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Executive summary of the research about  
**“Contextualising Religious Discourse and its Impact on  
Civil Peace”**

Mr. Mazen Zaro

December 2022

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## **Contextualising Religious Discourse and its Impact on Civil Peace**

### **Introduction**

Religious discourse is one of the main pillars of societal development because of its role in shaping individual and collective awareness on various issues. It also has an important role in defining the behaviours regulating the relations between the various components and social forces. Religious discourse is still the subject of study and research by many specialists including jurists, thinkers and historians. It is a major tool that brings about social change throughout the various historical periods in human societies.

The term religious discourse refers to the mobilisation of religious heritage by addressing social, political and economic issues and the challenges facing society, which hinder its progress and development. Religious texts and historical events are used to interpret social phenomena and provide solutions according to the perception of religion towards various issues.

The importance of religious discourse emerged because of the role it played in the establishment of social and political movements in the Islamic world in general and the Arab world in particular. It was used as a tool to communicate with different societal groups and to research the sources of political legitimacy for the regimes that were formed as a result of political and social changes and transformations.

### **Methodology**

This study adopted the methodology of discourse content analysis to answer its questions. In social sciences, it is based on the study of written or spoken language or signs while linking it to the social, political and historical context. From this standpoint, this methodology is applied to the analysis of the prevailing religious discourse in Palestine according to the following schemes:

#### **Phase one:**

Theoretical (conceptual) framing: First, it is necessary to define the subject of the study in the theoretical research context. This is done by conducting a critical discussion about the relationship between religion and the civil state, the relationship of religious discourse with civil peace, a discussion

of the concept of contextualising religious discourse, religious discourse between the official institution and the informal institution, the foundations of civil peace, “civil” in societal culture and the problems of its application, the role of religious discourse in fighting negative social phenomena and contributing to strengthening the pillars of civil peace.

The researcher will review relevant literature on this topic with the aim of providing a clear theoretical and conceptual framework for the study.

### **Phase two:**

**Field research:** The field research consists of three axes:

**Conducting in-depth interviews:** These interviews are with official and unofficial bodies such as the Ministry of Awqaf and Religious Affairs in the West Bank, officials of preaching in the Awqaf directorates in the West Bank and Friday preachers commissioned by the Ministry of Awqaf. Unofficial bodies include the civil society organisations active in the field of contextualising religious discourse, researchers and academics active in this field, in addition to Hizb Tahrir as an active religious movement in the West Bank. It also included interviewing a churchman to talk about Christian religious discourse. This interview focused on what their vision is to contextualise religious discourse and their opinion of the prevailing religious discourse. Topics included the religious discourse’s reality and its problems, how to contextualise this discourse, what are its mechanisms and tools, what is their role in contextualising religious discourse, the method of choosing the titles of Friday sermons, the extent of their interference in the content of sermons, criteria for setting Preachers, why is there a limit of graduates in Islamic law? What is the extent of the margin of freedom available to the preacher in the text and subject of the sermon? What is the extent of their role in promoting civil peace?

Analysis of Friday sermons and periodical religious publications. It will also be on the official and unofficial sides as the following:

1. Friday sermons approved by the Ministry of Awqaf in the West Bank. This sample was analysed on 3 levels:
  - a. Analysis of sermon titles as approved by the Ministry of Endowments and Religious Affairs. These are the speeches approved by the Ministry from January to September 2022.

- b. Analysis of the indicative circulars published by the Ministry of Awqaf. The Ministry of Awqaf circulates to preachers a guide for every Friday sermon that contains the title of the sermon, the most important aspects that the preacher talks about and some legal evidence that the preacher uses in the sermon. These evidences are published on the official page of the Ministry of Awqaf. The sample was limited to studying the circulars from January to September 2022, which totalled to 38 sermons.
  - c. Analysis of speeches as delivered by the preacher, which are published on various websites such as YouTube and social networking sites. The importance of this analysis appears in the fact that the circulars of the Ministry of Awqaf mainly relate to the first sermon. To deepen the analysis, it was necessary to highlight the second sermon, in which space is given to the preacher. These sermons also give an analysis of other important aspects such as the use of language, tone of voice and body language.
2. Periodic religious publications and Friday sermons that are not approved by the Ministry. They are often in mosques run by Hizb Tahrir and are found on their official websites. The sample was limited to five Friday sermons and some statements issued by the party were published on the party's official website.

