Multicultural Literature for a Peace-Based Prose Class for English Teacher Education

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ABSTRACT
In this global world, language is not a mere means of communication, but is more a means to construct realities. English language classrooms are in fact potential as peace agency as the teachers are in a strategic position to influence infrastructure, to invest in their social capital and to construct moral imagination (Birch 2009, Anderson 1991). In response to today's need for a peaceful global world, English teachers must be aware and be proactive agents to promote a more dialogic atmosphere in their classrooms. This paper will discuss how a Prose class with peace-based perspective for English teacher education made use of four texts of multicultural literature (Amy Tan's "Two Kinds," Mary Whitebird's "Ta-Na-E-Ka," Remy Sylado's "Ca Bau Kan," and Richard Oh's Novel "The Pathfinders of Love") to be a meaningful set of materials to encourage students' self-awareness as a part of the diversified society and to promote dialogic relation among themselves. The overall discussion will be concluded with the implication of using multicultural literature in a peace-based class for English Teacher Education.

Key words: multicultural Literature, peace-based learning, Prose class, English Teacher Education.

INTRODUCTION
Interconnectedness and worldly interdependency in this global world may bring peace and prosperity for some people, but for some others it may indicate injustice, inequality, and the decease of community and self-government (Birch 2009, Law 2008). Birch notes down that the fact that globalization encourages cultural diffusion has posed English with its worldliness as having a potential connection with global citizenship and with "the dialog for sustainable peacebuilding" (2009). With the function of language as not a mere means of communication, but more as a means to construct realities, English language teachers are in a strategic position as peace agency to influence infrastructure, to invest in their social capital and to construct moral imagination (Birch 2009, Anderson 1991).

Promotion of peace can only happen when its absence — violence — is also recognized. Peace is not a homogeneous condition, therefore its promotion in classrooms must recognize the variations and the distinction of peace. It ranges from the condition in which its absence is obvious to the one where tranquility is dominant. Different needs, goals and concerns will require different types of peace education with its specific aims, unique curricula, and necessary materials and activities. Distinction can be made based on the nature of the intergroup relationships, the structure of the society, the equality of economy, and the civic culture (Bar-Tal 2002). Indonesian peace is as
manifold as its islands, ethnics, cultures, local languages, and socio-economic condition. Some parts of the country are in intractable ethnic-based or religious-based conflicts, whereas some others overtly display their socio-economic-based dispute, and a few other parts are covertly in negative peace (Salomon 2002).

While EFL classrooms in general and EFL teacher education appear to ignore the unequal distribution of power and injustice in the society because the absence of peace-based learning materials and activities, a peace-based language teaching (hereafter PBLT), just like the other peace education classes, should have a clear orientation of the relevant kind of peace issues to bring up into classrooms to make it meaningful. It requires teachers' awareness of the social condition, so that it will represent the social reality into the EFL learning classrooms. Instead of addressing topics of irrespective Indonesia's social phenomena such as hobbies in Speaking class, how to mark a book in Reading class, how to improve your English competence in Writing class, or intrinsic elements of short stories in Prose classes, etc, the introduction of topics related with the issues of ethnic and religious diversity, social disparity, or even fundamentalism. Exposure of such seemingly “safe” topics in the classrooms makes English language teaching fail to impose the language function as a means of constructing realities.

Attempt to foster the relevant values for peace-based language teaching (hereafter, PBLT) can be done through the study of literature, as it is always a rich source for value promotion. The study of multicultural literature becomes significant for Indonesian specific condition as Indonesia is a multicultural society which is not multiculturalist (Parekh 2006) for promoting peace. At the same time, in the context of ELT, multicultural literature introduces the identity-communication continuum of English (Kirkpatrick 2007).

