

# Cultivating Wisdom, Harvesting Peace

## *Strengthening Multicultural Counselor Competencies for 21st Century*

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**Keywords:** Multicultural counselor, peace, wisdom.

**Abstract:** The purpose of this study is to examine the relationship between wisdom and peace of prospective multicultural counselors. This research employed correlational method. The study participants covered 42 prospective counselors from the Department of Guidance and Counseling, the Faculty of Educational Sciences, Universitas Negeri Jakarta who are in the second semester. The data collection adopted a shortened version of the Self-Assessed Wisdom Scale, the adapted version of the Peace of Mind, and the Being State of Peace Scale that has been tested for its validity and reliability. The data analysis technique used bivariate correlation analysis and linear regression. The results of the study indicate that there is a significant positive relationship between wisdom and peace of prospective multicultural counselors. This study has confirmed that all research hypotheses are accepted. The implication is that counselor educators in counselor education programs need to facilitate the development of wisdom in advance to achieve peace in prospective multicultural counselors, both as individuals and professionals.

## 1 INTRODUCTION

Issues of wisdom and peace are attracted experts of various disciplines, including multicultural counseling. Effective multicultural counselors are not enough with intellectual intelligence but they need to have wisdom (Sternberg, 2001; Levitt and Fiazza-Bonin, 2016). Wisdom stands out as the fundamental quality and peak competence of effective multicultural counselors (Hanna and Ottens, 1995; Hanna, Bemak, and Chung, 1999; Torres-Rivera et al., 2006). Wisdom is seen as “a bitter knowledge to balance intra, inter, and extrapersonal interests in order to achieve the common good” (Sternberg, 2001, 2005, 2010). In other words, wisdom can lead multicultural counselors to achieve harmony and peace with themselves, counselors, and the environment in general.

Wise multicultural counselors are predicted and required to balance and resolve these conflicts in order to achieve common good and peace. Peace is defined “as a dynamic and adaptable dynamic state of being peace with respect to evolving environmental change through peaceful mind-set” (Kartadinata, 2014) or peace of mind (Lee et al.,

2013). Therefore, wisdom and peace are considered to be new visions and goals of education (Jones, 2015; Ozolins, 2015; Sternberg, 2013; Lunenberg and Korthagen, 2009; Hanna et al., 1999) including counselor education (Hanna et al., 1999; Osterlund, 2016). According to Phan et al. (2009), 14% of the multicultural counseling competencies are influenced by the wisdom of the counselor itself.

The importance of wisdom and peace of multicultural counselors is supported by the facts of 21<sup>st</sup> century influences and the future of society that are becoming plural and multicultural. This condition has always faced multicultural counselors on the dilemmas and conflicts involving counselee interests vs. personal interests, opportunity vs. threats, harmony vs. conflict, certainty vs. uncertainty. Baruth and Manning (2011) suggests effective multicultural counseling resources: social class differences and cultural values, stereotypes, cultural biases, encapsulation, resistance, and lack of cultural relativism.

A number of studies have discussed wisdom and peace separately. However, no studies have specifically examined the relationships and contributions of wisdom to peace of prospective multicultural counselors. In fact, without a wise

counselor, the “cultural encounter” between counselor and counselee can lead to stereotypes, cultural biases, ethnocentrism, encapsulated, and conflict of interest. In addition, Sternberg (2005) argues that without wisdom, multicultural counselors can be trapped into “foolishness” behavior that impedes the achievement of peaceful counseling relationships and leads to counseling failure.

Based on the previous description, this study was focused on the relationship and the contribution of wisdom to peace of prospective multicultural counselors. There are six proposed research hypotheses. Hypothesis 1: There is a significant positive relationship between wisdom and peace of mind of prospective multicultural counselor. Hypothesis 2: More than zero percent of the variability of peace of mind can be explained by the wisdom of prospective multicultural counselors. Hypothesis 3: There is a significant positive relationship between wisdom and peaceful behavior of prospective multicultural counselors. Hypothesis 4: More than zero percent of the variability of peaceful behavior can be explained by the wisdom of prospective multicultural counselors. Hypothesis 5: There is a significant positive relationship of peace of behavior toward the peaceful behavior of prospective multicultural counselors. Hypothesis 6: More than zero percent of the variability of peaceful behavior can be explained by peace of mind.

