

## **The Role of Clans as an Informal Authority in Achieving Societal Peace in the Palestinian Society**

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### **Abstract**

*This study investigated the role of the Palestinian clans, as an informal authority, in achieving societal peace in Palestinian society. The study used the descriptive survey method. Moreover, a questionnaire was designed to study its variables. The study population included experts in social affairs; university and legal academics, and the sample consisted of 60 people.*

*The findings ultimately reflected that the clan was and remains an integrated and cohesive political, social and economic unit in society. Moreover, the clan plays an important role in controlling the behaviour of members of society. It also plays a major role in preserving the entity of society from external dangers. Accordingly, the researcher presented several recommendations, the most important of which are represented in the necessity to spread a culture of peace, social communication, love, tolerance, human rights, and applying the principle of peaceful coexistence among members of society. It is necessary to avoid doing the social practices that negatively affect the Palestinian society, and to use the traditions and customs of the authentic Palestinian clans.*

**Keywords:** *clans, informal power, societal ladder.*

### **Introduction**

The Palestinian cultural heritage has played and continues to play an important role in social life for several reasons. The first reason is that the Palestinian culture is a reflection of Arab culture, while the second reason is that the Palestinian society is a tribal society in which the clan and family play an important role in the life of the individual. Other reasons are represented in the need to face the culture imposed by the Israeli occupation, in addition to the absence of an official, national, regular judiciary that adjudicates disputes between Palestinians. Therefore, the tribal authority played a prominent role in the Palestinian social life. Over the past decades, and under the Israeli occupation, the Palestinians have relied on men of reform and on the tribal judiciary in resolving their economic, social, and legal disputes, as if the Palestinians decided to boycott the occupation courts and police.

The Palestinian National Movement, specifically in the first Intifada, relied heavily on men of reform and the tribal judiciary to solve the problems that were occurring within the Palestinian society. Each organization had some people, either affiliated with it or close to it, who played the role of judge. In this respect, the national forces implemented the decisions that were issued by the reform men after the formation of the Palestinian National Authority. In 1994/5, a department was established in the Ministry of the Interior under the name of the General Administration for Tribal Affairs and Reform. The Ministry accredited people from various governorates and issued cards to them. The

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various governorates also established the Department of Tribal Affairs and Reform and issued cards to them. The Hamas movement also established the Association of Scholars. Palestine and the Fatah movement established the Palestine Tribal Committee for mobilization and organization. Furthermore, there were independent reform men who formed their own associations and groups.

Despite the abolition of the tribal law in Jordan in 1976, which was in effect in the occupied Palestinian territories, tribal litigation is still applied in Palestine as an informal authority, and problems are often resolved according to tribal understandings, and with the knowledge and supervision of the security establishment in some cases.

#### The problem of the study

The most important thing that characterizes a tribal society is the individual's fanaticism towards the group to which he belongs. The individual in a tribal society gives his loyalty to his tribe in front of other tribes, and to his clan in front of the clans of the tribe, and his loyalty to his family in front of the members of the clan and its families. Significantly, the tribal system is not centralized in nature. It does not enjoy centralization or an effective administrative apparatus, as it can extend its authority and power to the various tribes that live in one region. Rather, tribal societies often form a pattern of autonomy due to the decentralization of the tribal system. Tribal societies in general were often close societies that did not accept development or openness, and they formed an environment of their own, separate from everything around them and shrinking within a certain framework of customs and traditions extending back to the past.

Therefore, customs, traditions, rules and values are of great importance in building the clan, which gives it its complete form and makes it an entity. Custom is considered a set of legal rules, and its violation is followed by the imposition of punishment in all its forms. These customs, traditions and values play an effective role in the commitment to the clan, through the extent of readiness to make physical sacrifices in order to save the stranger or member of it and the extent of readiness and bias towards the relative in confronting others when conflicts break out between individuals or groups. Therefore, the problem of the study boils down to answering the main question: What is the role of clans as an informal authority in maintaining societal peace in Palestine?

Under the main question are some sub-questions:

1. How was the role of the tribes as an informal authority in Palestine achieved?
2. How did the clans impose their authority on members of society in dealing with social problems?
3. Is there a role for clans in solving social problems and achieving societal peace in Palestine?

