

# Culture of Social Peace in Galilee Schools from a Community Perspective and Proposals for its Dissemination

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## Abstract

The present study aimed to identify the culture of social peace in Galilee Schools from a community perspective and present proposals to school administration for ways of disseminating this culture. The study sample consisted of (27) participants, who were purposely chosen, including principals, teachers and representatives of civil society and local institutions. The interview utilized in the data collection process. The results showed that the respondents look at the culture of social peace from several perspectives including: the development of sound peaceful relations, the adoption of system of positive values and attitudes, creating a set of positive outcomes, the rejection of violence in all its forms, and the system of positive behaviors. The results also showed that there were several proposals for disseminating the culture of social peace arranged in descending order: the development of positive descriptive school environment, the role of the school as an agent for education and educational development and enjoys the culture of social peace and good role models, the commendation for the positive results of the culture of social peace for society, and the provision of programs and events that promote the culture of social peace.

**Keywords:** school administration, culture of social peace, Galilee Schools.

## 1. Introduction

The current era witnessed unprecedented progress and prosperity, however, our world is still suffering from the dominance of the culture of communal violence and war that refuses to be tamed, and thus the school as an educational institution and environment has a great role to contribute to the reinforcement of the culture of social peace through sensitization, education, training and cohabitation, according to this culture, in everyday life and the school to reap the benefits of real peace.

The culture of peace includes values, attitudes and behaviors that reflect social interaction and participation, which is based on the principles of freedom, justice, democracy, tolerance and solidarity, and all human rights, which reject violence and seek to prevent conflicts by tackling their main causes for solving problems through dialogue and negotiation, and to ensure the full exercise of all rights and the means of full participation in the community development process (Culture of Peace Foundation, 2006).

The culture of the social peace provides future generations with values that contribute to shape their destiny and enable them to participate effectively in building a fair, free, prosperous, and more peaceful community (United Nations General Assembly, 2004).

The culture of the social peace can be defined as a set of events and processes for enhancing the information, acquiring the skills and modifying attitudes, and building the values necessary for making a change in the citizen and learner's behavior to reduce conflicts and violence on all organizational and technical levels and resolve them peacefully, and developing opportunities and finding a suitable peace environments on the individual, regional and world level (Unit of Research and Studies at the Center for Middle East Studies, 2005).

UNESCO (2010) defined culture of peace as an entity composed of values, attitudes and common behaviors based on non-violence and respect for fundamental human rights through tolerance, understanding, solidarity and cohesion, all in the framework of joint cooperation and full contribution of community members. Mubaiedh (2012) defined it as the knowledge of a acquired process that involves a standard point, and is reflected in the conscious human behavior in one's dealings in social life with a presence of starting points, the foundations, principles and the means to prevail the case of peace over war and peaceful means over violent means.

Deim (2012) thought that the culture of social peace, also called a culture of civil peace, has a crucial role in achieving real and sustainable peace, real peace stems from the fear of God Almighty, that deepens human perception of any of God's wonderful ways in life; it is the culture of goodness that needs to be taught and trained, in order to be implanted in the depths of the human being for reaping fruits of true peace, which is often counter to the first reactions for most of us.

Harris (2004) confirmed that the fundamentals of the theories of the culture of peace began in the past as a result of fear and anticipation of the risks of war, expanding and branching today to investigate self-peace and study of environmental violence.

Guetta (2013) conveyed that the significance of social peace based on teaching peace for children,

adolescents and adults for considering it as one of the main values in their own lives appreciating it properly in their own lives and recognize its importance in the development and progression of humanity. Shaban (2012) showed that education for peace includes contents of various issues including: children's rights, human rights education, education for development and training for both of genders, globalization, life-skills education, sensitization, and the psycho-social rehabilitation. Bendra (2010) assured that the culture of social peace doesn't overlook the importance of equal opportunities between the genders, including equality or integration between the genders.

Mojekeh (2013) pointed out that the culture of peace is a crucially important tool in life and global fields, to combat poverty, and to reinforce peace, social justice, human rights, democracy, a culture of pluralism and diversity, and environmental awareness. The culture of peace means effective concepts through the values, life skills and knowledge through the spirit of equality, respect, empathy, compassion and mutual appreciation towards individuals, groups and nations.

The principal has a special important role in the spirit of support for peace. When the school activates a special policy for culture of peace, it is highly appreciated by the parents and the community for the role of its staff in promoting the field of social peace and the prevention of violence (Rama, 2013).