Religious discourse in the media: It will also be at the official and unofficial levels, as follows:

- a. Religious programmes broadcasted on state television. Two episodes of Dr. Mahmoud Al-Habbash, Advisor to the President for Religious Affairs, via Palestine TV.
- b. Religious programmes broadcasted on non-governmental satellite channel two episodes of the programme «We Live in the Qur'an». It is broadcasted on Al-Aqsa TV.

It should be noted that the research sample for the Friday sermons above was limited to the West Bank regions only. It was necessary to limit the research sample within the available data. The analysis may differ - in a simple way, as I think - from what is in other regions, such as the religious discourse in the Gaza Strip. This is because Friday sermons and their content



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are not regulated by the Ministry of Endowments in the West Bank, as there is a Ministry of Awqaf that regulates the issue of public speaking separately in the Gaza Strip. This may necessitate in the future to conduct more research and analysis on the religious discourse in the Gaza Strip in order to understand its problems and ways of unifying these discourses between the two parts of the country. This is important since it presents a consistent and unified religious discourse that serves the issues and aspirations of the Palestinian people.

### **Phase three: Data analysis**

Work begins by analysing the data and outputs from the previous stage. This is so they are dropped and approached with the theoretical discussion from the first stage. To ensure the accuracy of the analysis, clear and specific criteria for judging religious discourse must be established. The main criteria by which the study tool or applied framework of the study is set to be as follows:

1. Language: By analysing words, phrases and vocabulary in order to find the extent of which they relate to the values of democracy and the pillars of civil peace. This is in view of what terms are being used in the expression.
2. References: Looking at the references by which these discourses were based. Were they purely religious (the Qur'an and hadiths) or diverse (such as the human rights system or the Palestinian Basic Law)?
3. Non-verbal communication: Such as tone of voice and body language. The use of emotion can be used to chant religious slogans that arouse the feelings of the audience.
4. Correlation of the sermon title with new events on the political and social level (with a focus on the issue of security chaos): Discovering the extent to which the subject of the sermons relates, nearly or far, to the variables and hot events in the Palestinian arena. This is by comparing the timing and titles of the sermons with the most important events that occupied the Palestinian streets.
5. How close or far from the discourse is the democratic values and the pillars of civil peace? The content of the research sample will be studied and analysed in light of the most important and prominent pillars of civil peace and democratic values.

In order to adjust the search area, limitations will be included with the following:

- a. The principle of equality in all its aspects (On the basis of religion, gender, age and colour).
- b. Acceptance of the other (Relationship with Gentiles)
- c. Respect for freedoms
- d. Violence resulting from discourse or renunciation of violence, hatred and incitement
- e. The principle of the rule of law
- f. Hate speech in any kind of communication. This includes oral, written or behavioural. Attacks involve the use of derogatory or discriminatory language with reference to a person or group on the basis of identity, religion, ethnicity, nationality, race, colour, origin or gender. Such discourse is often rooted in both intolerance and hatred. This can in some contexts become humiliating and divisive
- g. Observe the rights of minorities and address their issues
- h. The presence of women's rights in the discourse
- i. Addressing the issue of security chaos or civil peace

#### **Phase four: Conclusions and recommendations**

This stage is based on discussing the outputs of the study based on its previous stages and presenting the most important conclusions. It also presents important recommendations for mechanisms and tools for contextualising religious discourse in Palestine after defining and analysing the nature and role of the most important active and influential forces in contextualising religious discourse. The recommendations will be within the levels of government institutions, the most important of which is the Ministry of Awqaf, and civil society institutions active in this field.

