

The Urgency of Training for Peacekeepers and Family Resilience in Reducing Conflict during Peacekeeping Operations

Andi Muhammad Arief Malleleang, I Gede Sumertha KY, Pugh Santoso, Herlina Juni Risma Saragih
National Security Faculty, Republic Indonesia Defence University

Abstract: Cultural awareness in peacekeeping operations is gaining traction, particularly among academics, to eradicate the resulting conflict through ideas, points of view, or policies. These policies can identify specific strategies to help each operation succeed. Culture awareness applies not only to peacekeepers but also to their families. This study employs a qualitative approach with data and literature sources on *The Importance of Peacekeeper Training and Family Resilience in Conflict Resolution*. Peacekeepers use a variety of strategies to reduce the likelihood of cultural clashes. The author approaches pre-deployment training with tolerance and objectivity in all decisions, inter-group coordination, inter-group communication, and inter-group planning. These materials can help people understand UN peacekeeping operations' fundamental principles, values, and protocols. These principles can guide peacekeepers and their families as they assist countries in transitioning from war to peace. The impact of culture on the success or failure of conflict resolution processes utilized in peacekeeping deployments has been substantial. To preserve their effectiveness as a tool for resolving modern conflicts, peacekeeping operations must make extraordinary efforts to address cultural challenges at all levels of interpersonal interaction and throughout the implementation process.

Keywords: Family Resilience, Training, Reducing Conflict, Peacekeeping Operations

I. INTRODUCTION

Some United Nations (UN) peacekeepers underestimate the cultural awareness that has fueled several conflicts and jeopardized the efficiency of peacekeeping operations (Tomforde, 2010). As peacekeeping operations become more complex and widespread, cultural differences become more of a challenge. The contrast in culture and language that makes communication with indigenous peoples difficult is one of the cultural barriers that peacekeepers often face. In addition, they lack knowledge of local history, religion, and customs. Therefore, their actions and treatment can lead to disputes with residents (Sigir & Basar, 2015).

Rubinstein and Haddad assert that cultural understanding in peacekeeping operations is gaining traction, particularly among academics, hence reducing the subsequent conflict through ideas, perspectives, or policies (Rubinstein, 1989). These policies can establish methods for enhancing the success of each operation. According to Rubinstein, understanding and knowledge of the community's cultural

legacy are necessary for peacekeeping operations. These activities bring together military, police, and government personnel of varying nationalities, religions, languages, and levels of education (Rubinstein, 1989). Such difficulties might easily lead to misconceptions if they are not handled correctly.

Awareness of culture applies not only to peacekeepers but also to peacekeepers' families. Military conflicts over the past decade have increased the stress and strain placed on service members and their families. Military life is characterized by frequent deployments, separations, and relocations, significantly impacting military families.

In addition, the rates of traumatic brain injury, depression, posttraumatic stress disorder, and suicide among service members have grown over the previous decade. While some families have been able to overcome these challenges, others require further assistance to recover from the rigors of military life. Studies on the consequences of deployment on military spouses have revealed, for instance, that deployed partners had a higher incidence of depression, anxiety disorders, sleep difficulties, acute stress reactions, and adjustment disorders than unplaced couples (De Burgh et al., 2011). Children were also affected by military deployments and pressures. Children of parents assigned to military service were more likely than other children to experience anxiety, depression, aggression, attention deficits, and behavior problems, as well as to experience neglect or abuse.

Seeing that there are psychological problems for peacekeeping forces and families who participate in accompanying personnel, it is necessary to have a program to support the psychological health of the actors involved. The program that must be instilled in families and peacekeeping troops is training that leads to pre-departure debriefing, also known as pre-deployment training.

