Proposed Solutions to Spread A culture of Community Peace In Galilee Schools from Point of View of School Administrations and Community Schools

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Abstract: *The study aimed to expose solutions to spread the culture of community peace in the Galilee from the viewpoint of both school administrations and a community sample. The results of the study showed that there is a similarity in thought to define the proposed solutions to spread the culture of community peace between school administrations and the community sample and it was found that the four most important solutions contribute to spreading the culture of community peace are: Activating soft activities, projects and programs to spread the societal culture in response to the quantity and quality needed, and raise The level of networking between the school and the community, raising awareness of the importance of a culture of community peace, and the school adopts the idea and content of the partnership and directs the culture of community peace. The study recommended the necessity of working to raise the level of awareness and community networking to spread the culture of societal peace, and to develop the relationship between school and home through workshops, events and joint courses that contribute to adopting both the home and school language and behaviors of peaceful culture, and attention to the role model and practical life model.*
Keywords: *school administration, community peace, solutions, peace culture, Galilee.*

I. Introduction

Our children live and grow up in a world and in an era in which progress and advancement have reached dimensions that no one dreamed of, and despite this our world still suffers from the dominance and spread of a culture of violence, corruption and criminality of all kinds within society and between societies, which destabilizes the entity of societies and the entire world, as violence is like an infection that spreads and its impact is transmitted From one place to another, such as wildfire in the fire, which requires the solidarity and solidarity of all parties in society and the state and between the countries of the world to reduce its devastating impact, and of course schools with their educational leaders and their professional humane staff, an important role to consolidate and enable the culture of community peace, by working to spread it and promote Proposals for solutions to contribute to the empowerment and promotion.

There is an important and crucial need to move from a culture of violence to a culture of peace and rejection of violence. A culture of peace includes values, attitudes, and behavior that reflect and drive social interaction and participation based on the principles of freedom, justice, democracy, tolerance, solidarity, and all human rights that reject violence and strive to Conflict prevention, by addressing its root causes for solving problems through dialogue and negotiation, and its premise is derived from the simple and profound thought that "Since wars are generated in the minds of people, in their minds the strongholds of peace must be built." Therefore, the United Nations stresses the importance of promoting education for peace at all levels and generations and notes the need to promote spiritual values and self-awareness and to help children from an early age to develop their inner capabilities and express the creativity that helps them to improve conditions in a better way (Peace Culture Foundation, 2006). The reports of the United Nations General Assembly (2001) also confirm that in a rapidly changing and the deepening world in which the importance of moral issues increases, a culture of peace provides future generations with values that can help shape their future, and enable them to participate effectively in building a more just and humane society Freedom, prosperity, and a more peaceful world.

Societal peace is the true peace of humanity and brotherhood and the fight against discrimination of all kinds, and it is the basis of cultural peace in which all cultural, ethnic and religious groups find themselves with mutual respect, so internal peace for individuals is achieved, harmony with oneself, between individuals and societies, reconciliation and mutual respect between them, and guarantees peaceful coexistence and dignity The

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Human (Bilal, 2010). In its path, development and progress towards common interests can be achieved, and together and direct efforts and capabilities in the service of society and the nation (Al-Saffar, 2002). It is a culture of good that needs education and training, to be implanted in the depths of the human being and to bear the fruits of true peace, and it is often counter to the first reactions of most of us (Daeem, 2012).

Some elements constitute a solid basis that cannot be surpassed when talking about societal peace, which is raising the level of cognitive awareness of the segments of society, by strengthening the educational system and knowledge and fixing the pillars of citizenship and entrenching its legal principles, and the rights and duties it entails, through political-social education that targets all components of society, It leads to everyone's adherence to the concept of belonging to the homeland, enhancing all social ties, and strengthening them with a culture of civilized dialogue. This is because societal peace is achieved only through sustained social dialogue, which does not discuss the particles and historical positions of each party only, but rather establishes a sound social and national life (Al-Qaisi, 2017).

Community peace is a key to consolidating a positive and effective will in exchanging constructive and development visions (Al-Alusi, 2003), as it relates to positive activity and is related to various aspects of life, economic, social and political, to achieve justice in dealing with the other, and to ensure respect for differences, encourage dialogue and transform conflict into a path of peace (Deif Allah, 2002). Empowering societal peace is strengthened by achieving equality between competing groups or between minority groups in the same society, i.e. achieving and stabilizing structural peace (Bitton, 2002)), and it is also important for the state to reinforce laws that support good governance, accountability and transparency, enhance the rule of law, and the role of community peace advocates and delivery Their voices are through multiple channels, the most important of which is the media, to uphold what brings together members of society and reject what divides (Olayan, 2012). Therefore, there is an imperative to have a law for public order that represents the community institution, cares for public interests, harmonizes human rights, social justice and shared benefits that concern individuals and society and responds to people's hopes and aspirations for a better life, without abuse or excessive force, which guarantees the security and tranquility of all people (Abdel Rahman, 2016). Educators and community members committed to ethics of care can positively influence unstable formal school environments in their dealings with indifferent, dropout students and those who refuse to come to school, by improving the school environment, creating a program that uses ethics of care, is based on a commitment to social justice, and contributes to dismantling The tendency towards class and gender biases that creates social violence (Jeffries, 2000) It must also be noted that uniting efforts to improve coordination, networking, and cooperation among centers for education for peace, especially due to a shortage of material resources and resources Humanity is a faculty member who can contribute to the development, promotion, and support of a culture of peace (Bacani, 2004)). The establishment of peace leads to an atmosphere and climate characterized by high-level education, and a close community relationship between all parts of society, regardless of social or background level (Pribac, 2011). Decision-makers and framers of peace agreements between countries or within a country or region have realized the importance of including peaceful education, detailing how the implications are addressed, including what type of education, to whom and how (Dupuy, 2008). Also, there may be an effective role for social networks in bringing two societies together in a situation of conflict, even if these networks are not the strange medicine for conflict resolution or peacebuilding (Sher & Shtorm, 2018)).