## 2 RESEARCH METHODS

### 2.1 Research Design

Correlational research method was used in this research. Correlational research methods are used to test the relationship between two or more variables (Heppner, Wampold, and Kivlighan, 2008). In this study, the correlational method is used to examine the relationship between wisdom and peace of prospective multicultural counselors.

### 2.2 Participants

The participant of research covered 42 second semester students of Guidance and Counseling Department, Faculty of Educational Sciences, Universitas Negeri Jakarta. The participant consisted of six men (14.7%) and 34 women (85.7%). In terms of age, the sample consisted of two people (4.8%) of 18 years, 30 people (71.4%)

of 19 years, and 10 people (23.8%) of 20 years. Based on ethnic background, the sample consisted of 11 people (26.2%) of ethnic Javanese, 13 people (31%) of ethnic Sundanese, two people (4.8%) of ethnic Malay, one person (2.4%) of ethnic Minang, six people (14.3%) of ethnic Betawi, one person (2.4%) of ethnic Chinese, and the remaining eight people (19%) of other ethnics.

## 2.3 Data Collection Techniques

### 2.3.1 Wisdom

The data of the wisdom of prospective multicultural counselors was collected by using the Self-Assessed Wisdom Scale (Webster, 2003, 2007). SAWS measures five components of wisdom. They are openness, emotional regulation, experience, reflecting past-times and reflective, and humor. Each component consists of eight items. SAWS have an excellent reliability index in test-retest (.838) and Cronbach's Alpha (.904).

This study uses a short version of SAWS with 10 items that measure the five components of wisdom. Each SAWS component consists of two items. The adaptation of SAWS is based on two translation procedures from the native language to Indonesian, and vice versa, by two different English and linguistic experts. The translation results were edited and subsequently used in the study. The reliability test by using Cronbach's Alpha obtained .736.

### 2.3.2 Peace

Peace of Mind (Lee, et al., 2013) is used to measure the peace of mind of prospective multicultural counselors. The original version of PoM consists of seven items. The PoM is a five-point scale, ranging from 1 = not entirely up to 5 = entirely every time. The results show good structure and reliability factor of PoM. Exploratory Factor Analysis shows the item-total correlation stretching from .76 to .85 with an alpha reliability coefficient of .91. Confirmatory Factor Analysis shows a PoM fit model (RMSEA = .00; CFI = 1; IFI = 1.00; SRMR = .03); all items are correlated significantly with latency factor <.01 and reliability coefficient .94 (p 576-577). For this study, PoM was first adapted to follow two translation procedures from native language to Indonesian, and vice versa by two different English and linguistic experts. The translation results were edited and subsequently used in the study. The PoM version of adaptation also shows good quality, with total item-correlation spanning from

.389 - .806, and reliability coefficient of Cronbach's alpha .761.

The Being State of Peace Scale (BSPS) is used to measure the circumstances and the peaceful behavior of prospective multicultural counselors. The PS was independently developed based on the peace constructs of Unesco (2006) and Kartadinata et al. (2016). This scale measures the nine aspects of peaceful behavior: love, affection, harmony, tolerance, care and sharing, interdependence, empathy, spirituality, and gratitude. Each aspect is represented by one item with five-point scale, ranging from 1 = very unsuitable up to 5 = very appropriate. The result of item-total product moment test obtained  $r = .437 - .776$  with Sig value = .000. The reliability test results with Cronbach's Alpha obtained .839.

## 2.4 Research Procedures

Data collection was conducted on June 8, 2017 traditionally by using *paper and pencil questionnaire*. The prospective counselors were met in their campus on an agreed schedule. The prospective counselors were requested to be willing to participate and to convey the data with confidentiality warranty before they filled out the SAWS, PoM, and SBPS. Participants were asked to fill in SAWS, SBPS, and PoM in accordance with the instructions. After the data was collected, then the verification, data processing, and analysis were subsequently processed.

## 2.5 Data Analysis Techniques

Hypotheses 1, 3, and 5 were tested by using *bivariate-Pearson's product moment correlation*; and hypotheses 2, 4, and 6 were tested by using linear regression. Operationally, data processing uses *IBM SPSS Statistics v.23.0 for Windows software*.

