UNCIVIL BEHAVIOUR IN NURSING EDUCATION IN INDONESIA

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OUTLINE

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• Aims
• Methods
• Results
• Discussions
• Current Conclusion
Definition

• Uncivil behaviour in nursing education: “rude or disruptive behaviours which often result in psychological or physiological distress for the people involved and if left unaddressed, may progress into threatening situations”.

(Clark, Farnworth and Landrum, 2009, p.7)
Background

Emerging evidence that uncivil behaviour into nurse education in other countries such as:

• Western countries:
  e.g. Clark & Springer, 2007; Luparell, 2007; Clark, 2008; Suplee et al., 2008; Clark, Farnworth and Landrum, 2009; Marchiondo, Marchiondo and Lasiter 2010; Clark & Springer, 2010

• Asian countries:
  People’s Republic of China (PRC) (Clark et al., 2010); Indonesia (Eka, Sitompul, Houghty, 2013)
Background

• However, it is little known about the extent of this problem in Indonesia due to lack of systematic studies of this problem there.
17,508 Islands
more than 750 ethnic groups
33 Provinces

The socio-economic status: low middle-income with 13.67% of the population living below the poverty line (World Bank, 2012).
Background

• It has been argued that the incidence of conflicts in Indonesia may be motivated by ethnic, religion and economic features (Chowdhury and Rammohan, 2006; Rahmawati, 2001).

• Habibie (2012; p. 10), a former Indonesia president, proposed that “culture, religion or beliefs influence the behaviour and character of human” in Indonesia.
The influence of ethnicity, religious faith and SES is underdeveloped in the literature regarding uncivil behaviour in nursing education. All of these factors appear to contribute to incivility in nursing education in Indonesia.

Uncivil behaviour in nursing education is probably a microcosm of uncivil behaviours problems in Indonesia whereas if these problems could be managed, civility could be restored in Indonesian nursing education.

Therefore, it is vital to investigate uncivil behaviour in nursing education in Indonesia context.
Aims

• To provide insights into uncivil behaviour from the findings of an on-going uncivil behaviour study in nursing education in Indonesia.
Methods

• Case study research (Yin, 2009; Stake, 2006)
• Data were collected using purposive sampling.
• The respondents:
  nursing students and academics
  at two faculties of nursing (private and public university) in the western part of Indonesia.
• University IRB and ethical approval were obtained from the settings.
Methods

• Data collection has been carried out using survey, observations and semi-structured interviews from September 2012 until April 2013.

• In this presentation, only data collection from the private university is reported.

• There were 102 respondents for surveys, 14 respondents for interviews and four settings (two classrooms and two clinic units) have been observed.
Case Analysis

• (Yin, 2009; Stake, 2006).
• The analysis steps including:
  – Identify and prepare the quantitative and qualitative data
  – Analysis the data quantitative and the qualitative data independently
  – Merge the findings
  – Develop the case data base
Results

• The context of private faculty of nursing
• Findings of Questionnaire
• Findings of Interviews and Observations
The context of private faculty of nursing

- Christian based university

- Consist of two types of nursing students:
  1. Students from upper secondary education (regular class/ETP: Entry to Practice)
  2. Nurses with a diploma qualification who intending to upgrade their degree in nursing (conversion class/CC)
The context of private faculty of nursing

- Comprises two programs:
  
  1. **Academic programs**
     covers the seven until eight semesters (regular class) or two until three semester (conversion class) to achieve the Academic Degree: *Sarjana* / Bachelor of Nursing.

  2. **Profession programs**
     covers two semesters (regular and conversion class) to obtain Professional Degree/*Ners*.
     covers two semesters of clinical practices in different areas of nursing care including hospitals and community.
RESPONDENTS

• 101 (77.09%) students (52 students from the academic programs and 49 students from the profession programs)

• 7 (100%) academic members.

• The valid questionnaires were 102 questionnaires completed by 96 (73.28%) students and 6 (86.71%) academic staff.
STUDENTS

• Female (81.3%), age between 20-25 (70.8%), Christian (67.7%), Indo Malay (60.4%) and as students but not working (66.7%).

