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The Art of Building Domestic Peace: The Role of Football in
Resolving Local Conflicts in West Bank- Palestine

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development

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Declaration:-

I hereby declare that this master thesis has been written only by myself without any assistance of any third party and describes my own work unless otherwise acknowledged in the text of the thesis.

All references, verbatim extracts and information sources are quoted and cited properly. Thus, I confirm that no source have been used in this thesis other than those indicated in the thesis itself.

This master thesis has not been accepted in any other previous application, in whole or in part for any degree.

Signature:

Faris Ghassan Naim Said

Dedication:-

To the soul of my father...

To my lovely mother.

Acknowledgment:-

First and foremost, my sincere gratitude goes to my family- my mother in particular- who provided an incredible psychological and financial support during the completion of this thesis. Their encouragement and understanding gave me the will I needed to complete my research of this thesis.

I also would like to express the greatest level of imaginable appreciation to my thesis supervisors Prof. Ayman Yousef and Dr. Nedal Jayousi, who have always set the highest standards for me throughout the pursuit of this degree. Their brilliant direction, infinite wisdom, and unwavering support kept me focused and motivated throughout this process. Never to forget my friends and classmates, Muhamoud abu Al- Fotouh in particular, for the assistance they provided me with so far. Finally, I would like to say “THANK YOU” for Tamara Awartani, the director general of Palestine: Sports for Life organization, and for all the interviewees and focused- groups’ members for their time and effort.

“Peace is the duty of all; ours, in particular.”

Faris Ghassan

Abstract:-

Conflict is a permanent and a sophisticated feature of this world; it appears between individuals, groups, and states. Actually, it remarkably exists in politics, economics, and cultures. Others argue that conflicts, in general, heavily lie between civilizations- Clash of Civilizations, written by: Samuel P. Huntington. In fact, conflicts- on our planet- are absolutely freely roaming; in the sense of, it presents in environment, nature, between animals, atoms, even among our brains and hearts. Actually, living in peace is considered the first fundamental pillar in building societies and civilized states. Therefore, this study examines the role of football in resolving local conflicts in West Bank- Palestine.

The main problem of this study revolves around the huge number of local conflicts in Palestine with few alternatives and solutions on the first hand and with a real absent role of football in conflict resolution field, on the other one. Moreover, it lies in the Palestinian local community's negligence of football compared with other traditional subjects. Indeed, the wide category of Palestinian youths with the absence of goal- seeking football clubs which aim to enhance their societal, political, economic, cultural, and environmental awareness level is a central part of the research problem.

This study has a main question and another six sub- questions. To achieve best answers, the researcher adopts the qualitative approach. Actually, he conducts twelve personal interviews over West Bank with football clubs' managers, football coaches, football players, sports commentators, sports journalists, and sports organizations. He also conducts four focused- groups divided into footballers and non- footballers, each composed of 4 participants, from Jenin and Nablus districts.

The outcomes of this study are: First, football strongly contributes in resolving local conflicts in Palestine. Second, it immensely consolidates skills and values of conflict resolution. Third, Palestinian football players do fully understand the importance of skills and

values of conflict resolution. Fourth, Palestinian football players do realize the relationship between football and conflict resolution. Fifth, Palestinian football players do heavily embody the acquired skills and values of conflict resolution in their lives. Sixth, football players have a fundamental role in resolving local conflicts in Palestine. Finally, The Israeli occupation negatively impacts on the Palestinian football environment.

Hereafter, the most important recommendations highlighted by the researcher: First, to circulate the results of this study among Palestinian football clubs, and Palestinian decision- makers. Second, to adopt football as an integral part of the Palestinian domestic peace building process. Third, to examine the role of other sports in the field of conflict resolution in Palestine. Fourth, to engage female- players in coming similar studies. Fifth, to support local football clubs to be able to run normally. Sixth, to establish football academies particularly for players from 6- 12 year- old. Seventh, to focus not only on the practical side of football's role in resolving local conflicts but also on the theoretical side by conducting focused- sessions for Palestinian youths that manifest the relationship between football and conflict resolution field. Finally, the researcher assures the necessity of studying the role of football in converting football referees to local arbitrators, and the role of "VAR" in spreading "third party intervention" concept to end conflicts.

Keywords: Local Conflicts, Conflict Resolution, Football, Domestic Peace, and Peace Building.

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Abbreviations:-

CRS: Conflict Resolution Skills

CRV: Conflict Resolution Values

DP: Domestic Peace

FB: Football

FIFA: Fédération Internationale de Football Association

FP's: Football Players

PB: Peace- building

PDP: Palestinian Domestic Peace

PFP's: Palestinian Football Players

PY's: Palestinian Youths

Chapter one: Introduction

In this chapter, the researcher introduces his entire study and clarifies its different aspects. It includes: research problem, objectives, questions, methodology, motivation, significance, strengths, weaknesses, limitations, literature review, and chapter planning.

1.1 Introduction:-

Football empowers individuals to pass all dramatic changes they could face. It's usually associated with managing and living a healthy life. Indeed, it helps us to live to our full potential. To a great extent, it offers the opportunity to change both your life and others' for a better one. Beyond its noted advantages which are physical and mental fitness, strength, enjoyment, stress elimination, social and international status, and financial benefits; it really provides societies with well- build individuals full of skills and values. Nelson Mandela once said: "Sport has the power to unite people in a way little else can. Sport can create hope where there was only despair. It breaks down racial barriers."¹

Recently, football has become a central factor in the global affairs. Indeed, countless scholars have been mastering its role in the field of peace and development. In 2001, the United Nations has established "A Sport for Development and Peace Office" as a means to contribute to both development and peace, worldwide. In 2005, the international development community recognized the added value of sports as peace building factor. The UN considers football as an effective tool and a strong unifying element in the process of peace- building; this has led to use it, in different states, as an integral part of nation- building by several UN peacekeeping missions.