Prior to peacekeeping operations, pre-deployment training is now essential to guarantee that peacekeepers are properly taught and equipped to carry out their responsibilities with the necessary competence and abilities. It is one of several aspects that influence the success or failure of peacekeeping missions. Pre-deployment, induction, and continuous training are the three stages of peacekeeping training available to participants. Prior to the UN-mandated deployment of personnel, pre-

deployment training consists of advanced, mission-specific training (Aubyn et al., 2015).

It is suggested that all peacekeeping personnel undergo pre-deployment training prior to their deployment in order to be completely effective and prepared for their mission (Cutillo, 2013). Pre-deployment training trains peacekeepers to swiftly adjust to the operating environment by providing vital information about the specific mission context, anticipated roles and behaviors, cultural sensitivity, and terrain and weather circumstances. In addition, pre-deployment training provides members with standard knowledge of UN peacekeeping operations, which contributes to the development of standard techniques and an understanding of the policies and practices of peacekeeping operations in the mission area (Aubyn et al., 2015).

Specifically, a culture of tolerance is an acceptance of variations in customs, religion, language, and other social systems. However, various civilizations will embrace tolerance to varying degrees. Due to the fact that tolerance is always performed in a cultural context, an individual's cultural values influence how tolerance is exercised. In peacekeeping operations, cultural sensitivity is crucial. Because tolerance is the strongest cornerstone of peace and reconciliation, Ban Ki-moon emphasized that tolerance could and should be learned by everyone, even peacekeepers. Globally, individuals must oppose escalating disparities, challenge societal disadvantages based on gender, disability, sexual orientation, and ethnic or religious background, and promote cultural awareness and understanding at all stages of life, from kindergarten to parliament (Ki-Moon, 2013).

Although neutrality and impartiality are frequently used interchangeably, they refer to distinct aspects of United Nations peacekeeping operations (UNPKO). Impartiality is an organizational concept that always refers to the implementation of operations, despite the PKO's inherent neutrality (Boulden, 2005). This implies that peacekeepers and their operations must be objective and must not attempt to influence the outcome of events. Neutrality also reflects the apolitical nature of the operation, which encourages parties to agree to a conflict by assuring them that their respective roles will not be compromised. This is another characteristic that distinguishes peacekeeping missions from peacekeeping missions.

The Standard Charter (SC) recognizes that parties responsible for conflicts in peace enforcement must have their rights enforced. Articles 25 and 2(5) of the United Nations Charter stipulate those neutral states must comply with Security Council decisions and assist in their enforcement. In other words, neutrality is detrimental to UN membership and the associated collective security structure. Therefore, peacekeeping must maintain its neutrality.

II. THEORY FRAMEWORK ANALYSIS

Social Resilience Theory

Social Resilience, also known as social resilience, refers to an individual's capacity to develop, engage, and maintain positive relationships and survive and recover from life's stresses and social isolation. Its hallmark is the transformation of adversity into personal, relational, and collective growth through strengthening existing social engagements and developing new ones through collaborative action. Individual resilience emphasizes the individual's capacity to see opportunities in adversity and use adversity to his advantage. Social resilience emphasizes the capacity of individuals to collaborate with others to achieve these goals and the capacity of groups to do so. Unlike other forms of personal resilience, social resilience is intrinsically graded, including:

- a. The individual's distinctive way of relating (e.g., friendliness, trustworthiness, fairness; compassion, humility, generosity, openness);
- b. Interpersonal resources and capacities (e.g., sharing, listening attentively, understanding others accurately and empathetically, communicating care and respect for others, responsive to others' needs, compass); and
- c. Interpersonal resources and capacities (e.g., group identity, centrality, cohesiveness, tolerance, openness, governance rules) (Cacioppo et al., 2011).

Individual resilience is also influenced by social resilience. For example, social resilience contributes to growth by fostering stronger relationships, value creation, social engagement, and coordinated social response to adversity. While other types of resilience, such as emotional or spiritual resilience, can also help strengthen and sustain, social resilience emphasizes the importance of relationships with other individuals, groups, and large collectives in fostering adaptation through new learning and growth. Social resilience does not imply a monolithic pressure toward uniformity or an uncritical view of the pleasures of relational interactions.

