians, human rights violations, genocide, culturcide, ethnic cleansing, systemic rapes, crimes against humanity and international humanitarian law, and other inhumane acts in B&H

occurred. The Dayton Peace accords "ended" tragic conflict after some time. The Dayton Peace Agreement was signed, which "ended organized violence in B&H." That is the most rudimentary attribution of this contradictory international peace arrangement.

How does the Constitution of B&H regulate the education system? When we approach the "B&H Constitution" and Article III, Paragraph 1 unquestionably defines and enumerates the competencies of the B&H as a country. The competence of the B&H as a state does not include education. All competencies that are not explicitly listed are under the entity's jurisdiction. In the Constitution of B&H, the issue of education is mentioned only in one place: in Article II, which deals with human rights, in paragraph 2: Catalog of Rights, where the penultimate place is, under the letter I, "the right to education." The author notices that the minor changes within the organization of education systems in B&H occurred primarily due to the reference to fundamental human rights and international declarations listed (in Annex I of the same Constitution). International conventions are an integral part and prioritize application concerning domestic legislation. With the Dayton construction, B&H has presumably become the only country globally that does not have sovereignty concerning education system (s) on its territory. The B&H Constitution does not specify the provisions related to education and how citizens can be protected against discrimination in education. It follows that any state law in education has no basis in the B&H Constitution, which leaves a vast gray area for these issues to be regulated by local levels of government in a way that suits the majority ethnic group." (Ademovic et al., 2012)

The emergence of the concept known as "two schools under one roof" initiates specific problems, analyzes different opinions of education experts, and offers many models for eliminating this rigorous practice, but what is important to emphasize is how to take the first step towards eliminating this phenomenon. How can the individual, the family, the international community, political elites, and other actors improve and resolve the crisis segment we call segregation in education. Why should children suffer because of the imposed nationalist rhetoric that reigned in the 80s and 90s? Why it must be present today. These are just some crucial issues related to this phenomenon in the B&H education system. Therefore, what is the process we call "two schools under one roof"? When does it appear, materialize, and how has it ministered? Or to problematize if it results from compromise or grounding in B&H legislation?

The paradigm "two schools under one roof" has no foundation in B&H's laws and other country acts. It resulted from a compromise in the FB&H; in those municipalities wherein the post-war period, it was necessary to rebuild the war-torn trust between Bosniaks and Croats. This educational "unethical" phenomenon has emerged as a temporary solution after the war, but that temporary solution has deprived hundreds and hundreds of high school students of so much more love of friendship and cooperation. Based on ethnicity, separate schools lead to a kind of segregation in the educational process in such a way that children are excluded, limited, and prevented from recognizing and realization, on equal fundamental rights and educational freedoms, as places and spaces of public and shared life, due to the circumstances of belonging to another. On the other hand, Republika Srpska (RS) Entity has announced the introduction of a curriculum from Serbia in the following school year to protect the "national identity of the Serbian people." It is an entity that disputes the name of the language for Bosniaks - the Bosnian language - which is why returnee children in two municipalities did not attend school until an improvised school was opened according to the curriculum from the FB&H. (Sadikovic and Veladic, 2014) This move forms a homogeneous Serbian identity, regardless of its regional conditions and differences in regional identity procedures. In this way, Bosnian Serbs and Bosnian Croats are extracted from B&H, their cultural heritage, and their Bosnian tradition. The educational phenomenon of "two schools under one roof" is the most visible example of segregation in B&H schools and has often been the subject of sharp international criticism, condemnation, and pressure due to slowness and obstruction at local government levels. Despite all efforts to abolish ethnic segregation, these schools still exist (today, there are 54 in certain cantons in the FB&H) (Politika, 2010). Moreover, this Western Balkan phenomenon represents an anti-civilizational ethnopolitical effort and directly affects critical peace, inter-state institutions, and future social relations.

Children and young people of different ethnicities/religions/nationalities are divided physically in such schools, just like their teachers, and have no shared interaction. However, contrary to the Law provisions, the curricula aimed at

segregating children on ethnic/religious grounds are questionable or exorbitant. Consequently, this has led to the quality of returnee (limited numbers) children's education being questioned because the curricula and programs were realized on unconditional premises and without the necessary teaching aids. However, we can problematize that segregation, in general, in the form of non-post conflict occurrences, does not necessarily imply a discriminatory connotation. Furthermore, the focus should be on eliminating all forms of discrimination; in the B&H context, educational legislation should not be limiting but a stimulating factor.

Consequently, one of the consequences of the war in B&H (1992-1995) is educational segregation and discrimination through which, according to reports from representatives of the international community, Bosnian (B&H) society remains divided. Therefore, they often send messages to the representatives of the education authorities in B&H that the priority should be eliminating segregation and discrimination in schools. Accordingly, a condition of educational segregation, "two schools under one roof," refers to teaching organized in two different curricula in "all subjects/courses." In order to integrate the education system, the education authorities adopted and implemented the Common Core Curriculum. However, this did not lead to the dissolution of "two schools under one roof," nor did it stop the process of dividing B&H society ethnically/religiously. Any attempt to integrate the education system is doomed in advance because the Bosnian society did not divide education but the constitutional order. The different curricula result from the constitutional recognition of the three official languages: Bosnian (Bosniaks), Croatian, and Serbian. Thus, the recognition of the right of constituent peoples to education in their "native" language. Therefore, challenging the right to education in one's language is understood as a form of discrimination. However, is the unanimous condemnation of the Declaration⁴ on a Common Language of all states of the former Yugoslavia sufficient? Is this the fate of the "Yugoslavs" crisis and Yugoslav social memory in this Region? For example, according to the laws of nature, the Croatian (Republic of Croatia) intellectual community reacted and called this the provocation with a quality philippic, according to the laws of nature - but thus, the danger of "Yugoslavism" is not remotely remote suppressed. Moreover, there are also private - therefore secret - manifestations of deviant behavior in addition to those in public.

If we study all the laws and bylaws regulating education in B&H, we conclude that it is impossible to eliminate segregation and discrimination. The example of the language issue in education legislation is the basis for segregation. According to the current Law on Primary Education, "school teaching is conducted in the languages of the constituent peoples of B&H, which are named after one of three names: Bosnian, Croatian or Serbian. In addition, both alphabets of B&H (Latin and Cyrillic) are used." According to the adopted Draft of the new Law on Primary Education of Sarajevo Canton, classes are conducted "in one of the three official languages of the constituent peoples of B&H, which are named in one of three names: Bosnian, Croatian and Serbian." However, Bosniaks, Bosnian Croats, and Bosnian Serbs speak essentially the same language. Moreover, historically, Bosnian people have always spoken the exact language.

Muhammad Hewai Uskufi laid a strong foundation for the Bosnian language, as evidenced by the opinion of modern British historian Noel Malcolm on the subject, who says: "As Bosnian was the third language of the Ottoman Empire, it is no wonder that part of Ottoman literature was written in that language." (Malcolm, 1996) An 18th-century Bosnian writer, the chronicler Mula Mustafa Baseski, who added a collection of poems in Bosnian to his annals, argued that the language was much more prosperous than Arabic because it had 45 words for the verb "to go." (Skaric, 1927) Even in 1601, Marvo Orbini wrote that "Of all the peoples who speak Slavic, Bosnians have the smoothest and most elegant language and are proud that they are the only one's today who care about the purity of the Slavic language." (Magas, 2003) Subsequently, the Bosnian language was prohibited at the end of the 19th and beginning of the 20th century. The Serbo-Croatian language was declared, and no one was engaged and authorized to protest. Therefore, using the Bosnian language as an official language in a unified B&H could not be regarded as a policy of assimilation of Bosnian Croats and Bosnian Serbs and a violation of European law on cultural rights.

⁴ Jezici i nacionalizmi, <http://jezicinacionalizmi.com/deklaracija/>

Accordingly, it divides Bosnian society: language, history, and geography are allowed by law to be specially organized in school institutions. Given this legal constellation, the project of the Common Core Curriculum in B&H was condemned from the commencement. A Common Core Curriculum for History and Geography has been developed, but the contents do not refer to the history of B&H but contents from world history. Thus, the educational phenomenon of "two schools under one roof" is not the lone state of segregation in B&H schools and educational institutions. Additionally, segregation is carried out through religious education and a "national group" of subjects/courses. Religious and ethnic segregation is provided among students belonging to the constituent peoples and national minorities. It can be said that the segregation of constituent peoples is voluntary (mostly), and the segregation of national minorities is forced. For example, Jews perceive B&H as their homeland, and for them, as one of the B&H national minorities, particular classes from the national group of subjects are planned. We can ask a question: in what language - Yiddish? Bosnian Jews use the language used by all three constituent peoples in their mutual communication.

Unlike the socialist model, the basic directions of changes in the education system start not more from the collectivity (communism working class) but the individual or ethnoreligious collectivity within the autonomy of education as basic parameters shaping the current education system. The public education system - practically the only school system in the country - was hermetically sealed from any religious influence in communism. In several institutions outside of that system where religion was taught, such as religious schools for Catholic and Orthodox priests and Muslim clerics and religious instruction for children in parishes, and mektebs⁵, religious instruction was carefully controlled. It was generally expected that religion would soon disappear from private life and socialist society in the way it was expelled from public spheres. Several generations have believed that such a development is a matter of time, but it is beyond any doubt. However, circumstances changed dramatically in the late 1980s. Confessional or denominational religious education has become part of primary and secondary schools' curricula a few years later. Religious education is a compulsory elective subject in Serbia, and it is represented in the curricula for primary and secondary schools for one hour per week. According to official information, more than half of students in Serbia attend religious classes, and high school students are more interested in religious education than elementary school students. (Bilić, 2017) In Croatia and B&H, it is a voluntary elective subject. However, at the Serbian Orthodox Church (SOC) request, religious education could be compulsory in B&H, Republika Srpska (RS) Entity high schools (Orthodox majority). (Veselinovic, 2018) In Republika Srpska (RS), a grade in religious education is valued the same as a grade in, for example, mathematics or physics. In primary schools, the subject is called Society, Culture, Religion, and in secondary schools, the Culture of Religion. Grades from both subjects, like the Republic of Srpska (RS) Entity, incorporate GPA in the Federation of Bosnia and Herzegovina (FB&H) entity. For example, a Sarajevo Canton (Bosniaks/Muslim majority). Catholic school religious education is integrated into the general educational goals of the modern Croatian democratic school. According to its goals and contents, it is grafted into the entirety of the Croatian (Republic of Croatia) educational system. It comprises Bosnian (B&H) Croats.

Nevertheless, this doctrine provokes controversies since it is already being studied as an elective subject in primary school. A comprehensive legal framework followed in 2003 and 2004, B&H Parliament embraced the Framework Law on Religious Freedom/Position of churches and religious communities. B&H has signed similar basic agreements with the Catholic and Serbian Orthodox Churches. Despite different and changing statuses, religious education in Croatia and other Western Balkans countries acquired a sound - accepted subject (Kuburic and Moe, 2006).

The B&H should establish an educational model in public schools that prevents indoctrination. Thus, it is a violation of the right of parents to educate their children in following their own religious or philosophical beliefs. Moreover, it instills understanding, tolerance, and respect for a pluralistic society and enlightens students on the principle of religious freedom as one of the fundamental elements of freedom and democracy. In such a model of education, religious education could promote tolerance and understanding between individuals, groups, and nations by transmitting

⁵ Mekteb, in Arabic Kuttub, means school. The term mekteb in the Bosnian language represents a primary Islamic religious school.

knowledge. Thus, the values relating to religious tendencies are inclusive so that individuals understand that they are part of the same community and discover to create their own identity in harmony and carefulness correlated to different identities and "others."

The draft document of the Stabilization and Association Council of the European Union and B&H called for the abolition of the phenomenon of the existence of "two schools under one roof." (European Commission, 2020). The document was submitted for consideration before the meeting of the joint body, but there is no definite consent of all representatives, both in the EU and in B&H. Representatives of the German administration especially insist on its implementation, stating that it is a matter of segregation of children and the continuation of national divisions in the country. In doing so, they advocate introducing a unified curriculum and joint education of children, regardless of their language and other specifics. This proposal is still not a formal position of the European Union (EU) because it is opposed by the representatives of Croatia in its institutions. The argument for that is the existence of a final judgment of the Supreme Court of the Federation of Bosnia and Herzegovina (FB&H). It rejected the attempt to present the preservation of cultural and linguistic identity as segregation and the practice of "two schools under one roof" as an issue that should be instinctively withdrawn. Namely, the Supreme Court of the FB&H, which is the highest court instance in this entity, thus rejected the request for revision of the judgment of the Cantonal Court in Travnik (a town in central B&H, part of FB&H), who also assessed that working according to unique national plans and programs is not a form of discrimination and segregation of children. "The possibility and existence of two curricula in Bosnian and Croatian with a common core are in line with the Convention against Discrimination in Education, ratified by B&H," reads the verdict of the FB&H Supreme Court signed by Council Chairman Fatima Imamovic. In that decision, it was specified that a situation could be considered discrimination in which children would not have the right to retain their linguistic specificity. "The ruling stated that inaugurating or maintaining special educational institutions and systems for religious or linguistic reasons does not constitute discrimination."

If we examine peacebuilding and conflict transformation in the post-conflict, fragile societies, ethnically and religiously impacted, consequently explore the "future" of the Peace and Conflict path, there is the dysfunctionality of relationships between international and local. It is reflected in how the peacebuilding agenda is negotiated and enforced. The case studies in Kosovo and B&H "Exiting Conflict, Owning the Peace Local Ownership and Peacebuilding Relationships in the cases of Bosnia and Kosovo" reveal the need to find new ways of framing and organizing relationships between external actors and locals to restore peace operations' trust, efficacy, and legitimacy. Nevertheless, local ownership provokes misunderstanding among local and international constituencies and makes it harder to achieve satisfactory outcomes for all groups. (Martin and Moser, 2012) However, we should incorporate critical human security peacebuilding arrangements. A focus should be on transforming communications strategies and rethinking the "local" dimension in conflict-affected societies. Thus, particularly Western Balkans and its historical and current explicit circumstances. Moreover, B&H is a place and space characterized by a high degree of ethnic-religious carefulness, complexity, and ethno-political manipulation influencing sociopolitical shifting and inter-social relations. These linear processes affect the peace stalemate, sociopolitical development, education, enlightenment of a new generation of "Bosnians," multiculturalism and inter-culturalism, and the country's general progression.

