

The role of the school in developing social responsibility as a mechanism to reduce school violence

دور المدرسة في تنمية المسؤولية الاجتماعية كآلية للحد من العنف المدرسي

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Abstract:

Schools are experiencing a fierce wave of violence manifestations that intensify day by day, amid the educational system's inability to control the situation, necessitating mobilization and serious action to contain the phenomenon before it spirals out of control. In the absence of the family's role and the neglect by social socialization institutions of their responsibilities, school violence represents a dilemma that all societal institutions must share in resolving, as the school does not bear sole responsibility for it.

Regardless of the complexity and multiplicity of causes for this phenomenon, the value aspect constitutes the decisive factor in this issue. Accordingly, it is imperative to reconsider the value system among students by returning to educational curricula that demand instilling ethical commitment values as an important step preceding the foundation of social responsibility, in order to curb the phenomenon of violence in our educational institutions. In an era dominated by individualism and self-interest over human and ethical

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values, this calls for developing therapeutic and preventive strategic plans to enhance ethical awareness among both learners and educational actors alike, thereby raising the level of consciousness and sense of social responsibility. Therefore, we must realize that this has become an imperative necessity that cannot tolerate negligence or delay in the process of diagnosis and treatment.

Keywords: Violence ; school violence ; social responsibility; ethical values.

ملخص:

تعيش المدارس موجة عاتية من مظاهر العنف التي تزداد حدة يوما بعد يوم، في ظل عجز المنظومة التربوية عن التحكم في الوضع مما يستدعي الاستنفار والعمل بجدية من أجل تطويق الظاهرة قبل خروجها عن السيطرة. في ظل غياب دور الأسرة وتغافل مؤسسات التنشئة الاجتماعية عن دورها، بحكم أن العنف المدرسي معضلة يتشارك في حلها كل مؤسسات المجتمع ولا تنفرد المدرسة بمسؤوليتها تجاهه. وبغض النظر عن تعقد وتعدد أسباب هذه الظاهرة إلا أن الجانب القيمي يشكل النقطة الفاصلة في هذا الموضوع. وعليه يتوجب إعادة النظر في المنظومة القيمية لدى المتدربين، بالعودة إلى المناهج التعليمية المطالبة بغرس قيم الالتزام الأخلاقي كخطوة مهمة تسبق التأسيس للمسؤولية الاجتماعية في سبيل الحد من ظاهرة العنف في مؤسساتنا التعليمية. في زمن طغت فيه الفردانية والمصلحة الذاتية على القيم الإنسانية والأخلاقية، مما يستدعي العمل على بناء خطط إستراتيجية علاجية ووقائية لزيادة المماركات الأخلاقية لدى المتعلمين والفاعلين التربويين على حد سواء للرفع من مستوى الوعي والحس بالمسؤولية الاجتماعية. لذلك علينا إدراك أن الأمر أصبح ضرورة حتمية لا تتحمل التأجيل أو التأجيل في عملية التشخيص وإيجاد العلاج.

الكلمات المفتاحية: العنف؛ العنف المدرسي؛ المسؤولية الاجتماعية؛ القيم الأخلاقية.

1. Introduction:

The dynamics of the larger social environment have an effect on the school environment, either for the better or for the worse. In this situation, it is clear what the role of educational stakeholders is: they bring the culture of society into the school, along with its inherent contradictions. So, the school is like a small version of many different social settings that often clash with each other. The more these things mix together, the more tense things get, which puts the school in front of very important and serious problems. One of the most important of these problems is school violence, which meets all the criteria for being a pathological social phenomenon. This issue impacts individuals across all ages, educational backgrounds, and professional hierarchies within the school setting, to the degree that it has

become a prominent aspect of school life and, in some institutions, a customary method of engagement.

Violence is spreading quickly and dangerously in schools right now. The Ministry of National Education's statistics are strong proof that the situation is getting worse and worse. A 2016 study by the National Observatory for Education and Training found that reports of school violence are on the rise. Middle schools account for 52% of cases, primary schools for 35%, and high schools for 13% (Daoudi, 2017). This situation requires an immediate alarm, as it indicates a detrimental path that could lead to the school's self-destruction. The problem will only get worse over time if carefully thought-out, strictly followed, and useful measures aren't put in place.