Education for peace is an essential component of quality basic education. Education for peace encompasses a variety of issues and contexts, including children's rights, human rights education, education for development and training for both genders, globalism, education, and development of life skills, awareness-raising, and psychological and social rehabilitation (Shaban, 2012). A culture of peace is the set of events and processes for enhancing information, acquiring skills, adjusting trends, and building the values necessary to bring about a change in behavior that identifies the citizen and the learner. Peace, cooperation, cultural diversity, dialogue and universality (Research and Studies Unit at the Center for Middle Eastern Studies, 2005). All of this should be within the framework of cooperation, the full contribution of women, and the sharing of the flow of information (UNESCO, 2010). Through the peace education process, the general public and its leaders are provided with tools and skills that allow them to challenge the obstacles of peace and work to develop and build community peace (Roth, 2004), and we must not lose sight of us that teaching a culture of peace efficiently and effectively requires an advanced educational system, which requires the support of states Donors and international organizations, there will be no real peace in the world, unless countries provide advanced education for their children, instilling in their minds and hearts the culture of peace (Hassan, 2002). It is clear that this educational process is long-term, and if there are changes or flexibility in what is considered the nucleus of convictions, this will constitute a real and fundamental change. Any change, however slight it may be in this area, may have a significant impact on living reality (Salomon, 2006).

Previous studies:

AL-Difae Study (2005) aimed to reveal the human rights that should be included in the books of social studies in the basic education stage in the Sultanate of Oman, and to know the proportion of the inclusion of those rights in the books of social studies, in the stage of basic education through analyzing their content using

the idea unit as an analysis unit, the phrases were monitored Or the paragraphs that included any of the human rights mentioned in the list, and the results showed a weakness in the proportion of human rights including in the contents of social studies books in general, and it was noted that the inclusion of human rights in the books of my fifth and sixth grades more than twice in the seventh and eighth books is almost twice, In the light of the results, the researcher recommended that human rights should be included in the contents of social studies books for most of the educational stages in an organized and planned manner, and include educational activities accompanying the curriculum that urges understanding and awareness of human rights concepts by students to facilitate their knowledge, enjoyment, and practice in daily life and defend them to achieve Good citizenship and the development of the individual in a healthy democratic environment preserve his dignity, independence, and freedom.

Al-Samadi, Abu Qudais and Mahayana (Al-Samadi, AbuQudais, Mahasneh, 2010) discussed the degree of spreading a culture of peace at the level of academic administration of the Hashemite University in Jordan, through a questionnaire that contained 32 paragraphs and included three dimensions: knowledge of peace culture, nonviolent skills, Critical thinking, and peace culture behaviors. The study community consisted of the academic departments at the university and included the deans and their representatives. The sample consisted of 49 volunteers, and the results showed that the administrative directors of the Hashemite University contributed to promoting a culture of peace among students with a moderate degree. The dimensions of the culture of community peace represented by knowledge and behaviors have the highest levels, while skills have the lowest degree. It also showed that there is no statistical significance related to the dimensions of the culture of peace and between all demographic structures that make up academic departments at the university. The researchers recommended the importance of academic vocational training for academic departments at the university to develop this field.

in Al-Mawajdeh (2010) study , which aimed to reveal the role of Islamic school culture books for the first, secondary and secondary grades in spreading the culture of dialogue and tolerance of the other in Jordan. The study population and its sample consisted of the books of the first secondary, secondary, and secondary schools for the secondary stage in Jordan, and the results showed that the books of Islamic school culture for the secondary stage in Jordan did not include many principles of dialogue and tolerance, and the lack of interest in some other principles, while not following a specific system and not observing inclusiveness and complementarity And balance. The study recommends that Islamic culture books include the principles of dialogue and tolerance with the other because of their impact on students 'minds to form positive behavior while taking into account inclusion, integration and balance in an organized and planned manner.

Al-Khawaldeh (2010) conducted a study aimed at building an educational program based on the concepts of human rights in the subject of national and civil education and revealing its impact on developing human rights awareness for the tenth-grade students and their attitudes towards them, in two schools in Amman Governorate, and the results of the study showed significant differences Statistics on human rights awareness due to the impact of the educational program for the benefit of the experimental group, as well as the impact of sex (and it was for the benefit of females), and in light of the results the researcher recommended the need to focus on using educational programs based on human rights concepts in teaching these concepts to students, to develop awareness They have human rights and their attitudes towards it.