# 3 RESULTS AND DISCUSSION

## 3.1 Correlation between Wisdom and Peace of Mind

Hypothesis 1: There is a significant positive correlation between the wisdom and peace of mind of the prospective multicultural counselor. The result of bivariate correlation test confirmed that there is a significant positive correlation between the wisdom and peace of mind of prospective multicultural counselor ( $r = .313$ , *Sig.* = .000). The

effect size of the correlation between the wisdom and peace of mind of prospective multicultural counselors is in the medium category (Aron et al., 2013). The results are presented in Table. 1.

After every dimension of wisdom was analyzed, the following results were obtained. First, there is a significant positive relation on the dimensions of emotional regulation of the wisdom and peaceful behavior of prospective multicultural counselors ( $r = .503$ , *Sig.* = .001). The size of the impact of the correlation between the dimensions of emotional regulation of wisdom and peaceful behavior of prospective multicultural counselors is in the strong/large category (Aron et al., 2013). Secondly, there is a significant positive relationship of experience dimension of wisdom and peace of mind of prospective multicultural counselor. ( $r = .450$ , *Sig.* = .003). The measure of the impact of the correlation between the experience dimension of the wisdom and peace of mind of prospective multicultural counselors is in a moderately strong/medium category (Aron et al., 2013). The other three dimensions of wisdom are not significantly correlated with the peace of mind of prospective multicultural counselors. Third, there is a negative relationship of dimensions of openness to the peace of mind of prospective multicultural counselors ( $r = -.134$ , *Sig.* = .245). Fourth, there is a negative relation of the dimension of the reminescence and reflective of wisdom with the peace of mind of the prospective multicultural counselor ( $r = -.090$ , *Sig.* = .570). Finally, there is no positively positive correlation of humor dimension of wisdom with the peace of mind of prospective multicultural counselors ( $r = .011$ , *Sig.* = .946).

Table 1: Bivariate correlation matrix between wisdom and peace of mind.

	Wisdom	Peace of Mind
Wisdom	1	.313**
Peace of Mind	.313**	1

$n = 42$ ; \*\* $p < 0.01$

The results show that the wisdom of prospective multicultural counselors is in the category of medium-sized. A multicultural counselor candidate has the following characteristics. First, a wise multicultural counselor is able to manage emotions. This result is in line with the expert opinion and previous researches that wisdom dimensions are affective (Ardelt, 2000, 2003, 2004, 2011), managing emotions (Brown, 2004; Brown and Greene, 2006; Greene and Brown, 2009) balance of emotions (Meeks and Jeste, 2009), emotionally oriented types (Sung, 2011),

and emotional regulation (Jeste et al., 2010; Takahashi and Overton, 2002, 2005; Webster, 2003, 2007). Second, wise prospective multicultural counselors have life experience. The results of research are similar to the experts' opinion and empirical studies of researchers that wisdom dimensions are to have and to interpret experiences. They are especially critical life experiences (Webster, 2003, 2007), type of action-oriented experience (Sung, 2011), maturity because of experience, et al., 2010), and able to learn from the experience of failure (Hanna, Bemak, and Chung, 1999). Third, wise prospective multicultural counselors have a sense of humor. The result is similar to the findings of Webster (2003, 2007) that wise prospective multicultural counselors have a high sense of humor. Prospective counselors are able to create, appreciate, and use humor for therapeutic purposes. Fourth, wise prospective multicultural counselors are able to remember the past and reflective. The results of this study are relevant to earlier findings that one dimension of wisdom is reflective (Ardelt, 2000, 2003, 2004, 2011; Webster, 2003, 2007). Finally, wise prospective multicultural counselors are to be open. The results of this study reinforce expert opinion and previous empirical studies that one of

the dimensions of wisdom is to be open (Webster, 2003; 2007, Yang 2001) to experience and others.

The level of wisdom of prospective multicultural counselors is directly proportional to the peace of mind that is in the medium category. Lee et al. (2013) suggests that peace of mind is characterized by harmony and inner peace within the individual concerned.