Because of this, the Ministry is working hard to find ways to stop this problem that has gotten into our schools and caused a lot of damage. It has become very important to work hard to study and analyze this phenomenon in order to find out what is causing it and to come up with strategic plans to fix it based on scientific methods and the knowledge of qualified professionals and successful experiences in this field.

To do this, the Ministry has put in place a number of steps to keep track of progress and organize its action plan. The most important of these was the creation of a Psychological and Educational Listening and Monitoring Unit at the secondary level on September 8, 2013, followed by the creation of a Guidance and Monitoring Committee at the middle school level on August 20, 2014. These steps show how important it is to keep an eye on students' situations by getting administrative and teaching staff involved and getting socializing institutions, especially the family, to play a bigger role. In fact, the family is often the main cause of violence in all its forms, and many cases of school violence cannot be treated without taking it into account. As a result, schools have promised to hold regular meetings with parents and support the creation and activation of Parent Associations. The goal is to raise awareness of risks and get parents involved in finding solutions.

It is widely acknowledged that social pathologies signify disturbances within a society's value systems. School violence is a pathological issue currently affecting Algerian schools, requiring initiatives to combat and rectify it through a reevaluation of the school's value system and structure, which can be seen as a microcosm or representation of the broader

society. One of the most important things schools can do to stop violence is to teach young people values and then make sure they follow those values by using school rules. These mechanisms are based on ideas that could be called basic to making a well-rounded person and to creating the kind of citizen that the state wants to produce as the main goal of education.

The school must represent a collective will that unites efforts to fight anything that threatens our society and its institutions because it is responsible for passing on moral and social norms and values from one generation to the next. When you talk about values, you're also talking about commitment. Commitment is ethics, and ethics include responsibility. The school, as the most important place for socialization after the family, has a social responsibility to teach these moral values to its students, society, and itself.

From this standpoint, can we conclude that the school—by instilling the values of social responsibility as a tangible expression of ethical commitment among students—is able to mitigate or control violence within the educational setting?

2. Terminology of Violence

Violence is regarded as one of the most common social phenomena in society and is a key focus for experts in the social sciences. This is because it is happening more and more often and with more force, and it has a big effect on both people and society in many ways.

A basic definition of violence is doing or saying something that hurts someone else in a situation where the self and the other are in conflict (Basha & Taleb, 2018, p. 105).

Sanaa Mohammed Suleiman characterized violence as the application of material or moral coercion, either individually or collectively, that causes harm to individuals (Jamal, 2012, p. 15). This harm may affect individuals and property, forcing others to make choices or take positions they would not normally take. Violence, therefore, includes the idea of hurting other people, either mentally or physically, and it can also include hurting their things.

Violence denotes the application of physical or psychological pressure, by individuals or groups, utilizing force and coercive methods to compel others into positions of dissent. Bruce posits that humanity has engaged in violence to a degree that it encompasses acts of killing, with human life regarded as possessing diminished value and significance relative to others (Saleh, 2003).

Robert Brown, on the other hand, says that any behavior, whether institutional or personal, that involves destroying things in a way that is clear and aimed at others should be seen as violent (Dhubyan, 2013, p. 15).

Consequently, it is imperative to examine the phenomenon of violence with precision and depth to formulate strategies based on systematic study, research, and inquiry. Sociology, a field profoundly engaged with this issue, defines violence as a "historical social fact, generated by both the individual actor (the authoritarian self) and the collective actor (the authoritarian group) amid a struggle for individual or collective dominance over others, in the absence of any relational order characterized by democratic or egalitarian principles" (Matar, 2014, p. 22).

An individual or a group can commit violence, and in either case, it hurts others, either directly against the person or indirectly against their things. Violence is a sign that something is wrong with an individual or a group, and it also shows that social structures are out of balance. Violence is a social phenomenon that keeps happening and even gets worse over time, causing more harm. Because of this, it is important to be aware of all of its signs and to look into its root causes. Violence is a clear and direct threat to both the person and society, so it should not be downplayed or taken lightly. Instead, it should be contained so that it can be dealt with properly.