Although less visible in the media, new and distinguishable agents have emerged in education policy and research over the past decade, reaching for deeper reflection on the purpose of education and conceivably a rethinking of religion and education. In the UNESCO International Commission on Education for the 21st Century Publication "Learning: Inner Treasures," editor Jacques Delors points to the "tension between the spiritual and the material. Frequently, without realizing it, the globe longs for the models and values we will call "morality." Thus the noble task of education is to encourage everyone full respect for pluralism, elevate one's mind and spirit to the universal level, and transcend oneself to some extent" (Delors, 1996). The report reaches for a renewed focus and priority on the moral and cultural dimensions of education, with a process "that must begin with self-understanding through an inner journey whose signposts are knowledge, meditation, and the practice of self-criticism" (Delors, 1996).

Peace has a profound influence on education. Peace can support achieving the right to primary quality education. Peace education helps young people gain knowledge, enhance their skills in the area of peace, and form an attitude about the meaning of peace in human life. The goals of peace education globally vary widely. In some developing countries, where there is no specific "enemy or conflict" but a general lack of human rights, peace education seeks to elucidate sources of inequality to promote a more equitable, stable future. It should encourage collaboration in diverse groups and give voice to excluded on the micro (schools) and macro-levels. It should encourage students who are commonly excluded from speaking up in class on a micro-level. It means incorporating the narratives of people who have been historically discriminated against or excluded on a macro level. Have students think critically about why the knowledge and experiences of some groups of people are privileged over the knowledge and experiences of others. Emphasize collaboration and teamwork and deemphasize competition and self-interest. Structure long-term projects that allow children from different social or ethnic groups to work together toward a common goal. Opportunities in which children get to know one another as individuals "may help break prejudices and establish caring relationships among members of diverse groups," according to Silvia Ferrás. (Shafer, 2015)

Dragana, born into a Serbian family in a small, multiethnic town called Hrvatska Kostajnica (Republic of Croatia), after witnessing these events at just 17 years old, fled her home did many other families living in Yugoslavia's multiethnic communities. The wars left behind ruined lives, homes, and strained relations across ethnic lines. Decades after the war, although borders still exist on maps and in people's minds, Dragana utilizes the power of education to bridge the separation created by the wars and conflicts. For Dragana, the norms and values of a multiethnic life stemmed from the presence of mixed marriages and gatherings in the family and community in which she grew up. Dragana's belief in these values shaped her into today's person. A critical moment for Dragana on her path to peacebuilding was when she attended the Democracy, Human Rights, and Peaceful Conflict Resolution course at the Nansen Academy in Lillehammer, Norway, in 1998. Here, Dragana found herself in an environment where she was engaged with Serbs, Croats, Bosniaks, Montenegrins, and Albanians for the first time since the break-up of the former Yugoslavia. All shared the stories, and there were apparent disagreements between different views of ethnic groups. This event highlighted how propaganda and the separation of these ethnic groups during the war created different narratives about the same events and narratives. Thus, the "other" was no longer seen as an "enemy" through communication. As the course participants communicated, all existing tensions caused by the war were dissolved (Global Campaign for Peace Education, 2020)

Transgression of Ethnic-ideological Utilization of the Next Generation

In socialist/communist Yugoslavia, the concepts of brotherhood and unity were the foundation of a multinational/multiethnic/multireligious state and became constitutional values. However, these ideas turned to themselves in the 1990s, during the first democratic elections held in Yugoslavia and the collapse of communism. The victorious nationalist ideologies in the elections of the 1990s eradicated a multiethnic identity, and the ethnic-nationalist rhetoric of the new leaders incited hatred towards other ethnic/religious groups. It created a fabrication of the "other" as the enemy. Other "manipulating" and adverse factors led to the disintegration of the six previously settled Yugoslav republics (today seven republics) into independent states and the outbreak of violence and armed conflict. Consequently, the national identities in the former Yugoslav countries built and consolidated with the help of confessional exclusivism (often associated with ethnicity) manifested themselves as extremely impermeable and inflexible, and the rivalry between their national projects was almost irreconcilable. Therefore, this form of nationalism (ethnonationalism) maintained a powerful position in these societies' sociopolitical processes. Moreover, politically motivated ethnic mobilization encourages and extends a sense of homogeneity, equality, and security. Thus, there is power in the collective "We" in the Balkans. Moreover, this form of radicalism and extremism uses the properties of consciousness: ethnicity, religiousness, and thinking in absolute categories (in a destructive aspect to add naturalness to its ideas) to justify activities with a sacred or "patriotic" will. Although the violent potential of nationalism in the Balkans should be overlooked, the inflammatory rhetoric is just a method used by political elites to manipulate/influence the public (Hadžić, 2020).

Mass destruction, which occurred during the war, left a severe problem on the education system and gave it burning problems towards its practical solution. Many schools were destroyed or partially destroyed. The teaching staff was eliminated. Some teachers/professors sought a livelihood outside the B&H, some perished, and some remained stationed in their area. On the other hand, children remained on the brink of collapse due to dominant nationalist policies. Many childhoods have been destroyed, education, xenophobia, nationalism, discrimination, hatred, and separation of schoolmates into different classrooms. National division after 1995 also affected education. A school system has been introduced that segregates children on a national basis. In the Republika Srpska (RS) entity, schools are organized on the Serbian standard and with a Serbian program, and in the Federation of B&H (FB&H), there are many independent national schools or classes with different curricula - Bosnian and Croatian. Under pressure from the international community, authorities in ethnically mixed territories were forced to integrate students into single schools, leading to a "pathological and anti-civilizational" phenomenon - "two schools under one roof." Students are in the same building, but classes are in separate allotments, with special programs, courses, and textbooks" (Monnesland, 2005).

Conflict, in psychology, is the arousal of two or more strong motives that cannot be solved together. Conflict refers to disagreement between two or more people or ideologies. It is a situation in which one individual or group's goals, values, interests, and perceptions are incompatible with another individual or group. "It is a dynamic process that occurs between independent parties as they experience a negative emotional response to perceived disagreements and interference with the attainment of their goals." (Roloff and Chiles, 2011) Interaction conflict refers to the conflict manifested as the discomfort members feel while interacting with each other due to their behavior towards each other. Structural conflict arises due to the size, bureaucratic structure, diversity of team members, levels of involvement of members, and other internal process and structure-related aspects of an organization. (O'Rourke and Singh, 2006) "Defining war, conflict, and competition is vital, particularly for war professionals. How can we adequately advise policymakers or statespersons without understanding what war is? It is difficult to recognize the differences between war, conflict, and competition if we cannot define war. In modern parlance, the word "war" is used to describe a range of coercive situations that are military and non-military, violent and non-violent. Nevertheless, using "war" to describe everything has turned the term into a rhetorical device, leading it to signify nothing. Having no definition causes some to think war is defined by technology. Others confuse it with strategic competition and realpolitik, calling it the political war." (Dickey et al. 2015)

Ethnopolitical projects in the Balkans were started by war/conflicts. The segregation among ethnic/religious groups continues through education, within the discriminated educational phenomenon - "Two schools under one roof." The narratives of youth, part of the educational segregation, tell the horrid position of B&H and its prospective critical peace. "There are those borders, we do not agree, and we do not want to interact," says a high school student from Mostar, adding that he was never on the „Old Bridge“⁶ out of fear because, as he says, "someone will recognize that he is a Croat/Catholic and get into danger." Four students express such an opinion in the exact first sentence. The first student states that he can recognize a "Muslim" crossing the bridge by "speech, movement, clothing, facial texture, and darker skin." (Perspektiva, 2015). Thus, ethnopolitics and extremist ideologies are exclusively a continuation of the war by other means- the hybrid conflicts. They have entered education and initiated metastasizing, which affects the entire B&H social tissue and social capital. "This approach's most crucial feature undoubtedly creates a discourse of "naturalness," supported by different, primarily pseudo-scientific, or mythopoetic narratives of a particular ethnic group - nation. Naturalness discourse aims to devalue alternative discursive patterns as "utopian" or "abnormal." It is a kind of naturalistic delusion of the dominant ethnopolitical discourse." (Hadžić, 2020).

It is essential to point out their connection, i.e., that "segregation is one of the forms of endangering the dignity of the person and one of the forms of discrimination. Thus, it is a socially deviant phenomenon and is most often defined as the social, physical, political, and economic separation of different social groups, often based on ideological and social

⁶ Unesco's 16th-century Ottoman bridge in Mostar. It was rebuilt after the Croatian army destroyed it. It crosses the river Neretva and connects its two continually divided parts of town.

obstacles to civil liberties, equal opportunities, and participation. According to the Law on Prohibition of Discrimination of B&H, segregation is an act by which a person (natural or legal) separates other persons based on one of the listed grounds from the definition of discrimination. Such are race, skin color, language, religion, ethnicity, or another ground. From the above definition, we can conclude that segregation can be identified or discriminated against because it implies the act of separation, segregation, or exclusion.

Nevertheless, it is not entirely clear from the attached definition whether segregation is a form of discrimination only against certain groups of people or whether segregation can also be carried out against an individual? As indicated by the above definition, let us assume that segregation is the distinction or exclusion of one group of people concerning another group—alternatively, other groups on a distinctly restricted basis. Thus, we could conclude that the fundamental difference between segregation and discrimination is that segregation is a form of separation of groups of persons from other groups of persons. In the case of discrimination, differentiation and exclusion can also be made in individual cases. Most international mechanisms similarly define segregation, including the 1965 UN Convention for the Suppression of All Forms of Racial Discrimination. It states that "member states specifically condemn racial segregation and apartheid and undertake to prevent, prohibit and eradicate all practices of this nature in the areas under their jurisdiction" (Beslagic, 2017).

At the same time, in addition to betraying the very essence of education as a meeting place, socialization, and integration, we can maintain that the "two schools under one roof" is presumably the most perfidious form of segregation policies of ethnonationalism, which created the conditions for systematic alienation from another. It channeled and structured the teaching of ethnonationalism. The result of such an arrangement is assumably the upbringing of national fundamentalists who do not know and even despise the difference. (Hadžić, 2021) For example, a student of Croatian nationality in the Bosniak part of the school attends classes according to the B&H curriculum - or vice versa. Ethnonational aggregation, i.e., ethnic/religious exclusion, does not exclusively affect students and young Bosnian people.

A suitable example related to the B&H educational policies is the matter of the dismissal of teacher A. F. in 2003. Namely, this teacher was temporarily employed in a school that worked according to the Croatian curriculum. However, after the Croatian Association of Parents' reaction, she lost her job precisely based on ethnicity/religion, i.e., the language she speaks. Parents felt that a Bosniak (Muslim) teacher could not adequately teach their children because it endangered specific ethnic/cultural aspects of a mono-ethnic, "pure" education. (Alispahic, 2003) Numerous other comparable examples warn us that the phenomenon of "two schools under one roof" goes beyond political and formal frameworks. Thus, it represents a highly complex social and critical security concern. Parents have become agents of preserving and reproducing this concept, indicating the successful naturalization of segregation policies that cannot be addressed exclusively at the political and administrative levels. (Hadžić, 2021) "The system of two schools under one roof is sound because it does not mix pears and apples," is a quote from the former Minister of Education of the Central Bosnia Canton, Greta Kune, from 2007. The fundamental rebuttal to this statement fits the narration of one parent: "Whenever I look at my daughter, a child from a "mixed marriage," I will think of her and wonder what he will call her some future ministers, where they will be allowed to sit in the classroom, and with whom they will mix and [...]" (ACIPS, 2012) Thus, such schools are a surrogate of the Berlin Wall, whose function is to prevent the integration of Bosniak and Croat children into one society - a plural civic space. Thus, it directly affects critical peace, sociocultural development, the transformation of conflict, and conflict resolution.

Industry of National Consciousness Since the time of Plato, progressive Western educators turned to society and man in order to functionalize and harmonize civilized, civic, social relations in the service of quality of human life, constantly insisting on two primary educational goals, namely: integration of overall bits of knowledge; and student personality development. Achieving these goals has never been more urgent than today when the hyper-production of specialist knowledge ("knowledge explosion"), despite the enormous efforts of students at all levels, calls into question the real possibility of adopting a permanent scientific fund. It has been more than half a century since the Spanish philosopher

Ortega y Gasset (1883-1955) warned us of the need for an urgent response to this kind of educational challenge: "Finding a technique to overcome accumulated knowledge has become a burning problem that can no longer be avoided (Ortega y Gasset, 1991).

If a practical way of overcoming this abundance is not found, man will finally become a victim of his knowledge", i.e., ignorance. The educational system is in a very critical condition. It leads, but in a primitive and life-inappropriate way. Instead of the existential training of students (knowledge, abilities), his ideological, religious-national depiction is on the scene. Instead of reforming the outdated educational system according to the modern pedagogical-information symbiosis of the most developed countries globally, by nationalizing the school, B&H nationalists, under the guise of preserving the "national being," actually care about maintaining and functioning the Bolshevik-Leninist principle of "ideology in teaching." now, in another - nationalist packaging. Moreover, "ideology" is possible only against knowledge and against the education of students' healthy, complete and creative personalities.

What future can these generations create for B&H and Western Balkans in general- mainly when/if they come to the country's helm one day? One of the strategic goals of B&H is to join the European Union (EU), and for successful integration, it is necessary to make the transition of the education system under international standards. The question that arises is, can the solutions we asserted in the previous observations be achieved? Are these solutions not attractive or acceptable to various actors in B&H? Segregation in education has long been a form of manipulation by political elites seeking to pursue their private sociopolitical interests. Do B&H schools educate future xenophobes and nationalists? It is evident that the "two schools under one roof" contribute to future ethnonationalism amplifying security and peace stalemate. Because "education in B&H is not, therefore, civic, but ethnic-religious, and ironically remarkably multiethnic. It means that children of different ethnic backgrounds attend different classes in different classrooms, floors, shifts, and under the same roof. In this way, "ethnopolitics takes care of its reproduction by cultivating new generations of future xenophobes" (Mujkic et al., 2012).

