



# **The Role of the Academic Staff in Activating the Community Coexistence Culture**

**Sana'a University as a model**

**Dr. Balkis Mathar Al Arika**

**Dr. Ibrahim Muhammed Al Hanchli**

**2020**



All copyright of this study is reserved for Yemen Information Center.

[www.yemeninformation.org](http://www.yemeninformation.org)

E-mail address: [YIC@yemeninformation.org](mailto:YIC@yemeninformation.org)

**Sana'a Office : 967-1-216282 - Aden Office: 772415913 - Ibb Office: 04-426502**

## **The role of the Academic Staff in Activating the Community Coexistence Culture: Sana'a University as a Model**

### **Abstract:**

Yemen is facing an exceptional and difficult situation. In order to get out of it, it is necessary to focus on community coexistence and enhancing national cohesion. In this regard, it was observed that there is a gap between the culture of community coexistence and the practices of a number of the academic staff in dealings with their students or colleagues in the work environment. Since the academic staff plays a significant role in spreading community coexistence culture, the current research dealt with the concepts of the culture of community coexistence and the values associated with it among the academic staff and discussed different roles that the academic staff plays to deepen and generalize the culture of community coexistence in the educational environment. In addition, it extracted a set of solutions to activate the spread of the community coexistence culture from the point of view of the academic staff. To reach these goals, the methodology of direct in-depth interviews was used on a sample of the academic staff in different faculties at Sana'a University. This research recommended the need for cooperation of the university administration, its research centres and service facilities to cooperate with relevant official authorities, local and international civil society organizations to support and promote a culture which accept the other as a cornerstone in promoting the community coexistence process. It also recommended the need for implementing many programs, activities, events and projects directed towards faculty members to improve their skills and capabilities enhancement for applying the values of community coexistence culture, where it is reflected in a positive way on the educational environment in various levels.

**Key words:** Culture of Coexistence - Academic Staff - Sana'a University

## The introduction

The culture of community coexistence is an adaptive process concerned with accepting differences and enhancing understanding among members of the society. In this context, (Canaan, 2009) stated that the culture of coexistence and peace means the existence of minds that believe in their role in building a society characterized by harmony, security, understanding, and a culture of populace and persuasion. So the culture of coexistence and peace is that we seek to solve problems and differences through negotiation. Therefore, the university professor's role appears in introducing and raising awareness of the importance of coexistence culture and community peace as a behavioral and ethical approach for students. Thus, the university professor must be aware of the importance of these behaviors and the positive or negative effects that result from students and society in general (Mukhtar, 1993).

The cohesion of community members and their level of coexistence is a fundamental factor for the development and advancement of the society. The university is the most important society institutions responsible for the outputs of human resources, and here must be noted that future generations, as a community capital, deserve a developed and thoughtful educational system in order to be able to face the challenges posed by the complex and intertwining problems produced by the local and external conflicts that affected Yemen. And since academic institutions are the main pillar in achieving comprehensive and sustainable development of societies by qualifying and providing graduates with the necessary knowledge and skills to enable them to work in the productive, social and service sectors.

It can also inculcate the values and concepts of community coexistence and raise awareness of its various forms in order to reach community peace. University institutions are considered the main pillar in achieving comprehensive and sustainable development of societies through qualifying and imparting skills, knowledge, orientations and values to large numbers of young graduates in all scientific and literary disciplines to work in all productive and social sectors. Given that young university students represent the societal capital, the more sin-

cere efforts are made by universities to develop their human resources, the greater is the proportion of intellectual capital in societies.

Therefore, educational institutions must work to instill the values of community coexistence through the example represented by faculty members, consolidate the rules of cooperation and solidarity, reject violence, achieve justice and development, and practice the values of forgiveness, dialogue and respect among all parties.

### **Research problem and questions:**

According to the Global Peace Index for the year 2020 issued by the Institute of Economics and Peace in Sydney City, Australia, Yemen is one of the most affected by violence through the order of 159 points (3,411) out of 163 countries (2020), as the Global Peace Index is based on a set of criteria. The report of the newspaper France, 2019 has shown that the effects of conflicts haven't only disrupted human development, but also led to the collapse of Yemen's infrastructure and erased the gains of the 20 past years. The turbulent conditions have greatly affected the infrastructure of Sana'a University and the psychological, physical and material state of the university's members, teaching staff and students.

It has been observed that the academic staff is the most affected by these critical situations resulting from the current conditions, and that their role is effective in achieving comprehensive and sustainable development by providing students with knowledge, skills, orientations, values and principles that enable them to adapt to the current conditions of the Yemeni society by establishing the concepts and values of community coexistence. University youth are the mainstay of society and its main pillar, as they are future leaders and the axis of developmental advancement. Youth is an integral part of the development of society, its stability, and the development of countries (Sadeqyar (2007). Therefore, the United Nations drew the world's attention in 1985 to the vital and important role of youth, and this year was called the International Year of Youth for Development and Community Coexistence for Peace (2008: kura). The problem of the current research is that there is a gap

between the culture of societal coexistence and some behavioral practices of some of the educational and academic staff that emerged through dealing with their students or colleagues in the academic work environment.

Therefore, the current research focuses on shedding light on the concept of the community coexistence culture among the academic staff and their role in implanting this culture among their students by answering the following questions:

- 1- What is the nature of the societal coexistence culture among the academic staff?
- 2- What is the role of the academic staff in deepening and generalizing the culture of societal coexistence among their students?
- 3- What are the obstacles facing the academic staff to spread a culture of community coexistence?
- 4- What are the appropriate solutions that can enhance the role of the academic staff in spreading the culture of community coexistence?

### **Research Objectives**

This research aims to achieve the following objectives:

- 1- Knowing the nature of the concept and values of the community coexistence culture among the academic staff at Sana'a University.
- 2- Knowing the role of the academic staff in deepening and generalizing the concepts of a community coexistence culture among their students.
- 3- Determining the factors and obstacles that affect the spread of the societal coexistence culture within the academic staff among their students.
- 4- Determining solutions and strategies to activate community coexistence according to the viewpoint of the academic staff.

## Research Importance

The importance of research is evident in the following points:

- 1- The scarcity of studies that dealt with peace issues in Yemen in general.
- 2- The importance of this research lies in the researcher's use of direct in-depth interviews with members of the teaching staff at Sana'a University.
- 3- The research seeks to draw the attention of the concerned authorities and educational and social specialists at the university regarding the activation of programs for building a culture of community coexistence within universities and the important role that a teaching staff member can play in spreading the culture of coexistence and achieving security and psychological stability for students, to achieve societal development and prosperity in general.
- 4- This research was conducted at a stage in which Yemen passes through an exceptional situation filled with crises and conflicts, and in which the values and principles of forgiveness and community coexistence have receded.
- 5- This research helps to raise the level of social and psychological adjustment of the teaching staff members and students.
- 6- The research will work to come up with proposals that suit exceptional circumstances to activate the role of teaching staff members by spreading the culture of community coexistence among their students, thus achieving psychological and societal balance.

## Research methodology and tools:

The current research follows the method of qualitative approach, which is reaching results in non-statistical or quantitative ways. The research used the method of field studies by applying the tool of direct in-depth interviews as an appropriate way to collect data from members of the research sample and to achieve the research objectives. It is also called

the intensive interview. In-depth interviews are a special kind of dialogue between the researcher and the sample members, and it requires the existence of questions arranged in the interview guide prepared in advance in order to achieve an effective communication.

The dialogue in the in-depth interviews revolves around a specific issue or topic, using what is called a snowball, which is a gradation with questions to reach through appropriate answers to the research problem (Bieber & Levy, 2011). The interview was based on an effective dialogue between researchers and members of the research sample.

The interview was about the following four themes:

**The first axis:** knowing the nature of the concept and values of the community coexistence culture among the academic staff.

**The second axis:** knowing the role of the academic staff in consolidating the concepts of the community coexistence culture.

**The third axis:** identifying the factors and obstacles that affect the spread of the community coexistence culture among the academic staff.

**The fourth axis:** Determining solutions and strategies to activate community coexistence according to the viewpoint of the academic staff.