First, it must be said that studies dealing with the analysis of religious discourse and its contextualisation in the Palestinian context are very scarce. This paper, despite its small size, may be a key in opening doors for other studies dealing with various aspects of the subject to have even deeper and

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greater analysis. There is a need for in-depth studies on religious discourse towards women, religious discourse towards non-believers, religious discourse and hate speech and other studies that analyse religious discourse through the lens of civil values.

On the other hand, this study constituted a simplified update of the literature that discussed the contextualisation of religious discourse. This topic still needs more discussions between researchers, academics and actors in the field of religious discourse such as official institutions (Ministry of Awqaf and Dar Al Iftaa). It is important to also involve actors in the civil field such as civil society institutions in Palestine.

Religious discourse in Palestine still suffers from several problems, some of which relate to the preacher and some to the sermon. Preachers need to enhance their capabilities and increase their knowledge in various societal issues and concerns, in addition to the legal aspect. The preacher must be open to the rest of the sciences and be educated in them, which qualifies for the message to be delivered more effectively to the public. As for the sermon, the content must be developed in a manner that enhances addressing the problems of society more efficiently. The main conclusion here lies in the absence of referential pluralism in discourses.

When speaking about the mechanisms of contextualising religious discourse, it is necessary to put some important foundations that precede the process of contextualising religious discourse. The appropriate political and social climate must be available before the process of religious modernisation. Any selective process in the field of contextualising religious discourse without speaking about the political climate or social justice is nothing but playing with dice, as described by researcher Sari Hanafi.

The same proposition put forward by Hanafi speaks on the differentiation between the civilisation of the state and the authoritarian modernisation of religion. This means that the authoritarian modernisation of religion is a selective process based on the modernisation of some religious jurisprudence. Therefore, it may not lead to the contextualisation of this religious discourse. Since the civility of the state is based on the distinction between political work and religious work, it does not prevent the existence of a religious moral character on political work in light of the state's neutrality in relation to the choices of its citizens. Therefore, based on that, religious

institutions must enjoy independence from other institutions. Religious institutions are defined as all institutions that play a preaching or advocacy role in society, which have a role in issuing fatwas, Islamic movements, Sharia judiciary or advocacy civil society.

On the other hand, there is no internal debate since there must be an internal discussion in the religious institution, as well as an external discussion in the public sphere of society. This includes universities, civil institutions and other institutions. For the possibility of presenting creative ideas, having these institutions discuss them measures their suitability for society. There must be social thinking. When dealing with contemporary problems, there are religious, political or legal legislations governing this issue. Therefore, it is necessary to find and create dialogues in the public sphere about contemporary problems before issuing religious and political rulings. Accordingly, this experience can be inspired by the Tunisian experience after the revolution where there was a discussion in the media circles, between the people of the country and the different intellectual currents.

Since it is unreasonable to have a restriction on freedom of thought and expression, we expect that there will be a tightening or modernisation in religious fields. There must be a political tightening and we must think about social justice before speaking about religious discourse contextualising. This is what must be applied to the Palestinian situation because it is necessary to provide a safe environment for freedoms and expression of opinion. It is crucial to open dialogues and discussions between the religious institutions and other circles such as universities and civil society institutions. They can engage in dialogues about contemporary issues that the Palestinian people live with as a first step to contextualising religious discourse. Nothing can prevent institutions from discussing issues related to international law, the human rights system and the values of citizenship and democracy from a religious perspective. Dialogues with civil society institutions that work in this field results in intersections between both institutions in order to produce religious and civil formulas that respect the culture of the Palestinian people and human rights.

Similarly, a balanced role must be found between the political institution and the religious institution in Palestine. The relationship between them should be one of mutual respect and constructive criticism. The religious institution should be supportive of society's demands for justice, freedom and equality.