Harb (2013) conducted a study aimed at revealing the degree of application of a culture of peace and the role of school administration in disseminating it in Jordanian secondary schools affiliated with UNESCO in the Irbid governorate. The results showed a statistically significant correlation between the role of school administration in disseminating the culture of peace and the degree of its application in Jordanian secondary schools affiliated with UNESCO in the Irbid Governorate. The researcher recommended that educational activities should be considered part of the curriculum in terms of its share of the time allotted to it, and the importance of using it to inculcate the values and principles of a culture of peace and embed it and embody it in behavioral situations.

In a study to lay out a vision for a future path to the education system in Nigeria based on a culture of peace to ensure sustainable security and development, Mojekeh (2013Mojekeh) says that a culture of peace is a key tool in the most important areas of life and global, to fight poverty, promote peace, social justice, human rights Democracy, a culture of pluralism and diversity, and environmental awareness. A culture of peace is concerned with effective concepts through values, life skills, and knowledge in a spirit of equality, respect, sympathy and compassion, mutual appreciation towards individuals, groups, and nations. The researcher concluded that a culture of peace is an essential component of human development and has its distinctive importance in empowering and sustainable development for a better life. Sustainable development is the development that is concerned with the needs of the present without compromising the ability of future generations to confront and achieve their needs. Consequently, the researcher sees the importance of the role of teachers in developing peace education with its various contents as an important challenge to the education system in Nigeria, and calls on the government at all levels (federal, international and local) to enhance teacher

training and educational management in the direction of peace culture, and democratic interaction as one of the necessary elements in teacher education and development programs.

In a study (Odia, 2014) that aimed to investigate and clarify the role of social studies in education for peace and in promoting national and international development, because social studies focus mainly on people, society and the environment, and its goal is to provide individuals with knowledge and understanding of peace and life relations, as it is concerned with providing learners with skills and values Attitudes and perception necessary to meet the challenges of a peaceful Nigerian and international community. It was noted that the countries that used social studies as a corrective measure to reconstruct and rehabilitate their societies, took a serious interest in implementing social studies curricula because the topic presents them to new values and skills necessary for the sustainability of the peace of the nation and society, i.e. social studies have great importance in education for peace.

The study of Meloto and his colleagues (Melotti, Ruspini, & Marra, 2018) highlighted the relationships between tourism, migration, and peace in the context of the current refugee crisis. Focusing on the case of Lampedusa, an important tourist island but rather a major gateway to migrants trying to reach Europe. It hosted the first exhibition of the Museum of Trust and Dialogue for the Mediterranean in 2016. Lampedusa is the only local community to be nominated for the Nobel Peace Prize, and its president received the UNESCO Peace Prize in 2017. In the study, a breakdown of the island's position in its search for balance between identity Local and global processes, and are seen as a social laboratory for peace and mutual understanding.

In Salahat's study (2019), which relied mainly on the analytical approach, which aimed to analyze the role of the European Union in the Palestinian-Israeli peace process, the study concluded that there are clarity and progress in the European position on the path of a peaceful settlement, by presenting its vision based on a solution The two states, but despite this, the political role of the European Union remained ineffective in the course of the settlement, and is not consistent with the importance of its economic role and effectiveness, as the first donor and funder of the peace process.

In the study of Abu Hayyana and Al-Awawdeh (2019), which aimed to identify violence against women with disabilities of various types and forms (family, community, and against the self) and to examine the psychological and social effects of violence against them, and the reactions of women with disabilities to their violence. The study found that the level of domestic violence experienced by women in Jordanian society is estimated to a moderate degree, and most of its forms are the threat of beating. Concerning societal violence for women with disabilities, it has been highly rated, and this violence has been difficult to use public transportation. As for violence against oneself, women with disabilities isolate themselves as a form of violence against themselves, and at other times they refrain from eating. It was found that the lower the educational level of women with disabilities, the greater their exposure to community and self-violence.

Some of the previous studies aimed at identifying several aspects in the field of human rights and societal peace, including revealing the inclusion of human rights concepts in the books of social studies and in the subject of national and civic education and its impact on developing awareness of human rights, and studying the spread of a culture of dialogue and tolerance with the other in books School Islamic culture, exploring the impact of building and activating an educational program based on human rights concepts, and clarifying the role of social studies in education for peace, as well as revealing the degree of spreading peace culture at the level of academic administration at the university, the degree of application of peace culture and the role of management School to publish in secondary schools, and to highlight the relationships between tourism, immigration, and peace in the context of the current refugee crisis, as well as the tendency to visualize a future through the education system, based on a culture of peace to ensure security and sustainable development.