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Violence can also happen among whole social classes, as we can see in both ancient and modern history. People with power and authority, like politicians and security guards, or people with money and influence, like merchants and business elites, often use this kind of violence. Another unique manifestation of violence emerges from the specific context in

which it is both produced and perpetuated: violence within the educational setting. This phenomenon has also been the subject of multiple definitions, influenced by the theoretical perspectives of scholars and specialists addressing the diverse issues and dynamics present within educational institutions in all their facets.

3. Violence in the School Environment

There are many ways that violence happens in schools, from verbal threats to physical actions like assault, murder, vandalism, harassment, and even sexual assault. It can be offensive or defensive, and it can be aimed at other people or at oneself. Moreover, educational attainment correlates with the incidence of violence: individuals with lower educational levels are more likely to exhibit violent behavior frequently and intensely (Rifai, 2013, p. 80).

Shapsugh defines school violence as actions or behaviors by students, teachers, or administrators within the school that show hostility toward others, either verbally or physically (Masri & Tarek, 2013, p. 51). Al-Fatli also says that school violence is "excessive aggression and harmful behavior that happens in school, but it can also happen outside of school." It can take a vertical form (teacher-to-student or vice versa) or a horizontal form (among students themselves), causing harm to the victim, whether material or psychological" (Fetli H. H., 2017, p. 152).

Dubet gives a full definition of school violence, saying that it is "a set of unacceptable behaviors within the school that undermine public order, disrupt the teaching-learning process in classrooms, and lead to negative consequences for academic achievement." These include physical violence, like beating, fighting, robbery, or vandalizing school and personal property, writing on walls and desks, physical assault, homicide, suicide, and carrying weapons. They also include psychological violence, like insults, mockery, ridicule, disobedience, and making classrooms messy in different ways, as well as different kinds of persecution" (Qasir & Habib, 2003, p. 764).

In short, school violence is any harmful behavior, whether verbal or physical, that hurts people who work at or go to school there and damages the school's property. It works on both horizontal and vertical axes, and it makes teaching and learning harder. The severity of the situation depends on the school's specific characteristics, the social environment around it, and the roles and dynamics of the people involved. Consequently, various theoretical frameworks have examined this phenomenon through research and analysis.

5. Social Responsibility as a Concept with Multiple Perspectives

The concept of social responsibility is defined by various interpretations that differ based on the viewpoints of researchers and scholars, their ideological frameworks, and the socio-cultural contexts of their respective societies. It is a complicated and multi-layered idea because it has to do with how people, groups, and social institutions act. In the human and social sciences, creating clear and widely accepted definitions of these ideas is always hard.

Social responsibility has been conceptualized in multiple ways, of which the following are illustrative rather than exhaustive:

- (Salem F. A., 2005) characterizes it as an individual's dedication to a specific task. This commitment comes from a conscious self and goes beyond the self to include moral, material, intellectual, sensory, and even aesthetic aspects. This wide range gives social responsibility the quality of a duty owed to both others and oneself.
- (Gungor & Guzel, 2017) define social responsibility as an individual's ability to meet obligations based on their gender, age, and developmental stage. They believe that responsibility is a feeling that people show through actions that affect both themselves and society.
- Al-Baysar defines it as "An individual's compliance with the legal and moral laws and customs of their society, along with the acceptance of the repercussions for violating these norms as adjudicated by the community for those who breach its regulations, traditions, and ethical principles." (Momani & Maanei, 2017, p. 83).
- Sociologists broadly define social responsibility as an individual's social consciousness, expressed through their thought processes, behaviors, and interpersonal relationships. Once this awareness is internalized, it encourages people to put the group's needs ahead of their own. As the collective spirit supersedes individualism, the individual abandons self-centeredness in favor of prioritizing communal welfare (Obaid, 2015, p. 42).
- Mayson Musharraf defines social responsibility as an individual's awareness of and responses to their obligations concerning their behavior and commitments to themselves and others with whom they are associated. This duty includes following Islamic teachings and moral values, knowing the difference between rights and duties, understanding social

issues, and working to find solutions through positive participation that will help the community (Musharraf, p. 10).

In conclusion, social responsibility is a dynamic concept influenced by cultural, ethical, and developmental factors, encompassing both individual and communal obligations.