¹ Peter, Donnelly: "Sport and human rights," Sport in Society, Vol: 11, No. 4, July 2008, P 382.

However, football in the process of peace- building could have whether good or bad value based on its implementation, as Sugden states, “It’s a social construct and its role and function depends largely on of what we make of it and how it’s consumed.”² For instance, in 1969 a football match was a reason behind a war between Honduras and El Salvador.³

Actually, peace remarks the top priority for all human beings; from the very beginning, people have been trying to achieve it through different methods such as agreements, treaties, or truces. Clearly, it is a keystone for all societies. Steven J. Jackson and Stephen Haigh, in “Between and beyond politics: Sport and foreign policy in a globalizing world”, underscore that “Sport is just too pervasive, popular and important for us to ignore.”⁴ Based on its importance, the researcher narrowly sheds the light on a precise knowledge gap which is the role of football in resolving local conflicts in West Bank- Palestine. Undoubtedly, spreading and implementing skills and values of conflict resolution leads to live a normal and a stable life full of harmony, love, tolerance, forgiveness, acceptance, and morality which strongly contributes in building the Palestinian domestic peace.

1.2 Research Problem:-

The research problem of this study is centered on defining the role of FB, as a universal game, not only in resolving local conflicts in Palestine but also on establishing the PDP. Indeed, the research problem stems from a compelling need for using soft mechanisms, such as sports, in order to compromise local conflicts in Palestine.

On the other hand, the research problem of this study lies in the huge number of local conflicts in Palestine with few alternatives and solutions! In 2015, the magistrate courts, for

² Sugden, John: “Sport and community relations in Northern Ireland and Israel.” In sport and the Irish: histories, identities, issues, Alan Bairner ed. Dublin: university college Dublin press, 2005, P 238- 251.

³ Cable, Vincent: “The 'Football War' and the Central American Common Market.” Published by: Blackwell publishing, International Affairs, Royal Institute of International Affairs, Vol. 45, No. 4, 1969, P 658-671, accessed on: Oct 1 2018, available at: <https://web.stanford.edu/group/tomzgroup/pmwiki/uploads/1206-1969-Cable-a-JHS.pdf>

⁴ Steven J. Jackson and Stephen Haigh: “Between and beyond politics: Sport and foreign Policy in a globalizing world”, Sport in Society, Vol. 11, No. 4, July 2008, P 349.

instance, had 16828 civil cases, 34275 criminal cases, and 126802 traffic ones.⁵ Moreover, the Palestinian society heavily focuses on traditional subjects such as maths, science, technology, and languages, which secure an illuminative future for Palestinian youths (PY's) in respect of both educational and practical life. Still, it does not guarantee a normal social and political one, as the surrounding environment does not provide them with conflict resolution skills (CRS) and conflict resolution values (CRV.)

On the same vein, the role of football (FB) in building domestic peace (DP,) which is responsible for justice, equity, integrity, security, accountability, and development, is ill-defined in Palestine; since the local culture neglects FB and pays less attention to its role in solving conflicts. A survey, done by Ola Awad in 2017, indicates that "29.2% of the Palestinian population is youth (15- 29)"⁶ which approximately equivalent to 1.4 million out of the total Palestinian population which is "4,952,168"⁷ of the same year. Actually, the huge PY's category with the absence of FB clubs that deliberately aim to enhance their awareness level and to provide them with CRS and CRV is another key problem in this study.

1.3 Research Objectives:-

The researcher intends to represent the following: First, the contributions of FB in resolving local conflicts in Palestine. Second, the role of FB in consolidating CRS and CRV in the Palestinian context. Third, the PFP's understanding of the importance of CRS and CRV. Fourth, the PFP's awareness level of the relationship between FB and CR. Fifth, the extent of embodying CRS and CRV in the PFP's lives. Sixth, the role of PFP's in resolving local conflicts. Finally, the negative Israeli's impacts against the Palestinian FB environment.

⁵ The tenth annual report, the high judicial council, the state of Palestine, 2015, P 116-140

⁶ عوض، علا: الجهاز المركزي للإحصاء الفلسطيني، تستعرض أوضاع الشباب في المجتمع الفلسطيني عشية اليوم العالمي للشباب تحت شعار: <https://bit.ly/2vpPuaN> "الشباب والسلام والأمن الدوليين". تم الوصول إليه بتاريخ 28 أيلول 2018 من خلال الرابط التالي:

⁷ دولة فلسطين: الجهاز المركزي للإحصاء الفلسطيني: تعداد سكان فلسطين (الضفة الغربية و القطاع) لعام 2017 <https://bit.ly/2RfckMA> تم الوصول إليه بتاريخ 8 حزيران 2018 من خلال الرابط التالي:

1.4 Research Questions:-

This study has a main question and other six sub- questions, as the following: the main question is: What are the main contributions of football in resolving local conflicts in Palestine? The sub- questions are: What is the role of football in consolidating skills and values of conflict resolution, in Palestine? Do Palestinian football players understand the importance of conflict resolution skills and conflict resolution values? Do Palestinian football players aware the relationship between football and conflict resolution? How much Palestinian football players embody skills and values of conflict resolution in their lives? What is the role of football players in resolving local conflicts in Palestine? And finally, what are the negative Israeli's impacts against football environment in Palestine? Based on what has highlighted before, hereafter the research questions of this study in points as the following:

The main question is:

- 1) What are the main contributions of football in resolving local conflicts in Palestine?