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They must stand in the face of dictatorship. There can be no renewal of religious discourse without a minimum level of political modernisation. That is, a process of democratic transition and finding social justice includes the enjoyment of individual and collective freedoms while also including the freedom of worship.

### **Final recommendations**

Based on all of the above, the researcher recommends the following:

#### **On the official level:**

Finding a balanced role between the political institution and the religious institution in Palestine. The relationship between them must be one of mutual respect and constructive criticism. The religious institution must be supportive of society's demands for justice, freedom and equality. They must also stand in the face of tyranny.

- The importance of creating a safe political environment that guarantees freedom of opinion and expression, allowing for dialogues in the Palestinian public climate on various contemporary issues. This will be due to its role in promoting constructive criticism.
- The importance of opening the doors of dialogue between official and unofficial religious institutions and civil society institutions regarding the study of religious discourse in Palestine and the mechanisms of contextualising it.
- The importance of working on qualifying preachers and workers in the field of religious discourse and opening them up to other sciences, particularly the social sciences. Additionally, there must be a process of contextualising the discourse linguistically and culturally.
- The Ministry of Awqaf should have clear mechanisms for oversight and accountability for preachers about the contents of sermons (religious discourse).
- The Ministry of Awqaf should grant preachers a greater margin of freedom to speak on various topics of interest to society. This will direct the public to address the problems with a methodology to take reasons into account. This means that issues must be dealt with from a holistic view, rather than only being from a religious perspective.

- Inclusion of more concepts and foundations of civil peace in Friday sermons and other religious platforms.
- The importance and necessity of giving priority to the issue of rejecting hate speech in speeches.
- Studying the possibility of allowing specialists in sciences other than Sharia sciences to ascend to platforms and talk about issues of concern to society from a specialised perspective based on science and knowledge in that field.
- Finding mechanisms that enable the Ministry of Awqaf to address the problems of religious discourse in mosques that are not under the Ministry's control.

**On the informal level:**

- The need for religious discourse and those working in it to be at the top of the work priorities of civil society institutions. This paves the way for constructive dialogues and reaches points of convergence in order to contextualise religious discourse and overcome its problems.
- That civil society organisations and the Ministry of Awqaf open the doors of dialogue with workers in the field of religious discourse at the level of the Ministry of Awqaf, Sharia faculties and workers in mosques.

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Executive summary of the research about  
**“Early Warning Systems for Civil Peace...  
A Comparative Study in the Palestinian Case”**

Dr. Ahmed Musleh

December 2022

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## Executive Summary

The concept of early warning is viewed as a preventive and early responsiveness tool to prevent or contain crises and disasters, combat negative phenomena and limit their spread. Special early warning systems have been developed to face racial discrimination, economic crises, civil and international conflicts and wars. These systems fight against terrorism, reduce racial discrimination and protect public rights and freedoms. The need to use these tools increases in the social context, especially in societies that suffer from instability and escalation of violence phenomena that threaten civil peace. It became necessary to study the possibilities of building an early warning system due to the rise of societal violence and the factors threatening civil peace. This automatically threatens the Palestinian society and its cohesion. Early warning systems are a response to put an end to these manifestations.

The **problem of the study** is to answer a major question: How can an early warning and responsiveness system be built to enhance civil peace in Palestine by benefiting from international experiences that have adopted these systems to prevent violence and local conflicts? It is also important to take into account the specificity and needs of the Palestinian society. **This requires answering a set of sub-questions including:** What are the most prominent international experiences related to early warning and responsiveness systems to prevent conflicts and face crises? What are the threats to civil peace in the Palestinian society? What is the reality of the crime map in the Palestinian society? What are the requirements for a successful application of early warning systems for civil peace in Palestine?