• Fathers have completed an undergraduate education and mothers have completed a high school education; both parents work outside the home and have income of 1,500,000-3,000,000 rupiahs per month

• Most of the working students come from a background where completed an undergraduate education, work at a private company and have income of 1,500,000-3,000,000 rupiahs per month
ACADEMICS

- Female (83.3%), age between 31-35 (33.3%), Christian (83.3%) and Indo Malay (83.3%)

- Most of the staff have worked as lecturer (66.7%) with working experiences between 6-10 years (50%), and have income above 6,000,000 rupiahs (66.6%).
<table>
<thead>
<tr>
<th>No</th>
<th>Statement</th>
<th>STUDENTS</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>ACADEMICS</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.</td>
<td>2.1</td>
<td>40.6</td>
<td>51.0</td>
<td>6.3</td>
<td>2.61</td>
<td>.639</td>
<td>0</td>
<td>16.7</td>
<td>83.3</td>
<td>0</td>
<td>2.83</td>
<td>.408</td>
</tr>
<tr>
<td>2</td>
<td>I am active in organizations or social groups that include mostly members of my own ethnic group.</td>
<td>3.1</td>
<td>63.5</td>
<td>26.0</td>
<td>7.3</td>
<td>2.38</td>
<td>.669</td>
<td>16.7</td>
<td>33.3</td>
<td>33.3</td>
<td>16.7</td>
<td>2.50</td>
<td>1.049</td>
</tr>
<tr>
<td>3</td>
<td>I have a clear sense of my ethnic background and what it means for me.</td>
<td>1.0</td>
<td>13.5</td>
<td>68.8</td>
<td>16.7</td>
<td>3.01</td>
<td>.589</td>
<td>0</td>
<td>0</td>
<td>83.3</td>
<td>16.7</td>
<td>3.17</td>
<td>.408</td>
</tr>
<tr>
<td>4</td>
<td>I think a lot about how my life will be affected by my ethnic group membership.</td>
<td>4.2</td>
<td>26.0</td>
<td>58.3</td>
<td>11.5</td>
<td>2.77</td>
<td>.703</td>
<td>0</td>
<td>16.7</td>
<td>83.3</td>
<td>0</td>
<td>2.83</td>
<td>.408</td>
</tr>
<tr>
<td>5</td>
<td>I am happy that I am a member of the group I belong to.</td>
<td>0</td>
<td>7.3</td>
<td>61.5</td>
<td>31.3</td>
<td>3.24</td>
<td>.576</td>
<td>0</td>
<td>16.7</td>
<td>33.3</td>
<td>50.0</td>
<td>3.33</td>
<td>.816</td>
</tr>
<tr>
<td>6</td>
<td>I have a strong sense of belonging to my own ethnic group.</td>
<td>0</td>
<td>21.9</td>
<td>52.1</td>
<td>26.0</td>
<td>3.04</td>
<td>.695</td>
<td>0</td>
<td>16.7</td>
<td>66.7</td>
<td>16.7</td>
<td>3.00</td>
<td>.632</td>
</tr>
<tr>
<td>7</td>
<td>I understand pretty well what my ethnic group membership means to me.</td>
<td>0</td>
<td>24.0</td>
<td>63.5</td>
<td>12.5</td>
<td>2.89</td>
<td>.596</td>
<td>0</td>
<td>0</td>
<td>100</td>
<td>0</td>
<td>3.00</td>
<td>0.000</td>
</tr>
<tr>
<td>8</td>
<td>In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.</td>
<td>3.1</td>
<td>43.8</td>
<td>44.8</td>
<td>8.3</td>
<td>2.58</td>
<td>.691</td>
<td>0</td>
<td>33.3</td>
<td>66.7</td>
<td>0</td>
<td>2.67</td>
<td>.516</td>
</tr>
<tr>
<td>9</td>
<td>I have a lot of pride in my ethnic group.</td>
<td>0</td>
<td>17.7</td>
<td>50.0</td>
<td>32.3</td>
<td>3.15</td>
<td>.696</td>
<td>0</td>
<td>0</td>
<td>66.7</td>
<td>33.3</td>
<td>3.33</td>
<td>.516</td>
</tr>
<tr>
<td>10</td>
<td>I participate in cultural practices of my own group, such as special food, music, or customs.</td>
<td>2.1</td>
<td>35.4</td>
<td>50.0</td>
<td>12.5</td>
<td>2.73</td>
<td>.703</td>
<td>0</td>
<td>33.3</td>
<td>66.7</td>
<td>0</td>
<td>2.67</td>
<td>.516</td>
</tr>
<tr>
<td>11</td>
<td>I feel a strong attachment towards my own ethnic group.</td>
<td>2.1</td>
<td>33.3</td>
<td>51.0</td>
<td>13.5</td>
<td>2.76</td>
<td>.707</td>
<td>0</td>
<td>16.7</td>
<td>83.3</td>
<td>0</td>
<td>2.83</td>
<td>.408</td>
</tr>
<tr>
<td>12</td>
<td>I feel good about my cultural or ethnic background.</td>
<td>0</td>
<td>5.2</td>
<td>60.4</td>
<td>34.4</td>
<td>3.29</td>
<td>.560</td>
<td>0</td>
<td>16.7</td>
<td>66.7</td>
<td>16.7</td>
<td>3.00</td>
<td>.632</td>
</tr>
</tbody>
</table>