The consequence of populist political orders in ethnoreligious partitioned post-socialism is ethnic-symbolic collectivism, oppressing individual identity, excluding the possibility of distinct classification. Instead of socialism's challenging and axiologically exclusive atheism, today, we have three equally exclusive "theologies or clerical forces" in the function of a new, radical-revaluing ideologizing and dismemberment of society on a religious basis. Otherwise civilized and civilly indisputable "freedom of religion," the ideologization practically grows into an alarming abuse of religion in life, school, and society. If we apply Carl von Clausewitz's saying about politics and war to the current B&H moment, then we get the paraphrase according to which today's "ethnicized and theologized" B&H education is simply a "continuation of the war by different tools." Specifically: while the whole progressive world is fighting for knowledge as a condition of life survival, in the Balkans, national ideologues, under the guise of protecting "national interests" objectively (regardless of the possible sincerity of their confused intentions), fight - against knowledge and enlightenment. In this way, education and necessary knowledge are sacrificed to ideology and politics. National-religious ideologizing educational programs carry out mental mutilation of children. Just like once ideologically directed learning of the Russian language. In this way, regardless of the public duration of the "destroyers" of communism, it structurally remains against the background of the aggressively attacked communist ideological-educational matrix of producing "people of a special kind": Because, never and nowhere is "education of consciousness," "mass consciousness" and they did not take their manipulation more seriously than in communist countries" (Enzensberger, 1982).

Presently, B&H and its exemplary environment form a complex ideological and axiological level. It is a matter of cunning exploitation of nations and peoples to benefit established ethnopolitics. Only through rigid Bolshevik control of consciousness can a well-grown socio-economic crisis successfully prolong their survival on an enormously well-paid political scene (the highest paid in Europe; eight average salaries) (Boračić, 2019) despite all the existential difficulties of a well-grown socio-economic crisis. According to Hans Enzensberger, "exploitation is not only an economic fact but also a fact of consciousness. Who is the master, and who is the servant, is decided not only based on who has capital, factories, and weapons but - the further, the clearer - who has the consciousness of others." (Enzensberger, 1982). Thus, the

pragmatic instrumentalization of the educational system, despite the urgency of the growing need to introduce opposed educational logic and practice. Given the current political power of national parties insisting on national education and the significant influence of religious organizations, the author maintains that education reform is sociopolitically undesirable. Nevertheless, reform must not be abandoned because education is the most significant social capital issue and, at the same time, the most sensitive issue. History cannot be traced back, many chances for reform have been missed, and many decisions have been made that are now difficult to withdraw or eliminate, such as the introduction of confessional religious education.

The messianic ethnonationalism on the phenomenological level of everyday life achieves its ideological counterpoint by the simultaneous production of "enemies of the people," on the one hand (which, by the way, the ideologue smoothly, and without expected disgust, took over from his despised predecessors, communists), and intensive production of national consciousness, on the other hand. It ensures the (pseudo) logical *raison d'être* of their inviolable rule. In this sense, it becomes interesting to see how the cynicism of protecting the "vital national interest" is reflected in one of the most existentially sensitive social areas, such as the educational system, the backbone of every civilized society in the modern world. Perhaps more clearly than elsewhere, the ideological-practical mode of preferring the national to the universal and the civic is openly forced here. B&H ethnonational policies are policies of endangerment within vital national interests. The protection of the national interest is something like a non-aggression pact, like a social contract based on Hobbes' model: no one renounces their right to self-preservation but renounces the right to interfere in and prevent others from self-preservation. However, unlike Hobbes' theory, the place of the one who has the right to decide on behalf of all is vacant. Thus, to protect their (ethno)national interest, each group is a hostage to the others. As a national collective's notion of its position, vulnerability closely corresponds to the antagonism that should be understood in society as an inevitable fact, but in political terms, it means the destruction of the political. It implies the totalization of exclusivity, abolishing politics as the art of balancing between inclusion and exclusion. Thus, it is only one of the views of the concept of justice (Hadžić, 2021).

Peace education is not in service in Western Balkan educational institutions. This form of education should emphasize understanding the dynamics of social conflict, warfare, conflict resolution, and peace dynamics. In particular, participants in peace education are introduced to the distinctions between negative and positive peace. Peace education activities promote the knowledge, skills, and attitudes that assist people in preventing the occurrence of conflict, resolving conflicts peacefully, or creating social conditions conducive to peace. Core values of nonviolence and social justice are central to peace education. Peace education could prevent segregation and increase social cohesion among youth. It can administer youth understand the values of dialogue, peace, and constructive conflict resolution. In addition, it emphasizes the importance of respecting diversity and helping children understand the concept of the "other" as a non-enemy. Thus, it is directly related to the traditional former Yugoslavia's sociopolitical and ethnoreligious polarization and constant disputes, significantly in B&H.

Conclusion

It is objectionable that the temporary solutions - organizational units of "two schools under one roof" model established in 1997, held in addition to the fulfillment of all until the present day. The existing educational institutions in B&H contribute to the country's disintegration, representing an established practice of ignoring and neglecting human rights and the needs of young people and non-compliance with applicable legislation. Sociopolitical and educational reality exists between extremes. Nevertheless, it represents the potential and capacity to preserve the ethno-political power and reproduce destructive practices of ethno-politics. Educational segregation and discrimination create, intensify, and rationalize ethnoreligious disputes. Any form of segregation cannot be abolished without changing the Constitution, so every other form of solution will produce additional intricacies.

The change of education from a cognitive segregated ethno-political matrix to a school organized according to the measure of "human enlightenment" is long-term and the most critical path in order not only to provide a good ground

for educational inclusion satisfying the students' needs but the future of multicultural moral and ethical society. It reflects in brought up and educated non-ethnonationalism and non-xenophobes individuals-personalities in fragile post-conflict Balkan societies. Educational inclusion represents an exceptional prospect to focus on education reform attention to the construction of a school shaped by the needs of liberal society as a whole. The "Two schools under one roof" model do not respect diversity and contribute to individual development within critical judgment, attitudes, and multicultural perceptions. This educational phenomenon does not support inclusion. Ethnoreligious collectivism rises above individualism and does not liberate the human capacity to build a democratic society. The inclusive education movement should build a democratic, inclusive, multiethnic, and multireligious society. Education has elevated strength and significant power and should be used for the good of society. Educational diversity inclusion is the intention for both a moral and ethical society. Peace education and communication can reduce disagreement sentiments ("enemy") between ethnoreligious groups within ethnopolitical separation propaganda. The wars created different narratives and robust antagonistic sociopolitical frameworks visible decades after the wars. Communication can reduce "other" as an enemy, and existing tensions caused by the war can be dissolved.

The Western Balkans are an area of lasting geopolitical power contest, but local sensitivities are more robust drivers of events and risks in the region than geopolitics and global affairs. Affirmative indications of the adverse effects of B&H educational policies, ethnopolitical ideologies, philosophies, and ethnopolitical nonobjective party interests are required. Those policies obstruct critical peace and conflict transformation processes and potential initiatives necessary to establish peace, conflict resolution, and nonviolence. Moreover, students should be part of debates held by policymakers, civil society personnel, and scholars related to the education system and approaches to pedagogy. There should be a focus on local peace agencies, peace infrastructures, and non-violent state formation dynamics. More appropriate and constructive consensus instruments and considerably more critical peace agents are needed in this region. To support international-led peace, they should contend against different power types to defend essential needs and rights that may otherwise be ignored in the B&H. Therefore, to profess critical peace processes.

Recommendations for Further Research

The paper underlines future research that could lead to more insights into the importance of the global correspondence between phenomena, construction, and refinement of the normative explications in ethnoreligiously divided post-conflict societies and their ethical paradigm. Analytical and descriptive parts with critical analysis add to comprehension for foreign readers who are not familiar with this Balkan phenomenon. This topic is very actual and not recognized enough in Bosnia and Herzegovina, the Region, and globally. However, complex country and multifaceted topic, the author's multidisciplinary approach aim to familiarize foreign readers in a good direction - rationally.

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Research Article

Personal growth initiatives and life satisfaction among elderly people

Moh. Bisri¹, Yolanda Bernidianis Pertiwi², Nur Eva^{3*}, Tutut Chusniyah⁴

Psychology Department, Faculty of Psychology, Universitas Negeri Malang, Indonesia

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Abstract

The purpose of this study is: to describe personal growth initiative in the elderly, to describe the life-satisfaction in the elderly, and to determine the correlation between personal growth initiative and life satisfaction in the elderly. This study uses a descriptive correlational research design, with a simple random sampling method. The sample consisted of 88 elderly. Data was collected from the personal growth initiative scale and life satisfaction scale. All data obtained were analyzed by descriptive analysis and correlational product-moment by Pearson. The result indicated that commonly the elderly have high personal growth initiative commonly the elderly have high life satisfaction personal growth initiative is positively associated with life satisfaction among the elderly ($r = 0,692$; $p < 0,01$) which means if personal growth initiative of elderly is high as well as the life satisfaction.

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Introduction

Late adulthood is the closing period of one's passage of time. Many problems arise when an individual is facing or experiencing this life period, especially when there are many problems occurring related to psycho-social issues. Referring to the Law of the Republic of Indonesia number 13 of 1998 on the welfare of the elderly, an individual can be mentioned as an elderly when he or she has reached the age of sixty years or older. The most prominent change in late adulthood is the process of aging, the process of aging is the natural process that occurs in conjunction with the decrease of physical, psychological, and social conditions that interact with one another (Kuntjoro, 2002).

Engin & Raşan (2017) stated that the root of the sociological problem for elderly people is loneliness, which further arises the feeling of alienation from their environment, the un-empowerment, confidence, uselessness, dependency, the estrangement from the mass, post power syndrome, etc. The late adulthood period is also the critical period when an individual re-evaluates each and every single step of success and failure that he or she has been going through (Indriani, 2012).

The age of retirement is one of many factors of the above-mentioned problems because when an individual experiences the age of retirement he or she will feel that he or she no longer has the ability to become productive. The

¹ Lecturer, Psychology Department, Faculty of Psychology, Universitas Negeri Malang, Indonesia. E-mail: moh.bisri.fppsi@um.ac.id ORCID: 0000-0002-9296-3626

² Undergraduate Student, Psychology Department, Faculty of Psychology, Universitas Negeri Malang, Indonesia. E-mail: yolanda.bernidianis@gmail.com

³ Assoc. Prof., Psychology Department, Faculty of Psychology, Universitas Negeri Malang, Indonesia. E-mail: nur.eva.fppsi@um.ac.id ORCID: 0000-0003-3584-5049

⁴ Assoc. Prof., Psychology Department, Faculty of Psychology, Universitas Negeri Malang, Indonesia. E-mail: tutut.chusniyah.fppsi@um.ac.id ORCID: 0000-0001-8014-7245

age of retirement sometimes is deemed as a dissatisfaction fact so retirement also belongs one of many stressors for the elderly. In addition, at retirement age, there is a phenomenon of post power syndrome or powerlessness where individuals feel a loss of power along with the loss of a job (Chung, 1999)

The change of status from an active employer in the past to the age of retirement will have an impact on his or her life satisfaction. Life satisfaction is an individual cognitive assessment of the satisfaction he or she felt during his or her life. Such impact is the result of the comparison between what is happening now and what is assumed as the ideal condition for an individual (Frisch 2006).

Life satisfaction in the elderly can be influenced by their daily activities. An individual who has activities and is still actively working in old age tends to have high life satisfaction. An elderly person who actively participates in activities usually has more ability to adjust himself well than an elderly person who just stays at home (Kourkouta, Iliadis, & Monios, 2015). This statement is supported by activity theory which states that the older a person is, the more he or will maintain his or her social, physical, or emotional relationships. This theory argues that activity is the essence of life that someone is experiencing throughout his or her life. Someone who remains physically, mentally, and socially active will make better adjustments with the advancement of his or her age.

One theory that can explain a person's active role is personal growth initiative or which can be translated as self-growth initiative. The self-growth initiative is defined as active, individual involvement in the self-development process (Robitschek, 1998). Elderly people who are able to respond well to their age will try to find activities that are beneficial for their lives, even though they have retired. Many elderly people are still working and have succeeded in developing their competencies despite the limitations they experienced in their old age. According to research conducted by Robitschek and Kashubeck (1999), self-growth initiatives have a positive correlation with psychological well-being or psychological well-being and emotional well-being or emotional well-being. Self-growth initiatives have also been associated with an increase in positive affect and a decrease in negative affect (Robitschek, 1998). Life satisfaction can also be generated from satisfaction one has in his or her daily activities, Menec (2003) conducted a longitudinal study of the elderly about the overall activities they do, and the results of such research are the activity one does can trigger a higher level of happiness, higher level of the feeling of usefulness, and reduce the death rate so that it can put an individual into his or her successful aging.

One of the organizations that aim to develop the potential and ensure the welfare of retired civil servants is the Persatuan Wredatama Republik Indonesia (PWRI). PWRI is a place for the elderly to be able to gather to spend time together, share information, and life problems as well as exchange experiences so that they are always enthusiastic about living their life. PWRI of the Kedungkandang branch was deemed appropriate to be the subject of research because this organization was the most active in honing the potential of the elderly, such as in arts, social and religious matters.

Based on the description above, the author intends to examine whether there is a relationship between personal growth initiatives and life satisfaction in the elderly at the PWRI Kedungkandang Branch, Malang. The purpose of this study was to describe the self-growth initiative of the elderly, to describe their life satisfaction of the elderly, and determine the relationship between self-growth initiatives and life satisfaction in the elderly.

Life satisfaction is one of the cognitive components of subjective well-being (Diener, 2009). Life satisfaction is how a person's cognitive ability assesses his entire life, such as satisfaction or dissatisfaction. Life satisfaction is the result of a comparison of the current state with the state that is considered a person's ideal standard (Frisch, 2006). A person's life satisfaction will be greater if the difference between what is expected and what is achieved is getting smaller. This is in accordance with what was disclosed by Neugarten et al. (1968) that elderly life satisfaction is addressed in the form of a positive self-concept that reflects the compatibility between past ideals and present life conditions.

According to Markides & Martin (1978) the factors that can support life satisfaction are income, an active lifestyle, and a network of friends and family. Diener (2009) states that individuals who have high life satisfaction are individuals who have important goals in their lives and have succeeded in achieving these goals, they feel that their lives are

meaningful and have important goals and values, even though they judge that their lives are not perfect but they have a desire to grow and love a challenge.