#### Significance of the Research

This is the first research of its kind to be applied in Palestine. Its importance stems from OststudiesDespite the presence of some papers that deal with the issue of the social role of the tribe in some particles, there is no integrated research on the alphabets offered in particular. Therefore, the importance of the research is represented in the clan which has become a concern for the Palestinian society and its official and civil institutions, as it has direct effects on societal peace and social cohesion. The importance of research is also reflected in highlighting the role of the clan as an authority within the Palestinian society.

#### Objectives

1. Identifying the role of clans as an informal authority was achieved in Palestine.
2. Investigating the nature of clans imposing their authority on members of society in dealing with social problems.

3. Identifying the role of clans in solving social problems and achieving societal peace in Palestine.

Practical study terminology

1. The clan:

The clan is a social and political institution that aims to achieve security and stability, spread reassurance among individuals, cultivate familiarity and love, instill affection, reform and social solidarity, and reject extremism, violence, and conflict among them.

2. Societal peace:

Societal peace is a state of peace and harmony within society itself, and in the relationship between its segments and forces, and the relationship between its members.

3. Informal authority:

Informal authority is the authority that does not come through a placement in an official position, but rather is granted by individuals in the organization or society, and is granted for many reasons, such as level of trust, experience, personality, age, and personal traits.

### **Theoretical framework**

First: The role of the tribes as an unofficial authority in Palestine:

The (unofficial) tribal judiciary in Palestine extends back hundreds of years. During the presence of the Turks in Palestine, the tribal judiciary in Palestine, especially in the regions of the Negev, Beersheba, Gaza, Hebron, and Bethlehem, had a strong and remarkable presence that continued till today. This presence occurred during the time of British colonialism, the time of the Jordanian administration in the West Bank, and also during the time of the Israeli occupation, due to the Palestinians' refusal to some extent to go to the Israeli courts. The tribal judiciary and the men of reform had a direct and effective role in the social life of the Palestinians, as the Palestinians relied on the men of reform and the tribal judiciary to resolve their economic, social, and legal disputes. During the period of Ottoman rule, the tribal judiciary was concentrated in the Beersheba region in particular. As a result of the presence of Bedouin clans in this region, in resolving disputes before them, judges relied on inherited customs and traditions. (Jaradat, 2014).

The Ottoman Empire did not issue any legislation to regulate it. However, there was a board of directors specialized in looking into disputes occurring within the Beersheba region, administered by the tribal sheikhs of Beersheba. During the British Colonial Period, the tribal judiciary became a solid legal basis during the British Mandate period. During this period, a large group of laws was issued regulating the tribal judiciary, most notably the Decree of the Palestine Constitution of 1922, especially Article 45 thereof. This article stipulated that the High Commissioner may form by decree, separate courts for the Beersheba District, and for the reasons he deems appropriate other areas. It is permissible for these courts to apply the custom familiar to the tribes to the extent that it does not conflict with natural justice or morals." However, the Palestine Constitution Decree was not the first piece of legislation that regulated the tribal judiciary. In this respect, the Tribal Procedure Code, which was published in the Official Gazette in the year (1918), preceded it. This Code organized the procedures for trials before the tribal courts in Issue (9) of the Official Gazette.

Among the laws related to the tribal judiciary that were issued in the British era are the Courts Formation Decree of 1939, Courts Law No. 31 of 1940, and the Tribal Courts Procedures Law of 1937, not to mention the Law on the Prevention of Crimes between Tribes and Families No. 47) of 1935," and Civil Violations Law No. (36) of 1944. This

law was published in Issue (1380) of the Official Gazette for the year (1944). (Palestinian National Information Center).

Significantly, during the period of Jordanian and Egyptian rule, the tribal judiciary did not remain as it was during the period in which the West Bank was subject to Jordanian rule, and the Gaza Strip was subject to Egyptian administration. There were conflicting statements about tribal judiciary's status during the period of Jordanian rule in the West Bank. Some believe that tribal laws were not applied in that period, with the exception of the Bedouin tribes, which remained subject to their own law; the Bedouin Supervision Law of 1936. Others believe that the tribal judiciary was strongly present and protected by the government. However, judges in that period were not appointed as in the period of the British Mandate. They receive salaries from the Jordanian government. Moreover, the number of judges and privileges granted to them were very few, compared to their situation during the British Mandate period. As for the Gaza Strip, the Egyptian administration did not change the legal system that prevailed. It maintained all the laws that were in effect during the British Mandate, including the laws related to the tribal judiciary (Chalhoub, 2003).