The sub- main questions are:

- 1) What is the role of football in consolidating skills and values of conflict resolution, in Palestine?
- 2) Do Palestinian football players understand the importance of conflict resolution skills and conflict resolution values?
- 3) Do Palestinian football players aware the relationship between football and conflict resolution?
- 4) How much Palestinian football players embody skills and values of conflict resolution in their lives?
- 5) What is the role of football players in resolving local conflicts in Palestine?
- 6) What are the negative Israeli's impacts against football environment in Palestine?

1.5 Research Methodology:-

Research methodology is “A detailed procedure used to address a research problem.”⁸ Actually, it’s a systematic and organized approach of data collection, data analysis, data interpretation to reach final results. To achieve best answers to the aforementioned questions, the researcher adopted the qualitative approach by referring to two types of sources; primary data which was gathered from interviews, focused- groups, and observations and secondary data such as academic studies, reports, articles, and official documents.

Analytical and critical- descriptive approach was used in this study in order to make fruitful contributions to the Palestinian domestic peace (PDP) and to the Palestinian FB environment. Actually, the population of this study was all individuals, institutions, organizations, and decision- makers that forming the issue of the research problem. However, the sample of this study, which is a part of the population, was a purposeful one since the researcher intentionally selected the cases due to their uniqueness.

The data collection process was conducted precisely over West Bank- due to the geographical fragmentation- through two techniques; first, the interview technique which was conducted with three FB players, four FB clubs’ managers, two FB coaches, a FB commentator, a sports journalist, and a sports organization. Second, the focused- groups technique over Nablus and Jenin districts. Actually, they are four and divided into footballers and non- footballers, each composed of 4 members. The data collection process in this technique was conducted through arguing and reflecting on a precise conflict case,⁹ however.

⁸ Dr. Catherine, Dawson: “A user-friendly guide to mastering Research Techniques & Projects.” Practical Research Methods, Oxford: howtobooks, Oct 1, 2002, P 14.

⁹ See annex number (1) of the study.

1.6 Research Motivation:-

The researcher is a social and political activist concerned with peace, development, education, and sports. He opted this title as a result of his researches in the master's program of conflict resolution and development. The researcher is deeply convinced in the necessity of DP which drives us to an advanced phase that allows Palestinians, at all levels, to live independently, freely, coherently, and in full dignity; therefore, he aspired to assert his vision on the role of FB in resolving local conflicts in West Bank- Palestine.

1.7 Research Significance:-

This study narrowly focuses on having and implementing CRS and CRV through FB, which enhances youths' abilities and skills commensurately with all changes and obstacles, in Palestine. Truly, settling local conflicts in Palestine is the real solid ground for having last and stable DP. Accordingly, it highlights the necessity of having an enough funny, flexible, enjoyable space for PY's in order to think creatively and to acquire more skills and values smoothly. The importance of this study stems from interconnecting CR and DP with FB which has an influential global diffusion even more than international politics. Actually, it's worthy to clarify that there are "206 National Olympic Committees"¹⁰ which affiliated with the International Olympic Committee; compared with "193"¹¹ member states in the UN.

On the other hand, the fresh reading and analyzing of the relevant materials related to violence, conflict, CR, CRS, FB, and peace is another reason behind its significance. Additionally, this study sheds an intensive light on the negative Israeli's impacts against the Palestinian FB environment. Finally, the results of this study are expected to be a pivotal

¹⁰ The National Olympic Committees (Official website): "List of all National Olympic Committees in IOC protocol order." Accessed on: Oct 1. 2018, available at: <https://bit.ly/2NcQnKV>

¹¹ The United Nations (Official Website): "UN member states, On the Record, What Are Member States?" Accessed on: Oct 1. 2018, available at: <https://www.un.org/depts/dhl/unms/whatisms.shtml>

reference for the Palestinian Ministry of Youths and Sports (MOYS,) local and international researchers, politicians, and organizations concerned with building DP.

1.8 Strengths, Weaknesses, and Limitations of the Study:-

This study has several strengths as the following: First, the Palestinian local community realizes the role of CR in building DP. Second, the number of the Palestinian teachers, in last years, who are interested in teaching life skills, is increasing.¹² Third, several universities offer programs related to CR, peace, development, and sports. Fourth, the Palestinian youths are strongly interested in FB.

On the other hand, the weaknesses of this study stem from: First, the Palestinian society does not concern with FB and CR field as much as with other traditional subjects. Second, there is a slight number of CR teachers and trainers, in Palestine. Third, most of the PY's have no clear aims, no interests of CRS and CRV. Fourth, this study focuses only on selected FB clubs managers, coaches, players, commentators, journalists, and organizations among tens of Palestine's. Fifth, there is no precise timeframe in this study due to the geographical and political fragmentation of Palestine; yet, all examples and evidences given in this study are taken from the post 2007 period.

However, the limitations of this study lie in three points: First, the geographical and the political fragmentation which are considered as the real obstacle to conduct a holistic study, in Palestine. Second, the lack of concepts, techniques, methodologies, strategies, and tools in the field of CR in Palestine. Third, the lack of studies that masters the relationship between sports, FB in particular, and peace- building (PB) whether in Palestine or in the Arab world, in general.

¹² Palestinian Ministry of Education and Higher Education: "Education for All 2015 National Review: Palestine," 2015, P 142-143.

1.9 Literature Review:-

In this part, the researcher looks at the most important previous literatures concerning the subject-matter of this study (PB, FB, CR, and CRS). He forms, based on them, the theoretical and the structural framework of the study. The following literatures are arranged according to its **publishing date**, and its **type (studies, articles, reports)**.