According to Neugarten, et al (1968), elderly life satisfaction is a condition that includes five aspects as follows: feeling happy with one's everyday life, considering life to be full of meaning, and accepting sincerely the conditions of life, feeling that they have succeeded in achieving their goals and absorbing their values in life, have a positive self-image, and have an optimistic life attitude and a happy mood.

Personal growth initiative or which can be translated as a self-growth initiative is defined as a person's conscious and active involvement in the process of growth and development of him or herself and continues to hone his or her potential. According to Robitschek (1998), there are two things that underlie self-growth initiatives, namely cognitive and behavioral components. Cognitive components provide support and motivation for personal growth such as knowing how to change and believing that the change can be made by him or her. Whereas the behavioral component is a person's initiative to be really involved in the change process.

Someone who has high personal growth tends to be more open to experiencing new things (open to experiences), always tries to develop themselves, has definite life goals, and tries to achieve these goals (Compton & Hoffman, 2012). People who have high self-growth initiative and know the direction of their goals for growth are able to take advantage of opportunities for personal growth, seek opportunities for creativity and make adaptive solutions (Robitschek & Kashubeck, 1999).

According to Robitschek, et al. (2012), self-growth initiatives consist of four dimensions, namely: planfulness, readiness for change, intentional behavior, and using resources. The dimensions of planfulness and readiness for change are cognitive elements, while the dimensions of intentional behavior and using resources are behavioral elements.

- The dimension of planfulness, assesses the extent to which individuals feel they are able to understand and plan their growth process.
- The dimension of readiness for change measures the individual's readiness to change which will result in personal growth.
- The dimension of intentional behavior, involves conscious behavioral change for self-development and realizing individual potential.
- The dimension of using resources includes the willingness and ability of individuals to utilize external resources so that they can support the growth process.

The latter dimension is not in line with personal growth theory. However, the ability to search for and utilize assistance may have an impact on the process of personal growth.

Method

Research Design

The analytical techniques used in this research are descriptive and correlation analysis. Descriptive analysis is used to describe in general the research results. The description is carried out using group norms which are arranged based on the absolute mean (average). Correlation analysis was carried out using Pearson's Product Moment technique.

Participants

The research subjects consist of 88 members of the PWRI of Kedungkandang Branch, Malang, comprising of males and females, more than 60 years old, and who have been retired. The sampling technique used was simple random sampling drawn from a total population of 112. The research sample size is determined based on the Slovin formula with an accuracy limit or critical value of 5%.

Data Collection Tools

The measuring instrument in this study uses the self-growth initiative scale which consists of 46 items and a reliability coefficient of 0.947, and the life satisfaction scale which consists of 57 items with a reliability coefficient of 0.961. Both

scales use the summed rating scale method or the likert model which consists of four alternative answers, namely Strongly Agree, Agree, Disagree, and Strongly Disagree. the self-growth initiative scale is used to reveal how much self-growth ability the research sample has, arranged based on the cognitive component with the dimensions of planfulness and readiness for change, and the behavioral component with the dimensions of intentional behavior and using resources.

The life satisfaction scale is used to express how much life satisfaction is felt by the elderly. The Life Satisfaction Scale is based on the following aspects: feeling happy with everyday life, considering life to be meaningful and accepting sincerely the conditions of life, feeling that they have succeeded in achieving their goals and objectives in life, having a positive self-image, and having an optimistic life attitude and a happy heart condition.

Research Procedure

The steps taken in collecting research data are field surveys to determine the number and characteristics of PWRI members of the Kedungkandang branch. Then arrange a research permit at the Faculty of Psychology Universitas Negeri Malang (UM). The next step is to prepare and research the instruments that will be used for research, namely the Self-growth initiative scale and life satisfaction scale to be distributed to research respondents and then ask for permission from PWRI to conduct research by bringing a research permit from the Faculty of Psychology of UM at the same time determining the time of data collection. Next, the researcher distributed the instrument to the members of the PWRI Kedungkandang branch, the subjects filled out the instrument under the direction and supervision of the researcher. After that, the instruments were collected again, then tabulation and data analysis were carried out.

Results

Descriptively, it can also be seen that the elderly self-growth initiative in the PWRI Kedungkandang branch is generally high, as evidenced by 55 subjects (62.5%) classified as high. As for life satisfaction, it is known that as many as 66 people, or equivalent to 75% of the research subjects are included in the high classification, so it can be concluded that in general the elderly in the PWRI Kedung kandang branch have high life satisfaction. The classification of the two variables can be seen in the following table 1:

Table 1.

The Result of Statistical Description

Interval	Classification	Frequency	Percentage
Self-Growth Initiatives			
$92 < X \leq 138$	High	55	62.5 %
$138 < X \leq 184$	Very High	33	37.5 %
Life Satisfaction			
$114 < X \leq 171$	High	66	75 %
$171 < X \leq 228$	Very High	22	25 %

The results of the normality test showed that the data of the two variables in this study were normally distributed. For the self-growth initiatives variable, the KS-Z statistic is 0.087 with $p = 0.095$. For the life satisfaction variable, the KS-Z statistic is 0.078 with $p = 2.00$. The results of the normality test can be seen in the following table 2:

Table 2.

Normality Test Data

Variable	KS-Z Statistics	Sig	Note	Conclusion
Self-Growth Initiatives	0.087	0.095	$p > 0.05$	Normal
Life Satisfaction	0.078	0.200	$p > 0.05$	Normal

The linearity test results show that the relationship between the two variables is linear. In this study, the results of the linearity test to the self-growth initiative variable of elderly life satisfaction are F is as much of 86.040 with $p = 0.00$. The results of linearity testing can be seen in the following table 3:

Table 3.*Data Linearity Test Result*

Variable	F	Sig	Note	Conclusion
IPD and Life Satisfaction	86.040	0.000	$p < 0.05$	Linear

The results of hypothesis testing with correlation analysis showed that there was a positive relationship between the self-growth initiative variable and life satisfaction ($r_{xy} = 0.692$; $p < 0.05$). This means that if a self-growth initiative is high, life satisfaction is also high, if a self-growth initiative is low, life satisfaction is also low. The results of hypothesis testing can be seen in the following table 4:

Table 4.*Data Hypothesis Testing Result*

Variable		Significance	Conclusion
IPD and Life Satisfaction	0.692	$p < 0.01$	Positive Correlation

Discussion and Conclusion

Based on the research hypothesis test, it can be concluded that there is a relationship between self-growth initiatives and life satisfaction in the elderly at PWRI Kedungkandang. The magnitude of the correlation between self-growth initiative and life satisfaction indicates that there is a strong relationship, and a positive sign on the correlation score indicates that there is a positive and significant relationship between self-growth initiative and life satisfaction. So it can be concluded that the higher the self-growth initiative, the higher the life satisfaction of the elderly, this condition means that the elderly who are actively developing their potential will be more satisfied with their whole life. On the other hand, elderly people who are passive and have no desire to develop will tend to be dissatisfied with their lives. The existence of a positive and significant correlation between the two variables supports that self-growth initiative is one of the factors for the elderly to feel satisfaction in their lives.

The results of this study are relevant to the results of research conducted by Sood, Gupta, and Bakhshi (2012) which found that there was a positive relationship between self-growth initiative and life satisfaction in adolescents living in orphanages. Research by Robitschek and Kashubeck (1999) found that self-growth initiative is positively correlated with well-being and negatively correlated with distress, which means that the higher the level of self-growth initiative, the higher the welfare felt by individuals and the lower the level of distress, including depression and anxiety.

If a person has a high self-growth initiative level, he will be more active to improve himself in the desired direction, when experiencing problems, people with a high self-growth initiative will tend to feel less stressed than someone with a low self-growth initiative (Hardin, et al. 2007). Robitschek (1998) also added that self-growth initiative encourages individuals to continue to seek challenges and develop themselves which will result in the achievement of life goals and personal fulfillment, achieving life goals in the elderly will lead to feelings of satisfaction and happiness.

In essence, someone with a high self-growth initiative will always try to find ways to facilitate his desires so that these desires can be achieved, the success of this achievement will certainly have a positive influence on life satisfaction. More life satisfaction can be achieved when a person is active, so a high self-growth initiative will increase life satisfaction. Older people who still have the desire and opportunity to develop themselves, in theory, will be more satisfied than someone who is just unemployed at home. Life satisfaction is also influenced by a high self-growth initiative because someone with a high self-growth initiative is more able to cope with life's problems and has an effective coping strategy. According to

the results of observations and interviews in the field, the life satisfaction felt by the elderly is more influenced by social support, fun activities, and physical health.

Based on the results of this study, a positive relationship between self-growth initiatives and life satisfaction in the elderly at PWRI Kedungkandang of Malang is clearly visible. This is because in general the elderly in the PWRI Kedungkandang branch of Malang have high self-growth initiatives and are followed by high life satisfaction.

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Research Article

Social support and religiosity as predictor psychological well-being among college students

Nur Eva¹, Sri Andayani² Fakhirah Inayaturobbani³ Pravissi Shanti⁴ and Muhammad Khairul Anam⁵

Faculty of Psychology, Universitas Negeri Malang, Indonesia

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Abstract

Psychological well-being refers to positive mental health for college students, but psychological problems cause decreased psychological well-being. Numerous studies indicate social support and religiosity are essential for maintaining psychological well-being for college students. This study aimed to analyze the contribution of social support and religiosity to psychological well-being among college students. Data were obtained using the scale of social support, the scale of religiosity, and the scale of psychological well-being. The subjects of this study were 350 college students in Universitas Negeri Malang, East Java, Indonesia. The method of data analysis used was multiple regression. Analysis results show that the psychological well-being of college students influenced social support and religiosity but social support had more influence than religiosity. Thus, social support and religiosity are needed by college students to improve psychological well-being, more specifically for social support.

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Introduction

After graduating from high school, many students continue their studies in college. Students are individuals who are in the process of becoming adults. College students aged 18 to 25 years. When they become college students, they are in a period of emerging adulthood, a time when many problems are not encountered in adolescence. The era of emerging adulthood is a period of transition or transition from adolescence to adulthood. Various problems arose during this period as a matter of love, finance, and academic needs.

College students begin to explore all aspects of their lives, such as work, relationships with others, and housing. Exploration results in uncertainty and instability. This period is called by Arnett (2000) as a period of instability. At this time they will begin to gradually determine the direction and purpose of life. They will find out many different possible directions and goals in life.

¹ Assoc. Prof., Psychology Department, Faculty of Psychology, Universitas Negeri Malang, Indonesia. E-mail: nur.eva.fppsi@um.ac.id ORCID: 0000-0003-3584-5049

² Master student in Educational Psychology Profession Program, Faculty of Psychology, Universitas Airlangga, Indonesia. E-mail: sri.andayani2016@psikologi.unair.ac.id ORCID: 0000-0002-0502-2503

³ Master of psychology from Gajah Mada University, Indonesia. E-mail: fakhirah.inayaturobb@ugm.ac.id Phone: +(62) 636355691. ORCID: 0000-0002-3633-4454

⁴ Lecturers of Faculty of Psychology, Universitas Negeri Malang, Indonesia. Her interesting research include Psychological well-being and child development. E-mail: pravissi.shanti.fppsi@um.ac.id ORCID: 0000-0001-7181-6603

⁵ Bachelor student in psychological program, Faculty of Education Psychology, Universitas Negeri Malang, Indonesia. E-mail: muh.khairul.anam.1708116@students.um.ac.id ORCID: 0000-0002-1031-3620

The events that occur in the era of emerging adulthood will affect their psychological state. Responsibility in all aspects of life they carry can be pressures that can lead to depression. Depression, anxiety, and stress, which are all negatively related to academic achievement (Carton & Goodboy, 2015; Eisenberg et al., 2007). Not only that, psychological problems have various forms of manifestations, such as obstruction of social relations with others, self-acceptance, control of the environment, religiosity and so forth. Various problems faced by these college students can cause a decrease in psychological well-being. Research from Carton & Goodboy (2015) found that students who experienced a decrease in psychological wellbeing might be less inclined to communicate in class. Udhayakumar (2018) found that students who had high psychological well-being also had high self-control. Rafat, et.al. (2019), declines were also observed in healthy habits and spiritual practices.

High rates of mental distress had been reported among undergraduate students just like other undergraduates of different departments in higher institutions of learning. The rate of the distress is higher among undergraduates compared to the general population. Some of the causative factors associated to distress among students are uncertainty about their future employ ability and success, academic stress, being distant from their primary source of support (Stallman, 2010).

Psychological well-being refers to positive mental health. Psychological well-being has various or diverse concepts. Psychological well-being can increase with age, education, extraversion, and awareness, and decrease with neuroticism. A description of the characteristics of people who have psychological well-being refers to Rogers' view of a fully-functioning person, Maslow's view of self-actualization, Jung's view of individuation, Allport's concept of maturity and also by following Erikson's concept of describing individuals who achieve integration rather than despair. Psychological well-being can be characterized by obtaining happiness, life satisfaction and the absence of depressive symptoms. Happiness is the result of psychological well-being and is the highest goal to be achieved by every human being (Ryff & Singer, 2006).

Ryff (1989a) explains that psychological well-being is the full achievement of one's psychological potential and a situation when individuals can accept their strengths and weaknesses as they are, have a purpose in life, develop positive relationships with others, become an independent person, able to control the environment, and continue to grow personally.

Ryff (1989b) adds that psychological well-being is a concept related to what individuals feel about activities in daily life and leads to the expression of personal feelings for what is felt by individuals as a result of their life experiences.

According to Ramos (2007) psychological well-being is kindness, harmony, establishing good relations with others both between individuals and in groups. Raz (2004) added that carrying out activities wholeheartedly and successfully in establishing relationships with others is the meaning of psychological well-being, in other words, the source of psychological well-being is finding meaning in his life.

From the various explanations above, it can be concluded that psychological well-being is an individual condition characterized by a feeling of happiness, life satisfaction and no signs of depression. The condition is influenced by the existence of a positive psychological functioning of the individual, like, self-acceptance, positive social relations, having a purpose in life, developing potential and being able to control the external environment. Ryff & Keyes (1995) explained that the foundation of psychological well-being is individuals who are psychologically capable of functioning positively or positive psychological functioning. Individual dimensions that have a positive psychological function are: self-acceptance, positive relationship with others, autonomy, environmental mastery, purpose in life, and personal growth.