Note:

Total mean of students: 2.87  
Total mean of academics staff: 2.93  
P value: 0.671

Religious Faith/Practice of the respondents

<table>
<thead>
<tr>
<th>No</th>
<th>Religious Faith</th>
<th>STUDENTS</th>
<th></th>
<th></th>
<th>ACADEMICS</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Strongly Disagree (%)</td>
<td>Disagree (%)</td>
<td>Agree (%)</td>
<td>Strongly Agree (%)</td>
<td>Mean of 4</td>
<td>SD</td>
<td>Strongly Disagree (%)</td>
</tr>
<tr>
<td>1</td>
<td>I pray daily</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>100</td>
<td>4</td>
<td>0.000</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>I look to my faith as providing meaning and purpose in my life.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>100</td>
<td>4</td>
<td>0.000</td>
<td>0</td>
</tr>
<tr>
<td>3</td>
<td>I consider myself active in my faith or in the place of worship</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td>50</td>
<td>3.5</td>
<td>0.547</td>
<td>0</td>
</tr>
<tr>
<td>4</td>
<td>I enjoy being around others who share my faith.</td>
<td>0</td>
<td>0</td>
<td>33.3</td>
<td>66.7</td>
<td>3.67</td>
<td>0.516</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>My faith impacts many of my decisions.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>100</td>
<td>4</td>
<td>0.000</td>
<td>0</td>
</tr>
</tbody>
</table>

Note:
Total mean of students: 3.55
Total mean of academics staff: 3.83
P value: 0.222

Abbreviated Santa Clara Strength of Religious Faith Questionnaire/ASCSRF (Plante, et al., 2002)
## Incivility as a problem

<table>
<thead>
<tr>
<th>Incivility as a problem</th>
<th>Respond Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Students</td>
</tr>
<tr>
<td></td>
<td>N</td>
</tr>
<tr>
<td>The extent of incivility in the nursing academic environment: Serious problem</td>
<td>47</td>
</tr>
<tr>
<td>Perception of <strong>incivility is a problem in classroom</strong>: student and academic were equally likely to engage in uncivil behaviour in the classroom</td>
<td>42</td>
</tr>
<tr>
<td>Perception of <strong>incivility is a problem in skill laboratory</strong>: student and academic were equally likely to engage in uncivil behaviour in the skill laboratory</td>
<td>39</td>
</tr>
<tr>
<td>Perception of <strong>incivility is a problem in clinical practice</strong>: most students’ perceived that nurses were a little more likely to engage in uncivil behaviour in the clinical practice area</td>
<td>43</td>
</tr>
<tr>
<td>academic staff thought that academic members/clinical educator/nurse/students were about equal</td>
<td></td>
</tr>
<tr>
<td>Perception of where <strong>incivility occurs most frequently</strong>: Classroom</td>
<td>46</td>
</tr>
</tbody>
</table>
Incivility in the context of ethnicity, religious faith and socio-economic background

The results of the comparison or correlation test

<table>
<thead>
<tr>
<th>Respondents</th>
<th>The correlation of variables</th>
<th>P Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic staff</td>
<td>Perceived students disruptive behavior that have experienced or seen in the past 12 months - religious faith</td>
<td>0.022</td>
</tr>
<tr>
<td></td>
<td>Perceived nurses threatening behavior that considered disruptive - MEIM</td>
<td>0.042</td>
</tr>
<tr>
<td>Students</td>
<td>Perceived students threatening behavior that considered disruptive - MEIM</td>
<td>0.026</td>
</tr>
<tr>
<td></td>
<td>Perceived students disruptive behavior that considered disruptive - religion</td>
<td>0.025</td>
</tr>
<tr>
<td></td>
<td>Perceived students threatening behavior that considered disruptive - religion</td>
<td>0.016</td>
</tr>
<tr>
<td></td>
<td>Perceived academic staff disruptive behavior that considered disruptive - religion</td>
<td>0.044</td>
</tr>
<tr>
<td>Total</td>
<td>Perceived students threatening behavior that considered disruptive - MEIM</td>
<td>0.023</td>
</tr>
<tr>
<td></td>
<td>Perceived students disruptive behavior that considered disruptive - religion</td>
<td>0.014</td>
</tr>
<tr>
<td></td>
<td>Perceived students threatening behavior that considered disruptive - religion</td>
<td>0.008</td>
</tr>
<tr>
<td></td>
<td>Perceived students threatening behavior that have experienced or seen in the past 12 months - religion</td>
<td>0.032</td>
</tr>
<tr>
<td></td>
<td>Perceived academic staff disruptive behavior that considered disruptive - religion</td>
<td>0.027</td>
</tr>
<tr>
<td></td>
<td>Perceived academic staff threatening behavior that considered disruptive - religion</td>
<td>0.049</td>
</tr>
</tbody>
</table>
Perceived students threatening behavior that have experienced or seen in the past 12 months - respondents religion