During the period of the Israeli occupation of the West Bank and Gaza Strip, the tribal judiciary returned and spread again, especially after the Palestinians boycotted the regular courts run by the occupation, believing that the judiciary is only a tool to perpetuate the occupation, applying laws imposed by the occupier. In 1979, a decision was issued by the Palestinian National Council held in Amman on 2/22/1979 bearing No. 924/M/912, according to which the Palestinian National Council decided to establish the General Administration of Tribes and Reform Affairs (Nemre, 2008).

During the period of the Palestinian National Authority, the Palestinian National Authority found that there was no way to dispense with the tribal judiciary, and that it and the official judiciary were on the same path to support the rule of law, reach justice, and establish social peace. The Palestinian National Authority, and specifically on 9/14/1994, the Department of Social Affairs was reconstituted "The Tribes" by presidential decree (4557), and published in the official Palestinian Gazette. In this respect, on 11/9/1994 a decision was issued by President Yasser Arafat, stipulating the establishment of the Department of Tribal Affairs, and on 2/16/1997 Hajj Muhammad Fahd Al-Araj from Al-Sawahra was appointed as an advisor for tribal affairs under the name of the General Administration for Tribal Affairs and Reform, which is affiliated with the President's Office. Later, the Tribal Department was attached to the Prime Minister's Office, and on 3/15/2005, the Tribal Affairs and Reform Department was attached to the Ministry of Interior. In addition to this, there is a tribal and community peace department in the various governorates (Jaradat, 2014). At the organizational level, the Fatah movement established the Palestine Tribal Committee for Mobilization and Organization, and the Hamas movement established the Association of Palestinian Scholars, along with independent reform men.

The clan reform and judiciary played an important role after the occupation of the West Bank and the Gaza Strip in 1967 in establishing societal peace and preserving the societal fabric, as reform has become of great importance in people's lives, and this is due to the refusal of many Palestinians to resort to the occupation courts and police. In this context, citizens disagreed with resorting to the men of reform and customary judges, as well as the men of reform and the tribal judiciary in all cities, villages and camps during the first uprising in 1987. The tribal judiciary is concerned with the aspects of killing, indecent assault and chopping of the face, as it is not a competitor or an alternative to the regular judiciary. Rather, it is complementary and assistant, not parallel or alternative to it, which would reduce the components of the formal and legal judiciary, and the evidence for this is that the Palestinian courts used to release the defendants on bail in many cases, and reduce the punishment in half or to the minimum stipulated legally, as a result of the tribal reconciliation procedures.

Perhaps the significance of this is due to considering the tribal reconciliation as a waiver of the personal right before the regular courts, by dropping the civil compensation case accompanying the criminal case before the regular judiciary, in addition to the judges' belief that the threat of security and public order has not yet been issued by the civil even after there was an arbitration instrument. Notably, the public right is never brought down by any tribal reconciliation. Although there is no legal value for tribal decisions in the cases that the courts deal with, even if the gift stipulates the execution of the perpetrator, this decision is not obligated to the regular judge, and it is possible that a different ruling in accordance with the evidence and proofs that he deals with, the lack of legal value does not mean that there is no effect for customs or tribal rulings. For example, dropping the personal right is often done after tribal agreements, and by dropping this right often, the punishment is reduced in half.

The strength of tribal law stems primarily from the social system that gives great importance to the role of the tribe. Although there is no impact of the tribal provisions on the Penal Code, we see their impact clear in other laws such as the Crime Prevention Law. Significantly, despite the abolition of the tribal law, it still exists, and despite the lack of this legal value, some specialists in tribal matters believe that the tribal judiciary follows a method or an approach to which it resorts to resolving disputes, relying on a set of foundations, systems, or rules passed down from generation to generation, and among its characteristics is speed in problem solving, reform, and its predominance of a criminal character and compulsory force without the presence of an executive authority, as a social constitution whose application is more evident in societies with a more Bedouin character.