Review Appendix No. 1 (Interview Guide)

### Key words:

#### **Culture of Coexistence:**

The culture of coexistence is one of the basic criteria for the advancement of the societal peace process. In this context, the term “culture of peace” is referred at the UNESCO as a comprehensive term based on global intellectual and strategic foundations that include the cultural, economic and strategic history of the world as well as the philosophical principles with ethical, valuable, knowledgeable, geographical and historical meanings of nations, and the development of human consciousness in general towards peaceful coexistence based on the respect of others and acceptance of their culture and temperament, cooperation

and international cohesion. (Abu Al-Sheikh, 2009), (Khalifa, Heba and Al-Zahrani, Nasser, 2020) know the concept of the culture of coexistence and social peace which is the spread of freedom, social justice, forgiveness and solidarity among youth, and a culture that enables young people to express their opinions and ideas on community issues, and it guarantees youth to exercise their rights by participating in the development of society.

The procedural definition of the community coexistence culture: It is a set of values, principles, behavior patterns, methods and educational means that a faculty member follows at the university, aiming at providing students with knowledge, skills, orientations and values in order to bring a positive change among them towards the acquisition of values and building community coexistence and psychological and social adaptation to the environment surrounding them to reach peace.

**Academic staff:** A group of faculty members at Sana'a University from various specializations with different degrees.

**Sana'a University:** It is considered the first university in Yemen established in 1970. Its headquarters are located in the Yemeni capital city, Sana'a, and it includes more than 124 majors in the humanities and scientific sciences.

### The research parameters

The parameters of the current research are identified by the following:

- 1- The objective limit: the community coexistence culture, concept, values, and principles.
- 2- Spatial limit: Sana'a University.
- 3- Time limit: The research was applied in the second semester of 2020.
- 4- The human limit: the research was applied to 10 members of the academic staff at Sana'a University, according to the following table.



## Theoretical Framework

### **Community Coexistence Culture and Education:**

The community coexistence culture is considered one of the standards of peace, and is one of the contemporary issues and modern Western terminologies used by many organizations and institutions, which has received wide attention by the United Nations and its institutions, especially the International Organization for Education, Science and Culture (UNESCO). UNESCO has played an important role in adopting the concepts and values of a coexistence culture and peace and disseminating them in conferences, programs, and periodic activities based on the principle (If wars start by people's minds, then the process of building community coexistence must begin in people's minds as well in order to achieve peace) (UNESCO 1985).

The United Nations has defined the community coexistence culture and peace as a set of values and attitude, traditions, patterns of behavior and ways of life that embody a set of principles, respect for human rights, commitment to settling disputes by peaceful means, recognition of the equal rights of men and women, and recognition of everyone's right to freedom of expression, access to information, adherence to the principles of democracy, freedom, justice, development for all, forgiveness, solidarity, pluralism, acceptance of differences and understanding between ethnic, religious and cultural nations as well as other groups (UNESCO 2001). (Canaan, 2009) defined the culture of community coexistence and peace idiomatically as a culture of dialogue, discussion and persuasion in dealing with others, instead of imposing an opinion. We can define peace as (not only stopping violence and conflict, but also providing basic human needs such as education, health, and sanitary water, etc. It's everything that makes a person live a decent life). The words coexistence and peace in the English language are synonymous to the word (peace), which means reconciliation, security, tranquility, love and friendliness, all of which express peace and reject fanaticism and violence (Elias, 2001)

“Therefore, we see clearly that all religions, including Islam called for coexistence and peace

O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Al-Hujurat:49). Islam fights hatred, racism, and wars among members of all human societies. Islam has urged us to embrace love, coexistence, forgiveness, equality and justice. God Almighty said “Be just! That is closer to righteousness.” (Al-Maidah: 8). Among the Quran verses that encourage coexistence and peace, renounce violence and avoid wars, the Almighty said: “If the enemy is inclined towards peace, make peace with them. And put your trust in Allah. Indeed, He ‘alone’ is the All-Hearing, All-Knowing.” (Surat Al-Anfal - Verse 61).

Therefore, there is an urgent need to achieve societal coexistence, as it represents a lofty human goal and purpose. However, in recent times, a multiplicity of social problems has been noticed, and it has become haunting for decision-makers at the local and international levels, for example, issues of poverty, disease, the environment and climate change have become among the prevailing problems of our time. However, the problem of conflicts is the most prominent because of their direct effects that lead to the obliteration of societal coexistence and the emergence of various forms of violence and extremism that cost the society a lot of victims and destroy the infrastructure, which leads to the depletion of natural and materialistic resources of the country (Ali Ismail and others, 2009).

The United Nations (United Nations, 1999 AD) believes that societies should recognize the community coexistence culture and peace through fourteen requirements to achieve sustainable development, as follows:

- 1- Working on resolving disputes and conflicts by peaceful means.
- 2- Commitment to the United Nations Charter and laws.
- 3- Promoting democracy and development and safeguarding all human rights and fundamental freedoms.

- 4- Enabling community members to acquire the skills of dialogue, negotiation and building consensus.
- 5- Promoting the democratic participation of institutions in the development process.
- 6- Eliminating poverty and illiteracy and reducing disparities within society.
- 7- Working to achieve sustainable economic and social development.
- 8- Eliminating all forms of discrimination against women by empowering them at all levels of decision-making.
- 9- Respecting, promoting and protecting all children rights.
- 10- Protecting the freedom of information flow at all levels and enhancing access to it.
- 11- Increasing transparency and accountability.
- 12- Eliminating all forms of racism and discrimination.
- 13- Promoting understanding, forgiveness and solidarity among civilizations, people and cultures, with special attention to minorities, interactions and linguistics.
- 14- Working to give all people their rights, including those who live under colonial domination or other forms of foreign domination or occupation, in accordance with the right of self-determination guaranteed in the United Nations Charter represented by covenants, declarations and decisions issued.

In addition to the above requirements mentioned by the United Nations to achieve community coexistence and peace in order to reach community development, the research emphasizes the importance of education, as it is considered the cornerstone of defining and spreading the culture of community coexistence to advance the peace process. Education and teaching, with their correct methods, are the true nucleus of building the human being and civilization, so it is imperative to shed light on positive educational methods and to build and develop education in a way that serves the advancement of various community facilities. We can say that education represents the arrow and the bow in confront-

ing all forms of conflicts and disputes (UNESCO 1995). In the same context, (Hassan and Muhammad Siddiq, 2001) note that the process of transmitting a culture of community coexistence requires focusing on the educational attitudes adopted by the educational staff to encourage learners to participate in shaping educational behavior, so that they can interact with these situations. In addition, this includes acquiring a culture of coexistence, societal cognitive aspects related to concepts, facts, and emotional aspects, and the necessity to take individuals out of direct and indirect violence, and replacing it with positive skills related to coexistent behavior and forgiveness in the everyday life.

In this context, the results of Maryam Al-Ansari's research made it clear that the culture of community coexistence and peace can be promoted through the tracks included in the curriculum, which are: **The first track:** Addressing the learner's relationship with his family and society out of understanding, cooperation and building positive relationships.

**The second track:** Enriching the learner's culture with images of international cooperation, its various forms and its multiple organizations, which play a fundamental role in establishing international peace and developing the spirit of human fraternity.

**The third track:** Providing the learner with a set of values, orientations, and behavior patterns. The most important of which are national loyalty, pride, protection, nation's defense, unity, solidarity, self-reliance, and developing a sense of human fraternity.

**The fourth track:** Preserving the environment with all its components and developing it.

**The fifth track:** Confirming concepts and facts that contribute to the stability of the political and social system of the state and help in the appropriate use of the state's resources to meet the needs of individuals and the society, in order to achieve balance between sectors and groups of society, and lay the foundations of community coexistence and peace (Hassan, Muhammad Siddiq, 2001).

Teaching and learning methods and institutional policy orientations should make coexistence, peace, human rights and democracy a daily practice and a knowledge acquisition simultaneously. With regard to

teaching methods, the use of activity and teamwork methods, discussion of ethical issues, and self-learning should be encouraged.

As for institutional policy orientations, effective methods of management and participation should be followed to encourage the implementation of democratic management at the school level, in which teachers, students, parents and the community contribute in a group (Al-Hanashli, 2012). From here, we can say that future generations must be given the opportunity to deal with educational patterns that are radically different from what exists now, in order to be able to face the challenges posed by the complex and intertwining problems. People need knowledge, skills and awareness in order to create and maintain societal coexistence.

The education of community coexistence is a comprehensive and participatory process that includes education for social and economic justice, gender equality, environmental preservation, and encouraging critical and innovative thinking, problem solving, cooperation and the creation of adaptive actions with different groups of society.

UNESCO, 1991 also clarified the importance of commitment in promoting a community coexistence culture and peace by expanding the concept of quality education using various methods, which are:

- 1- Executing projects in the field of community coexistence and peace
- 2- Conducting studies and researches.
- 3- Increasing community awareness.