The Problem of the study is determined by the following questions:

The issue of violence destroys our societies and threatens the good life and peaceful and peaceful living among the members of one community, so violence is often the first and definitive reaction for many if we do not train our children and youth to control and control their reactions to be conscious and wise, as we find in our local societies and various societies, Violence works not only as a reaction, but in the form of organized gangs that work to achieve evil goals and objectives with methods of violence, threat, killing, and crime, in a manner that controls the societal atmosphere, enters fear and terror in the soul, and adversely affects the quality of life in society, on the other hand, The first community leaders and its people to respond to the peaceful manner that fire, any treatment of localized problems, without a clear strategy, or apathetic response to the level of actual hands, even if angry voices rose and calls condemning such behavior. Accordingly, attention must be paid to the necessity and importance of promoting a peaceful life, including living together in safety and tranquility, with mutual respect and dignity among all at all levels, which requires investigating solutions that contribute to raising the level of social peace and spreading the culture of peace, building, institutionalizing, growing and empowering a peaceful society. So, this study tried to answer the following two questions:

1**.** What are the proposed solutions to spread the culture of community peace in the Galilee schools from male and female principals?
2. What are the proposed solutions to spread the culture of community peace in the Galilee schools from the community sample?

Study Objectives
The study aims to achieve the following two objectives:
1. Investigating the proposed solutions to spread the culture of social peace in the Galilee schools from the viewpoint of male and female principals.
2. Investigating the proposed solutions to spread the culture of community peace in the Galilee schools from the community sample**.**

Study importance's
Community peace is a topic of the utmost importance to ensure the development, safety, and security of every society, and it becomes more necessary if the society suffers from widespread violence and crime, and it has to process in-kind problems and searches to uncover the causes, backgrounds, and details of crimes and violence despite its importance, not more than being a fire extinguishing, but The urgent need is for radical treatment and practical solutions that contribute to making, building and developing societal peace, so this study is concerned with exploring solutions that contribute to making and consolidating societal peace.

The importance of the study is highlighted in two significant:
Theoretical importance: The importance of the subject of societal peace and the factors affecting it and it, and the contribution of the study to enriching Arab studies in the field of societal peace due to their scarcity.
Applied importance: The applied importance of this study is the practical benefits in the societal and educational fields resulting from the results and recommendations of the study, including Helping officials and decision-makers in identifying proposed solutions to spread the culture of community peace, and it is expected that those interested in school-educational and societal-cultural work will benefit them To consolidate societal peace through activities, activities and social networking in various frameworks.

Terminology
In this item a presentation of the important terminological and procedural definitions for the study:
Societal peace: Al-Saffar (2001: 6) shows that societal peace is a state of peace and harmony within the community itself and in the relationship between its segments and its powers. The United Nations General Assembly (2001) also indicates that social peace is the state of peace and living in peace among members of one society and resolving differences in opinions and disputes by peaceful means.
Education: Education is the process of adaptation or interaction between the individual and the environment in which he lives. The importance of the educational process is that it is an organized way to transfer heritage and its continued survival to all nations. The importance of education and its technology has been demonstrated in the development of peoples and their social and economic development and in increasing their own ability to face challenges (Abu Shihab, 2017).
A culture of peace: A culture of community peace is an educational curriculum that adopts a system of values, skills, knowledge, and attitudes reinforced by positive behaviors and reject violence in all its forms, which contributes to developing peaceful peaceful relations that generate a set of positive outcomes that support high-quality coexistence in safety and dignity in society (Daeem, 2017. Daeem & Ashour 2016).

II. Method
A descriptive approach based on Quantifying Qualitative was used to identify the principals and principals of the Galilee schools and the community sample of proposed solutions to spread the culture of community peace in the schools of Galilee and to investigate the degree of importance of each of these solutions.

To answer each of the two questions of the questionnaire according to the two samples, each question was analyzed according to the steps of the analysis in the qualitative research, by analyzing the content of the ideas mentioned in the respondent's responses as a category for content analysis using the text of the question as a unit for content analysis, then iterations and percentages for each idea were monitored Listed under question, subject to descending order of ideas according to their percentages.

1 -population and sample:
The study included two samples. The size of the first sample of the study was (188) male and female principals, representing the study population consisting of (267) male and female principals, distributed among

(267) ordinary Arab education schools separately from special education schools in the Galilee region. As for the second sample, it is an intended sample that was chosen as a societal sample due to its knowledge and know-how in the community and school work together. The sample consisted of 27 people, including 14 male and 13 female, including parents, directors, members of various community and educational institutions and institutions, specialists in various fields, teachers, directors of municipal knowledge departments and others.

1-   Tools

The study tool consisted of two open questions about proposed solutions to foster a culture of community peace. My study questions were subject to arbitration procedures as an apparent sincerity, as there has been no amendment in the light of the arbitrators and arbitration observations as indicated in the study annex. The study's two questions were subject to the validity of the corrected procedures, where the intra-Rater self-agreement ratios ranged from 97.00% with a time difference of forty days between the two processes of content analysis conducted by the researcher. He holds a doctorate and the other is a master's degree. These are digital indicators that are evidence of the researcher's neutrality and impartiality. The statistical model with a relative gradation was adopted to make judgments on the percentages of the two study questions, as follows:

priority level	Percentage category
Large	Greater than 66.66
Medium	33.34 – 66.66
A few	Less than 33.34

The first question was directed to the community of principals and principals of the Galilee schools, and the second question was intended for a sample of community figures who have communication and knowledge of school and community work.