### 3.2 Predictor of Peace of Mind

Hypothesis 2: More than zero percent of the variability of peace of mind is explained by the wisdom of prospective multicultural counselors. The results of linear regression testing confirmed that the variability of peace of mind could be explained by the wisdom of prospective multicultural counselors. The results show the value of coefficient of determination ( $R^2$ ) = .098. The coefficient value means that 9.8% of peace of mind can be explained by the variable of wisdom, while the remaining 90.2% is explained by other factors that are not examined in this study. This means the confirmed research hypothesis is accepted because more than 0% of the variability of peace of mind can be explained by the wisdom of prospective multicultural counselors.

Table 2: Determination coefficients of wisdom to peace of mind.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson	F	Sig.
1	.313 <sup>a</sup>	.098	.075	4.103	1.701	4.341	.044 <sup>b</sup>

a. Dependent variable: Peace of Mind

b. Predictors: (Constant), Wisdom

Table 2 shows that there is no autocorrelation due to the value of DW = 1.701 and the value dU = 1.553. Because DW > dU value, it can be concluded that there is no autocorrelation, either positive or negative. Anova test resulted in F for 4,341 with Sig. = .000 < p .05, then this regression model is appropriate to be used in predicting the peace of mind of prospective multicultural counselor.

### 3.3 Correlation between Wisdom and Peaceful Behavior

Hypothesis 3: There is a significant positive relationship between wisdom and peaceful behavior of prospective multicultural counselors. The results of bivariate correlation testing confirmed that there is a significant positive correlation between the wisdom and peaceful

behavior of prospective multicultural counselors ( $r = .524$ , Sig. = .000). The effect size of the correlation between wisdom and peaceful behavior of prospective multicultural counselors is in the strong/large category (Aron et al., 2013). The results are presented in Table. 3.

Table 3: Bivariate correlation matrix between wisdom and peaceful behavior.

	Wisdom	Peaceful Behavior
Wisdom	1	0.524**
Peaceful Behavior	0.524**	1

The analysis of every dimension of wisdom generated the following results. First, there is a positively significant relationship between the dimension of emotional regulation of wisdom and peaceful behavior of prospective multicultural

counselors ( $r = .452$ ,  $\text{Sig.} = .003$ ). The size of the impact of the correlation between the dimensions of emotional regulation of wisdom and peaceful behavior of prospective multicultural counselors is in the strong/medium category (Aron et al., 2013). Secondly, there is a significant positive relationship of experience dimension of wisdom and peaceful behavior of prospective multicultural counselors. ( $r = .432$ ,  $\text{Sig.} = .004$ ). The measure of the impact of the correlation between the experience dimension of wisdom and peaceful behavior of prospective multicultural counselors is in the moderately strong category (Aron et al., 2013).

Meanwhile, the other three dimensions of wisdom are not significantly correlated with the peaceful behavior of prospective multicultural counselors. Third, there is no positively significant correlation between the dimensions of openness to the peaceful behavior of prospective multicultural counselors ( $r = .134$ ,  $\text{Sig.} = .387$ ). Fourthly, there is no significant positive relation between the dimensions of the past and reflective of wisdom with the peaceful behavior of prospective

multicultural counselors ( $r = .067$ ,  $\text{Sig.} = .675$ ). Finally, there is no positively significant relationship of humor dimensions of wisdom to the peaceful behavior of prospective multicultural counselors ( $r = .044$ ,  $\text{Sig.} = .783$ ).

### 3.4 Predictor of Peaceful Behavior

Hypothesis 4: More than zero percent of the variability in peaceful behavior can be explained by the wisdom of prospective multicultural counselors. The results of linear regression testing confirmed that the variability of peaceful behavior could be explained by the wisdom of prospective multicultural counselors. The results show the value of coefficient of determination ( $R^2$ ) = .274. The coefficient value means that 27.4% of peaceful behavior can be explained by the variables of wisdom, while the remaining 73.6% is explained by other factors that are not examined in this study. This means that the confirmed research hypothesis is accepted because more than 0% of the variability in peaceful behavior can be explained by wisdom.

Table 4: Determination coefficients of wisdom to peaceful behavior.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson	F	Sig.
1	.524 <sup>a</sup>	.274	.256	4.234	1.882	15.115	.000 <sup>b</sup>

- a. Dependent variable: Peaceful behavior
- b. Predictors: (Constant), Wisdom

The results of this study are relevant to the experts' opinion that wisdom is aimed at "balancing intra, inter, and extrapersonal interests, and responding by adapting, selecting, or shaping an adequate environment for the common good" (Sternberg, 2001, 2005).