Dimension of self acceptance is the main characteristic of mental health and is the main characteristic in self-actualization, optimal functioning and maturity. Good self-acceptance is characterized by the ability to accept themselves as they are. This ability enables a person to be positive about himself and the life he lives. Ryff (1989b) has explained that this indicates high psychological well-being. Individuals who have a good level of self-acceptance are characterized by positive attitudes towards themselves, acknowledge and accept various aspects that exist within themselves, both positive and negative, and have a positive view of the past. Vice versa, someone who has a level of self-acceptance that is not good and raises feelings of dissatisfaction with yourself, feel disappointed with past experiences, and has the hope to become a person who is not himself, in other words not being him now.

Dimension of positive relationship with others is often called the most important dimension of the concept of psychological well-being. Ryff (1989b) has stressed that the importance of establishing a warm and trusting relationship with others. This dimension also emphasizes the ability that is one component of mental health, namely the ability to love others. In this dimension, an individual who is said to be high or good is characterized by a warm, satisfying and

trusting relationship with others, and he also has a strong sense of affection and empathy for others. Meanwhile, individuals who are said to be low or lacking in this dimension are characterized by having little relationship with others, find it difficult to be warm and reluctant to have ties with others.

Dimension of autonomy, it explains about independence, the ability to determine oneself, and the ability to regulate behavior. Ryff (1989b) has explained that individuals who are able to resist social pressure to think and behave in certain ways, and can evaluate themselves with personal standards, this indicates that he is good in this dimension. While individuals who are not good in this dimension will pay attention to the expectations and evaluations of others, they will make decisions based on other people's judgment and tend to be conformist. In other words, individuals who are not affected by other people's perceptions and are not dependent on others are individuals who have good autonomy, while individuals who are easily influenced and dependent on others are individuals who have low autonomy.

Dimension of environmental mastery is someone who is able to manipulate the situation so that it is in accordance with the needs and personal values they hold and is able to develop themselves creatively through physical or mental activities. Ryff (1989b) has explained that individuals with good psychological well-being have the ability to choose and create an environment that suits their physical condition. In other words, he has the ability to deal with events outside himself (external environment). Meanwhile, individuals who are less good in dimensions will show an inability to regulate their daily lives, and lack control over the surrounding environment.

Dimension of purpose in life explains the ability of individuals to achieve goals or meaning in life. Ryff (1989b) has explained that individuals who have meaning and direction in life, will have a feeling that life both now and the past has meaning, has confidence to achieve life goals, and has a target for what you want to achieve in life, it can be said that he has a purpose in life the good one. Meanwhile, someone who is not good in this dimension, is characterized by having a feeling that there is no goal to be achieved in life that does not see any benefit in his past life, and does not have the confidence to make life meaningful. This dimension also describes a person's mental health, because we cannot escape from the beliefs an individual has about the purpose and meaning of life when defining mental health.

Dimension of personal growth explains the ability of individuals to develop their potential and develop as a human being. Ryff (1989b) has explained that personal growth is important for every individual to have a psychological function. One important thing in this dimension is the need for self-actualization, for example openness to experience. Someone who has a good personal growth has a feeling to continue to develop, see themselves as something that grows, realize the potential in self, and is able to see an increase in self and behavior from time to time. Meanwhile, individuals who are not good in personal growth will show an inability to develop new attitudes and behavior, have a feeling that he is a monotonous and stagnant person, and not interested in the life he leads.

A dynamics is influenced by several factors, such as, social support, socioeconomic status, social network, religiosity, and personality. Social support is a picture of expressive supportive behavior (support) given by an individual to other individuals who have attachments and are quite meaningful in their lives. Social support from people who are meaningful in one's life can provide predictions of one's well-being (Lazarus, 1993; Robinson, 1983). The social support provided aims to support the recipient in achieving his goals and welfare. Good interaction and obtaining support from colleagues will reduce the appearance of conflict and workplace disputes (Chaiprasit & Santidhiraku, 2011)

Socioeconomic status affects one's psychological well-being. Such as the amount of family income, education level, job success, material ownership and social status in the community (Pinquart & Sörensen, 2000). Failure at work and hampered income can lead to work stress that results in decreased psychological well-being of employees which ends with poor work performance and low productivity will harm the organization or company. (Skakon, Nielsen, Borg, & Guzman, 2010)

Relating to social activities participated by individuals such as being active in meetings or organizations, the quality and quantity of activities carried out, and with whom social contact was carried out (Pinquart & Sörensen, 2000). A good social network and maintaining the quality of social relations with the environment will reduce the appearance of conflict and improve psychological well-being in life. (Wang & Kanungo, 2004)

This relates to the transcendence of all life problems to God. Individuals who have a high level of religiosity are more able to interpret their life events positively so that their lives become more meaningful (Bastaman, 2000). Religion on the other hand is collective, particular and distinct by boundaries. Religion is spirituality incarnated at social and cultural levels. Religion takes the boundless and binds into the confines of language and culture, even as it may also alter culture (Testerman, 1997). Religion is usually measured and examined in relationship to mental and physical health outcomes (Koenig, 2009). Psychological wellbeing has a positive association with religiosity and spirituality.

Individuals who have many personal and social competencies, such as self-acceptance, are able to establish harmonious relationships with the environment, effective coping skills will tend to avoid conflict and stress. Someone who can't make wise choices, do not dare to take risks, lack of ability to control themselves and do not have good self-acceptance is an indication of the existence of conflict in him that will reduce the level of psychological well-being in his life. (Warr, 2011).

The purpose of this study was to determine the effect of social support and religiosity on psychological well-being among college students. Social support as an external factor that affects the psychological well-being of college students and religion as an internal factor that affects the psychological well-being of college students.

Method

The present study is ex-post-facto survey research where the researcher examines the operation of variables among 350 college students selected by using a convenience sampling technique. The samples consist of 280 females and 60 males in the age group of 18 – 25 years.

The instruments used in the study were adapted from instruments that had been used in various parts of the world. There are three scales: the psychological well-being scale, the social support scale, and the religiosity scale. The Psychological Well-being Scale is adapted from the psychological well-being scale (Ryff & Singer, 2006). This scale has six dimensions of functioning which include: self-acceptance, personal growth, life goal, environmental mastery, independence and positive relationships with others. This scale is similar to a Likert scale. The scale consists of 42 items. The reliability coefficient of the tool is 0.8

The Social Support Scale is adapted from the Scale of Perceived Social Support (Zimet et al, 1988). This scale has three dimensions, namely: family, friend, and other people who have a significant effect (significant other). This scale is in the form of a Likert scale. The scale consists of 12 items. The reliability coefficient of the tool is 0.9.

The Religiosity Scale is adapted from the Religious Commitment Inventory - 10 (RCI-10) written by Worthington et al (2003). This scale has two dimensions: intrapersonal and interpersonal. This scale is in the form of a Likert scale. The scale consists of 10 items. The reliability coefficient of the tool is 0.8.

The scales were given in-person to college students who were willing to partake in the study. Data was collected from them during their break hours to not interrupt their active academic hours. All the collected responses were valid and were included in the study.

Data analysis used was the multiple regression analyses were employed to find the effect of the social support and religiosity on psychological well-being.

Results

The results of this study indicate that social support is more influential than religiosity on psychological well-being.

Table 1. Correlation between Variables

	PWB	SS	RE
PWB	1.000	.523*	.350*
SS	.523*	1.000	.327*
RE	.350*	.327*	1.000

*Sig (1-tailed)

Based on table 1 it is known that there is a relationship between psychological well-being (PWB) and social support (SS) and religiosity (RE)

Table 2. Regression Analysis Result

Model	R	R2	F	Sig
SS, RE → PWB	.556	.309	77.734	.000

Dependent Variable: PWB Predictor: SS, RE

Based on table 2 it is known that social support and religiosity are as predictor to psychological well-being

Table 3. Regression Coefficients

Model	B	Beta	t	Sig
1 (Constant)	108.439		20.953	.000
SS	.795	.457	9.685	.000
RE	.505	.201	4.260	.000

Dependent Variable: PWB

Based on table 3 it is known that social support more influential than religiosity is as predictor to psychological well-being. We can draw the formula as follow:

$$Y_{\text{predicted}} = 108.439 + 0.795X_1 + 0.505X_2$$

Discussion and Conclusion

The results of this study prove that social support and religiosity affect the psychological well-being of college students, where social support has a greater influence than religiosity. During the transition from adolescence to adulthood, college students need friends, parents, family, and significant others to deal with problems. Various problems arise during this period as a matter of love, finance, and academic needs. This period is called the age of instability and stress. Problems faced by students can produce depression, anxiety, and stress. Pressures on the psychological condition of college students who constantly need reduction. Social support as one of the factors that can reduce stress turns out to be able to influence the psychological well-being of college students. Social support will facilitate college students to overcome crises and adapt to change. From this perspective, there will always be various kinds of effects caused only because life is full of change and crisis. But the main effect of social support is to moderate the health and mental health effects of major transitions in life and from unexpected changes or crises.

Social support will be influenced by culture (Glazer, 2005; Goodwin & Giles, 2003). Culture influences individuals' receipt, acceptance, and even perceptions of the type and source of support. Indonesian people are more willing to offer support to strangers than British people. This is because individualism is a significant predictor of providing support for others. Individualism is a culture that belongs to European countries, while collectivism is Asian culture. Therefore, social support will increase in the collectivism culture.

The magnitude of the influence of social support on college students' psychological well-being cannot be separated from the collectivism culture that is deeply rooted in Indonesia. Indonesia has a collectivism culture. Maintaining good relations and interactions with other people and groups is very important. Social support is the presence of others who can make individuals believe that they are loved, cared for, and are part of a social group (Taylor, 2009). Social support provides a source for improving psychological well-being through assistance provided by other people. It can help someone to be able to deal with unpleasant situations and for better adjustments, as support when someone has problems, giving enthusiasm and attention to prevent anxiety, increase self-esteem, prevent psychological disorders and reduce stress (Jhonson & Jhonson, 1991). Thus, there is a positive correlation between social support and psychological well-being.

Not only social support, but religiosity also can affect psychological well-being of college students. Religiosity will have more influence on the psychological well-being of college students (Saleem & Saleem, 2017; Abdel-Khalek & Tekke, 2019). In adulthood, religiosity helps them to view life more positively. They will interpret life more wisely. For college students, religiosity enables them to face difficult times. No significant difference was found in the religiosity of medical and non-medical students. So the religiosity of students from all majors also affects psychological wellbeing. Green & Elliott (2010) found that religious people would be healthier, happier, and prosperous.

Understanding the impact of social support and religiosity to psychological well-being, where social support more influential than religiosity to psychological well-being, then the effective design of interventions for promoting psychological well-being for college students are improve of social support and religiosity.

Recommendations

Intervention to promoting psychological well-being for college students can use group counseling as social support and provide opportunities to increase worship activities as a manifestation religiosity.

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Research Article

The internalisation and normalisation process of rape myth acceptance: a qualitative study

Mutia Husna Avezahra¹ and Tutut Chusniyah²

Faculty of Psychology, Universitas Negeri Malang, Indonesia

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Abstract

The purpose of this study is to explore the general perception of the female rape victims and identify aspects constructing victim-blaming attitude in college students. This study generated qualitative design method with an in-depth interview in data collection. The number of participants in this study is fourteen consisted of seven males and seven female college students in Indonesia. This study examined the perspective toward female rape victim by evaluating aspects appeared within rape scope and rape myth acceptance topic. The result showed that there are an internalisation and normalisation process behind the act of victim blaming in Indonesia.

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Introduction

Victim blaming is a social psychological phenomenon that includes criminology, social and psychological factors. Gravelin, Biernat and Bucher (2019) define that the sexual violence involved genital, oral, or anal penetration by parts of body or object perpetrator which is accompanied with force or without the consent of the victim. Furthermore, according to the writer, the definition of victim-blaming contains a belief that the victim is the main factor causing a rape incident.

There are some difficulties to draw a comprehensive picture of victim-blaming. Firstly, one of the elements of rape incident involves interpersonal violence that develops judgemental perspective toward perpetrators and victims (Droogendyk & Wright, 2014); therefore, this situation may trigger a biased view by norms and beliefs. Secondly, the rape definition sometimes is defined in a limited way in terms of less consideration about psychological elements such as coercion elements, consent, type of penetration and the statutory age (Koss, 1993). Based on this reason, the lack of conceptualisation to define rape becomes an obstacle to determine appropriate methods and approaches in the studies focused on rape and sexual assault.

¹ Lecturer, Psychology Department, Faculty of Psychology, Universitas Negeri Malang, Indonesia. E-mail: mutia.husnaavezahra.fpsi@um.ac.id ORCID: 0000-0003-1119-7745

² Assoc. Prof., Psychology Department, Faculty of Psychology, Universitas Negeri Malang, Indonesia. E-mail: tutut.chusniyah.fppsi@um.ac.id ORCID: 0000-0001-8014-7245

Research on the victim-blaming or rape myth acceptance topic has considerably developed in the past decade. Suarez (2010) conducted a meta-analysis that explaining the association between rape myth acceptance and the demographic elements and behavioural aspects. On the other hand, the newest literature review conducted by Gravelin, Biernat, & Bucher (2019) showed that rape myth acceptance is covered in three levels such as individual, situational and cultural level. They emphasised that ideology at the cultural level has a more significant potential for victim-blaming practice. This study may limit to review topic with acquaintance rape scenario; however, its finding has expanded the area that should be concerned when researching victim-blaming. According to the writer, the aspects in the individual, situational and institutional factor has influenced each other affecting overlapping factors behind rape myth acceptance studies.

Some studies have portrayed that rape myth acceptance persistently occurs in Indonesia. Blackburn (1999) revealed that the media has a significant role in enriching victim-blaming practice in society. The result of this study indicates that media tend to report women's clothes in 'provocative' and 'sensual' description when reporting rape cases. This finding seems to be made a justification for uncontrolled male sexuality. The victim-blaming practice does not only develop in the stigmatisation process but also transforms into the practice of decision making in the criminal justice process. The Thomas Reuters foundation (2019) published news that an Indonesian woman was sentenced to prison caused by reporting sexual harassment. Instead of establishing a verdict on a sexual harassment case, the court convicted her for distributing pornographic content covered by the electronic information and technology law. This report may represent the existence of rape myth acceptance in public institution services.