The study of Al-Mezayen (2009) emphasized the role of universities in the promotion of values social, political and religious tolerance among students and focusing on courses including these values. Al-Mawajdeh (2010) stressed on the importance of the role of Islamic culture books at high school in disseminating the culture of tolerance and dialogue with the other, and the need to take account of inclusiveness, integration and balance in an organized and planned way.

Al-Samadi, AbuQudais, and Mahasneh (2010) emphasized the degree of spreading the culture of peace in the academic administration of the university. The study of Demir (2011) confirmed the importance of developing the concept of peace and peace education among students at the elementary level, as well as the development of awareness, knowledge and skills relevant to the culture of peace among teachers of low levels for this culture. Saxena, Kumar & Aggarwal (2011) assured the need to teach children the ways and means for achieving peace; as well as the study of Harb (2013), which pointed out the role of the school administration in spreading the culture of peace and its adoption and application in high schools.

Based on the literature review, the researcher sees the importance of the role of teachers in the development of education for peace with its various contents; and based on governments' call for reinforcing teachers' training and educational administration toward a culture of social peace, democratic interaction as one of the necessary components in teacher training and development programs, thus the need to conduct the current study was emerged, which sought to identify the culture of social peace in Galilee schools from the perspective of the community, and provide proposals for school administration to disseminate the culture of social peace.

## **2. Statement of the problem**

Our communities and our schools are eager to live in a peaceful environment, while the real practice refers to the outbreak of communal violence. Rama (2015) indicated that it is very important for the Ministry of Education's policy to develop the partnership between parents and the education system to find a positive relationship between teachers and students that contributes to the dissemination of the culture of peace. Thus, the current study sought to detect the community's concept for the culture of social and methods of disseminating this culture through answering the following two questions:

1. What does the culture of social peace mean from the perspective of the respondents?
2. What does it mean by disseminating the culture of social peace in schools and educational institutions from the perspective of the respondents?

## **3. Significance**

This study addresses an extremely important issue for the community and individuals, and its significance is highlighted through the following contents:

- The importance of the concept of the culture of social peace and its dissemination by the school administration.
- Principals, teachers, community members and decision-makers in the fields of education at all levels are expected to benefit from the current study.
- This study may be useful to the makers of educational strategies and visions for developing the plans that contribute to the promotion of the culture of social peace in schools.

## **4. Methodology**

The descriptive approach based on quantifying the qualitative to identify the degree of respondents' sensitization (consisting of principals, teachers, educational specialists, psychologists and representatives of community associations and managers of Municipality departments) to the concept of the culture of social peace, and

investigating the degree of sensitization to the concept of disseminating the culture of social peace in schools and educational institutions, in addition to their point of view about the role of the school administration in disseminating the culture of social peace.

#### 4.1 Participants

The tool of the study was applied to a sample of Galilee schools, consisting of (27) individuals: (9) principals and teachers, and (18) participants from the local community and representatives from civil and community organizations in Galilee region for the academic year 2015/2016, and purposely were chosen due to their cooperation in the application of the study tool.

#### 4.2 Tool: Interview

The interview was formed from two qualitative questions:

1. What does the culture of social peace mean from the perspective of the respondents?
2. What does it mean by disseminating the culture of social peace in schools and educational institutions from the perspective of the respondents?

The statistical model indicated the percentages related to the two qualitative questions of the interview, shown as follows:

Degree of persuasion or Degree of importance	Percentages
High	More than 66.66
Moderate	From 33.34 to 66.66
Low	Lower than 33.34

#### 4.3. Validity of the interview

To verify the validity of the interview, the tool reviewed and evaluated by a group of referees for the appropriateness of the drafting of the two questions and how each question is able to achieve the objectives of the study. The drafting of the two questions modified and some notes taken into account, at last the tool has become valid for the purposes of the study.

#### 4.4. Reliability of the interview

To verify the reliability of the tool, a method conducted by calculating the internal reliability coefficient (Cronbach's Alpha) of the tool = (0.85), appropriate value for achieving the objectives of the study. It is known that a good reliability coefficient used in the content analysis should be higher than (0.80).

The author used Statistical Package for the Social Sciences System (SPSS) in analyzing the data and concluded the results that were discussed and then some recommendations have been made.

### 5. Results

First: The results of the first question: "What does the culture of social peace mean from the perspective of the respondents?" To answer the first qualitative interview question; it has been analyzed by the steps of analysis in qualitative research, through analyzing the content of the ideas in the responses of participants. Frequencies and percentages for each idea listed under the question were calculated, taking into account the order of ideas in descending order according to their percentages as shown in table (1).