For example, fair competition and cooperation can contribute to resilience. Social resilience is an appreciation for the critical contribution of coordinated social activity and feelings of connectedness and togetherness to human well-being. In other words, when people work cooperatively toward a common goal, considering their differences and seeking to benefit from them while also acknowledging and valuing the bonds that bind them, their collective outcomes usually exceed those obtained through more solitary activities and promoting individual development and resilience. As for providing a formula for the resilience of members of the peacekeeping mission and families who accompany members of peacekeepers, aspects of social resilience are needed in understanding the dynamics and considerations for provision in maintaining the mental and psychological health of the parties concerned.

Culture and Inter-group Relations Theory

To support the program in providing training to members of the peacekeeping force, it is necessary to find a correlation using the theory of Culture and Inter-group Relations. By

integrating the cultural values dimension and social psychological theory of group interaction, four intergroup processes critical to the success of the coalition's mission are identified. This intergroup process can assist in planning and implementing the military participation of peacekeepers in coalition operations.

a. Intergroup Planning

Effective coalition operations begin with careful planning that assigns clear and precise roles to all participating organizations.

Intergroup planning lays the foundation for trust in coalition operations. It must be recognized that cultural differences between groups can exacerbate difficulties associated with intergroup planning. However, suppose the planning process is focused on the big picture and the population in need of assistance. Inclusion planning can facilitate common and consistent goals even among groups with different goals and perspectives. As a result, intergroup bias and discriminatory perceptions are reduced, while the unity of purpose is strengthened. Participants contribute to the operational plan, reducing the likelihood of intentional attribution errors and the development of feelings of injustice. Intergroup planning at an early stage paved the way for further intergroup coordination.

b. Intergroup Coordination

Once the initial planning phase is complete, coordination is required across all phases of operations to ensure success. Coordination between groups (along with communication) contributes to maintaining positive relationships and efficiency.

When roles are clearly defined, effective intergroup coordination occurs. For groups with varying numbers of specialist or generalist staff (because of multiple UAs), task-role relationships may need to be defined explicitly for coordination efforts to run smoothly. Personnel acting as liaisons with other groups are essential for ongoing coordination; when a supportive relationship is established, the problem of intentional attribution errors is reduced. Effective intergroup coordination also increases resource use efficiency, reducing conflicts caused by resource scarcity.

c. Inter-Group Communication

A comprehensive and mutually agreed plan is critical to the success of coalition operations. Intergroup communication is how organizations exchange information about project planning and implementation. Coalition operations require effective communication between groups. Apart from the obvious problems of the technology used by various groups, communication protocols are crucial for determining how communication occurs.

Cultural differences may play a role here too. Moreover, it is hypothesized that the difference in braiding is related to one-way or two-way communication protocols. Disparities in this area can be addressed by developing communication protocols

that are tailored and constrained by specific operating requirements. Without effective communication, personnel may be forced to perform unnecessary tasks or be in danger. In the absence of effective intergroup communication, the likelihood of misattribution, intergroup bias, and resource conflict increases.

d. Intergroup Training

Intergroup training is an essential pre-and post-mission technique for building positive relationships, knowledge, and teamwork. This prepares the group to function when faced with the stresses of disaster, war, or other unusual circumstances in which coalitions often operate.

Intergroup training is a significant success factor. There is no substitute for experience in collaborative planning, resource sharing, and effective communication (O'Mara et al., 2000).