Nevin bint Salem Al-Saidi Al-Harbi characterizes social responsibility as a social phenomenon, specifically the individual's relationship with societal systems, which arises from their ongoing and enduring coexistence with others in a particular context. This enduring presence fosters relationships that encompass cultural, social, spiritual, and economic dimensions among individuals (Harbi, 2005, p. 20).

Social responsibility includes the duty of the community to make strategic plans based on accurate calculations of what is most important to society. These priorities are related to both current and future needs and are expressed through planning programs. These kinds of programs try to make sure that development projects keep going and last over time, which connects them to the idea of social responsibility (Rizk, 2020, p. 20).

Meanwhile, Elena Harlanova and colleagues define social responsibility as "the capacity of individuals to respond effectively and adequately to their behaviors in a manner that allows them to adapt to those norms which regulate all social behaviors." (Shirochenkova, Yalakaeva, Ulyanova, & Harlanova, p. 02).

Social responsibility depends on people's ability to follow the rules of society that say what is and isn't acceptable behavior. It also assumes that people are willing to join the group and become part of it, which means they will go from being responsible for themselves to being responsible for others.

Patrice Guy, on the other hand, connects social responsibility to the cultural and social context, shared values, and everyday actions. The core of transmitting responsibility resides in the interrelation between the adult generation and the youth, who will ultimately evolve into the future adult generation (Empowering students, Regional Education and Future Days, n.d., p. 48). Yahya Salem Abdullah Malhem characterizes social responsibility as the ongoing and steadfast obligation of the educational institution to execute its conventional functions, especially teaching, in an ethical manner. This duty encompasses fostering economic development, ensuring the welfare of employees and their families, and, as a result, extending concern to the broader community as an inherent consequence of serving the local populace (Melhem, 2018, p. 02).

The different definitions all agree that social responsibility is based on moral values and ethical commitment, as well as the individual's free will to take part in community development by solving its problems and facing its challenges. This willingness is shown through actions and positive interactions with others, all of which are guided by the rules and morals of the social system. The main goal is to teach people to value solidarity, cooperation, belonging, equal rights and duties, social justice, and putting the public good ahead of their own interests. Real social responsibility is shown in how people act in public.

The values of social responsibility, in all their forms, help the community in the short and long term, whether they come from individuals, groups, or institutions. These values are passed down and renewed in ways that protect the interests of society, make sure it stays stable and continues to grow in many areas. They also help society deal with problems both inside and outside of it, especially when things are changing quickly and having a big impact.

In this context, the school plays a very important role because it is one of the most important places for socialization. The school has the job of teaching and preparing people who are well-rounded and knowledgeable so that they can reach the goals and dreams of their community.

5.1 The School's Ideology in Establishing Social Responsibility as a Means of Reducing Violence in the School Environment

The social responsibility of the school pertains to the obligations voluntarily undertaken by societal members regarding the school's operations and the broader community. Their behavior also shows this through their active voluntary participation and efforts to learn social behavior on their own (Augustiniene, Jociene, & Minkute, n.d., p. 09). Compliance with and adherence to the laws of society is a key part of this duty.

The family is thought to be the most important place for socialization, and the school plays a very important and complementary role. After the family, the school teaches people moral values, ethical standards, customs, and traditions. It also teaches them knowledge, cultural heritage, and the larger legacy of society. Its outcomes are reflected in the values imparted to individuals, including belonging, citizenship, democracy, ethical principles, and national constants.

5.1.1 The Teacher

One of the most important things the school does to teach students social responsibility is hire teachers. The teacher is the most important part of the educational process, and they have a direct effect on students, which is shown in their behavior, attitudes, academic performance, and interest in both the subject and the educational process as a whole (Samadi & Aql, 2015, p. 74).

From this point of view, the teacher has both an educational and a social duty to students and society. People look up to their teachers as role models, examples, and moral guides, so they should live by and teach ethical values with honesty and dedication. This means adopting both verbal and behavioral traits, as well as developing traits of openness and kindness that have a positive effect on students. The teacher is also responsible for passing on the community's agreed-upon social values and norms to future generations. This duty must be fulfilled with a pedagogical philosophy rooted in integrity, regarded as both an obligation and a trust.