Studies: One of the most related studies is “Playing for peace? The relationship of sport to peace- building in divided societies.” It’s done by Mark Norman, in August 6, 2009. The aim of this study is to prove the positive impact on the relationships of conflicted groups’ members in divided societies. One of the most primary results is that “Spectator sport has yet to demonstrate a capacity for increasing social cohesion at a sustained level while participatory sport has the potential to act as a bridging tool between divided identity groups.”¹³ Actually, it’s but a fruitful study that laid the foundation for the researcher to go through such a topic.

Jonathan Lea-Howarth, in Sep 1. 2006 published his study “Sport and Conflict: Is Football an Appropriate Tool to Utilise in Conflict Resolution, Reconciliation or Reconstruction?” The aim of this study is to confirm the fundamental role of FB in CR, reconciliation, and reconstruction. The researcher convinced that FB is a tool to address violence and engender reconciliation by building wide social- networks. FB, actually, can provide enough space to teach participants how to work together and how to trust and respect each other. He concludes that “Football is not a panacea for conflict, but can play a key part in a holistic PB strategy.”¹⁴ It is a unique study that covered the role of FB in PB process over

¹³ Norman, Mark: “Playing for peace? The relationship of sport to peace- building in divided societies.” Simon Fraser University, international school, 2009, P 55, accessed on Sep 27. 2018, available at: <http://summit.sfu.ca/system/files/iritems1/9726/ETD4652.pdf>

¹⁴ Lea-Howarth, Jonathan: “Sport and Conflict: Is Football an Appropriate Tool to Utilise in Conflict Resolution, Reconciliation or Reconstruction?” Contemporary War and Peace Studies MA Dissertation. University of Sussex. Published on Sep 1. 2006, accessed on: Oct 4 2018, available at:

three continents: Asia, Africa, and Europe which enriched the researcher's thoughts in this study.

Articles: In May 2016, Tom Woodhouse issued a crucial article titled "More than a Game: Sport and Conflict Resolution." This article aims to clarify the relationship between sports and CR. Actually, he represents several examples of how FB takes a great role in ending conflicts and in identifying identity. For instance, he tells how the imprisoned leaders of the African national congress formed their league, ran under FIFA rules, which helps them to survive and claim dignity. This article concludes that "In spite of using drugs by some players; yet, sport has the power to unite, to build bridges between divided communities and to motivate marginalized young people"¹⁵ Honestly, it's a significant article that guided the researcher in his study.

Steve Taylor-Knowles, a teacher, trainer, and author from Canada, published an attractive article called "Life Skills: What they are? And why we need to teach them?" The main question of this article is: How can we prepare students for a constantly life changing? The results of this study are, as the following: "One out of five graduates is work-ready, 2\3 of companies bosses says graduates don't exactly know how to deal with customers professionally."¹⁶ Truly, teaching languages is a useful method to teach students life skills. However, it is possible not only by teaching languages but also by many other formal and informal subjects such as FB.

In his article "Peace Building through Sport? An Introduction to Sport for Development and Peace," Alexander Cárdenas aims to introduce Sport for Development and

https://www.sportanddev.org/sites/default/files/downloads/42_sport_and_conflict_reconciliation_ma_dissertation.pdf

¹⁵ Woodhouse, Tom: "More than a Game: Sport and Conflict Resolution." An article published in May 2016, P 3.

¹⁶ Taylor-Knowles, Steve: "Life Skills: What they are? And why we need to teach them?" Macmillan English, learning resources from Macmillan education, 2014.

Peace, to highlight ways in which sport may support PB and CR processes, and to present current sport for development and peace initiatives in Colombia. In this regard, he explains the strengths of sports in building peace, as the following: “First, its universality. Second, its ability to connect people. Third, its capability of divert violent behaviour. And finally, it really fosters the peace- building process.”¹⁷

On the other hand, he recommends being aware of people’s culture; in sense of, in order to implement skills and values of CR and spread the culture of peace through sports the most popular game should be taken into account. For instance, cricket is a popular sport than FB in Pakistan. Furthermore, he emphasizes on considering values, fair play, and respect as a component of all sports, since some of them requires a physical contact. Honestly, this article completely inspired the researcher fundamental data and methods to conduct his study.

The Centre for Promoting Ideas (USA) published an article written by Wani A. Hilal titled “Understanding Conflict Resolution.” The article discusses three major points: meanings and definitions of CR, the significant role of CR in eliminating danger and fear, and different CRS. Actually, it argues that CR is but an umbrella for several methods, approaches, and tools which allow us to move from violence to peace, at all levels. It ends up with “Conflict resolution is an integral part of development, peace and cooperation. It is such a mechanism which paves a way towards prosperity, tolerance, world brotherhood and humanity.”¹⁸ Yet, understanding CR is changeable as well as its skills and values are unlimited; since a new environment of conflict may shape a new method, approach, or tool of CR.

¹⁷ Cárdenas, Alexander: “Peace Building through Sport? An Introduction to Sport for Development and Peace.” An article published on May 2013, P 26.

¹⁸ Wani A. Hilal: “Understanding Conflict Resolution.” Research Scholar Department of Political Science Aligarh Muslim University, Aligarh, INDIA, Centre for promoting ideas, USA, 2011, P 104- 111.

Reports: UNICEF in cooperation with MOEHE published a report, in 2017, so-called “National Consultation on Life Skills and Citizenship Education (LSCE) in the State of Palestine.” The report represents a joint workshop in Ramallah aims to develop a shared vision for life skills and citizenship education, identify a range of educational pathways and modalities for mainstreaming life skills and citizenship education, and initiate the process of developing a road map for mainstreaming lifelong life skills and citizenship education in Palestine.