III. FAMILY STRESS AND COPING THEORY

To understand the theory of family stress and how to deal with it, the Family Adjustment and Adaptation Response (FAAR) model will be used. This model will describe the relationship between the theory of family stress and the perspective of family resilience to provide a formula for training peacekeepers' families. Four central constructs are emphasized in the FAAR Model; namely, the family is involved in an inactive process to balance the demands and abilities of the family when they interact with the meaning of the family to achieve a level of family adjustment or adaptation, as shown in Figure 1 below (J. Patterson, 1988). Family demands consist of:

- a. Normative and non-normative stressors (e.g., individual change);
- b. Ongoing family tensions (unresolved and dangerous tensions); and



Figure 1. Family Adjustment and Adaptation Response Model

- c.
- d. Day-to-day distractions (minor distractions in daily life).

Meanwhile, family capabilities consist of:

- a. Tangible and psychosocial resources (what the family owns) and

b. Preventive behavior (what the family does).

There are apparent similarities between risk factors (resilience terminology) and requirements and protective factors and capabilities. Both demands and capabilities can arise at three different levels of an ecosystem:

- a. Between individual family members,
- b. In the family unit, and
- c. In various community contexts.

Individual-level demands include a diagnosis of a child's disability condition; Demands at the family level include conflicts about managing a child's condition and demands at the community level include the stigma associated with disability. Parental education, family cohesion, and access to quality health and education services are examples of abilities at each of the three levels that can be used to help manage demands.

In addition, developmental psychologists have emphasized that the resilience process requires interactions between various ecological systems and that both risk and protective factors can arise in individual, family, and community contexts. Boss (2001) has emphasized the context of family stress and the importance of considering the community and cultural context in which a family exists to understand why and how families are stressed and how families respond to stress.

Family meaning, a critical construct in the FAAR Model, is less visible from an individual's perspective on resilience but can help explain how resilience processes within families can unfold. The FAAR model identifies three levels of family meaning:

- a. The family's definition of their demands (primary assessment) and abilities (secondary assessment);
- b. Their family identity (how they see themselves internally as a unit); and
- c. Their world views

These meanings influence the nature and extent of risk and the family's protective capacity. Adapting to a significant non-normative stressor, such as a diagnosis of a child's chronic health condition, often requires changing prior beliefs and values to understand the unexplained and facilitate adaptation (J. M. Patterson, 2002). The theory of overcoming family stress levels can be one of the cornerstones in formulating the best program for military families who participate in guarding peacekeepers at the United Nations.

IV. DISCUSSION

Training for UN Peacekeepers

a. Pre-Deployment Training

To carry out the UN mandate effectively, peacekeepers must overcome cultural differences. Each security team has used various methods to ensure that the primary mission of the operation is accomplished. This pre-placement training, which

includes extensive exposure to the country's culture, is a vital step in overcoming cultural issues. Furthermore, important conflict information is supplied to ensure that each group member understands their allocated duty.

Before being deployed to a conflict zone, peacekeepers are deployed somewhere for pre-deployment training. They are taught and exposed to the causes of violence as well as the local community's cultural underpinnings. This guarantees that every member of the security team is aware of the various options as well as sensitive concerns that may offend the local population. The length of pre-deployment training varies depending on the mission and country. Drill Exercise Training and Field Training Exercise, which integrate theory and practice, as well as weapon adjustment and tasks in designated regions, are among the exercises required by security personnel (Aubyn et al., 2015).

Some educators are well-versed in the country to which they have been assigned. Each security operations personnel training session emphasizes this strategy as well. Members of the Australian Senate Committee use this strategy to encourage any non-governmental organization engaged in security operations to participate in a pre-deployment training exercise on cultural understanding, human rights, and human rights law. Furthermore, the committee stresses the need of each non-governmental group and government body exchanging ideas and thoughts in order to build a shared view of the scope of their work (Australian Senate Committee, 2008).