Students learn by watching others, which means that any difference between what the teacher says and what the teacher does can be very harmful. So, the teacher needs to be very careful about how they talk about and present ethical issues, leading students to make decisions and judgments based on their values.

The teacher is also responsible for teaching students how to think critically so they can figure out how good they are at different things. This means that you need to connect your social life with what you learn in school. Such integration fosters coherence between the acquisition and enhancement of knowledge and skills via practice (Empowering students, Regional Education and Future Days, n.d., p. 38).

These efforts shape how students act toward themselves and others, teaching them how to take a stand, communicate positively, make friends, and be responsible for their actions at school and in the community as a whole. In the end, the teacher is responsible for helping students develop positive attitudes, moral values, and good behavior, as well as figuring out what they like and how they learn best so they can build their educational and life projects.

The teacher, the curriculum, and the educational community all play a role in teaching students how to be responsible citizens. A proficient teacher is one who can create and communicate significant messages to students, promoting the cultivation of their behavioral values and ethical perspectives. A teacher like this can also figure out what kind of moral character a student has by putting them in moral situations where their values may conflict

or contradict, which shows their true character. This ability fits with the school's main job of teaching people how to behave in society so that morality becomes a deeply ingrained part of their personality, which in turn shapes their sense of duty and social responsibility. On the other hand, if a teacher doesn't know how to have a mature, polite conversation or control their own feelings and actions, especially when dealing with vulnerable students, they may turn to violence instead of awareness. This makes them the second most common source of violence after the family, which often has patriarchal authority.

5.1.2 The Curriculum

The curriculum is the set of classes, subjects, and both curricular and extracurricular activities that the school plans and oversees. The goal of these activities is to help students learn about science and important life skills. The school's curriculum aims to equip students with knowledge, logical reasoning skills, and training in problem-solving and issue analysis. In this situation, the school needs to make sure that goals are in line with values so that education doesn't become a way for "the end to justify the means." Not doing so puts society at risk of moral decay and corruption, which could threaten its stability and continuity (Karim & Islam, 2002, p. 205).

So, in order to reach educational goals, the content of curricula and textbooks and their ability to shape people are important. This means helping students improve their thinking and behavior based on moral and value-based principles, boosting their drive to succeed and work hard, boosting their self-esteem, encouraging positive change, and accepting others. These skills, in turn, give students social intelligence, which helps them clarify their intellectual and moral beliefs, make meaningful connections with other people, and take informed positions on social issues.

5.1.3 The Educational Community

The educational community includes everyone who works in a school, such as teachers, principals, inspectors, specialists, students, parents, supervisors, and support staff. This group is very important for teaching social responsibility because it is a structured learning environment that follows a set of reference laws based on the current educational laws. From these foundations, the internal regulations of educational institutions are formulated (Educational and Administrative Management, 2004, p. 13).

The educational group is in charge of making sure that pedagogical and administrative tasks are done, keeping an eye on them through evaluation and correction, finding solutions to problems as they come up, and planning educational goals in a way that keeps things organized and follows the rules.

At both the pedagogical and administrative levels, the school seeks to safeguard learners and the educational institution from ideologies hostile to the societal system, as well as from extremist ideas that pose a threat to its foundations and structures. It also strives to ensure that learners adopt the principles and values upheld by the institution, thereby fostering and instilling a sense of social responsibility and working toward its concrete realization.

5.1.4 The School Climate:

This term describes the overall mood and the mental and social climate that exists in the school. The school aims to promote social adaptation among individuals by creating a balanced and positive environment. This is done in order to create a cohesive community and to develop the ideal citizen whose personality is fully developed in all its dimensions. To this end, the school environment encourages extracurricular activities that teach students the important behaviors and skills they need to get along with others and take on social roles.

Working together on these kinds of projects lets students choose topics, figure out what they need, and say what they think without fear of being judged. When students learn to value conversation and fairness in letting others speak their minds, they learn the basic values of rights and responsibilities.

The school's achievement in fostering a conducive environment for constructive interactions among educational stakeholders within its internal setting is insufficient without the establishment of mechanisms and strategies to engage the external environment. This means building friendly and cooperative relationships with parents and other social groups. So, the school's success depends on how open it is to the world around it.