This paper will discuss how PBLT was implemented in a Prose class discussing multicultural literature, in a Prose class conducted during the Short Semester program in the English Department, Faculty of Language and Literature, Satya Wacana Christian University, Salatiga, in 2011. The texts selected for the class were Amy Tan's “Two Kinds,” Mary Whitebird's “Ta-Na-E-Ka,” Remy Sylado's “Ca Bau Kan,” and Richard Oh's “The Pathfinders of Love.” It will show how peace-based perspective characterized the selection of the texts, the in-class activities, and the out-class activities.

**PBLT: SOME KEY POINTS**

Peace-based approach, as it is using the perspective of peace education, is not a single matter, meaning that different social condition requires different focus of attention. It is important to be aware of whether the class condition is in an intractable society, in a society with interethnic tension, or one with experienced tranquility (Salomon 2002). However, whatever focus it may be, peacekeeping, deacemaking, or peacebuilding, it cannot leave out the discussion of the culture of conflict, which may be based on people's materialistic perspective, desire for dominating others, aggression and even individualism (Masciulli 2004). Awareness of the culture of conflict can bring people to the respective positive culture of peace, which cover nonviolence, respect for life, tolerance, trust, solidarity, being open to other points of view, creativity and cooperation (Harris 2002, Vriens 2003, Aderman 2004). They require people's competence in understanding what is happening in the world, in their environment, and in their mind, so it is necessary to bring knowledge of the problems to classrooms. It becomes relevant to address global conflicts such as wars and the
structures of unfair trade, religious or ethnic prejudice and violence, or group aggression, and also personal concerns like the spirituality of peace and nonviolent attitude. As peace is a matter of values, it always starts with the affective domain, followed with the cognitive domain and tested through human actions (Vriens 2003).

MULTICULTURAL LITERATURE IN PBLT PROSE CLASS: THE TEXTS

The study of World Englishes has been an essential part of multicultural education, where the students learn diversity, including different perspective, for promoting democracy and equality (Kubota 2001). The native-speakerism paradigm has made Literature classes for English Teacher Education in Indonesia be dominated with texts by American and British writers. The introduction of multicultural literature into such classrooms have been found to broaden the students’ knowledge of the experiences of different cultures other than English or American. Multicultural literature, which tells explicitly the experiences of people of multicultural society or which makes readers of a particular culture read stories of different cultures, offers pedagogical function as a set of such works are useful for breaking the mainstream culture’s monopoly and promoting pluralistic curriculum (Cai 2002).

Global world’s interconnectedness requires people’s capability to be openminded to bring up respect to differences. The use of multicultural literature helps people be more respectful as the teaching of it demands teachers’ transformation of attitudes and orientations in the exploration of culture, race, and diverse voices in multicultural literature. Diversity, which has been perceived as one of the main sources of conflicts, should not be merely addressed, but must be placed as the center of discussion and reflections (Dong 2005).

The works of the underrepresented American writers can be a meaningful bridge the custom of “native-speakerism” into the outer circle of English speaking people. The multiculturality of America is presented through the discussion of stories by Native-American writer, Mary Whitebird, and Chinese-American writer, Amy Tan. Then, the students were brought to their own country to see if Indonesia is not a strange country in terms of diversity. Moreover, the presentation of Richard Oh’s novel, “The Pathfinders of Love,” which he wrote in English, is of high benefit to bring up the idea that English is not just centered in America or Great Britain.

Amy Tan’s “Two Kinds”: A Sample of Self-Awareness in Differences

The story is one of the most well-known stories of inter-cultural relation. Telling about the experience of a Chinese American girl named Jing Mei who had conflict with her Chinese mother, the story portrays both inter-cultural conflicts between Jing Mei, the American-born-Chinese (hereafter ABC) daughter and her Chinese born mother and the Jing Mei’s search of identity as an ABC. Written by an ABC herself, the story mirrors the intercultural tension in the family (Cai 2002). Interculturality in the story includes intergenerational gaps.