Furthermore, patriarchal value is also identified as a predictor of rape myth endorsement. The conversation (2018) describes that rape culture tolerates rape and sexual violence by sexism practice, gender role division and the existence of objectification toward the female body. The latest study by Poerwandari, Utami, & Primasari (2019) showed that ambivalent sexism and sexual objectification of women significantly predict rape myth acceptance. Furthermore, this study also emphasises that sexual objectification toward women have greater contribution to the victim blaming attitude.

On the other hand, there is an increasing number in the sexual harassment and rape case in Indonesia (Tempo News, 2016). Moreover, Indonesia was reported as one of the countries with the lowest rank (prevalence incidents of sexual violence 2.7%) in the reporting of sexual violence in Asia (World Health Organization, 2005). According to Komnas Perempuan publication in 2018, the sexual assaults dominated 31% of the destruction in the family and peer relationship. These reports indicate that there is an existence of rape myth acceptance and rape culture in society.

Rape Scope

Three limitations have been identified in the rape studies consisted of rape terminology, methodology & prevalence. The term of sexual intercourse involves the activities related to penetration between the penis and vagina. Traditionally, there is an attempt to stop the incident before penetration occurred (Koss, 1993). According to Koss (1993), criminal regulation also identifies other sexual offences such as having sexual relations with underage, being raped by the legal partner, sexual exploitation to the people who unable give a consent (people with mental illness, mental retardation or drugs). This terminology will be potentially tricky in the examination process because there is no explicit definition. Koss (1993) stated that some previous studies only used case rape based on a police officer, meaning that there is a limited method to measure the scope of rape incident. Methodological limitation to assess rape in the true nature has significant implication to the prevalence of these studies. It will be challenging to complete health agenda without understanding the true nature of rape incident (Koss, 1993); furthermore, rape incident has traumatic consequences for the victim. A study by Droogendyk & Wright (2014) examined how the way of defining rape can affect the practice and implications of the juridical process. Intergroup violence perspective used in to determine rape has an impact on reducing the blame for the victim compared with interpersonal group perspective (Droogendyk & Wright, 2014). This study indicated that rape victim would be responsible for the victimisation.

Rape Myth Acceptance

Initially, rape theory was developed based on the socialisation of sex roles that male is assumed to be aggressive and female are always placed as the cause of rape incidents (Brownmiller, 1975). Later, Burt (1980) proposes rape definition as a set of beliefs that contain prejudice, stereotypes or false assumptions about rape. Based on the sociological perspective, Burt (1980) explained that acceptable behaviour and gender preferences become the basis of sexual interactions that are internalised along with individual life span development.

Lonsway & Fitzgerald (1994) defined that rape myth as attitudes and beliefs that are widely and continuously used to justify male sexual aggression against women. Rape myth is prevalent and has the potential impact to have negative consequences for rape victims. Therefore, it is essential to understand why society holds personal views. Sanchez-Hucles dan Dutton (1999) described that rape in the cultural framework tends to focus on the local norms that contribute to sexual violence and victim-blaming practice.

Gravelin, Biernat, & Bucher (2019) argued that cultural differences influence the level of stigmatisation and victim-blaming practice. There is no national database that can be used as a reference for victim-blaming practice; however, the tendency of responding to sexual assault may represent the degree of victim-blaming training in the society. In terms of understanding the perception of victims and perpetrators in the rape incident, the concept of victim blaming is generated as an umbrella term to identify various attribution in the rape incident.

About this Study

Previous studies have shown that behavioural and ideological variables are consistently found in the rape myth acceptance studies. Gravelin, Biernat, & Bucher (2019) have identified three levels of factors (individual, situational and institutional) contributing to the victim-blaming for acquaintance rape scenario. Some research has confirmed that there was the involvement of behavioural variables contributing to the acceptance of rape myth at the individual level. These studies consisted of perception toward gender (Sprankle, Bloomquist, Butcher, Gleason, & Schaefer, 2018; O'Connor, Cusano, McMahon, & Draper, 2018; Nafuka & Shino, 2014; Qureshi, Kulig, Cullen, & Fisher, 2020; G., Choudhari, Mutalik, & Bhogale, 2016; Sleath & Bull, 2015; Barn & Powers, 2018), aggressive behaviour (Bhogal & Corbett, 2016); pornography (Foubert, Brosi, & Bannon, 2011); body image perceptiveness (Hayes, Abbott, & Cook, 2016); blaming attribution (Rubinsky, Hosek, & Hudak, 2019) and alcohol consumption behaviour (Angelone, Mitchell, & Smith, 2018). On the other hand, some studies have identified the existence of ideological variables contributed to the rape myth acceptance in the institutional or cultural level. It consists of sexism (Canto, Perles, & Martín, 2014; LeMaire, Oswald, & Russell, 2016; Stoll, Lilley, & Pinter, 2017; (Davies, Gilston, & Rogers, 2012); gender role and sexual double standard (Lee, Kim, & Lim, 2010), sexual dysfunctional belief (Barnett, Hale, & Sligar, 2017), gender norms (Deming, Covan, Swan, & Billings, 2013); masculinity and femininity (Lutz-Zois, Moler, & Brown, 2015), and religious affiliation (Rebeiz & Harb, 2010; Barnett, Sligar, & Wang, 2018).

Gaps have been identified in those studies such as limited demographical preferences that are dominated by American sample, limited to the quantitative methodological approach, and the absence of socio-cultural context in the framework studies. Moreover, Gravelin, Biernat, & Bucher (2019) emphasised that there are inconsistent results between victim blaming aspects and the rape incident scenario, and it is because of the absence of socio-cultural context involved in the rape myth acceptance studies. Talking all of the above into consideration, in this study, we aimed to explore the general perception of the female rape victims and identify aspects constructing victim-blaming attitude in the college students.

Method

This study generated qualitative design method with an in-depth interview in data collection. The interview schedule will be attached in the appendices. Participants in this study are male and female college students in Indonesia. Eight males and eight females have involved in this study. However, due to the technical issue during the interview, two participants excluded, and this study only analysed data from seven males and eight females. Participant criteria were

male and female college Indonesian students, studying in an Indonesian university and aged above 20 years old. A summary of demographic information in this study shown in Table 1.

Table 1. Participant Basic Information

Participant	College Students	Gender	Ethnicity
M1	V	Male	Padang - Bali
M2	V	Male	Jawa
M4	V	Male	Madura
M5	V	Male	Minang
M6	V	Male	Jawa
M7	V	Male	Jawa
M8	V	Male	Banjar
F10	V	Female	Minang
F11	V	Female	Betawi
F12	V	Female	Tionghoa
F13	V	Female	Manado - Jawa
F14	V	Female	Lampung
F15	V	Female	Jawa
F16	V	Female	Madura - Jawa

The participants were recruited by open recruitment process involving a poster publication advertised in the social media. The potential participants were asked to fill an online form which records their contact detail. Participants registering in the online form have been chosen randomly, and the researcher contacted them to confirm availability and to sign informed consent. The online platform (*Skype* and *Zoom*) were generated to accommodate the interview process. Besides, the duration of the interview process were around 40 minutes per participant.

Data analysed with thematic analysis approach to identify themes and pattern in the transcript of the interview process. In this study, the researcher used qualitative data software called MAXQDA Analytics Pro to organised the codes and label categories. Braun and Clarke (2006) explained that thematic analysis could be an approach to examine the phenomenon, meanings and the personal view about a specific topic. The process of data analysis will be described below:

- Evaluating data transcription by reading and writing notes about initial ideas
- Generating labels/ codes for meaningful sentences
- Categorising labels/ codes based on the similarity group topic
- Reviewing each category and establishing links between groups.

In terms of establishing a rigorous research and analysis process, the researcher applied the principle of credibility, transferability, dependability and confirmability (Miles & Huberman, 1994). The credibility of the finding has been confirmed by conducting an in-depth interview with specific guidelines (see interview schedule) fulfilling the purpose of research. In the interview process, participants were allowed to define, label, and answer the question from their perspective. Moreover, the transferability issue in this study has been reflected in the research with similar socio-demographic characteristic. However, these findings have limitation to the generalisable to the large population of youth representation. In the confirmability points, the researcher asked confirmatory questions by allowing the participants to correct or clarify their answers throughout the interview process. And finally, the findings of this study would have emerged in similar themes in other group studies. It means that this study completes the dependability principle presented by the extent to which findings could be replicated.

Results

The result of this review is not only defining the component of victim-blaming, but it is also performing rape scope coverage contributing to the operation of rape myth acceptance practice in Indonesia. The first category, called rape definition coverage that reviews participants' projection about the themes constructing rape definition on the personal level. There are three sub-categories consisted of the element of rape and the type of rape victim gender, identifying the aspect of the rape victim, and identifying the component of rape perpetrator. On the other hand, the second category is victim-blaming scope defining the conceptual variable reflecting the endorsement of victim-blaming process. There are six sub-categories in this theme such as gender dynamic, religious affiliation, knowledge about rape, scepticism about rape incidents, the role of media portrayal about rape, and women objectification toward pornography, and the summary of the theme is presented in Table 2. It should be mentioned that the victim blaming aspects in the individual coverage are consistently found in the conceptual component of victim-blaming.

Table 2. Findings Categorized by Category and Theme

Rape Scope		Rape Myth Acceptance Scope	
Category	Theme	Category	Theme
Rape element	Sexual behaviour	Gender role	Gender norms
	Coercion		Sexism
	Disagreement		
	Gender Type		
Identifying the aspect of rape victim	Female clothes	Religiosity	Religious affiliation
	Verbal expression		
	Women's behaviour		
	Social environment		
	Situational factor		
Identifying the aspect of rape perpetrator	Women's physical and physiological characteristic		
	Male's self control	Knowledge	The level of education
	Male's sex drive		Residence
	Personal attitude		Skepticism
Traumatic events			
Participants attribution toward Female Rape Victim	Empathy	Women's objectification	Media portrayals
	Sympathy		Object poronography
	Feeling sorry		
	Blaming the victim		

Rape Definition Coverage

The element & gender type in the rape

The rape elements appeared in this study are the sexual intercourse involving coercion, threat and disagreement between two or more people. This view was developed both in the male and female participants. Some participants clearly explain the rape definition, but some participants describe rape by reflecting the personal attribution of rape such as negative behaviour, associating 'rape' with something 'taboo', 'despicable', and 'inappropriate'. Some male participants also define rape by emphasising any sexual intercourse practice without legal marriage (adultery) that construct the baseline definition of rape. This concept comes from scepticism about a disagreement between victim and perpetrator. Other than that, a female participant showed that sexual harassment as a part of sexual harassment. There are various ways influencing participants' perspective about rape, such as their personal experience, close friend's experience, social media,

and news in both online and conventional media. All participants agreed that female tend to be a victim in the rape case, except three participants said that each gender has a similar potency to be a victim in the rape case (F14.015; F10.014).

A rape.. mmm...what's that? Rape, in one word is forcing... mmm it's kind of forcing in a sexual activity and it works for both men and women. Well, the main thing is a sexual activity acted under coercion. (F10.009)

Ee... I think, it's a sexual activity with no consent from both sides. So, the desire comes from one person only, either it is the man or the woman. It can happen to both strangers and acquaintances. (M7.008)

...in a college society where the college students are far from their parents, the rape case becomes the thing that terrifies them and the parents as well. Personally, the rape case is really disgusting. (M4.016)

I think it has been there for a long time. Still, it is considered as a taboo. Even the victim feels embarrassed to speak up about the case. I think, this case has been there for a long time but kept undetected. (F13.020)

Well, that's common. However, we cannot name it a rape ee... We cannot categorize it as a rape because, in an educational environment, they do it willingly. (M6.008)

I think, they are alienated. It's because they are considered as not virgin anymore in which it belongs to adultery. Despite the fact that the rape is out of their desire, they are still being... alienated. People should have helped them do a recovery since the victim must have had a mental problem. (F16.033)

Ee... the people's reaction is divided into two groups based on the type of rape itself. Victims from a pure rape in which there is no love and consent at all will get a positive reaction from the people. They will get support and help to recover their mental. On the other hand, when the rape case happens to lovers, the victim will be expelled harshly from the residential area despite the fact that she was raped. (M6.025)

I more often find the case outside campus or university like in a family or friendship. Something which happens inside campus or university I think belongs to sexual harassment not a rape. Well, that's based on my knowledge though. (F10.016)

Identifying the aspect of the rape victim

This part has identified what aspects make female is risky to be a victim. Based on the data analysis conducted in this study, there are four aspects considered as the cause of rape experience to the women consisted of female's clothes, verbal expression, women's behaviour and social environment, women's physical & physiological characteristic

Female clothes

The way of the female dress become a greater reason for rape in the male participants. All participants define that women with 'open' and sexy clothes tend to stimulate male's desire contributing the male intention to do a sexual offence toward the female. Some male participants explain female dress standard and restriction according to the eastern culture, such as wearing clothes covering the body and do not show the shape of the body (M4.038). Furthermore, sexy clothes also can be defined as a specific fashion item such as short pants, mini skirt, legging and other items showing off neck, elbow and knee (M8.014; M8.015). Some male participant belief that women should protect their bodies from the view of the opposite sex (M6.014; M6.015; M7.034). This belief reflects that female's appearance relates to the emergence of the male's lust. However, one participant explained that clothes are not a single factor causing rape to the female; there was a rape incident involving a hijab female wearing modest dresses (M2.016).

Sexy clothes tend to stimulate male's desire M2.015; M2.021; M2.033; M6.015; M8.021

On the other hand, most of the female participants reject the concept that female's clothes become the leading cause of rape incident. They did not deny that female's clothes are used to excuse a sexual offence, but the fact that rape can happen to the women with any types of clothes appearance (F15.032; F10.045; F11.028; F13.036). One participant said

that the way female dressed up would be determined with the norm and cultural standard such as avoiding dress which is too short and showing body curves (F15.040). Only one female describes her personal belief that women's appearance contributes to the male's sexual desire leading to the rape incident. This belief comes from the religious belief that what a woman wears will raise a consequence to the male's action.