### **Sana'a University**

Sana'a University was established simultaneously with the University of Aden during the academic year 1970/1971. It is the first university in Yemen, and currently includes more than 124 majors and a scientific division in which there are no less than eighty thousand students. Its main mission is to rehabilitate and train staff to contribute to the development process in various fields. With the beginning of the year 2006/2005 AD, Sana'a University witnessed a remarkable development to meet the requirements of the society, through the expansion of col-

leges and specializations, as well as the establishment of a number of specialized academic and service centers. Due to the importance of the university's role, many subsidiary colleges have been established in several governorates, some of which have become independent universities. It consists of twenty colleges, twelve of them in the main center in Sana'a, and eight subsidiary colleges.

The university does not only grant a bachelor's degree, but started in the early eighties granting postgraduate degrees, starting with higher diplomas, and then awarded masters and doctoral degrees in many disciplines from most colleges (Wikipedia, 2020). Despite what the university is going through in terms of crises and obstacles related to the weakness of available services, the deterioration of infrastructure and the weak financial resources, the university council facilitated, at the beginning of the year 2020 AD, the procedures for postgraduate studies, masters and doctorates in all disciplines so that students can complete their postgraduate studies, for the fact that they cannot complete their studies abroad.

### **Academic Staff in universities and spreading the culture of peace:**

Universities play a fundamental role in the development and evolution of the society, through which knowledge, skills, the transfer of expertise, heritage and cultures are spread. It also qualifies students with an effective training that enables them to practice their acquired skills and helps them to adapt in their societies (Ali, 2005). UNESCO believes that universities play a pivotal role in promoting positive thinking among youth and countering the negative and destructive ideas that plague the minds of young people (UNESCO, 1991). University professors have the knowledge, skills, experiences, values, attitudes and behaviors that affect their students either positively or negatively. Therefore, the teaching staff must have many important features in order to be able to practically impart peace concepts to their students, which are as follows as explained by (Ali, 2005):

- 1- Personal traits: the teacher should be flexible, have critical thinking and self-confidence, accept others despite their differences, be patient in making judgments, possess communication

skills, effective communication and the ability to explain and analyze.

- 2- Professional competencies: He has the ability to help his students in carrying out the tasks assigned to them, warn them of the dangers, defend them, understand their feelings, encourage them to social cooperation, participate with them in thinking situations, listen to them and accept their suggestions and opinions.
- 3- Situational experiences: The teacher must have sufficient knowledge in his field of specialization and the ability to accept different responses from students, even if they are not familiar, to have the ability to use the actual skills in the educational process, and to evaluate the daily and weekly work and the educational units and its effectiveness.
- 4- Academic competence: the teacher should be familiar with the information and experiences that students need and to present them in a correct and enjoyable way.
- 5- Educational competence: the teacher should be familiar with the appropriate educational methods to deal with students and effectively provide them with educational information.
- 6- Communicative competence: the teacher should be able to use appropriate and varied methods to convey information properly.

The qualities of the academic staff are reflected in their efforts to spread a community coexistence and peace and to promote the correct concepts for their students by doing the following (Ali, 2017):

- 1- Promoting the spirit of cooperation and equality and using the dialogue methods based on the freedom of opinion between the teacher and the student.
- 2- Placing students in interactive educational situations in order to realize the importance of national affiliation.
- 3- Connecting the student to the idea that all human societies came from one lineage, which is Adam, peace be upon him, and that all the monotheistic religions call for honouring the Human regardless of his gender, race, colour, or religion.

- 4- Linking the student to the idea that the land belongs to all people, regardless of their colours, beliefs or religions.
- 5- Introducing students to the United Nations Charter (goals, principles and values)
- 6- Shedding light on some of the successes achieved in the field of the international cooperation “health, science, education, and economics.”
- 7- Highlighting the importance of the means of communication and trade and economic legislative treaties in establishing a strong relationship between countries.

The university student is exposed to many dangers and the most dangerous ones that adopt destructive ideas due to the changes that the societies are going through at all economic, political, social and cultural levels in addition to the negative impacts of open channels and social media that negatively affect moral and coexistence values, peace and national identity affiliation. To avoid these risks, the academic staff should spread the culture of community coexistence and develop its values among university students (Hashem, Ahmed Merhi, 2018). They should pay more attention on orienting university students towards promoting a culture of societal coexistence and intellectual security in all colleges and centers of universities because this culture instills moderate thought in the hearts of young people, and this ultimately leads to intellectual renewal and coexistence among members of society. They should also teach academic leaders and university specialists that academic goals cannot be achieved at a high level, except in an environment of love, intimacy and forgiveness among all campus members (Abu Hamam, 2017).

The university is one of the active institutions in the society at the teaching, educational and social levels, because it has the tools to develop awareness and culture. Social leaders have an important role in promoting national identity and achieving intellectual moderation among university students. Social service is one of the most effective and influential professions for young people within the university, which aims to help them satisfy their needs and solve the problems they are facing through a set of preventive, curative and developmental programs (Hashem, 2018).



## Previous studies

The studies that dealt with issues of community coexistence and peace and the related values varied, including some of the following studies:

**1- Al-Sanee Study, Muhammad Ibrahim 2011: Entitled (The Role of the University Professor in Deepening and Popularizing the Concepts and Culture of Peace and International Understanding):**

The study aimed to develop appropriate proposals to support the role of the university professor in building and spreading a culture of coexistence conducive to peace and respect for human rights and cultural exchange with others in different societies. In order to achieve this goal, the researcher used the qualitative methodology to apply the interview tool on a sample of the teaching staff at the Faculty of Educational Sciences, Jerash University in Jordan. The study showed the diversity of roles that a university professor can play to spread the culture of coexistence and peace among his students, as he performs his educational and administrative role and participates in activities related to academic curricula, cultural, sports, social and entertainment activities.

Therefore, the study recommended providing many training programs that target the academic staff and encourage them to participate in conferences and seminars held jointly with other universities to refine their skills, enhance their capabilities, improve their performance, and consolidate the concepts and values of coexistence, peace and cooperation with other societies.

**2- Al-Ashin study, Muhammad Abd al-Hamid and Izzat Abd al-Gawad, Marwa 2012: Entitled (Mechanisms for Incorporating the Culture of Education for Peace into the University Teaching in Light of the Requirements of International Education).**

The study aimed to identify the philosophy of international education for coexistence and peace and the factors that help spreading it in universities. The study also aimed to present mechanisms to embed a culture of community peace by activating the principle of coexistence

through study programs, student federations and professional development programs for members of teaching staff to achieve these goals. The study is based on the descriptive curriculum. It was applied on a sample of teaching members and seniors at the university.

The most important results of the study revealed the weak levels of achieving the requirements of international education to activate coexistence in order to reach peace in Egyptian universities as well as the weakness of the academic programs and decisions at the university that deal with the concepts, values and standards of coexistence and peace. The study recommended the necessity of spreading the culture of peace and community coexistence through three basic axes: the study programs, student federations and professional development of the teaching members.

**3- Al-Hanashli study, Ibrahim Muhammad 2012: Entitled (The Role of Secondary Education in Developing Peace Values among Secondary School Students in the Republic of Yemen in light of some Contemporary Global Variables.)**

This study aimed to identify the role of secondary education in developing the values of coexistence, forgiveness, cooperation, acceptance of others and national loyalty in order to achieve societal peace among high school students in the Republic of Yemen. In order to achieve these goals, the researcher used the quantitative analytical description method by applying the questionnaire tool distributed to a sample of 800 male and female students, then analyzing the content of the curricula. The results of the study showed the availability of certain concepts and values of peace values in the curricula, and also showed that there are concepts and values that were not included in the curricula, based on the field study. The researchers prepared a concept proposal to consolidate the concepts and values of coexistence, forgiveness, cooperation and other values of community peace. This proposal consists of three axes: the teacher, the curriculum, and the school.

#### **4- Annie Turns Johnson study 2013: Entitled (The Role of Universities in Laying the Foundations of Peace: Visions about Conflicts and the Development Process in Kenya).**

The study aimed to know the opinions of the research sample on the nature of conflicts in Kenya, and to determine the appropriate conditions for a comprehensive development of society. The study emphasized the importance of the role of universities in spreading the community coexistence culture, peace and acceptance of others among their students in order to achieve security, stability, sustainable development and prosperity for the Kenyan society. In order to achieve these goals, the study used the descriptive and analytical method to seek opinions of experts and those concerned with community coexistence and development issues.