The story is meaningful for promoting peace expectation in a small scope as it represents how the absence of peace may be microlevel, that is when individuals attempt for conflicts settlement and cooperation in interpersonal level (Salomon 2002). In her attempt to understand her relationship with her mother, Jing Mei, the narrator, also learned to understand herself, her identity as a Chinese American. Even though it was confusing for her to locate herself in the society, she
maintains to cope with the conflicting culture blood by using the analogy of the two pieces of musical composition: “Pleading Child” and “Perfectly Contended” as “two halves of the same song (Tan 1989).

Introduction to the small scope of unpeace situation can help students see themselves. Awareness is a core necessity in the process of peace building. Starting with self-awareness, where people reached cultural competence, which enable people to think and behave in ways that are effective with members of a society with diverse cultural, ethnic and linguistic groups (Samantrai, 2004). It helps people be aware of the society and contribute to it. Such awareness of a problem in the society will enable people to “envision an alternative reality, and dedicate themselves to alleviating the problem” (Birch, 2009).

**Mary Whitebird’s “Ta-Na-E-Ka”: Culture Conflicts**

Ta-Na-E-Ka is the initiation tradition in Kaw nation. Two children participated in the tradition. Roger, the boy, who wanted to be an accountant instead of Kaw warrior, did Ta-Na-E-Ka exactly like what his elders and ancestors did, that is by surviving the wilderness eating the grasshopper and wild berries. On the contrary, the girl, the narrator, lived in a boat and get along with Ernie, the restaurant owner, a white man. She borrowed a five dollar bill from her teacher and promised to return it by babysit in her home ten times. She returned home healthy and happy, whereas her cousin returned thin and full of scratches and bruises. She seems to be able to adjust the tradition with the recent condition. Moreover, she realized that her connection with Ernie has shown that she knew much about her culture and that she was proud of being a Kaw girl.

The story promotes awareness, both self-awareness and awareness toward the society. The narrator’s awareness of the changes in the society goes together with her self-awareness as a Kaw girl. With such awareness, she was able to adjust the different condition while maintaining the tribe’s values and tradition. It teaches how traditions may shift as the values remain. It requires individual’s cultural competence to be able to perceive culture changes in such a way.

**Remy Sylado’s “Ca Bau Kan”: Ethnic Conflicts**

The discussion of this Indonesian text written in Bahasa Indonesia does not seem relevant in the context of English Language Teaching. However, as the focus of discussion was the issue of ethnic relation in Indonesia, the text is found to be a resourceful text for the relevant issues of the experiences of Chinese Indonesians. In the context of world Englishes, the inclusion of other language in the discussion is not in the spirit of

The story tells about the life of Tinung, a cabaukan, that is a girl whose job is to entertain people with music and songs. The term cabaukan itself is derived from Chinese language with the same meaning, which is then uttered in Betawi dialect as cabo. Later on, the term is connoted with mistress as a cabaukan or cabo may often be a prostitute. The entertainment art is a mix of Chinese and Betawian culture, meaning that the Betawian or Sundanese girl singers sang Chinese songs. The well known place for the entertainment show was called Kali Jodo, which earned its name because the river bank was popular as meeting points and very often it made people meet and find their mates. The story also provides information about the heterogeneity of Chinese Indonesian people. Even though they belong to the same ethnic group, the story which is set in the Dutch colonial era
portrays the division of Chinese Indonesian people into *totok* (first Chinese immigrants) and *peranakan* (the children of inter-cultural marriage between Chinese men immigrants and indigenous girls). These terms are specifically Indonesian and thus, the story is a proper source for understanding that.