Women are kind of demon nets. The factors probably are the way they dress and behave which are considered as something seductive. (F16.022)

Well, the point is that when a man sees something that can rise his sexual desire, he will think about doing something bad such as raping. F16.023

Well, they should wear usual clothes like hijab, and then ee... the clothes should cover their aurat (a part of the body that needs to be covered in Islam) and it shouldn't show the curve of the body. Nowadays, many women like to wear mini dresses which show their aurat. It makes men interested in them. (M4.038)

The clothes which are considered inappropriate for the east culture. For example, not wearing hijab, ee... short pants or skirt, ee... tight clothes which show the curve of the body. (M8.014)

...Leggings can be one of the examples of inappropriate clothes. Although they are long pants, they still show the curve of the body. (M8.015)

Ee... based on moslem religion, the first factor is showing everyone the aurat (parts of the body that need to be covered) ee... then, there is a chance for a man to do a rape and ee... the perpetrator and the victim are in a 'right' time and place. (M6.014)

The clothes that do not show the curve and the thigh. Yeah, something like that and it can change all the time. (F15.040)

Verbal Expression, Women's Behaviour, Social Environment and Situational Factor

Male and female participants also identify attitudinal aspects related to rape, such as verbal communication styles, women's attitude and their social environment. Female's communication styles sometimes also attract a male to do sexual intercourse. Women perhaps do not intentions to ask for sex. However, men receive different perception toward feminine communication styles (M4.037; M8.025; M8.027). Female's communication style verbally and behaviourally, which make men feel emerged on their sexual desires. Some female's participants also identify that the content of communication moderate male's sexual attraction (F16.024; F11.031)

Female's behaviour is also considered as the cause of rape. Some male participants develop a scenario that women can seduce the opposite sex that potentially generates a sexual attraction respond to women. Another form of seductive activity is women deliberately showing her body in front of the male (M2.033). This statement can be reflected in specific jobs such as club and café waiters or ladies escort (M2.030). Women's activities that are identic with nights life will be identified as the rape predictor because this behaviour is not following ethics (M4.039). On the other hand, some female participants also identified that women today tend to show personal existence by uploading sexy photos to impress society on the social media, and this behaviour triggers the opposite sex to think negatively about women (F11.016). (M2.033; M2.030; M4.039; M5.049)

Furthermore, some male participants also identified the social environment and situational factor contributing to rape incidents. Female in the negative social environment tend to reflect a negative behaviour, and it will add a higher potential to the rape incident (M5.059; M7.057; M2.032). On the other hand, some situations characterised by time and places may also be possible as a predictor of the rape incident, for female, should avoid deserted street because this type of places is prone to criminality (M5.055). Some male participants described the opportunity to do sexual offences usually happened in the silence and closed place (M2.025; M6.014). Other than that, rape incidents can also occur

suddenly, both people who are already known or not (M7.030). Furthermore, A female participant recognised that women objectification in pornography creates a stigma that women deserve to be raped. This action is justified by how media objectifies and exploit the existence of women (F10.040).

It's because when there is a woman dresses modestly, a man will not be interested in her and becoming sympathetic instead. However, if a woman dresses and talks inappropriately, it will trigger a man to do such a thing. (M4.037)

Ee... it's kind of seductive attitude including the gesture. Women may not aware that it makes men think that they want to have sexual activity with them. Besides the gesture, women's utterance about sex also can stimulate men's lust. (M8.025)

Usually, it is the way the women dress, talk, walk, and behave. Besides, it can also come from the women's scent. (F16.024)

Emm.. it is like, based on my experience, based on my environment. The woman propose a vulgar topic and sex topic. Take a look at the appearance, nowadays, especially in the center and district of Jakarta, it is common for women wearing mini and sexy clothes. So, the thing that provokes the man are the way the women talk about sex and other things. That's in my opinion (F11.031).

Ee... usually, some women become seductive. They seduce the man first ee... they intend to show the curve of their body which can stimulate the men's lust (M2.033).

The special factor... maybe those who work in the night hour ee... in a café or in a karaoke bar (M2.030).

The behavior or the attitude of the women can also be another factor. There are women who are stolid. Some of them like to hang out with men... mmm... some women behave against the ethic and the women nature (M4.039).

Nowadays, especially a woman like me, I have been living in Jakarta since I was a kid, so women want to look pretty. They want to look pretty in front of not only men but also women. They want to have a kind of body goals, perfect. Those things trigger men to hve a negative thinking. We do not know, we do not know in what phase people are, having high lust or low, we do not know. Well, if we meet a person having high lust and we want to show off what we want to show off, it will trigger the rape case (F11.016).

So, it is like, some of my friends like to hangout at night. Some of them go with their lover (M5.059).

So, this is why those kind of places need to be avoided. Not passing by at night can be the best choice (M5.055).

For example, in a quiet place like ee... in... in campus... in a class where there is no one but a woman who is wearing sexy clothes, or there is someone with whom he has one-sided love, a sexual harassment can happen (M2.025)

Ee... based on moslem religion, the first factor is showing everyone the aurat (parts of the body that need to be covered) ee... then, there is a chance for a man to do a rape and ee... the perpetrator and the victim are in a 'right' time and place (M6.014)

Emm.. Maybe, it is because, back to the idea that some men do the rape since they think that women can be.. mmm.. what to say.. it feels like I (the man) can do anything to women. It is a kind of underestimating attitude. And women, mmm maybe, the perpetrator considers women as object, sexual object. So, they can do anything then (F10.040).

Women's Physical & Physiological Characteristic

Female physical appearance becomes an attraction for men, especially in the certain women's body part that is considered as male's fetishes (M8.024; M1.028). Moreover, some female characters, such as the level of desire and inattentive personality, allow the potential of rape (M2.022; M5.042). On the other hand, a male participant also recognised that rape could occur when the female cannot fight back or protect herself because female generally have a weaker body than men (M7.025; M7.027)

Female group participants identify that there are three women characters that are vulnerable to rape. Women's physical and emotional is susceptible to assault condition. They may react the assault with various respond such as women cannot rationally thinking, shock effect, and lack of resistance (F10.020; F10.039; F13.029; F15.031). Moreover, a participant mentioned that women are part of the underprivileged group, and this condition located women as a targeted rape (F12.032).

The external factors are ee... woman's body ee woman's look, and woman's attitude (M8.024).

...it will be eee... be easier to access those things. Eee... it also has something to do with a fetish. Everyone has different fetish, there are people who like a smooth way and those who like a rough way such as raping or doing other violent things. You may know it better than me since you study psychology (M1.028).

Ee... actually, we can control that. Furthrmore, there is a research which shows that men hass less lust than women. (M2.022).

It is like... I mean. Try to put ourselves in the victim's shoes. The thing might happens because we are being careless (M5.042).

So, when she is alone, she will easily become the victim. Another factor is the appearance of the woman itself. Besides, the man's intention can also be another factor (M7.025).

The things that make the woman easily become the victim is her appearance, ee besides, the woman cannot defense herself (M7.027).

Maybe it is because, women are considered as not having power to resist or maybe it is also because they are emotionally vulnereable since they themselves think that they are weak. That's my opinion (F10.020).

I am not like her, she sees a man like he is handsome, rich, this, that, so she fills something she doesn't have from her father that at last when she was being flattered just a little, seduced a little, she was like so happy, once trapped in love, but the love was not right. I had told her about that, but she didn't listen, then I just left her that way (F12.032).

Identifying the aspect of rape perpetrator

Self-control & sex drive

The relation between sex drive and male's self-control becomes the main reason behind the rape incident. Some participants explained that male would do everything to fulfil their sexual desires (M1.026; M2.016; M2.034). Furthermore, women also mostly agree that male self-control is an essential component behind sexual assault (F14.030). A female participant identifies that the act of rape is derived from the intention of the perpetrator (F13.052), and pornography consumption can be a stimulus of male sexual desire (F10.042).

Mmm... of course, it's because they become the victim of lust. Eeee... when men's lust is, what's the term, the right term to say. Let's say erection. When a man has an erection eee... he will do anything to satisfy himself where the chance is 75%. There are many ways to satisfy himself such as raping, having sex, masturbating, or else (M1.026).

I don't think so. There are some cases where the victim is already wearing syar'i clothes (clothes that cover almost all of the body based on the syari'at/ rule in Islam). Despite the fact that she is wearing syar'i clothes, she gets a sexual harassment. So, probably, all comes from the perpetrator. He cannot control his lust. (M2.016).

It's because naturally, men's lust is stimulated by seeing something like that. However, when ee... the men cannot control the lust, the rape happen (M2.034).

Ehm it's because of forcing and the rapist. Because the rapist doesn't has a self-control (F14.030).

It totally depends on the rapist's intention (F13.052).

Maybe the rape is triggered by, what's that, the effect of watching emm pornography. Some of them whatch until emm, so it's like the perpetrator watches pornography and he wonderes what it is like. When there is a chance, he will try to do what he has watched on the video, that's in my opinion (F10.042).

Personal Attitude

On the other hand, some participants also consider male personal attitude as a factor to commit rape. They identify the perpetrator attitude caused by lack of education and religiosity (M5.119). Furthermore, they believe that education and religiosity becomes a moral foundation that is important to construct someone personality. A specific attitude can be triggered by personal motive like a conflict between individuals; therefore, using the act of rape as a part of revenge (M2.025).

Usually, the factors that come from men are their personality, the lack of education, and the lack of religion (M5.119).

For example, in a quiet place like ee... in... in campus... in a class where there is no one but a woman who is wearing sexy clothes, or there is someone with whom he has one-sided love, a sexual harassment can happen (M2.025).

Traumatic Events

Some participants also identify that the perpetrator commits a rape because of his traumatic life event in the past. Participants argued that the perpetrator past life containing incidents related to sexual assault. Therefore, rape behaviour becomes a projection of perpetrator's past life (F10.044; M2.022; M2.023).

What I have seen in news, emmm (???? 25.14) the perpetrator could be a victim in the past, yeah I don't know the specific experience but yeah they might be victim in the past so that there is a trauma. So, the perpetrator has a trauma about sexual harassment (F10.044).

So, men should have been able to control it. However, the rape case happens not only because one factor but there are other factors such as ee... the past trauma, the victim of harassment, or other things. So, when there is a chance, the rape case can happen. (M2.022).

Well, yeah maybe... in... in the past he had experienced the same thing or seen the same thing that creates trauma in his life (M2.023).

Participant Attribution toward Female Rape Victim

Almost all participant expresses their concerns to the female rape victim. Some of the participants showed their empathy by imagining how hard living under stigmatisation, and the other participants indicated to compassion by giving direct help in the form of psychological and material support. Male participant group projected their worries to the women's future after getting raped in the family and society (M4.035; M8.012). A male participant showed a tendency that rape is a part of destiny, and it is essential to accept the situation and forgive the feeling of guilty (M6.050; M4.098). On the

other hand, female group participants indicated that the female rape victim is experiencing a traumatic life event and suffering in the future. Some female participants said that rape is not an option that the victim wants (F14.024; F10.037). Therefore, all participants showed expression of regretting the incident and feeling concerned about what had happened to the rape victim.

It also affects their psychology. When they were forced to do such a thing, there was a psychological disturbance ee... they begin to be afraid of seeing someone, or men surround them. (M4.035).

The external factors are ee... woman's body ee woman's look, and woman's attitude (M8.012).

Ee... my response ee... I ee... feel. I feel bad for them. They are probably the dearest in their family. That unfortunate thing may happen because of her bad luck (M6.050).

Since they have done that thing, they of course feel guilty (M4.098).

It's so sad. It is out of their control. So, we cannot blame them (F14.024).

Emm.. The struggle will be heavier further because it feels like living with a trauma. And yes, trauma cannot be easily. It might be really hard though. It feels like in a stage where we have to live our life and accept that we have experience that bad thing. So, yes, it is hard for those accompanying the victim as well as the girl victim itself (F10.037).

Conceptual Variable of Rape Myth Acceptance

A gender role, gender norm, sexism & religious affiliation

Participants projected that norm becomes the most influential factor about blaming the rape victim. Most Indonesian societies adopted standard based on cultural and religious values. Therefore, society must comply with the norm that sexual activities must be carried out in a legal marriage bond (F16.038). Intentional or accidental sexual activities will be viewed as activities that violate social norm (F16.040; M4.077). This view becomes a basis for expressing public disappointment toward norm breakers, and it is projected in the women to attribute such as female clothing and behaviour (F13.033; F15.043; F15.044; M2.044; M1.041). Moreover, society will blame the victim more when there is a pregnancy (F12.038; F16.035).

Participants also projected that general society sometimes limits women's roles such as women not being flirtatious (F15.038) and women have a lower degree than male (F13.034). The act of sexism in this study will justify the view that women who contravene the affirmed roles will admit rape myth acceptance (F15.044; M4.039).

Furthermore, personal religiosity endorsed rape myth that women are to blame in the rape incident. Some religious institutions have specific regulation about the sexual relationship after going through the marriage process. This regulation becomes the source of the label about a dishonourable person who has sexual relations without legal marriage (M4.045). The religious conservatives accuse that rape as an incident violating ethics; therefore, they may limit the perspective about the intention behind rape incident. (F16.037; M7.034).

The rule is that people must be married first before doing a sexual intercourse (F16.038). It is just like a moral value in civics lesson. Two people who are not married yet is considered to be immoral for doing sexual intercourse (F16.040).

Ehehehe... norm is a thing in a society such as ethics. People are afraid that the rape behavior which is consider as bad will affect people in general. You know that the majority of people here are Moslem, right. People who are lacking of education will think that there will be azab (punishment from God) to the Moslem people around. However, those who are well-educated InsyaAllah have wider perspective already (M4.077).

It is like people begin to disrespect the woman or do other similar things. It sounds as if the woman cannot fit in a society. Or, as if they have violated the norm in a society (F13.033).

Well, yeah that's usually "that's because the everyday clothes", for example, "that's because the sexy dress" "It is no wonder that she is raped" (F15.043).

It is like, no wonder that men feel horny when they see a woman wear such a mini dress. The men won't resist the temptation so that they try to satisfy their desire by force (F15.044).

Maybe, it's because they see the case only from one perspective. The comment that I mostly hear is "it's no wonder that she becomes the victim of a rape case. She works in a dim place... ee... and look at the way she dresses". They know it but they let it be (M2.044).