Second: The concept of societal peace:

Societal peace means rejecting all forms of fighting and killing, or simply calling for it, inciting it, or justifying it, or publishing articles, speeches, and press conferences that consider clashes inevitable due to the strength of religious or partisan belief, transforming the concept of the right to differ into an ideology of difference, and theorizing and disseminating it. There is a direct proportionality between the concept of societal peace and the level of political and social stability. In this respect, societal peace is what proves the concept of political stability, and political stability in the country strengthens the foundations of societal peace because when violence exists, stability is absent, chaos prevails, and the foundations of societal peace are undermined (Ghoneim, 2009).

The reasons that threaten societal peace and social cohesion in Palestine are undoubtedly the transformations that the Palestinian society has witnessed, which have exacerbated fanaticism and led to violence. These transformations were evident in the transition from the comprehensive national identity to the sub-identities and sectarian fanaticisms of the family, clan, tribe, sect, region, organization, and faction. This is in addition to the primacy of the ego over the we. In addition to this is the supremacy of hereditary law over regular law, and the replacement of outdated customs and traditions in the place of the beautiful values that helped to community cohesion. Not a day goes by without the outbreak of internal violence that sometimes leads to murder, counter-murder, fires, evacuations, thefts and quarrels. Murder, attempted murder, assault, burning of shops, houses, cars and property, defamation, blackmail, slander, kidnapping and extortion, and the dominance of a culture of violence in thinking and practice. The culture of violence has become a hallmark of social relations, to the point where a serious decline in the rule of law, dialogue, solidarity, interdependence and tolerance is felt, at the expense of the law of the jungle, private interests, factionalism, tribal fanaticism, and the thinking of revenge, actions and behaviours that seem as if they are normal in a conservative Eastern society, which prides itself on being the last people to fight colonialism and occupation. He has been waging a struggle for a hundred years or more for self-determination and the establishment of his independent state on his national soil. Police records are full of thousands of complaints and incidents (Al-Quraishi, 2011).

Many agree that the Israeli occupation produces external and internal Palestinian violence, but the occupation and its policies do not constitute the only factor for violence within the Palestinian society. However, there are economic, social, cultural and political reasons. The deteriorating economic situation and the disparity in living standards generate a sense of injustice, unfairness, unemployment, poverty, marginalization, and the extremist religious discourse that is far from the teachings of Islam and the true religion, which the religious institution launches daily through mosques, satellite channels, and inherited laws, legal shortcomings, the system of outdated laws in effect until today, administrative and financial corruption, including nepotism and nepotism, a decline in values, a moral and ethical crisis, and a decline in the role of the national movement. It also generates security solutions to problems instead of dialogue and searching for reasons, disappointment, negative societal culture such as your capital, a cup of coffee or a bullet, the increase in crime, intellectual extremism, political, regional or social fanaticism, ignorance, the media and its types and references (editorial line, editorial policy, finance, intellectual and ideological reference) and the use of terms alien to Palestinian society related to treason, infidelity, conspiracy, division, hatred, exclusion...etc. Here it is unwise to ignore the impact of social media and the ability of any citizen to write, publish or comment without distinguishing between freedom of opinion and expression, defamation, slander and insult. Today, social media, despite its importance, has the biggest share in terms of threatening societal peace in Palestine.

This is in addition to the lack of governmental and civil policies to confront the causes and factors that led to endangering societal peace, the spread of weapons, the lack of the rule of law, and discrimination based on place of residence or discrimination based on geography, or political and organizational affiliation. The inability of the authority to reach Area C, the escape of the accused to the occupying state or Area C, and the reluctance of the Palestinian judiciary to resolve many disputes. Besides, there is a state of indifference on the part of the Palestinian political system to address the causes that lead to undermining societal peace, lack of preventive solutions to confront the situation, failure to solve, treat, and even manage crises, the blockage of the political horizon, lack of equal opportunities, lack of tolerance and acceptance of others, exclusion, development failures, and the disparity in living standards, in addition to social norms such as (blood spasm) and (violence and revenge).

The consolidation of the pillars of societal peace and social cohesion in Palestine requires the provision of security and the consolidation of the principle of the rule of law at the national level rights or under a non-democratic state (Nawfal, 2000).