The report elaborates 12 core life skills under 4 categories, in the Palestinian regard, as the following: “Learning: creativity, critical thinking, and problem- solving. Employability: cooperation, negotiation, and decision-making. Personal Empowerment: communication, resilience, and self- management. Active Citizenship: participation, empathy, and respect for diversity.”¹⁹ It’s clear that most of CRS are classified as life skills. Actually, this report strongly supported the researcher and led him to important data.

Additionally, Life Care, INC- a worldwide provider of Life Event Management- published another important report titled “Conflict Resolution.” This report gives detailed definitions and fruitful steps to properly deal with conflicts. It also argues different sources of conflicts, how to prevent and solve them. It concludes with “7”²⁰ steps to solve conflicts. Yet, the report neglected other primary methods of CR such as conflict management and conflict transformation.

Finally, a report issued by the UN, in 2003, titled “Sport as a Tool for Development and Peace: Towards Achieving the United Nations Millennium Development Goals.” This report holistically argues the role of sports in achieving the UN millennium goals. It precisely

¹⁹ UNICEF: “National Consultation on Life Skills and Citizenship Education (LSCE) in the State of Palestine.” Workshop report, Ramallah, State of Palestine, July 5-6. 2017, P 9.

²⁰ Life Care Inc: A Work- Life solutions, Conflict Resolution, 2 Armstrong Road Shelton, USA, 2011, P 1-5.

highlights the role of sports on each of health, education, sustainable development, peace, communication, partnership, HIV, and AIDS. It concludes that “By promoting sport in a strategic, systematic, and coherent way, the potential of sport as a tool for development and peace can be realized.”²¹ The UN report, actually, affirms the strong role of sports in building peace, as it appoints several examples in which the main building- factor of peace was FB. Indeed, this report motivated the researcher to master such an interesting relationship in the Palestinian regard.

To some extent, the researcher depends on these fruitful literatures, which explain the role of FB in resolving local conflicts, to construct his view about the study. He finds many similarities between them, for instance, the crucial role of implementing CRS and CRV in the process of PB, and the role of FB in resolving local conflicts. It is worth mentioning that all of these literatures were tackled the previous topics in a different region rather than Palestine; thus, this study is a pioneer one in this field.

Remarkably, handling the role of FB in building the PDP is considered as a major objective of the current study. Obviously, the researcher provides a comprehensive view on the theoretical, conceptual, educational, and social frameworks. He employs interviews, focused- groups, and observations as a basis for his critical analysis. He also manages to gather his data from Palestinian sources to form his impartial opinion. However, the new add of this study is how to achieve DP through FB- a flexible and locally accepted manner that helps in resolving local conflicts in Palestine.

²¹ UN Inter- Agency Task Force on Sport for Development and Peace: “Sport as a Tool for Development and Peace: Towards Achieving the United Nations Millennium Development Goals,” 2003, P 21.

1.10 Chapter Planning:-

To best handle, this study is composed of five chapters each one deals with a specific aspect, as the following:

Chapter one (Current) is an introductory about the whole idea of the study. It consists of research problem, objectives, questions, methodology, motivations, significance, strengths, weaknesses, limitations, and literature review.

Chapter two (Theoretical Framework) addresses three main topics, as the following: First, violence, conflict resolution theories, and peace. Second, conflict resolution skills and conflict resolution values. Third, the role of domestic peace in building societies.

Chapter three (Football and Domestic Peace- Building) is divided into five sections, as the following: First, football: one game, different skills. Second, the role of football in building domestic peace. Third, international experiences of the role of football in building domestic peace. Fourth, football in Palestine from 1900 to the beginning of 2019. Fifth, the negative impact of the Israeli occupation on the Palestinian football.

Chapter four (Football and Conflict Resolution- Field Work) this chapter is composed of all field works (interviews, focused groups, observations) with football clubs' managers, coaches, players, organizations, commentators, and journalists whom their additions and comments leads us to the final next chapter. However, this chapter has six sections, as the following: First, the contributions of football in resolving local conflicts in Palestine. Second, the role of football in consolidating conflict resolution skills and conflict resolution values. Third, Palestinian players' understanding of the Importance of conflict resolution skills and conflict resolution values. Fourth, Palestinian players' understanding of the relationship between football and conflict resolution. Fifth, Palestinian players' level of

embodying conflict resolution skills and conflict resolution values in their lives. Sixth, Palestinian Players' Role in resolving local Conflicts.

Chapter five (Results, Conclusion, and Recommendations) constitutes of an analysis and a brainstorm about the results of this study by examining the role of football in resolving local conflicts in Palestine. At the end, all discussions and arguments are to be summarized in the conclusion and recommendations.

Chapter Two: Theoretical Framework

1. Introduction:-

This chapter is divided into three main sections. The first section is mainly concerned with violence, CR theories, and peace. The second one focuses on CRS and CRV while the third section elaborates the role of DP in building societies. The significance of this chapter stems from elucidating several core- concepts, theories, skills and values in CR field. On the other hand, it explicates the rooted- role of DP in building societies.

2. Violence, Conflict Resolution theories, and Peace:

2.1 Violence:-

No one, actually, is untouched by violence. It's but a universal matter that threatens and weakens our world. Clearly, it prevails on streets, in homes, schools, workplaces, and institutions. To be honest, it becomes a coined- trait of human beings! World Health Organization reported that "It's one of the leading causes of death for people aged from 15-44, as 1.6 million lose their lives to violence, yearly."²²

WHO defines violence as "The intentional use of physical force or power... that either results in or has a high likelihood of resulting in injury, death, psychological harm, or deprivation."²³ On the other hand, Galtung defines it as "Either intentional or unintentional use of power against individuals, groups or environment by words, actions, attitudes, or physical and psychological methods which completely lead to damage."²⁴ He adds that violence is divided into two categories, as the following: direct violence, and indirect

²² Krug G. Etienne, Dahlberg L. Linda, Mercy A. James, Zwi B. Anthony, and Lozano Rafael: "World Report on Violence and Health." A report published by World Health Organization in 2002, Geneva, Switzerland, P 3.