Table 4 shows that there is no autocorrelation due to the value of DW = 1.882 and the value of dU = 1.553. Because DW > dU value, it can be concluded that there is no autocorrelation, either positive or negative. Anova test yields the F number of 15,115 with Sig. = 0.00 < p .05, then this regression model is appropriate to be used in predicting the peaceful behavior of prospective multicultural counselors.

### 3.5 Correlation between Peace of Mind and Peaceful Behavior

Hypothesis 5: There is a positively significant relationship between peace of mind and peaceful behavior of prospective multicultural counselors. The results of the bivariate correlation test

confirmed that there is a significant positive relationship of peace of mind and peaceful behavior of prospective multicultural counselor ( $r = .577$ ,  $\text{Sig.} = .000$ ). The effect size of the correlation between peace of mind and peaceful behavior of prospective multicultural counselors is in the strong/large category (Aron et al., 2013). The results are presented in Table. 5.

Table 5: Bivariate correlation matrix between peace of mind and peaceful behavior.

	PoM	PB
Peace of Mind (PoM)	1	0.577**
Peaceful Behavior (PB)	0.577**	1

$n = 42$ ; \*\* $p < 0.01$

Prospective multicultural counselors who have peace of mind will be able to behave in peace. People who are able to behave in peace are characterized by love, affection, harmony, tolerance, care and sharing, interdependence, empathy, spirituality, and gratitude (Kartadinata et

al., 2016; UNESCO, 2006), capable of reconciliation and conflict resolution, democratic, community building, basic, moral, and harmonious with the environment (UNESCO, 2001).

### 3.6 Predictor of Peaceful Behavior

Hypothesis 6: More than zero percent of the variability of peaceful behavior can be explained by the peace of mind of prospective multicultural counselors. The results of linear regression testing confirmed that the variability of peaceful behavior

could be explained by the peace of mind of prospective multicultural counselors. The results show the coefficient of determination ( $R^2$ ) of .332. The coefficient value means that 33.2% of the peaceful behavior can be explained by the variable of peace of mind, while the rest of 76.8% is explained by other causal factors that are not examined in this study. This means the confirmed research hypothesis is accepted because more than 0% of the variability in peaceful behavior can be explained by peace of mind.

Table 6: Determination coefficients of peace of mind to peaceful behavior.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson	F	Sig.
1	.577 <sup>a</sup>	.332	.316	4.575	1.994	19.919	.000 <sup>b</sup>

- a. Dependent variable: Peaceful behavior  
b. Predictors: (Constant), Peace of Mind

Table 6 shows that there is no autocorrelation due to the value of  $DW = 1.994$  and the value of  $dU = 1.553$ . Because  $DW > dU$  value, it can be concluded that there is no autocorrelation, either positive or negative. Anova test yields the F number of 19,919 with  $Sig. = 0.00 < p .05$ , then this regression model is appropriate to be used in predicting the peaceful behavior of prospective multicultural counselors.

The results of this study reinforce the assumption contained in the Preamble of the Constitution of UNESCO (1945) that "since war begins in the minds of men, it is in the minds of men that peacekeeping (and peace of mind) must be built." The same opinion expressed by Kartadinata (2014)

*"Kondisi optimum keadaan damai terjadi pada individu yang akan menumbuhkan kedamaian diri, kedamaian sosial, dan bangsa dan negara. Kedamaian dipahami sebagai proses dan produk. Kedamaian proses merujuk pada perkembangan tata pikir (mindset), perilaku, orientasi nilai, upaya memperbaiki keadaan, dan penyelesaian konflik dalam kehidupan manusia untuk mencapai sebuah keadaan damai sebagai hasil."*

(The optimum conditions of a peaceful state occur in individuals who will foster peace of self, peace of social, nation, and state. Peace is understood as a process and a product. The peace of the process refers to the development of mindset, behavior, value orientation, corrective action, and conflict resolution in human life to achieve a peaceful state as a result.)

The development of the mind (peace of mind) of man can only be done through education (Preamble to the Constitution of UNESCO in Kartadinata, 2014). The same opinion is embodied in E-9 Summit statements in New Delhi in 1993 that "education is the only defence against war."