**Richard Oh's "The Pathfinders of Love": Ethnic and Religious Conflicts**

The *Pathfinders of Love* is a relatively simple and short novel. The uncomplicated plot is progressively telling the story of a group of individuals: Chinese-Indonesians, native indonesians, Christians, Moslems, and an expatriate. The *Pathfinders of Love* has, as the setting, Jakarta "in the aftermath of May 1998 riot." The central theme is the questioning of the individual's existence as a person and as a member of society. Through its characters, the novel exposes that differences would count as long as each person has conscience. In that way they are able to contribute to their society. The novel's uniqueness also lies on its topic, i.e. subordination and discrimination against the Chinese ethnic in Indonesia. It is a topic that has never been openly written by any writer in Indonesia. The *Pathfinders of Love* seems to attempt to re-claim Indonesia as the author himself admits that it was written to challenge the condition that the author himself undergoes and faces as a Chinese descent (Oh, e-mail interview, July 12, 2005).

The main characters of the story are Jailudin, the photo journalist and Maylin, a Chinese Indonesian woman activist. The other major characters are Rafida, Uncle Syafiudin, and LeeAng. They are all fighters of humanity. Jailudin, Maylin, Rafida, and Sheryl (an American freelance journalist) were involved in Rafida's AWARE (Association for Women Against Rape). They assisted rape victims and in the course of the story, they held a charity program to support their activities. Unfortunately, the charity program was ruined by a group of "strangers" who attacked them. Jailudin was even kidnapped and tortured by some of those masked people.

While Jailudin, Maylin, dan Rafida struggled openly, Uncle Syafiudin, LeeAng (Maylin's father), together with Rosa (Jailudin's secretary, a Chinese devoted Christian girl) and Randy (one of Jailudin's informan), did the same humanistic activities in secret. This is what LeeAng believed would be more effective to help poor people with food and seeds for them to plant in their fields.

On the other hand, Jailudin's brother-in-law, Rizal turned to be much more religious after losing his job. He spent most of his time in the mosque and then he got in touch and involved with Mustafa and Maruf, who promised to help the mosque the best they could. He eventually found out that Mustafa and Maruf were violent people, who even got the heart to kill people in the name of religious revival.

At the end of the story, even though Jailudin, Maylin, Uncle Syafiudin, LeeAng, Rosa, Randy, and Rafida agreed on continuing their struggle to make life more harmonious, Jailudin had to suffer broken-hearted because Maylin refused his love. She actually loved him, too, but she was still afraid of her family's strict custom that did not allow her to marry a man from different ethnic group. This part left an irony to the fact that Maylin was one of the "pathfinders of love," who was still paralyzed by the strong clam of the tradition's claws that separated.

There are two major issues of conflicts in the story: ethnic-based conflicts and religious-based conflicts. Rafida's AWARE, which assisted rape victims, revealed the ethnic-based conflicts. This is at the same time was gender-based violence. Referring to what happened in May 1998, the
story exposed LeeChin’s tragedy, in which she was tortured sexually as a thread for her to stop helping the rape victims (Oh 1999).

The other harsh conflict is religious-based conflict, which is obviously exposed in the relationship of Rizal and Mustafa. Rizal, who became much more devoted to the mosque and the Holy Koran, seemed an easy target for Mustafa, who later in the story was found very violent and cruel. Mustafa made use of Rizal’s faithfullness to make a change. And for him, changes and the struggle for it could not compromise.

The story also indicates that it was not mere religious or ethnic matters, but it was also the power’s political interests, the easiest issues to put on the surface is ethnic and religious differences. The issue of politics would be easily recognized when we have enough background of the New Order and its policies. However, for this class, the main focus was to see how the ethnic and religious differences were manipulated for maintaining power (both in terms of the government’s power and a certain group’s interest for power). Knowledge of this became the basis for the students to move on to the next step of social awareness and imagining realities.

SOME POSSIBLE PBLT ACTIVITIES

*Pre-Discussion Journal: It All Begins With “You”*

Pre-discussion journal is for the students to write their immediate response to the story. Students can write about their complimentary remarks of the story, share their feelings upon reading the story, express their disagreement with the writer’s ideas, or convey their own perspective of one or two of the issues revealed in the story.