Some governments have recognized the importance of pre-deployment training. Ireland is one of these, with the Irish Defense Force (IDF) establishing its own United Nations Training School Ireland (UNTSI) to improve its readiness to deploy Peace Support Operations in mission areas. The school's establishment is a natural outgrowth of the Defense Force's participation in peacekeeping missions and dedication to UN operations. The primary goal of UNTSI is to train and prepare IDF personnel to participate in various peacekeeping missions. The overseas battalion will spend two months preparing for pre-deployment training, defining what training should be done and when, according to the Defense Forces Training Circular. The training is separated into four stages, each with a varying amount of effort and accountability (Ahmad, 2017).

b. Increased Cultural Tolerance

The United Nations Educational, Scientific, and Cultural Organization (UNESCO) adopted the Declaration of Principles on Tolerance in 1995 as part of its Program of Action for a Culture of Peace, which refers to tolerance as a proactive behavior rather than passive acceptance. According to Chen Haiming, several academics in the United States argue that ethnic conflicts and clashes of civilizations can be traced back to global tensions and conflicts between people of different religions, customs, and cultures (David, 2005).

In addition to pre-placement training, a high tolerance for cultural differences also helps overcome them. Several studies emphasize that the world has shifted in many cultures during the era of globalization. As a result, we must live in harmony and tolerance with one another. Without high tolerance, world peace and mutual trust cannot be maintained. Intolerance leads to clashes, violence, and ultimately the destruction of universal peace. Ban Ki-moon also emphasized the importance of practicing tolerance in his speech commemorating the International Day of Tolerance, stating that it enables peace operations to be carried out effectively (Ki-Moon, 2013).

c. *Instilling the Value of Impartiality*

UNPKO is a powerful and comprehensive instrument for the United Nations to assist member states during internal and external conflicts. For most contemporary conflicts, UNPKO's impartiality, non-offensive deployment, and mutual acceptance by all stakeholders have ensured that UNPKO maintains its position as the most effective and reliable mediator. Among the steps peacekeepers take to address cultural differences is their commitment to remaining objective throughout their assignments (Nordin et al., 2021).

Impartiality refers to the value of justice imposed on each party by peacekeepers, who make decisions without taking sides with either party. The impartiality of the peacekeepers instills confidence in the willingness of the local population to help. As a result, this attitude helps peacekeepers secure all parties' cooperation. In addition, the impartiality shown by peacekeepers will help in preventing conflict. This has helped peacekeepers in making the best possible decisions.

To support the program in providing training to members of the peacekeeping force, it is necessary to find a correlation using the theory of *Culture and Inter-group Relations*. By integrating the cultural values dimension and social psychological theory of group interaction, four intergroup processes critical to the success of the coalition's mission are identified. This intergroup process can assist in planning and implementing the military participation of peacekeepers in coalition operations.

d. *Intergroup Planning*

Two critical factors that contribute to successful intergroup planning for coalition operations are as follows:

- 1) **Planning for Inclusion.** This factor refers to how all coalition organizations are involved in pre-deployment planning. This can range from being entirely inclusive for all organizations to completely exclusive, with each organization developing its plans independently. When properly implemented, inclusion planning builds a positive foundation for building coalition partner relationships and facilitating the exchange of critical information during operations.

- 2) **Achieving Common and Consistent Goals.** This factor refers to how all coalition organizations agree on common goals and strategies prior to deployment (role fit). These can range from universally agreed upon to conflict, each organization pursuing its own goals. The establishment of Common and Consistent Goals facilitates the development of relationships between coalition partners and the exchange of information during operations.

Participants contribute to the operational plan, reducing the likelihood of intentional attribution errors and the development of feelings of injustice. Intergroup planning at an early stage paved the way for further intergroup coordination.

e. *Intergroup Coordination*

Two essential factors influence the success of a coordinating coalition between groups:

- 1) **Service-oriented military.** This factor refers to the presence of behaviors that demonstrate appropriate mission service to the affected population and participating organizations. This behavior can range from a strong customer service orientation. Peacekeepers seek to understand how to serve and act according to a responsible mentality where the customer is not the priority. Service orientation is critical in OOTW, which requires a high level of customer focus, such as relationship development, diplomacy, negotiation, understanding, and problem-solving. When properly implemented, Service Orientation fosters collaboration, high morale, trust, and goodwill.
- 2) **Reciprocity in Tasks.** This factor refers to the existence of a mutually beneficial relationship between groups were having a complementary mindset for the success of the mission and assist in doing what needs to be done for the success of the mission. This reciprocity is based on the belief that all mission participants have an essential role, and that mutual assistance is the only way for everyone to succeed. While groups maintain their social identity, they are considered relatively equal status. Seiple refers to this mindset as "altruistic self-interest" (Seiple, 1996). Reciprocal assignments develop strong working relationships and increase inter-organizational collaboration and mission commitment when adequately implemented.

Effective intergroup coordination also increases resource use efficiency, reducing conflicts caused by resource scarcity.

f. *Inter-Group Communication*

Two critical factors influence the success of coalition operations involving communication between groups:

- 1) **Inter-Organizational Communication.** This factor refers to how leaders from various groups share

information (e.g., participating military, UN, NGOs). This can range from inclusive to exclusive, with all organizations sharing information and minimizing gaps, to exclusive, with participating organizations not sharing information. Inter-organizational communication, when implemented effectively, facilitates, and expedites the completion of complex tasks, improves planning/re-planning, and reduces significant errors.

- 2) **Information Transfer.** This factor refers to how information flows from the group leader to those doing the fieldwork. These can range from complete transfers, where all field personnel are informed of the plan, to minimal transfers that are not informed due to technical difficulties or lack of systems. When properly implemented, information transfer enhances the unity of the business by facilitating the efficient execution of tasks.

Disparities in this area can be addressed by developing communication protocols that are tailored and constrained by specific operating requirements. Without effective communication, personnel may be forced to perform unnecessary tasks or be in danger. In the absence of effective intergroup communication, the likelihood of misattribution, intergroup bias, and resource conflict increases.

g. Intergroup Training

Two important factors contribute to the success of intergroup coalition training:

- 1) **Cultural Sensitivity** This factor refers to the behavior of military personnel that is consistent with the values of the host country and participating organizations. These factors promote goodwill, favorable publicity, and increased ability to perform effective operations when adequately implemented. Poor Cultural Awareness can have serious consequences, including alienation of the host population and the creation hostile conditions for US military personnel.
- 2) **Joint Exercise.** This factor refers to coordinated training or simulation exercises conducted before or during a mission that provides an opportunity for all organizations to start building a unified effort. When properly implemented, Combined Exercises promote teamwork, efficient customer service, and the reduction of inefficiency and distrust.

As noted earlier, however, resistance to joint training has been encountered. Military security and exercise control and the desire of NGOs to maintain neutrality must be considered. As these disparate groups collaborate more and more on real-world operations, new solutions are developed. For example, the Hawaii Center of Excellence has facilitated joint exercises and exchanges between the military and non-governmental organizations (O'Mara et al., 2000).

The growing number of training institutions and training programs designed to prepare personnel for peacekeeping operations necessitates a continuous, heightened, and special effort to ensure a more standardized approach to training.

Taking Africa as an example, one of the pillars of the operationalization of the African Peace and Security Architecture (APSA) has been the creation of the African Stand-by force (ASF) through an ongoing long-term capacity building process, which aims to increase the ability of the African Union (AU) to provide effective responses to conflicts. Training is one of the elements necessary for the development of sustainable peacekeeping capabilities. Existing consultation mechanisms on peacekeeping-related issues, including training, between the African Union and other international actors are diverse: the G8++ Africa Clearing House, the AU-UN Panel on Peacekeeping, the Joint AU-EU Partnership, and numerous bilateral ongoing initiatives (e.g. the Training for Peace programme, Africa Conflict Prevention Pool, ACOTA, just to mention a few). This concise description aptly captures the chaotic reality of peacekeeping training: a multitude of actors whose actions, standards, and outputs are not always coordinated.