The **study is based on the descriptive approach** by collecting relevant information from various sources and analysing data and information to reach an accurate description of the phenomenon in question. The study is also based on analysing official statistical data to display a map of crimes and threats to civil peace in Palestinian society, in addition to conducting a set of interviews with the competent and experienced parties. This is a tool to understand the work of early warning systems in the social aspect.



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The **study dealt with the subject in three main headings:** The theoretical and conceptual framework including the concepts of civil peace and early warning systems. It focused on the international experience in early warning systems to prevent violence. Some Palestinian examples and models in this field are being presented. The second topic dealt with the sources of threat to civil peace in the Palestinian society and a map of crimes that threaten the lives of individuals as well as the society including the issue of domestic violence. The third topic included the requirements of building an early warning system and the responsiveness to civil peace in Palestine.

**The study has concluded a set of outcomes as follows:**

1. The establishment of an early warning and response system for civil peace in Palestine requires consensus on defining the main concepts and their meanings in this system, especially the concept of civil peace and the concept of an early warning and response system. It also requires defining the objective and geographical scope of work for this system.
2. Ensuring system continuity and sustainability, the necessary guarantees of resources, expertise, political will, and readiness to respond to early warning outputs and providing recommendations. Therefore, this system should not be linked to a fixed-term project or to temporary funding through official or private institutions.
3. Civil peace is defined as an expression of a state of harmony and stability, absence of disputes and conflicts and overcoming their effects within the same society.
4. Early warning systems for civil peace constitute an essential tool aimed to prevent the escalation of violence that may endanger individuals and regimes. These systems are mechanisms that prevent and address conflicts based on the systematic collection and analysis of qualitative and quantitative information on conflict. This is done to warn decision-makers so they can take or implement measures to avoid the emergence and escalation of disputes and conflicts. They

are a sub-system of a broader system that prevent and address crises, disasters, conflicts and their various manifestations.

5. Early warning and responsiveness systems include a set of integrated steps that constitute a sequential process represented in collecting data either quantitatively or qualitatively or both. The systems analyse such data, evaluate the warnings, formulate recommendations or action proposals and submit them to decision-makers and evaluate early responsiveness.
6. Early warning and early responsiveness are two sides of the same coin. If early warning is the tool then responsiveness is the goal. The biggest challenge that early warning systems face is linking warning to responsiveness. The value of early warning lies in the ability to respond in a timely manner and responsiveness means adopting all preventive measures that lead to addressing the incident. This prevents violence and addresses its effects, including policies, confidence-building measures and procedures, penalties, the use of force, incentives and guarantees.
7. There are dozens of early warning systems that prevent violence around the world. There is a growing awareness of the importance of these systems in achieving stability and reducing violence and local conflicts. These systems are managed by various parties such as states, intergovernmental organisations, international non-governmental organisations and civil society organisations. Some of these systems rely on monitoring and control teams in the field to obtain information, while others depend on open sources of information. This especially includes published data, media and social media platforms. A third system type combines diverse sources of information. The systems also rely on various methodologies and methods by collecting and analysing information, including quantitative, qualitative or both.
8. There are many forms and models of early warning and responsiveness systems in Palestine, especially at the level of civil society. Despite the role they play in protecting civil peace, the efforts remain sporadic with limited impact in light of the weak participation of relevant

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official institutions. The weak responsiveness to their outputs by these institutions require the mobilisation of all civil and official efforts to support a comprehensive and unified system for an early warning and responsiveness system to protect Palestinian civil peace.

9. There are many sources of threat to civil peace in Palestine such as the Occupation policies, political division, cultural heritage, exacerbating economic and social factors, weak governmental policies in dealing with acts of violence and weakness of the judicial authority. In addition, other factors include the weakness of political forces and parties, the emergence of abnormal behaviours and weak religious and moral controls.
10. The Palestinian society suffers from a state of instability, a weak sense of security, an escalation of family conflicts, a steady increase in the rate of crimes and domestic violence and the emergence of some phenomena. This includes self-enforcing the law, spreading of drugs and arms trafficking.