The civil peace can only be achieved with a sustainable social dialogue, so the social discourse must be changed, thus directing it to formulate a new system that respects historical distinctions without closing in it, to establish a new social reality that derives from human values its method and interim programs. Any society wants to reach a state of stability and community peace, in which a person must obtain his necessary needs of food and clothing, education, treatment and respect for his rights and freedoms and preserving his human dignity. There is also a direct relationship between the concept of political and social stability and the concept of societal peace (Saleh, 2002). In this respect, societal peace is what roots the concept of political stability, and the path to stability passes through establishing the foundations of societal peace. Significantly, strengthening societal peace requires removing the social and economic obligations that push people to adopt sectarian and violent choices in their relationships with others. There remains an absence of the requirements for justice in its economic and social aspects. It also requires ending the phenomena of violence and fanaticism within the Palestinian society, and building a new political life that allows all forces and movements to exercise their rights and participate seriously and qualitatively in construction and development, respecting human rights and human dignity, equal opportunities, social justice, and combating corruption and nepotism, enhancing the rule of law, providing

services to all without discrimination or favouritism, eliminating poverty, and strengthening the principle of citizenship with both rights and freedoms (Al-Kilani, 2012).

Therefore, in order for any society to be able to build the desired societal peace, a person must live his life, carry out his work with responsible freedom, and obtain his living requirements and rights easily and conveniently, without fear of attacking his rights, his money, his security, or the personal security of his family.

## **Practical framework**

### **Method**

This study followed the descriptive survey method, as it is compatible with the objectives this study seeks to achieve. The researcher designed a tool to measure the role of clans as an informal authority in the Palestinian society and its role in maintaining social peace.

### **Reliability of the study tool**

Verifying the reliability of the study tool is a key factor that must be considered when developing and testing any survey instrument to be used in collecting data, and thus it is a means of evaluating the quality of the measurement procedures used to collect data. The reliability of the study tool is checked to ascertain the extent to which the questions used in the survey tool consistently obtain the same results every time they are asked under the same conditions.

In this respect, Cronbach's alpha determines the internal consistency or average correlation of items in a survey instrument to measure the reliability of a questionnaire. The value of coefficient alpha ranges from 0 to 1. It can be used to describe the reliability of factors extracted from binary i.e. questions with two possible answers and/or questionnaires or multi-point formatted scales known as Likert scales. The higher the Cronbach's alpha value, the more reliable the created scale is (Tavakol & Dennick, 2011). The following table shows the Cronbach's alpha coefficient values for the study variables and for the tool as a whole:

Table (1): The results of the alpha Cronbach test

Variable	Number of paragraphs	Stability coefficient value
Criteria for showing clans as an informal authority in society	8	.936
The extent of achieving societal peace through clans in Palestinian society	8	.763
The questionnaire as a whole	16	.851

The results mentioned in Table No. (1) show that the stability coefficient for the axes of the questionnaire and the questionnaire as a whole was high, which indicates a high stability of the study tool.

### **Population**

The study population consisted of a group of experts and specialists in social affairs in the Palestinian society, such as (university academics, legal professionals).



## Sample

The study sample in its final form consisted of (60) individuals who specialize in social affairs, in universities or legal institutions in the State of Palestine. The following is a description of the study sample:

Description of the demographic variables of the study sample members:

Table (2): The descriptive statistics of demographic variables

Variable	Frequency	Percentage	
Age	Less than 25 years old	2	6.7
	From 26-30 years	6	20.0
	From 31-40 years old	9	30.0
	41 years or more	13	43.3
	Total	30	100.0
Education level	Diploma	6	20.0
	University	18	60.0
	Postgraduate	6	20.0
	Total	30	100.0
	Diploma	6	20.0
Gender	Male	23	76.7
	Female	7	23.3
	Total	30	100.0
Years of experience	From 1-4	0	00.0
	From 5-9	3	10.0
	From 10-14	7	23.3
	15 years and above	20	66.7
	Total	30	100.0

Table (2) shows the descriptive statistics of the variables of the study sample. The above results show that the largest percentage of the study sample members are within the age group (41 years or more); 13 participants and they formed a percentage of (43.3%) of the total study sample. With regard to the educational level of the members of the study sample, the results shown in Table No. (2) show that the largest percentage of the study sample members are within the university educational level, where their number and their percentage of the total study sample are (18) and (60%), respectively. The percentage of males from the study sample was (76.7%), while the percentage of females from the study sample was (23.3%) of the total study sample. Finally, the results of the descriptive statistics show that the largest percentage of the study sample is associated with the years of their experience (15 years or more), as they formed (66.7%) of the total study sample.