III. Results
First: Results related to the study question that stated: "What are the proposed solutions for spreading a culture of community peace in the schools of Galilee from male and female principals?"

The first study question was analyzed according to the steps of analysis in the qualitative research, by analyzing the content of the ideas mentioned in the responses of the managers and managers as respondents as a category for content analysis using the open question text as a unit for content analysis, then the frequencies and percentages for each idea included under the question were monitored, with considering descending order of ideas according to their percentages, as shown in Table (1).

Table (1): Repetitions and percentages of proposed solutions for spreading a community peace culture in the Galilee schools from male and female managers in descending order.

Rank	Suggested solutions for spreading a culture of community peace In the schools of Galilee from managers	Repetition	percentage	priority level
1	Activating activities, projects, and programs in support of spreading the culture of social peace in a way that responds to the quantity and quality needed.	93	56.36	Medium
2	Increasing the level of networking between school and society.	85	51.52	Medium
3	Raising awareness of the importance of a community peace culture.	65	39.39	Medium
4	The school adopts the idea and content of the partnership and directs the culture of social peace.	58	35.15	Medium
5	Raising the level of support and recruiting human and material resources.	48	29.09	A few
6	The state, local authorities, and school administrations adopt and act according to human, societal and professional values and orientations.	38	23.03	A few

It is noted from Table (1) that the special results of the proposed solutions to spread the culture of societal peace in the schools of Galilee according to the opinion of the directors and directors have been classified into two levels of importance by the directors and managers; they are The proposed solution with the first rank which stipulated "activating activities, projects, and programs in support of spreading the culture of social peace in a manner that responds to the need in terms of quantity and quality", at the level of departments, teachers, families, students, society and the media, and by conducting "acquaintance visits". The second-ranked solution that provided for "raising the level of networking between the school and the community" was addressed by building participatory frameworks for "parents and community partnerships with the school" and by "creating a community system consisting of the local authority, schools, parents, institutions Community "by" defining the role, responsibilities, rights, and borders of each party. " The proposed third-ranking solution, which stipulated "raising the level of awareness of the importance of a community peace culture", discussed the necessity of placing the issue of societal peace on the community agenda. It dealt with the proposed fourth-ranking solution which stipulated that "the school adopts the idea and content of the partnership and directs a culture of societal peace" and that this is not according to their saying except through "conscious management".

B) Few: for each of the two ideas of the ranks (5 to 6) where he dealt with the proposed solution of the fifth rank which stipulated "raising the level of support and recruiting human and material resources" through "supporting the authorities and decision-makers and monitoring budgets" and the necessity of "providing infrastructure Suitable places and halls "and work to" coordinate times and appointments to suit all parties "and activate" appropriate programs, specialists and media "in addition to securing" grants for people with needs ". The sixth-ranked proposed solution, which stipulated "the adoption by the state, local authorities, and school administrations, of human and societal values and orientations and works according to them", by providing favorable opportunities for "dialogue, tolerance, acceptance of the other, societal affiliation, deepening fraternity" and working to raise motivation and motivation through "Volunteering and serving the community, setting a good example, success, communication, and transparency," in addition to raising "positive jealousy, freedom of expression, an independent cultural authority, and empowerment of social justice."

Second: Results related to the question: "What are the proposed solutions to spread the culture of community peace in the schools of Galilee from the community sample?"

To answer the question, it was analyzed according to the steps of the analysis in the qualitative research, by analyzing the content of the ideas contained in the responses of respondents from the members of the societal sample as a category for content analysis using the text of the question as a unit to analyze the content, then the frequencies and percentages for each idea included in the question were monitored, Subject to the ranking of ideas in descending order according to their percentages, as in Table (2).

Table (2): Repetitions and percentages of proposed solutions for spreading a community peace culture in the Galilee schools from the perspective of the community sample in descending order.

Rank	The main solutions to spread the culture of community peace in schools in Galilee from the community sample	Repetition	percentage	priority level
1	Raising awareness of the importance of a culture of community peace	18	66.67	Large
2	Activating activities, projects, and programs in support of spreading the culture of social peace in a way that responds to the quantity and quality needed.	16	59.26	Medium
3	Increasing the level of networking between school and society.	14	51.85	Medium
4	The school adopts the idea and content of the partnership and directs the culture of social peace.	13	51.85	Medium
5	The state, local authorities, and school administrations adopt human, societal and professional values and orientations and act accordingly.	9	29.09	33.33