The results of the study showed that there is a strong relationship between the development building and the stability of the country and the awareness of all members of society (children - youth - elderly) of the importance of coexistence for peace and the application of its principles. The study showed the importance of the contribution of higher education institutions in spreading the concepts and values of coexistence and peace, as it highlighted the importance of the role of educational stakeholders in developing plans and strategies to spread the culture of community coexistence and other peace values through the teaching and learning process and through various university activities, study programs, scientific researches and activities directed to community service.

#### **5- Al-Qahtani's study, Ali Bin Saad, 2015: Entitled (The Teacher's Role in Spreading the Culture of Peace among High School Students in Riyadh).**

The study aimed to identify the teacher's role in spreading the culture of coexistence and positive peace among high school students in Riyadh. To achieve this goal, the researcher used the descriptive survey approach and the questionnaire tool addressed to teachers and students. The study showed two important results. The first is that the teacher is spreading, at an average degree, the culture of coexistence, forgiveness and peace among students from the students' point of view, and to a large extent from the teachers' point of view. This role encourages students

to accept advice from experiences and righteous people, urging them to respect the elders. The other result is that the teacher plays his role towards spreading the culture of dialogue at a moderate degree among students from the students' point of view, and at a large extent from the point of view of the teachers. This role urges students not to interrupt the other party during the dialogue, and emphasizes on their respect and appreciation for the other party during the dialogue. Based on these results, the study recommended providing training courses for the teacher on how to conduct discussion sessions and involve students in solving school problems. It also recommended conducting more studies on the teacher's role in spreading the culture of coexistence and acceptance of others through dialogue to build community peace among students in other learning stages.

**6- Khayri Study, Amira 2017: Entitled (Formulating a Proposal to Activate the Efforts of Egyptian Universities to Spread the Culture of Peace among their Students: Suez Canal University as a model)**

This study aimed to present some proposals to activate the efforts of Egyptian universities in spreading the coexistence culture and community peace among their students. To achieve this, the researcher used a descriptive and analytical research method using a case study at Suez Canal University to spread the culture of community coexistence.

The field study resulted in the interest of all colleges in the university to solve environmental problems, spreading the community coexistence culture and developing cultural awareness among its students. The study confirmed that the efforts exerted need to be supported and strengthened by the university leadership, teaching staff, the postgraduate studies and research sector, the community service sector and environmental development.

**7- Hashem and Ahmed Marai Study, 2018: Entitled (The Role of University Organizations in Developing the Values of Social Peace for University Youth, a study from the perspective of the way the society is organized)**

The study aimed to determine the role of university organizations in developing the values of social coexistence to advance peace processes among university students. To achieve these goals, the researcher used both the qualitative and the quantitative approach. The results showed a high level of awareness among university students of the concept of social peace and coexistence, and an increase in the contributions of university organizations to the development of joint work values and the belonging and forgiveness among university students.

The study showed that the role of the university administration, student federations, university students' welfare agencies, specialists and social workers is one of the sources of obstacles to building community coexistence. The study recommended getting rid of these obstacles that affect the role of university organizations in promoting social coexistence.

**8- Al-Ariqi, Abdel-Moneim, and Abdel-Samad Study, 2018: Entitled (A Proposed Conception to Incorporate the Concepts and Values of Forgiveness in Social Studies Curricula (7-9) in the Republic of Yemen).**

This study aimed to identify the concepts and values of forgiveness included in the social studies curriculum for grades (7-9), to identify the concepts and values of forgiveness that should be included in social studies curricula for grades (7-9) and to conceive a proposal to include the concepts and values of tolerance in the social studies curriculum for grades (7-9). The researcher used the descriptive and content analysis curriculum. The results of the study revealed the limitations of basic education curricula in the social, religious, intellectual, and cultural fields, because they do not inculcate the values and concepts of forgiveness, except in very few cases and in a random and implicit way. The study suggested a general view to include the values of tolerance and social coexistence in the social studies curriculum for grades (7-9) from the stage of primary education in the Republic of Yemen.

**9- Shara'bi Wedad and Faraj and Alia Study, 2019: Entitled (Peace Culture in the Saudi Universities: Prince Sattam Bin Abdul Aziz University as a model)**

The aim of the research is to know the opinions of the university's teaching staff on the Kingdom's role in promoting the culture of peace, to identify areas of the culture of peace that must be promoted among university students, and then to develop proposals for the basic principles of the university which will enable it to promote a culture of coexistence and peace. To achieve these goals, the researchers used the anthropological approach and the observation form and they designed the fieldwork manual. The research emphasized the importance of identifying the foundations, requirements and proposed mechanisms to activate the culture of peace, community coexistence and constructive dialogue to enhance the culture of social peace in Saudi universities.

**10- Al-Maalouf, Lina, Samara, Yussef, Al-Zaboon and Muhammad Study 2019: Entitled (The Role of Jordanian Universities in Spreading Concepts of Peace and Tolerance among their Students).**

This study aimed to identify the role of Jordanian universities in spreading concepts of coexistence, forgiveness and peace among their students. To achieve the goal of the study, a questionnaire tool that was distributed to male and female students in the faculty of higher studies was used. The researchers came to the most important result after carrying out statistical analyzes that the role of Jordanian universities in spreading the concepts of peace, forgiveness and coexistence and accepting the opinions of others among their students was very positive. Based on the results of the study, the researchers recommended holding more conferences on peace, forgiveness and acceptance of others at the university, and inviting different sectors of society to join and participate in it. The researchers also recommended conducting more scientific studies and research to address the intruder phenomena in Jordan's culture, such as intolerance, mental closeness, and the lack of participation in volunteer work.

Finally, the researchers emphasized that Arab and Islamic culture is a culture of forgiveness and coexistence, and there is no obstacle that hinder coexistence and recognition of the other, and that all human beings have equal and fair rights.

### **11- Khalifa, Heba Ahmed, Al-Zahrani, and Nasser Awad Study 2020: Entitled (The Contributions of Universities in Spreading the Culture of Social Peace among Youth) - a study applied on the Um Al Qura University- Kingdom of Saudi Arabia**

The study aimed to identify the contributions of universities in spreading the culture of social peace among Saudi youth and study the values of forgiveness, justice and freedom. In addition, the study aimed to identify obstacles to spreading a culture of peace and community coexistence that Saudi universities are facing. The study used the descriptive and analytical approach using a questionnaire tool that was distributed to workers and students at Um Al-Qura University. The study showed that the university's contributions to spreading a culture of peace, forgiveness and freedom among youth to promote social coexistence were moderate, while the university's contributions to spreading justice and promoting a culture of peace, coexistence and social forgiveness were weak among youth. Finally, the study suggested a scenario to activate the contributions of universities in spreading a culture of social peace to achieve coexistence among Saudi youth in accordance with Vision 2030.

#### **Summary of the Previous Studies and the Position of the Current Study Thereof**

After reviewing the previous studies related to issues of coexistence and social peace, its concepts, values and principles, we note that all the studies have agreed on the importance of the role of educational institutions, especially universities, in promoting a culture of community coexistence and its values such as dialogue, cooperation and forgiveness, rejection of violence, security, human rights, social justice and other values leading to building peace within the community. The studies focused on the essential role of the teacher and academic staff in the latest

amendment in the attitudes and behaviour of students towards issues of community coexistence and peace and the promotion of security and intellectual moderation that ultimately leads to peace, social adaptation, psychological and community safety, achieving human development in order to reach the highest goal of comprehensive and sustainable development, and thus the current study meets with previous studies on its topic.

This study benefited from the previous studies that influenced on theoretical information and supported the research problem of the current study. What distinguishes this study from the previous ones is the use of direct in-depth interviews with the academic staff because it is one of the Arab studies that aimed to know the roles of the academic staff in universities in order to spread the concepts and the value of coexistence and peace and the factors and obstacles that affect the dissemination of these concepts and reach a proposal to activate their role towards building community peace.

### **Analyzing and discussing interview results**

Depending on the theoretical framework of the research, the results of the previous studies and the results of the current research that aims to generalize and deepen the culture of community coexistence and its related values such as forgiveness, dialogue, cooperation and the rejection of violence to reach social peace, this research contributes to strengthening and activating the community coexistence culture by upgrading the role of the teaching staff member in promoting a culture of societal coexistence and acceptance of difference to advance social peace, raising the cultural level and awareness of the standards and values of coexistence among academics by implementing proposals and recommendations on how to enhance positive community coexistence. The research deals with four main axes and under each axis falls a number of topics in the following order:



### **The first axis: the community coexistence's concept nature and culture values**

This axis aims to analyze and explain the nature of the culture of societal coexistence and the concepts associated with it among the teaching staff through direct in-depth interviews. The concept of the community coexistence culture has its multi-faceted connotations and indicators, whether they were social, economic or political, to be directed towards achieving peace and comprehensive and sustainable community development. The study showed that the views of the research sample differed in clarifying the concepts of the community coexistence culture and peace. Some of them saw the concept of coexistence as achieving justice, equality, forgiveness, dialogue, cooperation and other positive values represented by emotional and moral values. While others saw that coexistence is a way to end conflicts and differences to reach social peace. The sample focused on clarifying the concept of community coexistence and peace with several points as follows:

**Interview (1):** Community coexistence and peace are defined as achieving security and self-sufficiency, and this cannot be achieved under conditions full of conflicts, disputes and wars.