...but mostly, they tend to being judgemental. Even in a police office, they also become judgemental "It's because you are drunk!" Well, the point is not on the alcohol but it's just because there is such a man. We talk about the case in Indonesia, right? (M1.041).

Mm.. maybe it is because women are stigmatized by the society. Women are required to be passive, to not wearing a sexy dress. If it is not, they will be considered as bad women. There will be a statement in the society "you must be wearing a sexy clothes". The society thinks that men will feel horny when they see women wearing a sexy dress (F15.038).

The behavior or the attitude of the women can also be another factor. There are women who are stolid. Some of them like to hang out with men... mmm... some women behave against the ethic and the women nature (M4.039).

People consider them bad. The women are considered sinful (M4.045).

It's because the culture or religion. That behavior is considered inappropriate behavior. It against the rule. (F16.037).

One of the factors can come from the norm in a society, or the spirituality in a society. For example, in a moslem society, people have what so called the aurat. Furthermore, there is a customary law which consider it bad (M7.034).

Knowledge & Skepticism about Rape

Participants also define that people with certain characteristics tend to blame. The level of education and residence become the factor constructing the prejudice level toward female rape victim. People who live in rural areas tend to blame the rape victim because they are a communal society that has less tolerance to accept value outside their customs, culture and religious norms. Besides, urban society tends to live with individualistic norms that blameless rape victim (M4.054; M6.025). Someone's residence may predict the educational access gained, and the level of education becomes a factor of the acceptance of rape victim. Education is believed as an instrument linked to the cognitive capacity to assess rape incident with an open mind and less judgemental thinking. (F13.047; F14.065).

On the other hand, some participants also identify that community groups that blame the rape victim tend to maintain sceptical thinking about the incident of rape. Sceptical thinking is disbelief that there is an element of coercion in the sexual relationship. They expressed that the incident was caused by the involvement of both male and female, especially if there is a close relationship between victim and perpetrator (M6.025; F11.017).

Usually, those are people who ee... live in villages They are different to those who live in a city. People in a city tend to be individualistic they don't really care about other people but their own family. Meanwhile, people in villages still care each other so that they tend to gossip about problems like this case. Besides ee... there is a lack of education (M4.054).

Ee... the people's reaction is divided into two groups based on the type of rape itself. Victims from a pure rape in which there is no love and consent at all will get a positive reaction from the people. They will get support and help to recover their mental. On the other hand, when the rape case happens to lovers, the victim will be expelled harshly from the residential area despite the fact that she was raped (M6.025).

Yes. It is not necessary a (formal) education. The open-minded thought and strong humanity in a family are the characteristics of a well-educated family although (formal) education also affects the mindset of the family (F13.047).

Other than education. Well, education really affects the mindset so yeah... (F14.065).

Ee... the people's reaction is divided into two groups based on the type of rape itself. Victims from a pure rape in which there is no love and consent at all will get a positive reaction from the people. They will get support and help to recover their mental. On the other hand, when the rape case happens to lovers, the victim will be expelled harshly from the residential area despite the fact that she was raped (M6.025).

According to me, they are often underestimated. The rape case is like an iceberg phenomena, for those who are brave enough to show off (speak up), for those who are brave to make a report, they have to be ready for blasphemy, being alienated from society (F11.017).

Media Portrayals & Pornography Consumption

Participants also identify that the role of media in portraying female rape victim contributes to the rape myth acceptance. Media headlines emphasise a bombastic title about rape case to attract readers (M4.069). Furthermore, the news showed overexpose victims without proportional identity protections, and they tend to develop a reader perspective by depicting women's clothes and behaviour (F10.052; F15.052).

On the other hand, male's pornography consumption also become the reason that women are perceived as an object to be raped. Some participants identify that consuming pornography affects the level of male's desire which should be fulfilled (F10.042; M1.029; M2.013)

Well, actually I don't know either it is not published or it's me who don't follow the media. As far as I know, however, media tends to find a way to catch our interest ee... it is like... (M4.069).

Emm.. it is like highlighting for example clothes the victim is wearing. It will lead people's opinion to blame the way the victim dresses. So, people will begin to rationalize the rape by commenting about "that's because her dress, that's because she is going home late". All of the comments are irrelevant. (F10.052).

In my opinion, the news should protect the victim's identity. The news should mor—many people will not know the identity if there is only an initial published in the news without attaching the address. (F15.052).

Emm.. Maybe the rape is triggered by, what's that, the effect of watching emm pornography. Some of them whatch until emm, so it's like the perpetrator watches pornography and he wonderes what it is like. When there is a chance, he will try to do what he has watched on the video, that's in my opinion. (F10.042).

The thing between media and fetish, well for fetish... as I have explained before, there are people who like a smooth way and a rough way like raping and other things. The video helps to arouse them (M1.029).

Eee... maybe it's because there are a sexual factor and other factors as well. Maybe the perpetrator was also a victim in the past or the victim of blue film (M2.013).

Discussion and Conclusion

Internalisation Process of Rape Myth Acceptance

Internalisation and conformity process toward victim-blaming attribution were identified in this study. There is a connection between personal belief and knowledge and the process of information about rape incidents. Four aspects were identified as the factor contributing to the individual capacity, such as the level of education, geographical residence, religious affiliation and scepticism toward rape incidents. The internalisation process has been shown in Graphic 1.

Participants in this study expressed that education access becomes the main characteristic that distinguishes blame attribution to the female rape victim. Low-level educated people living in the rural area tend to maintain a mindset that adheres to traditional norms. This mindset intervenes analytic thinking to evaluate rape incidents objectively. Moreover, this group society tends to apply conformity by following other people's judgements about traditional value arrange the man and women role. This finding is justified by the previous result of the relationship between gender role conformity and rape myth acceptance. According to Grubb & Turner (2012) explained that gender role conformity enhances rape myth acceptance and victim-blaming by emerging cognitive schema supporting the traditional stereotyping idea that rape victims are the cause of incidents. The scepticism of the rape scenario was identified in this study. Some participants showed that society sometimes doubts the element of coercion in the rape scenario. They believe that the rape incident began from a consensual motive to do intimate sexual activities.

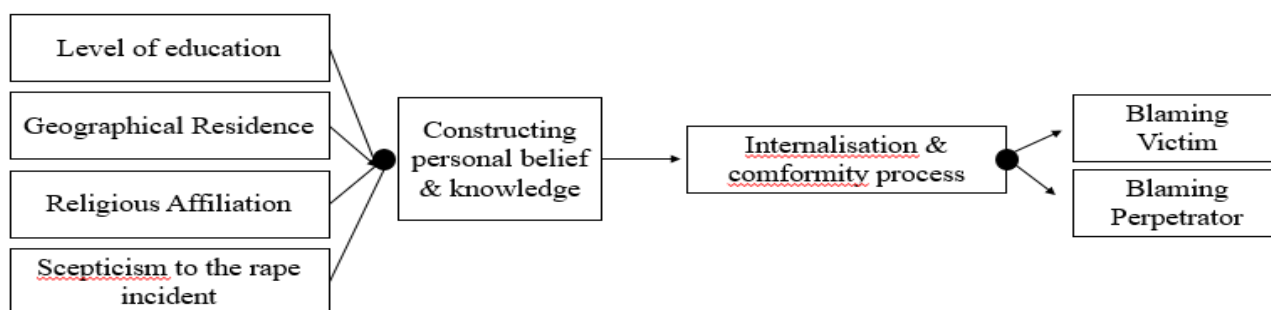


Figure 1. Internalisation Process of Rape Mith Acceptance

Furthermore, Spiritual values are known to be the foundation of an individual belief which influence responses to the rape myth. Intimate sexual activities without legal marriage are not allowed, and it violates religion rules. This religious belief will internalise some values that guide personal attribution to endorse rape myth. Barnett, Sligar, & Wan (2018) revealed that Christian and non-believer populations showed a positive association with rape myth acceptance. Furthermore, Rebeiz and Harb (2010) showed that people endorsing the values of conservatism (tradition and conformity) tend to display rape myth acceptance. This concept needs further exploration because the majority of the Indonesian population hold belief such as Islam, Christian, Catholic, Hinduism and Buddhism.

Normalisation Process of Rape Myth Acceptance

Sexism, gender norms, media portray, and women's objectification were identified as conceptual variables which contribute to the normalisation process toward rape myth acceptance. In this study, sexism and gender norms were expressed frequently as the factors which justify victim-blaming behaviour. The normalisation process based on perception formulation toward victim-blaming has shown in Graphic 2.

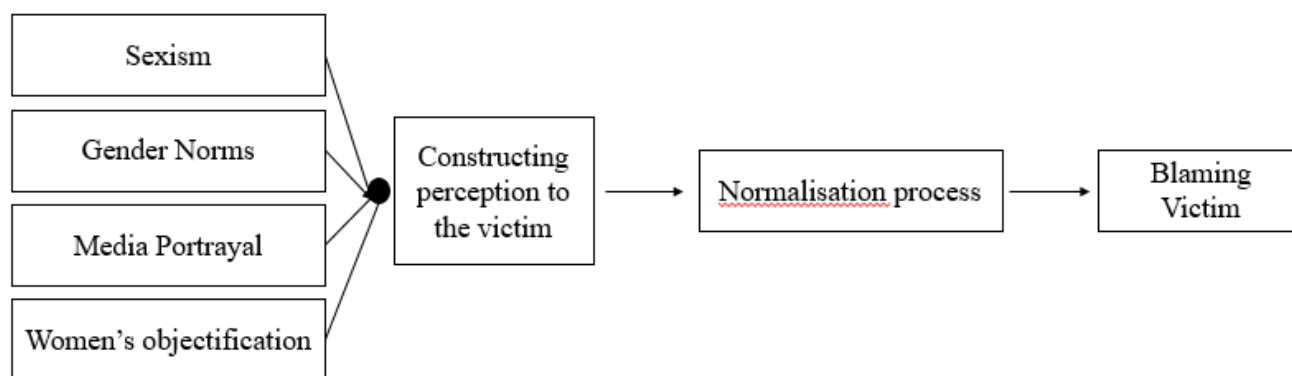


Figure 2. Normalisation Process of Rape Myth Acceptance

Participants in this study projected that the Indonesian perspective about female rape victim was dominated by prevailing social and cultural norms. The previous survey of Poerwandari, Utami, & Primasari (2019) confirmed that ambivalent sexism becomes a predictor of rape myth acceptance in Indonesia. This finding is identified in this study because society tends to place female in gender normative position such as being pure, protected and cherished. Sexism in this study shows that sexual harassment is tolerable as long as the victim behaves within the gender norm. This finding is supported by previous studies that a traditional gender role is persistent in the structural level of society (quo, Stoll, Lilley and Pinter, 2017; LeMaire, Oswald, & Russell, 2016). Gender norm socialisation plays an important role to construct rape myth acceptance, and it is reflected in the attitudes toward female rape victims (Barnett, Hale, & Sligar, 2017; Lee, Kim and Lim, 2010).

Moreover, this study also identifies the involvement of media and pornography toward the existence of rape myth acceptance. Participant showed that media portrayal of rape tends to decriminalise women. This finding is consistent in the previous study that women's clothes was captured with a provocative and sensual description in the Indonesian news-editorial (Blackburn; 1999). The topic of women's clothes in the rape incident frequently appears in this study. It reflects that women's appearance has become a significant aspect supporting the perceptiveness female rape victim. Similar to the previous pattern, women's objectification in pornography seems to normalise the exploitation toward female that is projected in the acceptance toward rape myth. This finding is supported in the previous studies that there is a trend for male committing sexual assault or rape to also regularly view pornography (Foubert, Brosi, & Bannon, 2011).

In conclusion, internalisation and normalisation process toward female rape victims have appeared. Participants expressed their belief about rape and the perception of the female rape victim. Education, geographical residence, religiosity and scepticism have been identified as aspects that endorse the internalisation process of rape myth acceptance. Moreover, sexism, gender norms, media portrayal and women's objectification are known as factors which support the normalisation process in the victim-blaming attitude. This study is limited in the exploration and identification of rape myth acceptance components, and it cannot show the proportion or the level of contribution toward female rape victim perceptions. Secondly, this study cannot show the different response between male and female participants. The theoretical implication of this study is to provide a scheme which is examined by the explorative approach, and it involves the socio-cultural aspect framing the finding of rape myth acceptance. Furthermore, this study is relevant in the female rape victim stigmatisation in the Indonesian criminal justice system.

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Appendix 1. Interview Form**Interview Schedule****I. Opening**

- A. **(Establish Rapport)** My name is Mutia Husna Avezahra and I am a researcher in the Forensic Psychology field.
- B. **(Purpose)** I would like to ask you some questions about your personal identity, your knowledge about rape cases in Indonesia and how do you perceive towards female rape victims.
- C. **(Motivation)** I hope to use this information to understand how do Indonesian students view female rape victims and to probe the concept behind these perceptions.
- D. **(Time Line)** this interview will be take about 45 minutes. Are you available to respond to some questions this time?

II. Body

- A. **(Topic)** Personal Identity
 - 1. Could you introduce yourself please?

(Question 1. Did not have to be asked because this information is on the online form)

- a. What is your name?
- b. How old are you?
- c. What is your level education?
- d. What major do you take in the university?
- e. What is your ethnic group?
- B. **(Topic)** Knowledge about rape cases
 - a. Based on your understanding, how would you define rape? What do you think has influenced how you define rape? Who do you think becomes a victim of rape?
 - b. Based on your understanding, how would you define rape? What do you think has influenced how you define rape? Who do you think becomes a victim of rape?
 - c. Do you think rape occurs in a university or educational setting? How do you think this occurs? Why do you think that?
- C. **(Topic)** View toward female rape victims
 - a. What do you think about female as a victim of rape? Are there particular factors that make a woman more at risk of becoming a victim of rape?
 - b. What is your view toward female victims of rape?
 - c. In your opinion, how does Indonesian society view female victims of rape? Do you think rape frequently occurs in Indonesia? Why do you think that? What underpins these beliefs?
 - d. What is your attitudes or response to the female experiencing rape?
 - e. How do you think female victims of rape should be treated? Would you recommend that all female victims report to the police?

III. Closing

- A. **(Maintain Rapport)** I appreciate the time you took for this interview. I should have all the information I need. Would it be alright to contact you again if I have any more questions? Thanks again.



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