Such openness gives students more chances to work on community projects that cover a wide range of topics, which helps them understand how important it is to look into social issues. Since the school is responsible for training and preparing people to help society grow and improve in many areas, this openness will slowly teach students the roles and responsibilities they will have to society in the future.

It is very important for the school to be able to provide a healthy, safe, and supportive environment while also keeping good control over the relationships between members of

the educational community and with the social environment around them. Schools can help students learn how to do the right thing by using curricula and educational programs that are carefully planned with clear goals and topics. Such practices separate them from all forms of violence, domination, rigidity, and aggression.

5.2 Ethical Commitment as a Procedural Dimension of Social Responsibility in Reducing School Violence

Algerian society, like many others, is going through a time of openness and globalization that has brought about big moral and social problems. These problems are caused by the spread of foreign cultures and values that have created a separate value system that competes with the society's own moral framework. The mixing of these outside cultural influences with the native culture, when people are less aware, less religiously and socially restrained, and don't know what is right and wrong, has caused problems in the social order.

As a result, social problems have gotten worse, moral decay has gotten worse, and violence has spread in many forms throughout society. It is important to point out that modern information and communication technologies, as well as social media networks, are now some of the biggest causes of moral and social problems. This is because it's hard to keep an eye on or control these kinds of technologies, and they can send and change information quickly and freely.

People often say that moral problems in society come from schools and other socialization institutions not doing their jobs well. Consequently, society perceives these institutions as the principal entities accountable for the emergence of anomie.

Education is responsible for passing on values and making sure that younger generations live by them. The moral problem comes up when people don't follow these values and do things that go against established norms, standards, laws, customs, and traditions. The lack of intellectual, social, and ideological coherence and integration results in conflicts that differ in intensity and the extent of their harm, both at the group level and throughout society. The initial sign of these kinds of problems or conflicts is the rise of different kinds of violence, which can happen in any setting or group. Consequently, the school, as a social institution, is not exempt from these phenomena.

In this context, Mehdi Majid Ahmed and Imad Abdullah Al-Sharif contend that moral issues arise from inappropriate actions exhibited by individuals that contradict societal values and principles. These behaviors arise from evolving dynamics between the individual and society, marked by their discordance with religious orientation, social order, and societal values (Ahmed & Sharifayn, 2020, p. 665).

When moral problems happen, we need to look for solutions and fixes. All of the institutions that help people socialize need to work together to do this. Nonetheless, the school is the institution most equipped to assume societal responsibility for this duty, by examining the underlying causes that lead to such issues, particularly focusing on the occurrence of school violence. Mohamed Ahmed Karim and Seif Al-Islam Ali Matar say that this job needs to be re-planned using strict, scientifically sound methods that take into account risks that can be predicted. Consequently, they emphasize the imperative of reintroducing Islamic education into school curricula as a fundamental source of moral and ethical development (Karim & Islam, 2002, p. 196).

Thus, we conclude that it is imperative to reevaluate the value system in a time when the cultural distinctiveness of societies has been diminished and subjected to external influences. The school, as the most important institution for values with both power and social influence, is in a unique position to protect the moral, religious, social, and cultural values of society. Pierre Bourdieu views the school as a factory for societal reconstruction.

In this context, Mohamed Ghalem contends that the school plays a crucial role in fostering educational values, due to their inherent link to its foundational mission. He elucidates that these values are classified into three principal categories, all delineated by the activation and application of reason as their foundational principle (Ghalem, pp. 22-23):

- Traditional educational values are collective and seek to promote social cohesion, though they differ based on the traits of each society.
- Modern educational values stress the growth of an independent, critical person who feels a sense of social responsibility.
- Normative educational values aim to cultivate mature citizens capable of assessing situations and objects while rendering value judgments.

The main goal of these values is to teach students how to behave in a way that is in line with the moral standards of their society. They also want to shape and improve students'

positive attitudes by giving them cultural enrichment and teaching them knowledge and life skills.