**Interview (2):** The community coexistence is the dissemination of principles and goals that guide others towards embracing a culture of peace, rejecting wars and spreading efforts that focus on development in various political, economic and social fields.

**Interview (3):** The societal coexistence means dialogue. Through dialogue, other peace values are strengthened and realized.

**Interview (4):** The culture of societal coexistence means all the emotional values that are promoted through education, using different methods and means of teaching.

**Interview (5):** The societal coexistence means the acceptance of others and the respect of their opinions, ideas, principles, and affiliations, whether their interpretation are true or false.

**Interview (6):** The societal coexistence means embracing forgiveness, acceptance of the other and different opinions, and rejecting racism, tribalism, regionalism, ethnicity, patriarchal culture and religious extremism.

**Interview (7):** The societal coexistence means forgiveness, acceptance of dialogue, cooperation, brotherhood, equality and strengthening national affiliation.

**Interview (8):** The societal coexistence means equality in rights, duties and cooperation among all members of the society.

**Interview (9):** The societal coexistence means the coexistence in the current situation and the acceptance of the other in order to advance peace.

**Interview (10):** The societal coexistence means the adherence to the moral values associated with the conscience and a sense of inner peace and with the surrounding environment in order to achieve economic, social and political peace.

Through the concepts presented by the sample members, it became clear that the majority is moving towards dealing with the community coexistence as a basic step to building peace. Building the community coexistence requires creating appropriate conditions for community members such as human rights education, economic development, increasing aid, promoting social solidarity, and restoring harmony between members of the society.

The coexistence according to this concept requires harmony between the individual and his society, between men and women, and between the environment and the human being. The culture of peace is closely related to the ethical values and is represented by emotional values, the sense of psychological peace for the individual, and the adaptation to the surrounding environment. And this is met with what was stated in the 2017 Amira study.

The results of the current research indicated that the values of the community coexistence and peace are numerous, such as forgiveness, cooperation, dialogue, rejection of violence, societal justice and equality of rights and duties, loyalty to the nation self-sufficiency, psychological peace with the environment and with oneself. The answers varied and differed by choosing the most important value among the community coexistence values from the point of view of the academic staff, and the results confirmed the importance of the faculty member having this chosen value to spread and enhance it among his students. For example,

the majority stated in interviews (3), (4), (6) and (10), representing 40% of the sample respondents that the dialogue is the basis for building community coexistence, through which other values of peace such as forgiveness and acceptance of differences are achieved. Constructive dialogue reflects values of social peace, thus the coexistence that leads to social peace and to comprehensive development is achieved. In this context, the United Nations believes that achieving development or the community coexistence culture and peace is linked to enabling individuals to acquire skills for dialogue, negotiation, building consensus between opinions and resolving all disputes by peaceful means (United Nations, 1999). The results of the study (Amira, 2017) emphasized the need for the participation of all parties related to education in promoting efforts that aim at developing the values and skills of social coexistence and peace among students through education and training on establishing dialogue and building consensus between different opinions. The results of the study (Al-Qahtani, 2015) also agreed, and it emphasized the importance of introducing communication skills, communicating with others, dialoguing within the curricula and teaching methods in educational institutions, and enhancing the value of forgiveness and cooperation. The results of interview (6) confirmed that the academic staff should foster the dialogue among their students which enables them to be in harmony with those around them.

The interviews (5), (9) and (2), which represented 30% of the sample, indicated that the value of accepting differences to achieve community coexistence is one of the most important values that the academic staff must embody and spread, especially in the current situation in Yemen. The interview (5) showed that the societal coexistence culture is very important when it is properly built through the application of the principle of coexistence, acceptance of others and respect for their opinions, ideas and principles, and by distancing them from partisan, sectarian, religious, and regional extremism.

The interview (2) also focused on the need for university professors to be objective without any ideological, sectarian, partisan or regional extremism and to embody the values of justice and equality. The interview also made clear that one of the causes of wars is the lack of recognition of the rights of others, and in this context, the results of the

studies (AMalfuf, Samara, Al zaboun 2019) mentioned that the use of the term “communal coexistence” to describe people living side by side in peace as a result of culture and awareness expresses their acceptance of others. It also mentioned that the coexistence is achieved when different individuals can live together without being at risk of violence or exclusion.

It is worth noting here that the Arab and Islamic culture is a culture of forgiveness, coexistence and peace, and there are no obstacles to coexistence. It affirms that forgiveness is the basis for recognition, respect and coexistence with others, and that all human beings have equal human rights. The Malaysian community embodied an ideal model for the concept of coexistence, in which ethnically, socially, culturally, ideological and linguistically diverse groups live in perfect harmony which promotes development and stability. This coexistence has been achieved for them due to activating the value of coexistence and preserving the rights and obligations of all members of the society equally. This has led to the Malaysian development and financial economic, social and political stability in a way that makes them comparable to developed countries in a record time.

The interview (8), which represented 10% of the sample members, focused on the value of justice and equality of rights and obligations as a basic value of community coexistence. The results of the interview confirmed that the absence of social justice leads to the spread of hatred and resentment among members of the society which also leads to the spread of conflicts and destabilization of security and stability.

While the interview (7), which represented 10% of the research sample opinions, indicated that forgiveness is one of the noble and sublime values that strengthen relationships and bonds in the society, and enhance the value of affection, intimacy, and love. The results of these interviews embody the teachings of the Islamic religion that urged people to embrace these good qualities. Forgiveness is often associated with pardon, the Almighty said: “And forgive and pardon (them), you will find that surely Allâh is Great Protector, Ever Merciful”.

This is consistent with the results of the study (Al-Hanashli, 2012), which stated that it is wrong for the student to learn that forgiveness is

disregarding rights or withdrawing from serious work situations. Forgiveness is not just an emotion that pushes its owners to withdraw as some people think, but it represents a productive energy. It pushes its owner to work and production to support cooperation and instill virtue and affection, and this represents a motivation for work and achievement, The results of these interviews also agreed with the results of the study (Al-Ariqi, 2018), which emphasized the value of forgiveness and the importance of spreading it among students through the educational content of the curricula, reconstructing the curriculum, including the values of forgiveness, and modifying teaching and learning strategies. Al-Hanashli emphasized that the value of forgiveness is one of the educational requirements necessary to achieve societal coexistence. While the interview (1), which represented 10% of the opinions of the research sample, confirmed the value of cooperation and the importance of community coexistence.

Value	Frequency	Interviews	Percentage
Dialogue	4	3-4-6-10	40 %
Acceptance of differences	3	5-9-2	30 %
Forgiveness	1	7	10 %
Justice	1	8	10 %
Cooperation	1	1	10 %
	10	1-2-3-4-5-6-7-8-9-10	100 %

From the above, it becomes clear to us that the academic staff at the university focused on the importance of emotional and human values to achieve community coexistence and the importance of promoting dialogue, cooperation, acceptance of differences, and embracing forgiveness and equality in rights and obligations. It also urged faculty members on the necessity to promote these values among university student by creating the appropriate environment on campus and through their behavior and the teaching methods they use. Awareness of the importance of practicing the values of the community coexistence culture among members of society leads to the consolidation of coexistence, forgiveness and stability in the society.

## **The second axis: the role of the teaching staff in establishing the community coexistence culture concept.**

The university education policy and programs, as indicated in the curriculum description methodology, aim to develop the emotional side of the university youth (positive ethical and behavioral aspects) and to develop scientific and practical knowledge and skills. This role is played by the academic staff. Through their behavior, ethics, language, teaching methods and means that they follow, and linking the scientific material with the values of community coexistence, so they can build the students' personality, instill the values of university education policy in their minds and achieve its goals.