²³ Ibid: "World Report on Violence and Health," P 5.

²⁴ Galtung, Johan: "Violence, Peace, and peace research." Journal of Peace Research, published by: Sage Publications, Ltd in 1969, Vol. 6, No. 3, P 167, accessed on: Aug 13, 2018, available at: http://www2.kobeu.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015_7/Galtung_Violence,%20Peace,%20and%20Peace%20Research.pdf

violence which includes structural and cultural ones. Actually, both structural and cultural violence is the real reason behind direct one, while the direct violence feeds them.

According to Galtung, direct violence means: “Violence that based on war, murder, rape, assault, verbal attacks.”²⁵ It is called positive violence as this kind is totally visible and noticeable while the structural violence means: “Injustice and exploitation built into a social system that generates wealth for the few and poverty for the many.”²⁶ Actually it is all about preventing people from meeting their basic needs. Anyway, cultural violence is “The prevailing attitudes and beliefs that justify and legitimize the structural violence, making it seem natural.”²⁷ Both structural and cultural are called negative violence, as they are hidden and completely hard to be addressed. In this regard, the researcher totally believes that violence is an act of using power against the surrounding environment by all avoidable methods which negatively effects on its existence.

Moreover, violence could be understandable through two approaches. The first approach, actually, is knotting violence with force; in sense of, whenever there is a misusing of power, there is- undoubtedly- violence. This relationship between violence and force is vindicated by the Oxford English Dictionary, where violence is defined as “The exercise of physical force so as to inflict injury on, or cause damage to, person or property.”²⁸ Actually, Coady argues that “The ordinary way of understanding violence is in terms of interpersonal use of force involving the infliction of physical injury.”²⁹ He ensures that the normal understanding of violence is completely intertwined with force.

²⁵ Galtung, Johan: “Cultural Violence.” *Journal of Peace Research*, Vol: 27, No: 3, Aug 1990, P 292.

²⁶ Ibid: “Cultural Violence,” P 292.

²⁷ Ibid: “Cultural Violence,” P 292.

²⁸ Oxford English Dictionary: the meaning of “violence.” Accessed on: Aug 15, 2018, available at: <https://en.oxforddictionaries.com/definition/violence>

²⁹ Coady, C. A. J: “The Idea of Violence,” *Journal of Applied Philosophy*, 3 (1), 1986, P 3–19.

However, force does not equal violence; they are not synonyms, in other words. Protecting someone from hurting themselves or attempting to prevent another one from drowning forcibly is not violence. For violence it's totally the same; as not all acts of violence require force! Killing someone using envenomed meal is effortless, the researcher thinks!

The second approach is linking violence completely with “to violate.” Newton Garver argues that “The idea of violence is connected with violation not with force.”³⁰ This approach allows us to get a broader understanding of violence. Actually, it assumes that violence means to transgress limits, norms, or rights.

In general, violence could be directed by a person, a group of people, or a state against others. It could be done through force or violation. Actually, violence has different characteristics which differ from a situation to another. Anyway, Jamil Salmi defines violence as: “Any avoidable action that constitutes a violation of a human right, in its widest meaning, or which prevents the fulfilment of a basic human need.”³¹

2.2 Conflict Resolution theories:-

Due to the current prevailed scenario, CR has an immense role across the entire globe, at all levels, in order to live free of fear and danger. Human beings, in general, are facing political, cultural, economic, environmental, social, and ethnic conflicts; therefore, CR as a new field became a must. Actually, CR is considered as the best mechanism to achieve peace, as it addresses the root causes of violence. Thus, it lays the foundation for DP, justice, equality, harmony, human rights, democracy, and cooperation. Kataria Pooja describes CR as

³⁰ Haan D. Willem: “Violence as an Essentially Contested Concept.” University of Groningen, Netherlands, Department of Criminal Law and Criminology, Faculty of Law, S. Body-Gendrot, P. Spierenburg (eds.), *Violence in Europe*, spring 2008, P 34.

³¹ Salmi, Jamil: “Violence and Democratic Society: New Approaches to Human Rights.” London, Zed Books, 1993, P 17.

“A discipline has thrust upon that conflicts should be resolved only through peaceful means not through violent means of destruction.”³²

According to Bercovitch, conflict means “A situation which generates incompatible goals or values among different parties.”³³ While Lewis Coser, defines conflict as the “Clash of values and interests, the tension between what is and what some groups feel ought to be.”³⁴ Simply, the researcher states that conflict is but a situation in which one or more creatures exist in with different goals.

On the contrary, resolution means “An action of solving a problem or dispute. It’s a process of reducing or separating something into components.”³⁵ However, CR is a wide umbrella for several methods and approaches of dealing with conflicts; it precisely means “A process in which conflicting parties enter into an agreement that solves their central incompatibilities, accept each other’s continued existence as parties and cease all violent action against each other.”³⁶

From the twentieth century on, there have been a variety of CR theories and theorists, of whom Karl Marx was considered as a Godfather for most of them. Hereafter, the most fundamental CR theories and theorists, as the following: Game Theory, George Simmel, Lewis Coser, Morton Deutsch, John Burton, conflict transformation (CT), and conflict management (CM.)