Descriptive statistics for the study instrument items

This study relies on a three-way Likert scale to measure the attitudes or opinions of the study sample members on the questionnaire items. The following table shows the three-



way Likert scale and the direction of agreement when interpreting the results of the descriptive statistics of the questionnaire items.

Table 3: Three-point Likert scale

The phrase	Agree	Somewhat agree	Disagree
degree	3	2	1
weighted average	2.34-3.00	1.67-2.33	1-1.66
relative importance	High	Medium	Low

- Descriptive statistics for the first axis: Criteria for presenting clans as an informal authority in society:

Table (4): Descriptive statistics for items related to criteria for presenting clans as an informal authority in society

Number	Item	SMA	Standard deviation	Relative importance	Relative importance
1	Palestinian tribes carry out a group of movements within society in order to maintain the social structure	1.73	0.740	Med	6
2	Palestinian society is based on a traditional legacy based on loyalty to the clan so far	2.07	0.828	Med	2
3	Palestinian clans impose their authority over individuals through blood lineage	2.30	0.702	Med	1
4	The relationship between individuals in the clan is not based on citizenship, nor is it equality between its members in terms of rights and duties	1.80	0.761	Med	4
5	The frameworks within	1.77	0.774	Med	5

	which various issues are judged within the clan are not subject to a specific law or constitution				
6	The individual in the clan is subject to an unelected authority that does not have any framework for enacting and legislating laws	1.83	0.791	Med	3
7	Partial association in tribal societies replaces any nationalism or patriotism	2.30	0.702	Med	1
8	The tribal community's recognition of the national or patriotic association takes place in specific circumstances and is temporary and dependent on the disappearance of the circumstance, such as the danger that threatens everyone.	1.83	0.699	Med	3
dimension as a whole		1.95	0.57	Med	

It is clear from the previous table that the relative importance related to the criteria for showing clans as an informal authority in society was at a moderate level. The arithmetic means of the study sample members' answers to the items related to this field were all at an average level. The third item which states "The Palestinian clans impose their authority over individuals through blood lineage," received the highest arithmetic mean, and the seventh item, which states, "Partial ties in tribal societies replace any nationality or patriotism," with an arithmetic average of (2.30). The item that received the lowest arithmetic mean was the first item, which states, "The Palestinian tribes carry out a group of movements within society in order to preserve the social structure," with an arithmetic mean of (1.73).

Descriptive statistics for the second axis: the extent to which societal peace has been achieved through clans in Palestinian society

Number	Item	SMA	Standard deviation	Relative importance	Relative importance
1	Clans are based on controls aimed at preserving the social structure and controlling the behaviour of individuals in society	1.33	0.479	Low	6
2	The clan promotes societal peace through social cohesion and solidarity among its members	1.37	0.556	Low	5
3	The clan carries out social control and provides internal security for its members by implementing a set of prevailing customs and traditions.	1.50	0.509	Low	3
4	The political role of clans in society is highlighted by organizing political activity	1.37	0.615	Low	5
5	The role of clans in achieving societal peace appears in the proper management of pluralism, whether religious or sectarian, through peace and peace with others.	1.27	0.521	Low	7
6	Tribes in Palestinian society govern the prevailing law and the constitution to achieve equality and justice between individuals and	1.57	0.568	Low	1

	groups				
7	Tribal leaders promote social peace in Palestinian society by providing good governance and democratic standards in dealing among its members, such as (accountability, transparency, empowerment, participation, fighting corruption, freedom of expression).	1.43	0.568	Low	4
8	Tribes provide a guarantee for the legitimate rights and interests of their members regardless of diversity and pluralism in ethnic, religious or sectarian affiliation.	1.53	0.571	Low	2
dimension as a whole		1.42	0.55	Low	

It is clear from the previous table that the relative importance related to the extent of achieving societal peace through clans in Palestinian society was at a low level. The arithmetic means of the study sample members' answers to the items related to this field were all at a low level. The item that received the highest arithmetic mean was the sixth item, which states, "The clans in Palestinian society are governed by the prevailing law and the constitution to achieve equality and justice between individuals and groups," with an arithmetic mean of (1.57), and the item that obtained the lowest arithmetic mean was the fifth item, which states "The role of clans in achieving societal peace appears in the proper management of pluralism, whether religious or sectarian, through peace and peace with others," with an arithmetic mean of (1.27).