This role is consistent with the study of Al-Qahtani, 2015, which confirmed that the greatest burden falls on the academic teacher in educating students on the importance of the coexistence culture and acceptance of others, correcting their behavior and directing them towards the values of community coexistence and peace. The faculty member must realize the importance of societal coexistence, and the positive effects it has on the student and society alike. He is a behavioral model for students and an effective source to help students acquire the desired social and political values such as community coexistence, peace, cooperation, social and national responsibility, which are important pillars of human development (Al Shar'i, Faraj 2019).

The lack of a societal coexistence culture in universities leads to the spread of negative phenomena on campus such as racism, tribalism and regionalism, hatred, tension, distrust and mutual suspicion among community members which causes political, economic and social instability. All the sample members emphasized the importance and necessity of spreading the culture of community coexistence at this stage in which Yemen is going through, and activating the role of universities with all their institutions and staff to lay the foundations of community coexistence.

For example, interviews (7) and (8) showed that academics should foster a culture of community coexistence more than ever between students and the teaching staff and among the university's leadership cad-

res, by promoting dialogue, cooperation, brotherhood, equality among students, and respecting freedom of opinion and the promotion and strengthening of patriotism.

80% of the respondents asserted that the role of academics in spreading the community coexistence culture and the values associated with it is weak at the present time, despite everyone's assertion of the professors' belief in peace issues and their importance in properly building the personality of the university student. They also explained that the most important reason of the shortcomings is the exceptional situation of the country that affected the moral of the academic and administrative staff, the lack of methods and means of education, and the suspension of activities, events, conferences, studies and research. For example, one of the sample members indicated in the interview (10) that the role of faculty members in spreading the societal coexistence culture is weak at the present time for various reasons related to several economic, social, political, cultural and administrative aspects that are related to the exceptional situation of the country and the difficulties and obstacles it is going through.

Another member of the sample indicated the importance of using appropriate teaching methods and effective and varied teaching and educational methods through training and qualifying teachers, especially new staff, and providing the means and an appropriate environment for the university educational system. This was supported by the interview (4) with a doctor specialized in teaching methods, who confirmed that students lack the development of their skills in the emotional aspect and the practice of the community coexistence values due to the weakness of the activities, methods and educational methods implemented, and the use of traditional methods based on recitation. And there are those who mentioned that from 2006 to 2014, courses were held at the Academic Development and Quality Assurance Center at Sana'a university to develop the skills of the teaching staff, qualify them and provide them with the skills of different and effective teaching methods that help their students acquire the different knowledge, skills, values and emotional diversity that will enable them to deal positively and boost their confidence in themselves and others.

The interviews (2) and (4), which represent 20% of the sample members, indicated that there is a deficiency in inculcating concepts and values of the community coexistence by the teaching staff and that their role towards students and society was weak. As they confirmed that the majority of the teaching staff focuses on purely transferring the scientific material for students and does not focus on the ethics, principles and values that the university student should acquire. Some members of the research sample stated that some members of the faculty staff had deficiencies in dealing with concepts of coexistence and acceptance of others.

The interview (6) revealed that there is a weakness in the values of societal coexistence among the teaching staff themselves due to the current situation in the country and the resulting economic deterioration, disorders and political conflicts. It also revealed that the level of the relationship between students is good thus weak among the teaching staff members. Therefore, the relationship that binds teaching staff members to each other must be reconsidered because it has a direct negative impact on the level of the relationship between students. This is consistent with interviews (2) (4) and (7) which showed that 30% of the sample members stated that there is a weakness in the role of the academic staff in spreading the culture of community coexistence due to their weak motivation that can be attributed to the continuation of the conflict and its impact on their psychological and economic situation and loss of hope for an improvement in the current conditions and a return to community stability and coexistence. Although the conflict has negatively affected the academic staff, they are trying to improve their performance as much as possible. The interview (2) showed that the role of faculty members in spreading the community coexistence culture is almost non-existent due to the society culture, the policy of marginalization and exclusion, and the embracement of religious, partisan and regional extremism.



**Previous interviews yielded to some of the following results as shown by the research sample:**

- 1- The belief of the academic staff in the importance of peace and community coexistence issues and principles.
- 2- The poor level of application of standards on the community coexistence among some members of the academic staff.
- 3- Lack of direct interest by some faculty staff members on developing students' emotional values.
- 4- The current situation and the cut in salaries have led to psychological deterioration in the state of the academic staff, which affected their level of adaptation to the surrounding educational environment.
- 5- The majority of the academic staff members emphasized the importance of building the infrastructure for the educational system and creating a suitable environment for it.
- 6- The academic staff stated that the current situation has led to the cessation of support for the activities, programs, seminars, events and scientific and entertainment trips for the academic staff, which has a negative impact on effective communication in the educational environment.
- 7- The academic staff reported that former faculty staff members were more fortunate to qualify train and provide services and means in the educational environment, while at the present time, these services are becoming unavailable.
- 8- Those enrolled in the teaching profession at the present time do not have a suitable environment that enables them to develop their skills and acquire modern teaching methods and means.
- 9- Some academic staff members are not satisfied with the current situation comparing with the level of services and educational aids with what they found in the different countries in which they studied.
- 10- The poor level of contact and communication skills of some members of the academic staff led to a deficiency of how to

spread the community coexistence culture between teaching staff members and students.

- 11- Most of the sample members emphasized the importance of disseminating and promoting the values and concepts of the community coexistence culture, especially in the current situation.

### **The third axis: The Obstacles of Spreading the Community Coexistence Culture According to the Viewpoint of the Research Sample**

Given the importance of the teaching staff member's role in shaping the students' personality, he implanted positive behavioral patterns in them and spread the community coexistence culture and peace through various methods and ways adopted by the teaching staff members. The researchers highlighted the many obstacles that the teaching staff members are facing in performing his scientific and humanitarian tasks towards his students and society.

Most of the interviews indicated that the most important obstacles that teaching staff members are facing in spreading the community coexistence culture are low living conditions and lack of income due to the disruption of salaries and the difficulty in finding work in light of the disturbances that Yemen is suffering from and the disastrous consequences that result from it. The interview (1) indicated that what worsens the situation is the difficulty to obtain a job opportunity outside the university due to the lack of need for higher degrees, and thus the teaching staff member is forced to accept any work with a bachelor's degree or even without certificates.

The interviews (1), (3), (7) and (8), which represent 40% of the research sample, showed that the main obstacle is the weakness of the university's budget, which has affected the support of activities, programs and events such as conferences, seminars and trips that target teaching staff members and students and stimulated the familiarity and coexistence between the faculty staff and students. The weakness of these programs hinders the community coexistence culture. The interview (1), (4), (5), (7), (9) and (10), which represented 60% of the sample members, showed that the management of the educational system

under exceptional circumstances is weak, and for this, it emphasized the importance of reconsidering the management of the entire educational system, activating the various university activities, training programs and scientific research, and integrating local and international organizations and sectors related to these activities.

Most of the interviews' results also indicated that the exceptional situations that Yemen is going through lead to various obstacles that have been classified in several areas as follows:

#### **First: Economic Factors:**

- Poor living standards, salaries disruptions and high prices.
- Difficulty in obtaining job opportunities outside the university because of specialization, age, or higher degrees, as higher degrees are not desirable in the labor market.
- Low self-sufficiency of most faculty staff members due to their total dependence on salaries disruptions.
- The majority of the faculty staff members are looking for other sources of income to depend on as a source of livelihood.
- Weak financial support in light of the current circumstances the country is going through.
- Weak budgets for training, activities, events and conferences.

#### **Second: Cultural and Religious Factors:**

- Weak application of the standards of the community coexistence culture.
- The poor level of developing the skills and emotional values of academic staff or students.
- Lack of interest of some teaching staff members in national and societal issues.
- The poor level of practicing a culture of societal coexistence among some faculty members, such as dialogue, coexistence, forgiveness, cooperation, and other lofty values urged by Islamic law.

### **Third: Societal Obstacles**

- Wrong and inherited customs and traditions followed by some teaching staff members.
- Gap existing between teaching staff members due to personal or intellectual differences.
- Poor level of dealing responsibly with faculty members and lack of appreciation of their scientific and social standing.
- Weak role of the family, schools, institutes, universities, organizations and institutions in spreading the community coexistence culture.

### **Fourth: Psychological and Health Obstacles**

- Lack of motivation and desire to teach among some teaching staff members as a result of the current conditions in Yemen.
- Loss of hope in the minds of academics to improve living and security conditions.
- Deterioration of the health level of faculty staff members and the spread of diseases such as diabetes - stress - anxiety - irritable bowel syndrome - mental disorders and others.
- Deterioration of the health status of the teaching committee member in general.
- Teaching staff feeling humiliated because of the exceptional situations the country is going through.