It is noted from Table (2) that the results of the proposed solutions to spread the culture of community peace in the schools of Galilee from the point of view of the community sample have been classified into three levels of importance as perceived by the interviewers; they are: a) Great: for the proposed solution of rank 1, which stipulated "raising the level of Raising awareness of the importance of a community peace culture, "including a set of concepts and ideas that follow or fall under it," is spreading the ideas of a community peace culture by school administration and through the media, individual, group and public meetings, and enriching educational activities with students and parents to gain their support and adopt an idea A culture of peace is directed to society At the level of the school, the neighborhood, the town and the ministry, in a practical manner and not at the level of slogans, and not losing hope from the improvement of the situation, creating a supportive atmosphere, and recruiting men of thought, religion, forces and young leaders who believe in the idea of a community peace culture inside the school and in its community, and awareness of the importance of a community peace culture and its status As one of the societal priorities, and educating parents about the importance of their role in raising their children in general and in an atmosphere of peace within the family, and that the work life and the professional progress of the parents should not be at the expense of the children. B) Medium: For proposed solutions with ranks (2 to 4), where the solution ranked second 2 stipulated "activating activities, projects and programs in support of spreading the culture of community peace in a way that responds to the quantity and quality needed", including a set of concepts and ideas that follow or fall under it; "Adopting programs at the ministry, municipality and school levels and by supporting joint meetings between students, and investing good relations between the elderly (of different religions and attitudes) in the town as a model for students, through live interviews with them or for them, addressing prejudices, stimulating interreligious relations through participation Religious leaders moderate and insured Community peace and peaceful coexistence, visits to holy places for religions and different denominations, the introduction of enrichment programs in the culture of societal peace through educational classes or periods and peaceful activities, including: investing and benefiting from every situation, event and problem, analyzing its dimensions and addressing them through elements and areas of the culture of community peace Promoting volunteering, giving and service activities that confirm directions of cooperation, affiliation and effective contribution to society, in a systematic, organized, and not arbitrary, random manner, and may include: Donate supplies to well-to-do families, especially before and during holidays, support and assistance to community and health institutions,

Campaigns and programs for cleanliness of the environment and the aesthetics of the neighborhoods, a conscious confrontation of conflicts and working to resolve them, updates and training for teachers in the culture of societal peace, celebration of local and international days and occasions that feed into the culture of societal peace like World Health Day and the day of the "other is me" and others ... The proposed solution of rank 3 on "raising the level of networking between school and society" includes a set of concepts and ideas that follow or fall under it, including "openness to society, communication, networking between school and parents, and community links, for example: developing a true partnership and investing relationships and co Human and disciplines, not with the aim or concept of exploitation, joint and effective meetings, and workshops, gradually opening new channels of communication, concerted efforts between the communist parties, building bodies to be links between the school and society as effective, democratically elected community committees to develop a true partnership, build A joint work plan between the teaching staff in all its circles, delegates from the ministry, the municipality, community institutions, and clerics. The partnership removes obstacles and barriers. There is also a need to revitalize interfaith relations through the participation of moderate and religious leaders who believe in community peace and peaceful coexistence, Cooperation between the school and support and treatment frameworks to reduce violence and negative behaviors, and invest in cooperation with the Social Welfare Department and the Psychological Services Department, specialists and researchers, transparency in work, implementation, follow-up and asking for help when needed, and not to allow personal interests and financial gains to prevail at the expense of public interests and values. " Likewise, the proposed solution of rank 4 stipulates that "the school adopts the idea and content of the partnership and directs the culture of societal peace", including a set of concepts and ideas that follow or fall under it; it is "setting the culture of societal peace as one of the school priorities, identifying the school with its goals and vision and building an action plan that works To achieve clear and influencing specific goals, and that the social peace be a school life approach that appears in dealing with students, approaching them and considering them, and developing constructive relationships that contribute to the development of conscious personalities, the readiness of the school and its readiness to change, and continuous evaluation of both types of educational work, including: Quinny Albani, the final comprehensive evaluation, the administration's research and field survey to diagnose the status of societal peace in the community and give the most appropriate treatment ", c) Low: for the proposed solution of rank 5 which stipulated" the adoption of the state and local authorities and school administrations values and human, community and professional values and directions of work Under it ", including a set of concepts and ideas that follow or fall under it, including" investing and promoting common human and societal values: that include human values and orientations: love, tolerance, giving, acceptance of the other, gratitude ..., and societal human values and trends: cooperation Tramping Community, familiarity, enhance the perception and positive direction and not warn of and focus on negative issues such as violence and fragmentation, transparency in working with partners, the state's work to achieve social justice and equal opportunities, the state's contribution to developing a society materially and culturally, and open the field of distinguished and high learning for students In a low socio-economic situation. "

Based on the results of the study, we can combine the solutions proposed by both school administrations and the community sample together, to obtain a table (3).

Table (3): A table comparing the proposed solutions to spread the culture of community peace from the viewpoints of school principals and the community sample, ranks and degree of importance.