**The study also concluded that building an inclusive early warning and responsiveness system to enhance civil peace in Palestine requires many procedures and tools, as well as overcoming a set of challenges. This can be viewed as the following:**

1. Addressing the challenge of the cultural heritage in terms of society perceptions, customs and traditions towards some sensitive concepts and issues. Examples include the phenomenon of domestic violence or gender-based violence, the phenomenon of killing under the pretext of family honour protection, the phenomenon of self-enforcement of law or the phenomenon of revenge and taking refuge to the clan or family. This requires community education and an awareness campaign on the importance of this system when dealing with these issues that should precede or accompany building such an early warning system.
2. The early warning system team for civil peace shall be formed of all relevant official and civil society parties on a participatory basis. There must be an emphasis that the system ownership and leadership

should be national within the framework of the official structure of the state so that the system enjoys legal legitimacy and be provided with the necessary tools and resources to ensure its sustainability.

3. The system shall be built based on a structural methodology that adopts a list of indicators showing the causes of crises and the conditions and possibilities for their occurrence. Such indicators are social, economic, cultural, political and security. This includes the crime index, corruption index, poverty index, unemployment index, education level or illiteracy index, standard of living index, rule of law index, discrimination index and extremism and fundamentalism index.
4. In view of the concerns raised by the whistle-blowers, there is difficulty to provide them with protection. The societal culture presents a challenge to accept their role and address the sensitivity of the issues found in the reports they submit. It is preferable that the system relies, especially in its first phase, on open or public information such as data issued by official agencies, published in the media and social media and those issued by civil society organisations. Community-based organisations interested in civil peace can also benefit from the human resources to carry out monitoring work for manifestations of threats to civil peace and strengthening official data in this regard.
5. Formation of a committee in which all partner agencies are represented to review, verify, audit and harmonise data and information before analysing them and drawing outcomes.
6. Building the system requires addressing the gap between providing early warning and responding to it. The requirements of the intervention implementation requires a cooperative relationship with the decision-maker and his/her conviction of the current situation's seriousness. The implementation also depends on the decision-maker's allocation for a timely and responsive distribution of the financial and human resources.

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Executive summary of the research about  
**“Violence and Security Disorder in Hebron Governorate  
Reality and Challenges”**

Mr. Alaa Lahlouh

December 2022

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## Executive Summary

In recent years, Hebron, which is the largest Palestinian governorate, has faced an overwhelming increase of violence and other various forms of criminal activity. The essence of such an increase manifest itself in both security disorder and the threat of civil peace in the governorate. Both social and personal security can be deemed absent in Hebron due to vendetta instances between tribes and families. This is accompanied by armed clashes that sabotage both private and public property, evidently unleashing a state of chaos. Such cases of social violence in Hebron can indicate two main signs. On one hand, there is a societal harmony crisis. On the other hand, an imbalance occurs in the societal power centres in the governorate. Such signs can act as a warning for the spread of disorder. Hence, if no measures are taken to limit the hazards of violence threatening civil peace, the anarchy and disorder will continue to grow, leaving a trail of unsolvable aftermath.

Security disorder in Hebron stems from many factors. Some of which are objective, whereas the others are autonomous. Objective factors leading to disorder can be seen in the practices of occupation, such as fragmenting Palestinian territories into areas codenamed areas A, B, and C. Meanwhile, the autonomous factor is related to the inadequacy of the justice system. The inadequacies prevent the justice system from conducting its duty in controlling the phenomenon of security disorders. Moreover, they lead to the citizens' lack of trust in the authority's various institutions, the spread of firearms among citizens, as well as the ever-growing tribal and regional affiliations that over-shadow the concept of national belonging. Not to mention, there are other political and economic factors that play a role in security disorders in Hebron.