A review of the Global Peacekeeping Training Architecture should ideally foster and strengthen mechanisms for pooling and sharing training efforts, capacities, and expertise based on "a standardized training approach." An approach based on needs, centered on the development of knowledge and skills for the effective implementation of mandates, and rooted in standardized curricula, which permits the creation of a common knowledge base to operate in an international setting. Indeed, compatible training standards and principles should be applied to all training efforts, including those delivered by member states (pre-deployment for military and police), by the United Nations (to peacekeeping personnel), and by national training centres (peacekeeping foundation courses and specialisation courses primarily for civilians), so that deployed personnel has a shared understanding of UN peacekeeping. This can only be accomplished if all peacekeeping training actors function cohesively and address the same priority needs. Harmonized standards and their use, coordination of training efforts and the quality of training delivered, and the extent to which all deployed personnel receives training are the central issues at stake.

A review of the Global Peacekeeping Training Architecture should concentrate on these core issues by establishing effective partnerships among relevant stakeholders involved in the training delivery process coordinated by the United Nations Secretariat (ITS specifically) in and on the following key areas: (a) harmonized approach to training; (b) training recognition policies and mechanisms; and (c) establishment of a virtual cycle between recruitment, pre-deployment, and mission induction (Creta, 2014).

Program for Peacekeeping Families Resilience

The training that the author provides in the discussion to maintain psychologically for the family of peacekeepers has six stages. Six formulas were made based on literature review research on efforts to define family resilience and its models and programs. It is intended to assist the Defense Council and the United Nations in developing a culture of evaluation for family resilience programs and developing and implementing policies that encourage, sustain, and enhance family resilience.

First, the UN Peacekeeping Force should establish a regulatory or supervisory body to oversee the organization's overall management, including definitions, metrics, policies, and programs. Currently, no office, group, or organization is responsible for this responsibility. The UN Peacekeeping Force must designate a regulatory or supervisory body to carry out this function. This should ensure that these corporate organizations have the authority to hold other organizations and programs accountable for results through a transparent chain of command. The chain of command must ensure that policies across UN Peacekeeping Forces on family resilience are developed, checked, and implemented correctly and that these policies are consistent.

Second, corporations should adopt the official UN definition of peacekeeping and the family resilience model. Organizations should define family resilience for the program and define the components or outcomes to be measured in order to better understand how the program benefits service members and their families. There should be explicit definitions of terms, models, frameworks, and outcomes in written policies.

Thirdly, family resilience organizations must have a road map that adheres to established programs, policies, and definitions, ensuring that all stakeholders comprehend their role and contribution to the company's overall success. Diverse military stakeholders (e.g., medical personnel, youth coordinators, chaplains, and family advocates) contribute to the military's exceptional resilience. Resilience in the family requires a precise definition and a list of outcomes or objectives. Institutions must comprehend their position in the grand scheme of things, as well as their organizational structure, command, and authority.

Fourthly, corporate organizations for family resilience should promote a culture of continuous quality improvement (CQI) throughout the United Nations Peacekeeping Force and family resilience programs. Utilizing data to measure and improve efficiency, effectiveness, performance, accountability, results, and other indicators of quality program processes, CQI can optimize service delivery.

Fifthly, the Defense Council should create a program coordination system to avoid duplication and promote CQI. Coordination between programs can aid in avoiding

duplication and enable programs to pursue similar initiatives in order to share family resilience lessons learned.

Sixth, the broader research community must determine which aspects of family resilience are most crucial for the effectiveness of military family resilience programs. It is crucial for military families to know where to direct program resources and efforts to build resilience efficiently and effectively (Meadows et al., 2016).