Number	suggested solutions	The view of the school administrations		The societal viewpoint		The average grade for both samples
		Rank	Degree	Rank	Degree	
1	Activating activities, projects, and programs in support of spreading the culture of social peace in a way that responds to the quantity and quality needed.	1	Medium	2	Medium	1.5
2	Raising awareness of the importance of a community peace culture.	3	Medium	1	Large	2
3	Increasing the level of networking between school and society.	2	Medium	3	Medium	2.5
4	The school adopts the idea and content of the partnership and directs the culture of social peace.	4	Medium	4	Medium	4
5	The state, local authorities, and school administrations adopt and act according to human, societal and professional values and orientations.	6	A few	5	A few	5.5
6	Raising the level of support and recruiting human and material resources.	5	A few	-	-	--

IV. Discussion

The following is a discussion of the results of the study by focusing on integrating the solutions proposed by the school administrations and the community sample as shown in Table (3), and according to the following text that merges the two questions: School and community sample? "

We find great similarities in the solutions proposed from the viewpoint of school administrations and the community sample. Each of the two parties pointed five similar solutions out of six proposed solutions. The first four proposed solutions that have been identified by school administrations and the community sample, as proposed solutions to spread the culture of peace in medium or large degrees, show the importance and role of each of activating peaceful activities, raising awareness and peaceful social networking, and adopting educational institutions for the idea and content of a culture of community peace. Followed by the fifth proposed solution, which indicates the importance of supporting the authorities and adopting the state and its institutions for peaceful values and orientations, as it attained a low degree of importance from both school administrations and the community sample. While the sixth proposed solution for "raising the level of support and recruiting human and material resources", the community sample overlooked it and was referred to by school administrations only and obtained a degree of importance of "a few", and thus both parties confirm the weak impact of this factor due to other factors The other, and its limited impact on spreading societal peace compared to the rest of the solutions that confirm the importance of peaceful activities, raising peaceful awareness and the necessity of social networking and adopting the school and the state for the ideas of a culture of peace, when there are the will and sincere intention, togetherness and work together with the participation of all societal parties when it weakens It raised the role of resources.

The solution stipulated by "activating activities, projects, and programs in support of spreading the culture of societal peace in response to the quantity and quality needed" obtained an (intermediate) degree from the two samples and rank (1) and (2) by school administrations and the community sample, respectively. It affirms the importance of activating activities that support social peace in the first place, so that it is based on a comprehensive plan of action, with broad school and community participation, and cooperation between the school and the home. It is important to choose and define targeted activities and events that respond to students' needs, and are aimed at school and community goals. It is also important to plan them well and prepare students for them, and to carry out an assessment process for their results with a view to evaluation, development, and follow-up. (Deif Allah, 2002) indicates that societal peace relates to positive activity and is linked to various aspects of life, economic, social and political. The results of the Khawaldeh study (2010) showed that there were statistically significant differences at the level of significance ($\alpha = 0.05$) in human rights awareness due to the impact of an educational program based on human rights concepts for the benefit of the experimental group, as well as the impact of sex (and was in favor of females). Peaceful activities also include the process of incorporating the values and contents of peaceful culture through the process of teaching various subjects, so the study of war (2013) considers that educational activities are part of the curriculum, and the defense (2005) recommends the need to include human rights in the contents of social studies books for most of the educational stages in an organized way It is planned and includes educational activities accompanying the curriculum that encourage understanding and awareness of human rights concepts and training in their practice in daily life. Al-Samadi and his colleagues (Al-Samadi, AbuQudais, Mahasneh, 2010) mention the importance of academic vocational training for academic departments in universities to develop the field of peaceful culture as an activity to spread societal peace.

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The solution stipulated in "Raising the level of awareness of the importance of the culture of societal peace" obtained a (medium) and (large) degree, and ranks (3) and (1) by school administrations and the

community sample, respectively. This solution underscores the importance of building a comprehensive awareness plan to convince all societal parties of the importance of a culture of peace so that a peaceful culture becomes a life course in all school and community facilities. The community sample gives great importance to this solution because it affects societal life in the present and the future, and contributes to raising the profile of community life and the advancement of society, and without it, society descends to the bottom. The United Nations has emphasized the importance of this proposition with its motto, "Since wars are generated in the minds of people, in their minds the fortresses of peace must be built," in addition to its interest in raising awareness to reject violence and the pursuit of conflict prevention by addressing its root causes for solving problems through dialogue and negotiation (institution Culture of Peace, 2006). Al-Qaisi (2017) considers that the most important component of societal peace is to raise the level of cognitive awareness of society segments, by strengthening the educational system and knowledge, and fixing the pillars of citizenship and establishing its legal principles. There is also an important role in raising awareness of community peace advocates in communicating their voices through multiple channels, the most important of which is the media, to raise the profile of what brings together members of society and reject what differentiates (Olayan, 2012). Perhaps the study of the preservation and return (2019) provides a model for the impact of awareness, as it was found in the study that the lower the educational level of persons with disabilities, the greater their rate of exposure to societal violence and violence against themselves.