³² Kataria Pooja: “Conflict Resolution, Conflict: Forms, Causes and Methods of Resolution.” Deep-Deep Publications, New Delhi, 2007, P1-29.

³³ Bercovitch, Jacob: “Social Conflict and third parties.” Boulder, Co: Wesview Press, 1990, P 6.

³⁴ Coser, Lewis: “Social Conflict and the Theory of Social Change,” British Journal of Sociology, Vol. 8, No. 3, 1957, P 197, accessed on: Aug 20, 2018, available at: <http://www.csun.edu/~snk1966/Lewis%20A%20Coser%20Social%20Conflict%20and%20the%20Theory%20of%20Social%20Change.pdf>

³⁵ Tide well-C. Alan: “Conflict Resolved? A Critical Assessment of Conflict Resolution,” Continuum Publication, London, 1998, P 30-36.

³⁶ Peter, Wallenstein: “Understanding Conflict Resolution, War, Peace and the Global System.” Sage Publications, Landon, 2002, P 8.

The game theory is a mathematical approach of CR in which at least two independent parties are involved in seeking the same goal. This theory, completely, describes a human beings' life as a game; in which, they always try to win not only in games but also in their real life to feel satisfied. Anatol Rapoport clarifies the similarities between "game" and "life," as the following: "Both of them have players or decision makers, there're different strategies for each player, rules, outcomes, and payoffs."³⁷ Clearly, this theory assumes that expecting other's action or reaction will lead us to choose the most proper strategy to win the situation "the game." Indeed, this theory assures the significance of this study, as it highlights the role of FB in understanding our life, the researcher states.

However, George Simmel argues in- depth that human beings are the chief reason whether behind conflict or peace. He defines CR as "A socialization process that reduces the tension existing between the group members."³⁸ Additionally, he suggests three ways of ending any conflict: "By victory of one party over another, through compromise, and through conciliation."³⁹

Moreover, Lewis Coser published his work "The Functions of Social Conflict" on 1956, in which he analyzes conflict in terms of interactive process and depicts conflict- based on Simmel idea- as "A form of socialization."⁴⁰ Yet, he figures out other positive points in conflicts, as it really plays both functional and dysfunctional roles within a society; "Conflict is not always dysfunctional for the relationship within which it occurs; often conflict is necessary to maintain such a relationship without going hostility towards each."⁴¹

³⁷ Rapoport, Anatol: "Game Theory as a Theory of Conflict Resolution," Boston: D. Reidel Publishing Company, 1974, P 55.

³⁸ Simmel, George: "Conflict and the web of group-Affiliations," New York: The Free Press, 1955, P 15.

³⁹ Ibid: "Conflict and the web of group-Affiliations," P 16- 17.

⁴⁰ Coser, Lewis A: "The Functions of Social Conflict: An Examination of the Concept of Social Conflict and Its Usein Empirical Sociological Research." London: Routledge and Kegan Paul, 1968, P 31.

⁴¹ Ibid: "The Functions of Social Conflict," P 41.

One of the most Morton Deutsch's remarkable topics is "Not how to eliminate or prevent conflict, but rather how to make it productive."⁴² Actually, he argues that conflicts are everywhere and renewable, just let's positively exploit this. Moreover, he is totally convinced with the fundamental role of skills in the field of CR; in sense of, the more skilful the party, the more likely the conflict will be resolved.

To John Burton, CR means not only understanding psychological or economic factors, but also he explains the importance of a comprehensive study of all human beings' aspects in a social context. This Australian academic offers a crucial theory to resolve any conflict, no matter the place neither the time, which is "Human Needs Theory."⁴³ Precisely, he justifies the main reason behind a conflict is but the lack of a basic human need; in sense of, if human beings meet their needs, there would be no conflict. Therefore, the researcher argues that FB has the ability to enable PY's through providing them with sufficient skills and values of CR that allow them to avoid violence as well as to resolve conflicts peacefully when they do not meet their needs, for instance.

Another significant approach is CT which first proposed by John P. Lederach as an alternative to CR. Lederach defines CT as "It's a process that undertakes to transform a conflict between parties into peaceful outcomes by both: transform the relationship between them and do social, political changes to correct injustices."⁴⁴ Besides, it depends on a long timeframe just to deal properly with all conflict aspects. Actually, it provides the disputed parties with enough time and space to accept each other as well as it allows them to figure out more applicable solutions.

⁴² Deutsch Morton: "The Resolution of Conflict: Constructive and Destructive Processes." Carl Hovland Memorial Lectures Series, New Haven, CT: Yale University press, Sep 10, 1973, P 17.

⁴³ Burton, John: "Deviance, Terrorism and War: The Process of Solving Unsolved Social and Political Problems." New York, Palgrave Macmillan; First Edition, Dec 1, 1979, P 60-66.

⁴⁴ Lederach P. John: "Building Peace: Sustainable Reconciliation in Divided Societies," United States Institute of Peace Press, Washington, DC, 1998, P 97.

In a similar vein, CM is considered as the most desirable point to achieve within all conflicts. Actually, it undertakes not only cooling down a conflict but also it guarantees a better relationship between the disputed parties; a deep understanding of the conflict and its root causes. Afzalur Rahim, a Ph.D holder, defines CM as “A process of limiting the negative aspects of conflict while increasing the positive ones of it.”⁴⁵ Undoubtedly, it could be done whether with or without a third party intervention. The real goal of CM is to enhance the final outcomes of the involved parties.