Designed initially as a “push” for the students to read the text before they came to class, the activity turned up to be a useful material for the students to participate meaningfully in the class discussion. As Mlynarczyk (1998) noted that journal writing was a dialog with the text, pre-discussion journal writing provides manifold advantages.

First, for ESL learners, it is beneficial and helpful that they learn to write their thoughts in a dialogic atmosphere, the same way as they learn to speak the language. They will need context to listen before they produce response orally. Writing will be more meaningful when it is done in a responsive reading tone. It encourages the students to use English in a meaningful situation. They have to speak up their mind, and it will make English a meaningful means of communication.

Such dialogic circumstances foster the students’ critical thinking, as during the dialog with the text, they did not passively receive information, but they would read both for gathering information and for gaining knowledge through conversation with the texts and reflection of their own prior knowledge.

More practically, it enhances the students’ confidence as they felt more prepared and thus, they could participate meaningfully in class. They would be allowed to read their journals when they were asked to give remark, comment, or criticism to the text. This practical benefit, is in fact most fundamental in encouraging the students to be agents with self-awareness. Self-reflectiveness helps people understand their environment. It is the basic capacity for becoming a reliable agent.

The students’ confidence to contribute change the learning atmosphere into one of learning community, where every individual shares their part and knowledge to complete each others. Individual reliability is core to the cooperativeness in this global world (MacGregor 2000, McCafferty,
et al. 2006). Such capacity can only be fostered through practice. Peace culture, as one of the essential responsibilities of global citizens, is built upon sets of values that can be obtained only through daily practice. Regular journal writing helps the students live with the capacity.

**Post-discussion Reflective Writings For Pro-social Awareness Exercise**

The discussion of the peace values in class is too short to gain peace culture. One of the ways to encourage the implementation of the values in the real life is through post-discussion reflective writing assignment. One of respective activities is to make the students relate the discussion in class with the current issues they found from newspaper articles. The newspapers can be English newspaper published by Indonesian or international publishers. The students were each assigned to find an newspaper article which they thought relevant with one of the issues discussed in class. Then, they should write commentary on the news and propose possible solution with the particular peace values.

Newspaper, in addition to its function as an authentic material for English language learning, can be a source where the students learn about their environment. The benefit the students get from reading newspaper is doublefold as they are exposed to English through the reading activities and they are learning the language in a meaningful context. English is not merely sets of structures of the language, but the students get benefit of using the language for communication and learning how the society is created by language as the media shares the news and people’s thoughts.

**Cooperative Group Discussion For Interdependent Agency**

Group discussions that is done both in class and outside the class will promote students’ capacity of interdependent agencies. In the class discussions where the students did not choose the members based on like or dislike, but by lottery, they learned that such way of selecting group members restricted them from such in-group or out-group grouping. In-class group discussion is for them to do the short story analysis and the novel’s character analysis. They should contribute their ideas and as they already had their pre-discussion journals at hand, they must be able to share ideas by reading them. The presentation of the group discussion result was not for them to explain the group’s conclusion where ideas were mixed and combined into one idea, but it was for them to share what they found similar and different in the discussion. It means that even though the group may differ in interpretations, they were not to make everyone agree on one thing, but to see several possibilities of the interpretation. The presentation will not happen without the group members’ active participation. Thus, it made the students experience interdependent relationship in the classroom.

Outside the classroom, the students were also assigned to work in small groups for their final project, group presentation. Given a week to prepare, they had to write their diary individually, recording the process of the preparation and their feelings about their friends and the preparation process. On the d-day, they had to present the poster of the story’s plot and explain how some particular events were relevant to their imagined realities. Here, as the journal on the imagined reality was done individually, they had to discuss in their group to make adjustment and agreement on whether they would combine their imagination, adjust or pick only one of the imaginations, or use all the imaginations as the basis of their presentation.
This activity does not seem promoting peace when it is viewed superficially because it is just like the other activities. What makes this activity different from the other group work is that it is where the students shared their ideas. They had been assigned to prepare a table of characters and characterization, so they had to make use of their table to do the group task. The whole activity would require the students' "individual accountability" (McCafferty, et al., 2006) in order to build good cooperation with the group. Each must contribute to the group's final result of discussion. It pushed the students to have exercise on what Birch (2009) states as interdependent agency, which is explained as reciprocity. The following quotations from some of the students' comments in their diary entries show them.