The solution stipulated by "raising the level of networking between school and society" obtained an (average) degree from the two samples and rank (2) and (3) by school administrations and the community sample, respectively. The networking process between the school and the community is of special and distinct importance to work together. The bundle of the bars is stronger together, and the triangular thread does not cut off quickly, so the school needs to invest these relationships to build the community partnership. This solution includes the school's openness to society and the documentation of the network of communication and dialogue between the school and all community rings. The more communication, dialogue and networking the more, the greater the impact and benefit. Bilal (2010) considers that social peace is the peace of true humanity and brotherhood and the fight against discrimination of all kinds, as all cultural, ethnic and religious groups find themselves in mutual respect. The Study of Mojekeh (2013) confirms that a culture of peace is an extremely important key tool in life and global fields, for combating poverty, promoting peace, social justice, a culture of pluralism, diversity and environmental awareness. It is strengthened by developing a closely related societal relationship between all parts of society, regardless of the social level or background (Pribac, 2011), in which it is possible to achieve development and progress towards common interests, and join forces and direct efforts and capabilities in the service of society and the nation (Al-Saffar, 2002). Achieving equality between competing groups in society and the stability of structural peace (Bitton, 2002) There is also an indication of the necessity to unify the efforts of the Education for Peace Centers to improve coordination, networking and cooperation together (Bacani, 2004)). It also requires encouraging dialogue and turning conflict into a path of peace (Deif Allah, 2002).

The solution stipulated by "the school adopting the idea and content of the partnership and directing the culture of societal peace" obtained an (intermediate) degree from the two samples and rank (4) from both samples. This proposed solution supports the necessity to allow schools and their administrations to freely sponsor community peace programs and according to the need of the school community, and stresses the importance of the school administration adopting a clear vision of education and attention to its openness and partnership with all school and community parties. Adopting peace education that provides the common people and their leaders with tools and skills to challenge peace obstacles and build community peace (Roth, 2004). Mojekeh (2013) emphasizes the importance of teachers in setting up peace education with its various implications as an important challenge to the education system in Nigeria. The results of the study (Jeffries, 2000) also show that teachers and community members who are committed to caring ethics can positively influence unstable formal school environments in their dealings with indifferent, dropout students and those who refuse to come to school, by improving the school environment and creating a program that uses ethics of care, And others. This process of education is long-term (Salomon, 2006).

The solution stipulated by "adopting the state, local authorities and school administrations" obtained human and societal and professional values and orientations and working according to them "on a (low) degree from the two samples and at a rank (6) and (5) by school administrations and the community sample, respectively." This solution includes the need to intensify the awareness directed to decision-makers who occupy important administrative and political positions in society and the state and adopt the ideas, values , and orientations of peaceful culture and support by the various authorities in the state and its practical contribution as a community model to reduce the manifestations of racism and as a model for resolving conflicts in peaceful and elegant ways. It is important for the state to reinforce laws that support good governance, accountability and transparency, and strengthen the rule of law to uphold what unites members of society and reject what differentiates (Olayan, 2012). There is an imperative to have a law on public order that represents the community institution, and is concerned with public interests and shared benefits in response to people's hopes

and aspirations for a better life, without abuse or excessive force, which guarantees the security and tranquility of all people (Abdul Rahman, Jamal, 2016). Peace education in countries where conflict requires the support of donor countries, international organizations and the state to provide advanced education for their children, instilling in their minds and hearts a culture of peace (Hassan, 2002). There is also a need for countries 'attention to include concepts and values of the culture and activities of societal peace in curricula and educational books (AL-Difae, 2005: Al-Muawajdah, 2010: Harb, 2013), and to promote social studies as a corrective measure for community reconstruction (Odia, 2014). Mojkekeh (2013) calls on the government at all levels (federal, international and local) to enhance teacher training and educational administration in the direction of a culture of peace, and democratic interaction as one of the necessary elements in teacher training and development programs. And the necessity for the state to work in the field of balance between local identity and global operations (Melotti, Ruspini, & Marra, 2018). Social interaction and participation based on the promotion of spiritual values, self-awareness and the principles of freedom, justice, democracy, tolerance, solidarity, and all human rights that reject violence and seek to prevent conflicts are important in improving the conditions of society and the state for the better (Peace Culture Foundation, 2006.

The solution stipulated by "raising the level of support and recruiting human and financial resources" obtained a (low) and (5) grade by school administrations, while the community sample did not mention it. This indicates that it is a relatively weak factor in front of the rest of the other factors, and its weaker role in spreading a culture of community peace. This result may be strange in a world in which we are accustomed that nothing can be done without adequate resources, that materialism is the basis for progress, and that scarcity of resources does not allow the development and progress of society, but this result came to confirm that the resource and material factor is a "limited guarantee" factor, We do not deny that it is difficult to carry out programs, events and initiatives without allocating appropriate budgets for them, and without the availability of financial allocations and appropriate human resources, but the previous factors have a more important and deeper impact. In the study of Salahat (2019), it appears that the role of the European Union in supporting a peaceful settlement between Palestine and Israel often depends on material support and the economic role, as it is the primary financier of the peace process, but its political role is ineffective in the settlement process and is not consistent with its financial support and the impact of this support.

V. Recommendations

1. The necessity of working to raise the level of awareness and community networking to spread the culture of community peace.
2. Developing the relationship between the school and the home through workshops, events, and joint courses that contribute to adopting both the home and the school the language and behaviors of peaceful culture.
3. Paying attention to the role model and practical life model based on peaceful values and orientations.
4. To raise the quality and number of research on spreading a culture of societal peace in the Arab world due to the severe shortage in this field in our society, to contribute to spreading and consolidating peace, and enriching the sources and researches of peace culture concerning the Arab world.

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