The connection between morality and education is shown in what is called moral education, which teaches people to do their duties, complete tasks, and behave properly and develop good habits (Rashwan, 2008, pp. 20-21). Similarly, education for responsibility converts ethical values and principles into moral actions based on consciousness and rationality, ultimately aiming to govern social conduct. The school teaches students both directly and indirectly about educational values through its hidden curriculum. This helps them grow and encourages them to use these values in their daily lives. The themes discussed in class help to reinforce this, and the student then internalizes and incorporates them into their personality (Hammouda, p. 27).

The school plays an important role in prevention by using this method, which lets students learn social norms and values, as well as life skills and experiences, through practice. This gives them the ability to tell the difference between what is socially acceptable and what is not, as well as to recognize and understand values that are different from their own culture.

To help learners become more aware, we need to help them develop attitudes that are in line with the values of their society. The learner's ability to think logically and realistically is the most important part of this process. This lets them make decisions and judgments based on their own set of values. Logical reasoning acts as a compass that points learners in the right direction when it comes to what they want and need. This, in turn, necessitates granting individuals a degree of autonomy to ensure accountability for their decisions, as responsibility inherently involves the concept of free will. Thus, one can refer to moral responsibility and ethical commitment as the most effective methods for combating manifestations of violence in all its forms, whether within the educational setting or in society at large.

The school wants to teach both religious morality and social ethics by making sure that everyone is responsible for their actions. The unity and health of a society depend on how much it cares about and succeeds in building its moral framework. The efficacy of such a framework, whether enshrined in formal regulations or grounded in moral traditions, is

contingent upon its ability to facilitate social regulation. This is done by correcting and guiding behavior and working to create systems that promote equality and social justice within the law. Additionally, its worth is shown by how it can bring about positive change and social reform, especially during times of change or major crises, whether they are internal or external.

Responsibility is not only an educational concern but also a moral, religious, legal, and social issue of normative importance, necessitating that society prioritize it above all else (Salem F. A., 2005, p. 152). Education is primarily a societal concern rather than solely the responsibility of a single institution. In fact, because things are always changing and getting harder, the school has a hard time fulfilling its educational, formative, and preventive roles to help keep society safe and stable. To achieve this goal, it hires skilled teachers and administrators to make sure its mission is a success.

It is also important to recognize the work of supervisory authorities in giving epistemological and methodological training to both administrative and pedagogical staff, such as teaching strategies and ways to care for and guide students. These efforts are meant to make sure that the educational process fits with both the general and specific goals of society. Schools still have problems with violence and other social and moral issues, though, because life is getting more complicated. Adding to these problems is the fact that other socialization institutions, especially the family, aren't giving enough help. Numerous families, focused on meeting material needs, have overlooked the psychological and guidance aspects of child-rearing. This has put new stress on schools, making it hard for teachers and administrators to deal with these kinds of cases without a strong family role, which in practice is often just providing formal reasons for absences and meeting attendance requirements.

6. Conclusion

The media has been paying a lot of attention to violence in schools, but there are still no reliable statistics that can help us understand this problem, even though there are systems in place to keep track of and report cases in schools under the supervision of the right authorities. Despite its clear and obvious presence, this situation is still hard to see.

The ongoing violence in schools is a clear sign that the educational system is not doing its job, even though the people in charge are trying to stop it. This failure can be traced to the multitude and intricacy of socio-educational, socio-professional, and sociocultural factors

inherent in the school environment, along with the variability of social norms across various times, locations, and communities. The prevalence of violent behaviors indicates the systemic deficiencies of the educational apparatus, as the values, principles, and standards imparted to students have not effectively governed their conduct in accordance with the educational system's objectives and societal aspirations. The repercussions of this dysfunction inevitably transcend the boundaries of the school, impacting the broader society in both the short and long term.

The occurrence of violence in schools indicates a deterioration of social integration within the educational environment, a disruption that extends into the wider social interactions of the educational participants. This leads to disagreements among students, who should be seen as teenagers and young adults before being seen as just students. In this way, fixing this problem is the responsibility of society as a whole, including all of its institutions and structures, not just schools. To have a serious discussion about the issue, schools need to be open to the public so that people can talk and work together.

Finally, it is important to ask whether the strategies to stop school violence are being carried out using a scientifically sound method, or if they are just isolated projects and proposals that, while they show a desire to find solutions, don't work and don't lead to the long-term and effective results that are expected and needed.

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