"... I see my friends do the same thing with me; they share their thoughts and ask about my second opinions too. Then they make a note about it and we make an agreement about things we should present in the class. I think our group is good in discussion; we all work cooperatively and share ideas. All of us participates and contributes something for the assignments." (EL)

She recorded that all the group members participated and contributed something for the assignments. It would not happen without the students' awareness of a need for the group's achievement. It made them tried their best to be accountable for the group's success. In addition to that, they realized that they needed to be interdependent for the success of the presentation project. It has introduced the students to the attitudes needed for peace building without lecturing them. They practised the values through the project preparation.

"If we find unavoidable difference in thoughts, we try to get the main points of out arguments then we try to combine them. If that does not work or my friend's or my argument is not related to the topic, the other group members will explain why it does not have any connections with the topic we are talking about. ..." (EL)

"In my opinion, we will not be able to finish the project without our cooperation and participation in the group. One example is our difficulties when we are discussing the plot. Sometimes we have different understanding of the novel and if w do not discuss it together, we will do everything, especially the plotting incorrectly. However, the reason of dividing the assignments to be done individually is because we think that it will not be efficient to discuss everything in our meeting. Therefore, we decided to do that individually and discuss or edit them in our meeting. This plan is very useful and saves out time in each meeting." (IP)

"In addition, for both of our meetings, I saw my friends' well preparation with some ideas, arguments and information. All of us stated each argument to make the data presentation become as complete as possible. ... At the second meeting, each group member discussed what she found about the story again. We compiled and added some information to make our work on the previous day complete, vivid and clear to understand. At the end of our meeting, we arranged the plot and prepared for the AVA for next day presentation. Our two­day discussions were quite enjoyable although we found some confusing part about our plot diagram. On the other hand, we also had different perception / understanding from our inference of some stage of the story. On the other hand, my friends' opinions also made me more understand the story and made the data more complete. Of course, the most important thing, I could not finish the last presentation's material without cooperation from my friends." (PR)
The first quotation above shows that the students were aware of the importance of honest conversation. They tried to explain their reasons, and at the same time the other members indicated willingness to listen to the others. The result of the conversation sometimes was compromise or all ideas combination.

The last two comments show that the students realized the importance of cooperation among group members. They shared jobs, but at the same time they work together. It really shows how they attempted to be reliable members of the group. They understood that they had to be interdependent among each other to obtain the goal.

**Imagined Society: A Simple Beginning of Students' Action for A Peace Society**

Writing one's imagined society may be a simple beginning for a particular action. At least, the student in this Prose class started to look more critically at their environment for the issues of conflict or peace. They were assigned to describe a violent event or an unfair or imbalanced condition in the society and then write their imagined better situation. It was done after the students found some issues of conflicts in the novel “The Pathfinders of Love.” It is based on this imagined condition that the students had to present the parts of the story’s plot, which they thought mirroring the real condition and suggesting the solution for the conflicts. Below are samples of what the students wrote in their “imagined society.”