Some practical implications for counselor education programs to develop wisdom and peace of prospective multicultural counselors are as follows. First, the vision and goals of counselor education need to be formulated holistically, including wisdom (Levitt and Fiazza-Bonin, 2016; Stanovich, 2001; Osterlund, 2016) and peace. Secondly, the counselor education curriculum needs to "provide a core program to strengthen the personal of multicultural counselor" (Chenault, 1969; Kartadinata, 2011), wise and peaceful. Third, the prospective multicultural counselor needs to balance personal interests and to counsel by considering, and mediated by, relative values. Fourth, the development of wisdom (especially the dimensions of managing emotions and experience) is needed first before developing peace of mind and peaceful behavior of prospective multicultural counselors. Fifth, peace of mind needs to be developed in counselor education so that peaceful behavior is created in multicultural counseling. So, a peace pedagogy model for the development of peace in educational setting is needed (Setiadi et al., 2017).

Sixth, wisdom and peace develop dynamically so the determinant factors that affect the wisdom and peace of prospective multicultural counselor need to be studied intensively. Seventh, the main principles of education to develop wisdom are to provide the widest opportunity to ask questions,

gain practical experience in authentic settings, reflect, integrate, and internalize experiences to prospective multicultural counselors (Brown, 2004; Frantz, 2014; Hanna, Bemak and Chung, 1999; Levitt and Fiazza-Bonin, 2016; Osterlund, 2016). Eighth, several methods that can be considered and used to develop wisdom and peace include Socratic dialogue, awareness exercises, experiential learning, and reflective learning. Ninth, counselor educators can act as experts, facilitators, role models, standard settlers/evaluators, reflectors, and trainers. Tenth, evaluation must be “an integral part of the learning process itself” (Chenault, 1969, Kartadinata, 2011) in developing wisdom and peace. The evaluation method can be in the form of self-report, objective test, open question of scenario of conflict resolution or dilemma. More important, however, is the self-reflective material of prospective multicultural counselors.

Finally, supervision is a vital component, fundamental intervention, and instrumental pedagogy in counselor education (Bernard and Goodyear, 2014) and occupies a central role in personal and professional development of counselors (Walter and Young, 1999; Corey, et al., 2011; and Wosket, 2003). Counselor Education Program needs to reflect on standards that emphasize the importance of supervising the wisdom of potential counselors by using various models of supervision (clinical, administrative, developmental, integrative) through the various relevant forms of supervision (individual, triadic, and group) (Counseling and Related Educational Programs, 2015; Association for Counselor Education and Supervision, 2011).

#### 4 CONCLUSION

This study has confirmed that all research hypotheses are accepted. First, there is a significant positive relationship (medium) between wisdom and peace of mind of the prospective multicultural counselor. This result is supported by two dimensions of wisdom, namely emotional regulation and experience. Second, 9.8% of peace-of-mind variability can be explained by the wisdom of prospective multicultural counselors. Third, there is a significant positive relationship (strong/big) between wisdom and peaceful behavior of prospective multicultural counselors. This result is supported by two dimensions of wisdom: emotional regulation and experience. Fourth, 27.4% of the variability of peaceful behavior can be explained by the wisdom of

prospective multicultural counselors. Fifth, there is a significant positive (strong/big) peace of mind and peaceful behavior of prospective multicultural counselors. Finally, 33.2% of the variability in peaceful behavior can be explained by peace of mind.

The implication is that counselor educators in counselor education programs need to consider and facilitate the development of wisdom (particularly the dimensions of managing emotions and experience) and peace of mind in developing the peaceful behavior of prospective multicultural counselors. The main principle of counselor education to develop wisdom is to provide the widest possible opportunity for prospective multicultural counselors to gain concrete experience and practice in authentic scenes, asking questions, gaining practical experience in authentic settings, reflecting, integrating, internalizing, and transforming their experiences in scenes of counseling and multicultural life. Some of the learning methods that can be considered and used to develop wisdom and peace include Socratic dialogue, awareness training, experiential learning, and reflective learning.

#### ACKNOWLEDGEMENTS

Sincere appreciation and gratitude are presented to all research participants, Jeffrey D. Webster, Yi-Chen Lee, Yi-Cheng Lin, Chin-Lan Huang, Barbara L. Fredrickson, and the Review Team of the 1<sup>st</sup> International Conference on Educational Sciences 2017.

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