### **The study has concluded the following:**

- There appears to be an imbalance in proportions related to the number of Hebron citizens in comparison to its police force. There are roughly 800,000 citizens living in Hebron, while Hebron's police officers only account to approximately 1,150.
- Forms of social disorders in Hebron can be seen in the instances of killing different backgrounds, the spread of firearms among citizens, the absence of the rule of law and the attack on public property, etc.

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- H2 areas and C areas in Hebron can be deemed as safe havens for outlaws, arms dealers, drug dealers and other types of criminals.
  - Tribes and families in Hebron have acquired advanced firearms, which in comparison to the ones used by the Palestinian police force in Hebron could be deemed as superior, according to media. This is called the process of militarising the tribe.
  - The risks of violence and security disorder in Hebron threaten civil peace, social fabric, economic operations and all life aspects in Hebron, which is the largest governorate in Palestine.
  - The Occupation is the main reason for violence and security chaos in Hebron and all Palestinian territories. This appears in the geographic fragmentation of Palestinian lands that limits the duties of Palestinian law enforcement institutions and the Occupation's blindness to arms dealers submerging the Palestinian territories with weapons used for parading and clashing.
  - The Palestinian state and its various bodies have no will to face this phenomenon. Therefore, security chaos has expanded in most Palestinian governorates.
  - The absence of an active legislative council in Palestine hinders its important role in enacting laws and amendments on the Palestinian Penal Code.
  - The absence of periodic elections has caused mistrust between the citizens and the Palestinian political system.
  - Palestinian law enforcement agencies seem less repellent in the eyes of tribal clans in Hebron due to supporting all forms of tribal-justice measures such as when two parties have a conflict and one party is forced to be exiled as a solution. Other cases include the anger that result from incidents which may lead to conflict or the agreements that are signed by witnesses and tribal witnesses to resolve conflict.
  - The decline of trusting law enforcement and Palestine's various establishments have contributed to the arousal and spread of the phenomenon of security disorder.
  - The concept of political security of the state of law seems to over-shadow

the concept of social security, which in its turn solidifies affiliations to the tribe, the faction or the region.

- In the eyes of Palestinian citizens, there is an apparent absence of the political parties in Palestine in all aspects of life, especially in the civil security aspect.
- Inadequacies in the Palestinian justice system manifest themselves in the forms of long litigation periods, strong presence of tribal law, as well as the robust presence of the executive authority which overshadows the presence of the judicial authority. All have led to the massive increase of this phenomenon.
- A main factor for the spread of violence in Hebron can be seen in the increase of tribal and regional affiliations. These affiliations have caused the reduction of Palestinian national movements of all parties from the left to the right.
- There seems to be a major lack of human capital and logistic needs for law enforcement institutions. Moreover, there is a need to stop the encroachment of the executive authority over the judicial authority.

### **The study provides the following recommendations:**

Two major recommendations play a vital role in ceasing both violence and security disorders in Hebron. One recommendation can be seen in enabling public elections, whereas the other recommendation suggests unifying Palestinian political parties against diversification. Regarding the first recommendation, all components of the Palestinian political system, as well as the Palestinian society, must work together for the purpose of commencing public elections. This includes legislative and presidential elections. The action of commencing these elections causes plenty of positive outcomes for resolving the issue of violence and security disorders in Hebron. Palestinian citizens will be provided their rights to choose their representatives in political institutions. Furthermore, the presence of an active legislative council of popular legitimacy shall retrieve the balance for the political system. Such a balance will enable the legislative council to conduct its regulatory actions and accountability practices. In addition to this, the balance of the political system shall protect the justice system from any intrusion. This shall widen the guarantees of protecting public freedom and human rights to increase political participation. For the second



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recommendation, it is required from both ends of diversion, namely Fateh and Hamas movements, as well as all the other Palestinian forces, to work on ending the diversion and retrieving unity for the West Bank and Gaza. This aids in strengthening the overall national identity, besides removing all forms of rage existing in Palestinian cities. Moreover, the unification process will aid in retrieving part of the people's trust in political forces, which in its turn puts political life back into circulation.