In Indonesia, it is forbidden to marry someone that has different religion with us. According to Indonesian Law No. 1 year 1974, marriage is defined as a bond physically and spiritually between one man and woman as husband and wife in order to establish a happy and everlasting family or household based on Ketuhanan Yang Maha Esa. Marriage is valid if conducted according to the laws of each religion or belief and has been recorded according to the laws and regulations. Official interpretation of the Marriage Law itself only recognizes marriages performed by the same religion and beliefs of two people of the opposite sex who want to establish a marriage. In other words, it is not allowed if the two people have different religion. In a pluralistic society such as Indonesia, it is very possible that love occurs between two people of different faiths. It may be easy for those who are rich because they can marry outside Indonesia, but how about ordinary people? Love is an irresistible desire that we can’t avoid. In my opinion, it is a pity thing if certain religions’ rules forbid its followers to marry others who have different religion and faith. I know that marriage rules in Indonesia exist to protect woman from irresponsible man so that the man can’t easily leave the woman after he ‘got’ what he ‘wanted’. But it should not be like that. There should be another rules that allow a Moslem marry a Christian without switching religion (I know it was allowed before, but not anymore). It is sad when we get attracted by someone but then we have to ask his/her religion first. I hope our old-fashioned parents understand about this issue because some parents not allowing their children to be in love with someone with different religion. I hope our society understand that love should not be limited by religion. I hope Indonesia and its people can see ‘love’ instead of ‘rules’ so that we don’t need to ask someone’s religion first when we want to make him/her as our boyfriend/girlfriend. (RA)
He worked in pair with a girl whose imagination is:

Indonesia is a country that consists of different ethnicity, religion and culture. Indonesia has pluralistic society. Every group in society has different traditions with other community groups. Those differences among the group in society can lead to conflict. For example, conflict between Islamic and Christian religious communities that occurred in Ambon, conflict between the Ahmadiyah and Muslims in West Java. The difference between the conceptions of religion is a reality, which cannot be denied by anyone. This is quite often trigger physical conflict between people of different religions. Stereotypical views of one group against another group usually are the one thing that comes along with hostilities, followed by efforts to attack each other, killing each other, burning houses of worship enemies of each, and so on. Muslims are viewed as radical Muslims, intolerant, and highly subjective in look at the truth, while Christianity is seen as an aggressive and ambitious people who tent to govern all aspects of life. Besides the differences of concepts between Islam and Christian, conflict is also caused by differences in socio-economic. For instance, socio-economic conflict in Ambon between Muslims, both native and immigrant, whose economies are considered to be relatively good because the average life as a trader and the last thirty years over have large role in government and then Christian groups feel marginalized as these objective. These conflicts tend to arise from feelings of injustice and poverty in society. Therefore, the problem of inequality and poverty are absolutely resolved so that a similar incident would not recur. Problem of inequalities, in general, originated from feeling less than satisfied by a group of people against the arrogance of the policy or policies of the Government which does not allow the creation of a harmony or alignment. The emergence of a feeling of injustice among the people is not really necessary to occur when the basic principles of harmonization has always been an important consideration in any policy formulation of policies directed mainly to the interests of society. If governments act with justice is going to create the atmosphere of harmony in the social life because people feel satisfied. People who are satisfied will not be easily triggered by the presence of conflict or hostility between different groups of people. They will coexist peacefully. (DA)

Based on their imaginations, their focus of presentation was the events related with the religious differences that cause conflicts. Religious and ethnic differences have made the main characters, Jailudin and MayLin, and one of the major characters, Sheryl in difficult situations. They wanted to break the barriers, but they eventually gave up. For the pair, this should be changed into a more respectful situation, where activities such as what MayLin did were supported to end racial discrimination.

CONCLUSION

The use of PBLT approach in Prose class for English Teacher Education, in which multicultural literature was used, did not only give the students experiences in perceiving English used by writers of different cultures, but also gave them chances to discuss variety of cultures, conflicts, and peace. The approach has in itself sets of values of peace culture to impose through the classroom's materials and activities. The stories’ messages were the source of knowledge about the values of peace culture, whereas the activities were the media that gave the students opportunities to realize the values and to think of possible action to bring the values for better society. It encourages the belief that language classroom can be a strategic place to foster peace.
REFERENCES