<table>
<thead>
<tr>
<th>Religion</th>
<th>&lt; Mean 1.43</th>
<th>≥ Mean 1.43</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islam</td>
<td>11 (10.8%)</td>
<td>6 (5.9%)</td>
<td>17 (16.7%)</td>
</tr>
<tr>
<td>Christian</td>
<td>44 (43.1%)</td>
<td>26 (25.5%)</td>
<td>70 (68.6%)</td>
</tr>
<tr>
<td>Catholic</td>
<td>3 (2.9%)</td>
<td>11 (10.8%)</td>
<td>14 (13.7%)</td>
</tr>
<tr>
<td>Hinduism</td>
<td>1 (1%)</td>
<td>0</td>
<td>1 (1%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>59 (57.8%)</td>
<td>43 (42.2%)</td>
<td>102 (100%)</td>
</tr>
</tbody>
</table>

Note: 1 Never; 2 Sometimes, 3 Usually; 4 Always
Findings of interviews and observation

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academics</td>
<td>Professionalism issues</td>
</tr>
<tr>
<td></td>
<td>Inconsistent rules implementations</td>
</tr>
<tr>
<td></td>
<td>Personal issues and background influences</td>
</tr>
<tr>
<td>Students</td>
<td>Professionalism issues</td>
</tr>
<tr>
<td></td>
<td>Inconsistent rules implementations</td>
</tr>
<tr>
<td></td>
<td>Personal issues and background influences</td>
</tr>
</tbody>
</table>

**NOTE:**
both academics and students shared similar perceptions but in different expressions
Academic-contextual influences-(Religious faith)

• An academic (Assistant lecturer, Chinese, Christian) clarified academics’ role based on her belief by stating:

“Educator staffs are people who have been trusted by God to---to teach them. So it would be better for students to submit to the lecturer’s authority, as an educator, because they have been trusted by God to---to guide students’ life for a better life. (A54)”
Academic-contextual influences- (Religious faith)

• An academic (Senior lecturer, Javanese, Catholic) further identified that any religion could create proper person behaviour:

• “eh---for an individual that eh---believe any religion, further having any belief in his/her faith, in---the religion or faith can make someone behaves properly, it’s not about to behave rightly or behave on what is permitted, but it’s about behave properly.(E69)”
Observations

• I began to observe the conditions of the laboratory in the beginning of the laboratory session:

• “I saw the room was divided into two. In the right side, there were four beds and there were a computer and a screen in the left side. I further saw A (Assistant lecturer, Christian, Chinese) preparing the clinical skills tools for demonstration in the right part of the first bed. Then, I was looking for a strategic place to do observation. I was exactly sitting in front of bed for the skills demonstration. I also went to talk to the students and asked their names one by one. Then the academic (Assistant lecturer, Chinese, Christian) said, please as submit the tasks paper. She also asked one student (male) to lead in prayer. The student began to lead the prayer in a Christian way. (21L)”
Student-Background influences-
(Religious faith)

• A male student (Balinese, Hindu) stated further related to his religious faith:

• “Eh---the disturbing behaviour eh---as Hindus eh- --this [behaviour] can be acknowledged as a sin ma’am, especially if conducting intentionally by insulted others feelings, hurt others, because in Hinduism, there is---cannot hurt eh---other creatures including human. (G100)”
Student-Background influences-
(Religious faith)

• A student (Chinese, Catholic) noted that her behaviour is better after living her life in faith in God:

• “umm---yes before it seemed that sometimes I could not controlled [herself], but after knowing God it seemed eh-----the emotions were really---rarely being angry (J49)”
Summary-Main Results

• The main findings of surveys suggest that there were statistically significant correlations of students and academics uncivil behaviour with respondents’ religious belief.

• Personal issues and contextual influences were the recurrent themes from the respondents’
Discussions

• A factor significantly associated with perceived uncivil behaviour in Indonesia nursing education was religion.

• Some previous studies further claimed that individuals’ religion and ethnicity might influence their behaviour (e.g. Gnadt, 2006; Bradby and Williams, 2006; Shek, 2004).
Current Conclusion

• Religion, a significant feature of Indonesia, influences the perceived uncivil behaviour in nursing education.

• An understanding of students’ religions as a factor of uncivil behaviour may provide some guidance to develop a conceptual model of managing civility in Indonesian nursing education.
References

Terima Kasih

Thank You!