### **Fifth: Educational Obstacles**

- Weak availability of modern educational aids and tools.
- Weak use of educational methods and aids, and reliance on recitation.
- Lack of ethical values in support of the community coexistence culture and its values in the content of the curricula.
- Teaching methods neglect emotional values such as positive societal coexistence.

- Weakness of linking the correct values of the coexistence culture with the educational system.
- Stopping activities such as seminars, conferences, training and awareness courses, and scientific and entertainment trips.
- Lack of an appropriate atmosphere at the classroom that encourages freedom of opinion about community issues and problems.
- Lack of courses that address important issues at the local and global levels, such as rejecting violence and racism, supporting equality between men and women, respecting human rights, spreading cooperation, and addressing environmental problems.

#### **Sixth: Administrative and Technical Obstacles:**

- Lack of interest of leaders and managers in the culture of positive coexistence.
- Poor level of implementing qualifying courses to develop the university's academic staff skills.
- Lack of activating community services in the university environment.
- Selecting the administrative or academic staff based on mediation and not on competencies.
- Weakness of the phenomenon of reward and punishment on campus.
- Deterioration of the infrastructure of the university's facilities and services such as (electricity - water - devices and equipment - materials for laboratories).
- Poor effective administrative communication in some educational institutions.
- Weak means of communication between universities and between local and international civil society organizations.

### **Seventh: political obstacles:**

- Yemen witnessing conflicts at the present time.
- Poor enforcement of laws and regulations.
- Deterioration of the security situation.
- Misconception of the societal coexistence culture among some politicians and leaders.

### **The fourth axis: solutions and strategies to activate community coexistence according to the viewpoint of the academic staff**

The professor is a role model for students to follow, as he encourages students to acquire scientific skills and knowledge and desired social and political values and links them to ethical values such as community coexistence, cooperation, and forgiveness, social and national responsibility. Given the importance of the role of the teaching staff member, the study emphasized the importance of developing and activating his role through the proposed solutions according to the opinions of the sample from the academic staff, which were as follows:

- 1- Improving the level of the academic staff, which will positively reflect on improving his educational role and spreading a culture of positive community coexistence.
- 2- Holding cultural events such as seminars, evenings, and various programs that promote positive community coexistence.
- 3- Improving the quality of life for faculty members (housing - services such as electricity, water, internet - educational services - health services and others).
- 4- Raising awareness of senior leaders about the importance of correcting the concepts of community coexistence culture and the importance of coexistence for the university and society.
- 5- Qualifying the new faculty members to be able to meet the needs of the students, direct them properly, positively influence their behavior, and link methods of teaching methods with issues of morality, homeland and community coexistence.
- 6- Organizing partnership relations with civil society organizations in community coexistence issues.

- 7- Activating colleges' management, facilities and halls by holding student events and activities and linking them with community coexistence skills, in partnership with teaching staff members.
- 8- The university cooperating with cultural institutions, companies, societies and local and international organizations to support the community coexistence culture.
- 9- Activating the university's vision and goals towards issues of community coexistence (dialogue - cooperation - forgiveness - national loyalty).
- 10- Improving the ecosystem services on campus.
- 11- Activating social services, training and counseling for the academic staff, and activating the role of the community service center at the university.
- 12- Organizing academic events such as conferences, research, magazines, articles and field visit reports, with the participation of all stakeholders (academics - students - leaders - and administrators - and civil society organizations), which help to develop the values of community coexistence, enhance the culture of cooperation and accept others, discuss development and reconstruction issues in the present time and reach solutions that support home stability.
- 13- Activating effective contact and communication methods that enhance human relations on campus by developing various programs to restore affection, brotherhood and trust, and to activate the principle of coexistence between faculty members and to get rid of extremism and racism.
- 14- Encouraging faculty members to adapt to the conditions of society at the present time and find appropriate solutions to address the problems it faces.
- 15- Activating a partnership relationship between the teacher and the student based on respect, cooperation and the values of community coexistence.
- 16- Achieving social justice among faculty members.

- 17- Selection of positions within the university based on competencies.
- 18- Improving the economic situation of teaching committee members by encouraging the parties related to them to implement small income-generating projects.
- 19- Establishing a multi-purpose cooperative society for faculty members to ease the burden of the embarrassing economic situation on them.
- 20- Integrating the values of community coexistence into educational activities, and linking teaching strategies with local conditions.
- 21- Increasing the activation of various, appropriate and modern means and methods of teaching.
- 22- Making a plan and feasibility study for the facilities and research and service centers of the university and activating its positive role to support scientific, knowledge and skills activities and to increase the university's income.
- 23- Linking the university's research and service centers' services to the services actually needed by the society.
- 24- Preparing a guide for the community coexistence culture and peace directed to faculty members to guide them on how to promote a positive learning and educational environment and the associated values and standards for coexistence, cooperation, acceptance of differences and advancing societal consensus.
- 25- Activating the program of scientific trips and entertainment for students and faculty members.

### **In conclusion:**

The research emphasized the importance of activating the community coexistence culture by activating an advanced educational system that keeps pace with the crises that the world is going through in general and that Yemen is going through in particular. Systems cannot develop



into educational systems unless the relevant ministries, universities and research centers benefit from the outputs of the culture of coexistence. The societal coexistence that leads to the advancement of the peace and stability process, community coexistence will not be achieved by wishful thinking, but by the presence of qualified leaders capable of planning and implementing effective community programs.

Based on the research and its outputs, the university administration can contribute to developing and enhancing the culture of positive coexistence and improving the standard of living for faculty staff members by making fundamental changes in the administrative system at the university that will meet the needs of academic staff, employees and students. An effective administrative system creates an appropriate economic, social, human, cultural, scientific and intellectual environment. It spreads moral values and promotes a culture of societal coexistence that helps establishing peace and stability, achieve sustainable and comprehensive development, and conquer current challenges.

### English references

- 1- Kura, K.H. (2008). Youth Participation In National Development, Opportunities And Challenges, In A 2-Day International Conference On Nigerian Youth And National Development Organized By The Center For Democratic Research And Training (CDRT), Bayero University, Kano, Nigeria
- 2- Sadeqyar, h.(2007). youth as agents for change , 1st ed, friedrch- ebert- afganistan office, Kabul, Afghanistan
- 3- Elias (2001). Dictionary English, And Arabic, Publishing House, Egypt, Cairo
- 4- UNESCO, (2001). Learning The Way Of Peace: A Teachers Guide To Peace Education , New Delhi,
- 5- UNESCO, (1991). The Role Of Higher Education In Society : Quality And Pertinence Non –Governmental Organizations Collective Consultation On Higher Education, Paris