Table (1): Frequencies and percentages of the ideas associated with the meaning of the culture of social peace from the perspective of the participants in the interview, in descending order.

Order	The ideas associated with the meaning of the culture of social peace from the perspective of the participants	Freq.	Percentages	Degree of Persuasion
1	Development of sound peaceful relations	13	48.15	Moderate
2	Adoption of system of positive values and attitudes	12	44.44	Moderate
3	Creating a set of positive outcomes	10	37.04	Moderate
4	Rejection of violence in all its forms	7	25.93	Low
5	System of positive behaviors	5	18.52	Low
6	Social peace for education	5	18.52	Low
7	Culture of social peace is methodological	5	18.52	Low

Table (1) indicates that there are a variety of attitudes, expressions and contents that refer to the meaning of "culture of social peace," it was classified into seven main ideas, three ideas ranked (moderate), and four of them ranked low.

Secondly: The results of the second question: "What does it mean by disseminating the culture of social peace in schools and educational institutions from the perspective of the respondents?"

To answer the second qualitative interview question; it has been analyzed by the steps of analysis in qualitative research, through analyzing the content of the ideas in the responses of participants. Frequencies and

percentages for each idea listed under the question were calculated, taking into account the order of ideas in descending order according to their percentages as shown in table (2).

Table (2): Frequencies and percentages of the ideas associated with the dissemination of the culture of social peace in schools and educational institutions from the perspective of the participants in the interview, in descending order.

Order	The ideas associated with the dissemination of the culture of social peace in schools	Freq.	Percentage	D. of Persuasion
1	Development of positive descriptive school environment	17	62.96	Moderate
2	Role of the school as an agent for education and educational development and enjoys the culture of social peace and good role models	12	44.44	Moderate
3	Commendation for the positive results of the culture of social peace for society	10	37.04	Moderate
4	Provision of programs and events that promote the culture of social peace	9	33.33	Low

Table (2) shows that the ideas associated with the dissemination of the culture of social peace in schools and educational institutions from the perspective of the participants in the interview are four main ideas; they had been classified into two classes: Moderate for the ideas (1 to 3), and low for the idea no. 4.

## 6. Discussion

*The results of the first question:*

The results showed that there are a relatively large number of classifications of the concept of the culture of social peace that indicates the comprehensiveness of this concept with its contents and trends, and the largeness of expectations of this concept. According to respondents' perspective, the culture of social peace includes a set of key ideas arranged in descending order – the culture of peace is development of sound peaceful relations, adoption of system of positive values and attitudes, creating a set of positive outcomes, rejection of violence in all its forms, system of positive behaviors, social peace for education, and culture of social peace is methodological. This is in line with many pieces of literature review dealing with the implications of the culture of peace.

In order to ensure the life of the social peace, knowledge, values and attitudes must be translated into behaviors and actions dealing with them in our daily lives at all levels, which in turn develops the peaceful relations and lead to positive outcomes. The culture of social peace is to reject violence and call to work and to support the peaceful working life.

The culture of social peace is to encourage dialogue and to dispel conflicts to peace path (Deif Allah, 2002), and it is a call to peaceful work and to change mindsets and personal attitudes, and to address the cases of violence and to work for equality between rival groups or between subgroups in the same community (Bitton, 2002), and renewed solidarity to develop the community and work for the full participation of women in the light of respect for democratic principles to invent new forms of solidarity, however, we should note that a permanent change in the behavior of children and adults are not happening overnight and therefore this change requires perseverance and continuity (United Nations General Assembly, 2004).

*The results of the second question:*

The results showed that there are (4) ideas associated with the dissemination of the culture of peace in schools and educational institutions from the perspective of the respondents; perhaps such thoughts result in practical benefits in schools, where it is hoped that principals may benefit from these ideas to develop programs and strategies for education and learning that contribute to disseminate the culture of social peace in Galilee schools. Perhaps these results confirm those of Harb (2013), which emphasized the importance of school administration in dissemination the culture of social peace and its adoption and application in schools.

## 7. Recommendations

In light of the findings of the study, some recommendations have been made shown as follows:

1. The need to raise community awareness of the concept of the culture of social peace including supporting the development of sound peaceful relations, adopting a system of positive values and attitudes and the need to translate them into a system of positive behaviors through systematic education.
2. Enhancing the dissemination of the culture of social peace in schools and community through the development of a positive descriptive school environment and through the school's role as an upbringing agent and an educational development that enjoys this culture and the role models and good model, the commendation and focus on the positive results for the community, and to activate enhancing programs and events.

3. Conducting a survey study similar to the current study using a different tool such as a questionnaire with larger sample and population.

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