In addition to the six formulas above, we can also provide the stages of the FOCUS program. To successfully increase the resilience of troop families, it must be accompanied by an effective training program, which is present in various flavors around the world. However, we can refer to the FOCUS (*Families Overcoming Coming Under Stress*) troop family resilience program developed by the team at UCLA and Harvard Schools of Medicine in the United States, which focuses on troop families to increase resilience. The FOCUS program is one of trauma and stress-based prevention interventions designed specifically for families (Saltzman et al., 2011). The empirical foundation and rationale for FOCUS are to encourage broad thinking about family resilience. FOCUS is a family resilience program for culturally diverse families, single and multiple parents facing adversity. This program is described as a trauma/stress prevention program for families who may be at risk of experiencing psychological disorders or impaired adaptation due to exposure to stress. The FOCUS family resilience program is divided into eight sessions, as illustrated in the following diagram:



Figure 2. Stages in the FOCUS Program

This shows that the FOCUS program contains eight sessions aimed at increasing family resilience; the eight sessions will be classified into four categories: parent-only sessions (sessions 1 and 2), child-only sessions (sessions 3 and 4), parent-only sessions (session 5), and family-only sessions (sessions 6 to 8). To help troop families become more resilient, the following steps can be added to the FOCUS program: First, provide psychological education and guidance for self-development. Second, share personal stories by creating a safe environment where family members can share their experiences, reactions, and concerns. Third, when sharing each family member's story, the counselor can emphasize the strengths of the family and the personal strengths of individual members by repeating past successes in facing similar challenges. Fourth, foster an environment of empathy and family communication. When family members share their experiences, they feel safe expressing their personal feelings. Fifth, foster an environment conducive to open and effective communication. This characteristic is significant for families experiencing stress due to family members being deployed to war. Sixth, increasing family

resilience. Specific skills taught to families can help families anticipate the effects of stressful situations. Stress management, problem-solving, trauma management, and memory loss are just a few of these unique abilities. These abilities are very suitable for increasing family resilience (Saltzman et al., 2011).

V. CONCLUSION

Peacekeepers seek to reduce the risk of cultural clashes through various strategies. The author approaches pre-deployment training, maintains a high level of tolerance, and remains objective in all decisions, inter-group training, inter-group coordination, inter-group communication, and inter-group planning. In addition, to the resilience of peacekeepers' families, community, training, and more stringent policies are needed for family resilience and the implementation of the FOCUS program for families. These materials can promote a common understanding of UN peacekeeping operations' fundamental principles, values, and protocols. These principles can guide peacekeepers and their families as they carry out the critical tasks of assisting countries in transitioning from war to peace.

Culture is dynamic, and its impact on the success or failure of conflict resolution techniques utilized in peacekeeping deployments has been substantial. Peacekeeping operations must make more efforts to address cultural difficulties at all levels of interpersonal interaction and throughout the implementation process in order to sustain their usefulness as a tool for resolving current conflicts.

VI. RECOMMENDATION

The recommendation section, the author will divide into two parts consisting of:

a. *United Nations Peacekeeping Force*

To achieve resilience in terms of psychology, it is necessary to emphasize several stages such as pre-deployment on peacekeeping missions, maintaining a high level of tolerance, remaining objective in all decisions, inter-group training, inter-group coordination, and inter-group communication, and inter-group planning. These efforts and strategies can strengthen peacekeepers when faced with cultural diversity.

b. *UN Peacekeeping Family Resilience*

To keep psychologically for the peacekeeping force families. So, there are six recommendations, namely establishing a regulatory or supervisory body to oversee the organization's overall management. Second, adopting the official UN Peacekeeping definition and family resilience model. Third, family resilience organizations must have a roadmap that follows established programs, policies, and definitions. Fourth, corporate organizations for family resilience must promote a culture of *continuous quality*

improvement (CQI). Fifth, the Defense Council should establish a program coordination system to avoid duplication and encourage CQI. Sixth, determining the most critical aspects of family resilience so that the military family resilience program becomes effective. Finally, it is necessary to implement the FOCUS program for families to improve their resilience skills in each session.

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