## Arabic References:

- خليفة هبة أحمد و الزهراني ، ناصر عوض (2020) . إسهامات الجامعات في نشر ثقافة السلام الاجتماعي بين الشباب - دراسة مطبقة على أم القرى- المملكة العربية السعودية، مجلة العلوم الإنسانية والاجتماعية، المجلد 4، العدد 4ص 80-60
- ويكيبيديا.(2020). الموسوعة الحرة، جامعة صنعاء [/https://ar.wikipedia.org](https://ar.wikipedia.org) تاريخ (-9-20 2020)
- صحيفة فرانس، (2019). بعنوان الحرب في اليمن محت مكاسب 20 عاما من التنمية البشرية وقتلت ربع مليون شخص، صحيفة فرانس 24 العدد، فرنسا
- شرعبي وداد و فرج ،علياء ( 2019 ) . ثقافة السلام في الجامعات السعودية (جامعة الأمير سطام بن عبد العزيز نموذجا، دراسات عربية في التربية وعلم النفس (ASEP)، العدد 170، ص 184-137.
- العلوف، ليلى و سماروا، يوسف و الزبون، محمد ،2019: دور الجامعات الأردنية في نشر مفاهيم السلام والتسامح لدى طلبتها. مجلة المركز العربي للأبحاث والدراسات الإعلامية، العدد 2 ص 171-147
- هاشم، أحمد مرعي ( 2018 ) . دور التنظيمات الجامعية في تنمية قيم السلام الاجتماعي للشباب الجامعي "دراسة من منظور طريقة تنظيم المجتمع، مجلة كلية الخدمة الاجتماعية للدراسات والبحوث الاجتماعية ، جامعة الفيوم، العدد 13ص 450-277 .
- العريقي ،عبد المنعم عبد الصمد (2018). تصور مقترح لتضمين مفاهيم وقيم التسامح في مناهج الدراسات الاجتماعية (7-9) في الجمهورية اليمنية. رسالة ماجستير. كلية الآداب قسم الجغرافيا. جامعة صنعاء. اليمن
- علي ،أميرة خيرى ،(2017). صيغ مقترحة لتفعيل جهود الجامعات المصرية في نشر ثقافة السلام لدى طلابها ، جامعة قناة السويس نموذجا ،مجلة كلية التربية ، جامعة عين شمس، العدد (41) الجزء الرابع ، ص 106-15
- القحطاني، علي بن سعد (2015). دور المعلم في نشر ثقافة السلام لدى طلاب المرحلة الثانوية بمدينة الرياض، مجلة جامعة الفيوم للعلوم التربوية والنفسية، العدد 5 ص 309-252.
- اني تيرنز جونسون ( 2013 ) . دور الجامعات في إرساء أسس السلام : رؤي حول الصراعات وعملية التنمية في كينيا ، مجلة مستقبلات، العدد3، المجلد43، مركز مطبوعات اليونسكو، القاهرة.
- الحنشلي، إبراهيم محمد.(2012). دور التعليم الثانوي في تنمية قيم السلام لدى طلاب المرحلة الثانوية بالجمهورية اليمنية في ضوء بعض المتغيرات العالمية المعاصرة. رسالة ماجستير. جامعة أسيوط. مصر
- الاشين، محمد عبد الحميد وعزت عبد الجواد، مروة (2012). آليات تضمين ثقافة التربية من أجل السلام بالتعليم الجامعي في ضوء متطلبات التربية الدولية. مجلة كلية التربية بهنما، الأردن، العدد 92، المجلد 23 صفحة 2.
- الصانع، محمد إبراهيم (2011). دور الأستاذ الجامعي في تعميق وتعميم مفاهيم وثقافة السلم والتفاهم الدولي، المؤتمر العلمي الرابع لكلية العلوم التربوية بجامعة جرش بعنوان، التربية والمجتمع، الحاضر والمستقبل، الأردن.
- بيبير، شارلين و ليفي، باتريشيا (2011). البحوث الكيفية في العلوم الاجتماعية. المركز القومي للترجمة، القاهرة، مصر
- أبو الشيخ ، مصطفى حسين (2009). ثقافة السلام، مجلة كلية التربية بالرقازيق، العدد65، عمان: الأردن، ص 265.
- علي إسماعيل وآخرون، (2009). تطوير وتحديث خطط وبرامج التعليم العالي لمواكبة حاجات المجتمع. المؤتمر الثاني عشر بعنوان الموازنة بين مخرجات التعليم العالي وحاجاته المجتمع في الوطن العربي، بيروت ص 221.

- كنعان، أحمد علي (2009). دور المناهج التربوية في تعزيز السلام، بحث مقدم للمؤتمر الدولي الذي تقيمه وزارة الأوقاف في الجمهورية العربية السورية بعنوان "رسالة السلام في الإسلام" - دمشق خلال الفترة من 1-2 /6/2009 .
- علي، نادية حسن السيد (2005). تقييم أداء الأستاذ الجامعي في ضوء معايير الجودة ، مجلة دراسات في التعليم الجامعي، مركز تطوير التعليم الجامعي، جامعة عين شمس، العدد الثامن، إبريل، ص 115-118 .
- حسن ،محمد صديق محمد ( 2001م). ثقافة السلام. مجلة التربية، العدد التاسع والثلاثون بعد المائة، قطر: الدوحة، ص52 .
- الجمعية العامة للأمم المتحدة (1999). إعلان برنامج عمل بشأن ثقافة السلام، الدورة الثالثة، أكتوبر.
- ابن منظور، جمال الدين أبو الفضل (1995). لسان العرب، ط 3 ، دار صادر للنشر ، بيروت.
- اليونسكو (1995). "إعلان وإطار العمل المتكامل بشأن التربية من أجل السلام وحقوق الإنسان والديمقراطية ، المؤتمر العام لليونسكو في دورته الثامنة والعشرين، باريس .
- بيان مقدّم إلى الندوة الخاصة بعالم السّلام العالمي لمناطق آسيا والباسيفيك وغرب آسيا بانكوك، تايلاند بعنوان السلام والتنمية، 1985
- مختار ، حسن بن علي ( 1993). دور المعلم في تنمية التفكير الناقد لدى الطلاب، المؤتمر الثاني لإعداد المعلم للتعليم ، كلية التربية ، جامعة أم القرى، السعودية

### Appendices:

Faculty members with *whom* the direct in-depth interviews were conducted

Interview	Gender	Age	Degree	Specialization	Faculty
Interview (1)	Male	36	Master's	Land and Water	Agriculture
Interview (2)	Male	43	PhD	International relations	Centre of Political Studies
Interview (3)	Female	26	Baccalaureate	Social service	Faculty of Literature
Interview (4)	Male	60	Professor	Teaching methods	Faculty of Education
Interview (5)	Female	29	Baccalaureate	Archaeology	Literature
Interview (6)	Male	50	PhD	Economy and agriculture cooperation	Agriculture
Interview (7)	Male	53	PhD	Methodologies and ways of education	Education
Interview (8)	Female	35	Master's	Engineering	Engineering
Interview (9)	Male	41	PhD	Chemistry	Sciences
Interview (10)	Female	42	PhD	Economy	Commercial

**Interview guide**  
**Subject / interview guide**

A study tool on **(the role of faculty staff members in activating the community coexistence culture)**.

The aim of the research is:

- (1) To identify the concept and values of the community coexistence culture among faculty staff members.
- (2) Knowing the role of teaching staff members in deepening the concepts of the community culture coexistence.
- (3) Determining the factors affecting the spread of the community coexistence culture.
- (4) Defining strategies to activate the role of teaching staff members to spread the concepts and values of the community coexistence culture.

Therefore, review the interview guide to arbitrate and make observations and amendments.

**First : Personal Data**

<b>1-1 Name</b> ..... <b>(optional)</b>				
<b>1-2 Major:</b> .....				
<b>1-3 Workplace</b> .....				
<b>1- Gender</b>	Male ( )		Female ( )	
<b>2- Age</b>				
<b>1- Educational level</b>	Baccalaureate ( )	Master's ( )	PHD ( )	PHD and post-doc ( )
<b>Specialization</b>	<b>Scientificv</b> ( )		<b>Literary</b> ( )	
<b>Faculty</b>				

**The first axis: Knowing the Nature of the Concept and Values of the Community Coexistence Culture among the academic staff**

- The basic values of coexistence are reflected in the behavior of forgiveness - cooperation - dialogue rejection of violence - equality in rights and obligations - acceptance of others - the value of justice - the value of loyalty - what is the most important value for a teaching staff member to focus on and spread and why?
- In your opinion, do you think that the teaching staff members believe in a culture of societal coexistence?
- Do you think that spreading the concepts and values of the culture of coexistence among students is of interest to them or to their community?

**The second axis: identifying the role of the teaching staff members in deepening the concepts of a culture of coexistence**

- Do you think that teaching committee members have a role in spreading the culture of coexistence in the educational environment?
- Do you think that the university professor follows the method of dialogue and freedom of opinion with his students?
- Do you think that the university professor promotes the spirit of cooperation, brotherhood, equality and harmony among students?
- Does the professor support the importance of belonging to the homeland?
- Do you think that the professor deals with issues of coexistence and honoring the human being, regardless of his gender, race or region?
- Does the professor know that the world we live in is governed by the principles of (the United Nations Charter)?
- Have wars and conflicts affected the level of the professor's thinking in terms of coexistence, its value and principles?
- What is the extent of the professor's participation in student activities and integration with youth?
- What is the extent of their contribution in scientific and technical consultations to the concepts of building coexistence?
- (Respecting human rights - accepting others - preserving oneself - dialogue - negotiation?)
- What is the extent of the professor's participation in seminars and conferences on disseminating concepts of coexistence?
- What is the extent of the university professor's participation in scientific, professional or charitable societies and organizations that serve coexistence?

**The third axis: the Factors that Affect the Spread of the Societal Coexistence Culture among Teaching Staff members (the Obstacles)**

- What are the factors?
- In your opinion, are there any suitable grounds in Yemen on which the community coexistence is built?

**The fourth axis: Defining strategies to activate the role of the teaching staff members to spread the concepts and values of the community coexistence culture**



All copyright of this study is reserved for Yemen Information Center.

[www.yemeninformation.org](http://www.yemeninformation.org)

E-mail address: [YIC@yemeninformation.org](mailto:YIC@yemeninformation.org)

**Sana'a Office :** 967-1-216282 - **Aden Office:** 772415913 - **Ibb Office:** 04-426502