### **Recommendations in Legislation and Policies:**

- A strict Palestinian penal code must be promulgated in order to ensure that it rectifies all gaps in previous laws. This consolidates the current applicable laws in the West Bank and Gaza.
- A law on protection of families from violence must be enacted to protect violence against women. The law is a national demand as much as it is a societal demand to face the ever- growing violence and femicide committed against women.
- It is crucial to criminalise any form of intrusion in the judiciary from any party. Moreover, deterrent penalties must be issued for those who attempt to influence the judiciary work. It must be noted that these penalties also protect judges as well.
- In order to deter lawyers from becoming absent without any compelling reason, it is important to form agreements or any legal formulas with the Bar association for the purpose of accelerating the litigation process.
- Legislative gaps in the Code of Criminal Procedure must be rectified and addressed since such gaps can be utilised as a mean of prolonging the litigation process.

### **Recommendations in Institutional Reform:**

- It is important to have a need for political will to reform and strengthen the ordinary judiciary.
- For the Judiciary to accelerate the litigation process, it is important to ensure that all human and logistical needs are provided to regular courts. This is especially the case for judges at all levels, as well as the administrative staff.

- Since security clearances are deemed incompatible with the independence of the judiciary and human rights, it must be eliminated as a prerequisite for the appointment of judges and prosecutors.
- The executive authority must adhere to the Palestinian Basic Law and implement court decisions at all levels. This is for any delay in implementing these decisions which lead to Palestinian citizens' loss of confidence in the judiciary.
- All judicial authorities and law enforcement agencies must take a firm stance against all cases of violence and security disorders. This is to not aid whomever is in the implementation of law and the imposition of order.
- It is important to reform the security institution. This can be done in reviewing the structure of the security institution and addressing inflation in the number of officers within it. Issuing early retirement grants create proportionality of high leadership ranks with the lower ranks. Moreover, the importance of reviewing recruitment mechanisms in the security sector must be emphasised.
- It is crucial to provide the appropriate number of police officers and distribute them along the Hebron governorate. Moreover, it is important to implement creative solutions such as disguising police officers in civilian clothing and spreading them in areas C and H2. This can facilitate security in these areas for citizens and aid in chasing criminals hiding in these areas.
- In order to prevent all forms of carrying weapons in Hebron, it is important to terminate the protection of whomever carries a weapon for the purposes of parading or security disorder Even if the carrier belonged to any of Palestinian political parties, legal action must be taken in order to deter weapon carriers from concealing firearms.
- Military judicial decisions must be published against violators and undisciplined members or officers of the security sectors (without revealing their names). This must be done in order to restore the citizens' confidence in the security institution as a professional law enforcement entity.

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### **Recommendations in Elevating Social Awareness:**

- Concerted efforts and actions must be done to promote values of citizenship within the Palestinian society. Such efforts can be implemented through accepting personal differences and reinforcing the discourse. Moreover, it is needed to spread the values of justice and tolerance within the Palestinian society. These efforts must be shared by the legislative authority and the civil society.
- There needs to be cooperation between the government and civil society in order to raise early awareness by integrating values of tolerance, equality and justice in school curricula. There needs to be cooperation with mosque preachers to focus on these values. The society must proceed by launching awareness campaigns against violence and all forms of security disorders.
- Joint cooperation between all parties must be materialised in order to spread community awareness through local radio stations that are followed by citizens. Cooperation with all forms of available media and social media must be active in order to reach the highest number of citizens possible. This is through programmes that demonstrate the risks of violence and their reflections on families and societies. Families need to be informed of the means needed to deal with violence which children can commit or be subjected to.
- It is important to activate the role of media in promoting and reinforcing the awareness of the civil peace values and reject all forms of hatred and violence.