## Discussion

Palestinian society today suffers from contradictions and conflicts, which have made it live in a clear security and cultural vacuum. This has penetrated and seeped into all aspects of life, leading to the collapse of the internal security of its members, as the safety of society, the strength of its structure, the extent of its progress, prosperity and cohesion are linked to the safety, strength of cohesion and loyalty. Its members belong to the clan to which it belongs, as the individual within society is the maker of the future, and he is the axis, the center, the goal, and the desired goal. As for the achievements and plans surrounding this individual, they are nothing more than an estimate of the extent of the effectiveness of this individual, and for this reason, the conscious society is the one that puts it in mind before its interests. The individual's material achievements and projects are the basis for his prosperity and social progress, and in order for this individual to be a prominent member in achieving social progress, attention must be given to his social upbringing.

The interest of the tribe and the government in internal security is no less important than its interest in other aspects of security, such as food, social, and human security. The reason for this interest is that the security system, in its various forms and dimensions, is a single unit that cannot be divided or separated from each other. Achieving peace is Social security is an essential factor for providing security and stability in society. If the state of social peace is lost or weakened, the natural result of this is the deterioration of security and destabilization.

Despite this, the Palestinian tribes today have gone through a decisive social transition stage, and despite being subject to material, technological and cultural influences imposed on them, with methods of pressure that the tribal world in Palestine has never been exposed to before, it is a mistake to attribute any development to a single factor or make it the reason for the emergence of a certain phenomenon, or the occurrence of a certain transformation in a certain system; the presence of a major factor in addition to other factors. The factor is achieving societal peace at the top of these factors that contribute to preserving and preserving the entity of the Palestinian individual from the dangers that he faces in his social life.

The concept of societal peace is closely linked to the policies and directions taken by both the clan and the government, whether related to the management of the economy, politics, or culture. Therefore, making reforms that the clan works to achieve ultimately contributes to a high degree of peace and social harmony which are primarily political measures. But It is extremely dangerous for these reforms to take place at the purely political level, or to express certain political tendencies of a particular party or political party over another, because this could generate more violence instead of achieving stability and peace.

The clan is characterized by values, chivalry, justice, dignity, hospitality, and courage in defending the oppressed and achieving peace or social peace between the groups of society. It also includes customs and traditions inherited in the hearts of the people, so you see them clinging to them and keen to bear witness to them as a high example in their lives, past and present. Likewise, the clan is characterized by influence, dominance, and hegemony, whose history extends from attacks and invasions, as clans have great importance in resolving conflicts between individuals or between groups, in a smooth and understandable way for everyone, which no one can evade. They try to put things back in order, guarantee people's rights, and spread a culture of societal peace through the law they usually call (tribal), and this law is shared between several clans and is applied to those who violate customary or tribal law.

## **Conclusions**

- This study revealed that the clan was and still is an integrated and cohesive political, social and economic unit in society.
- The clan plays an important role in controlling the behaviour of members of society. It also plays a major role in preserving the entity of society from external dangers.
- The clan has the greatest role in resolving disputes and conflicts, as well as addressing the problems facing the Palestinian individual.
- The clan maintains the harmony and cohesion of its members in particular, and the rest of the members of society in general.
- Our study shows that the clan has strength on the social scene as a result of weakness or imbalance in the state apparatus, and as a result of other pressing factors such as the occupation.

## Recommendations

Through the results reached by Al-Jarasah, the researcher recommends the following:

- Spreading a culture of peace, social communication, love, tolerance, and human rights, and applying the principle of peaceful coexistence among members of society.
- It is necessary to stay away from negative practices that the Palestinian society is fond of, and following instead the traditions and customs of the authentic Palestinian clans.
- There is a need to pay attention to education in order to educate them and get rid of some outdated values, customs and traditions.
- Holding seminars and conferences on an ongoing basis in the tribal offices, exchanging information and documenting meetings, discussing the security forces' dealings with citizens and the controls in particular, and relying on the strength of the clan and employing it in the service of religion, the homeland and defense of the country, the people, and the sanctities.

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