The significance of these theories and theorists, highlighted above, stems from their ability to deal with all types of conflicts regardless the main reason behind it. Superiority, injustice, vulnerability, basic needs, resources, values, and distrust are considered as the core-causes of conflicts worldwide. In general, human beings totally realize the fundamental role of peace, the disadvantages of violence, responsible reasons behind conflicts, and different strategies as well as tactics to eliminate them; still, we do not have peace! Why? Honestly, it's an importunate question! Yet, the researcher believes that interests fuel the situation.

2.3 Peace:-

“An important task in peace research has always been and always be the exploration of the concept of peace,”⁴⁶ Johan Galtung once said. Peace studies, in general, became heavily under light by the end of the Second World War; several researchers have been tackling this concept such as Gene Sharp, Glenn D. Hook, J.A.E.A. Ehly, Johan Galtung, Leif Rosell, Magnus Haavelsrud, Peter Cooper, Trond Alvik, and others. At the very beginning, peace was defined as “The absence of war.”⁴⁷ Matsuo argues that the Second World War's consequences and tragedies were the main reason behind the absence of other peace values,

⁴⁵ M. Afzalur Rahim: “Toward a Theory of Managing Organizational Conflict.” The International Journal of Conflict Management, center for advanced studies in management, V: 13, No: 3, 2002, P 222- 223.

⁴⁶ Galtung, Johan: “Social Cosmology and the Concept of Peace.” Journal of Peace Research, Vol: 18, No: 2, 1981, P 183- 199.

⁴⁷ Matsuo, Masatsugu: “Peace and Conflict Studies: A Theoretical Introduction.” Hiroshima: Keisuisha, 2005, P 19.

which is normal and acceptable. Actually, peace as a concept has been developing, and will always do the same, based on different factors.

Indeed, peace has no specific definition, value, or sphere. Human beings dealt with it in accordance with their understanding, needs, and priorities. Takeshi Ishida explained this point in 1969 through a table “Concept of Peace among Different Cultures.”⁴⁸ He clarifies that cultures were defining peace in different ways; for instance, the ancient Judaism, was considering peace as the will of God, justice, and prosperity while for the Greece it is only about prosperity and order. On the other hand, India considered peace as tranquillity of mind. Actually, the researcher believes that this phenomenon is still running till now, as defining a concept will vary from a person to another based on their perspectives, beliefs, and their understanding of matters.

For tens of years, the absence of war was considered as peace; as local conflicts were totally out of consideration. Actually, war as a term, at that period, means “A fought between two powers or states”⁴⁹ Therefore, no peace values were available but the one and the only “The absence of war.” From 1970’s on, different values took place within the peace values list, of course, based on several crucial needs such as poverty, famines, development, democracy, and basic human rights violation. On 1968, Sugata Dasgupta was the first one who argued that peace does not only mean the absence of war. He demonstrates that “Peace is referring to a situation where not only guarantees the absence of war, but also the absence of poverty, malnutrition, disease, illiteracy, discrimination, oppression and so on.”⁵⁰

⁴⁸ Ishida, Takeshi: “Beyond the Traditional Concepts of Peace in Different Cultures.” *Journal of Peace Research*, 6 (2), 2, 1969, P 135.

⁴⁹ Geller, Daniel and J. David Singer: “Nations at War: A Scientific Study of International Conflict.” Cambridge, Cambridge Studies in International Relations, Cambridge University Press, 1998, P 12.

⁵⁰ Dasgupta, Sugata: “Peacelessness and Maldevelopment: A New Theme for Peace Research in Developing Nations,” *Proceedings of the International Peace Research Association Second Conference*, Assen, The Netherlands: Koninklijke Van Gorcum & Comp, vol. 2, 1968, P 19-42.

Other intellectuals and models have been highlighting several values such as economic prosperity, physical and mental health, welfare... etc. Still, Johan Galtung provides us with a comprehensive definition of peace “Peace is the absence of both direct and indirect violence.”⁵¹ Moreover, Galtung differentiates between negative and positive peace as the following: “Negative peace is the absence of direct violence such as wars while the positive peace is the absence of indirect violence (structural and cultural ones.)”⁵² Additionally, he clarifies ten components of positive peace: “Presence of cooperation, freedom from fear, freedom from want, freedom of actions, economic growth and development, absence of exploitation, equity, justice, pluralism, and dynamism.”⁵³

Galtung, the father of peace studies, also demonstrates three spheres of peace: “Universalist, in-group\ out- group oriented, and inward oriented;”⁵⁴ by universalist he argues that the idea of peace would be meaningful if it is a universal one while the in-group\ out-group oriented sphere divides human beings for two groups: self and others; in which they have to pay a great attention to their local affairs with a little one for others’. In the third sphere, he emphasizes the essential role of inner peace.

For the huge number of conflicts, there has been a real international consensus, precisely by the end of the Cold War, to give a hand for nations to eliminate violence worldwide; therefore, peace building strategy has been adopting. Actually, peace-building as a term became a familiar concept within the UN following Boutros Boutros-Ghali’s 1992 report “An Agenda for Peace” which defined peace- building as “An action to solidify peace and avoid relapse into conflict.”⁵⁵ The UN defines peace- building as “A range of measures

⁵¹ Ibid: “Violence, Peace, and Peace Research,” P 167.

⁵² Ibid: “Violence, Peace, and Peace Research,” P 180- 184.

⁵³ Ibid: “Violence, Peace, and Peace Research,” P 180- 184.

⁵⁴ Ibid: “Social Cosmology and the Concept of Peace.” P 183-199.

⁵⁵ Boutros Boutros-Ghali: “An Agenda for Peace,” New York: United Nations, 1992. Accessed on: Aug 15, 2018 available at: http://www.unrol.org/files/A_47_277.pdf

targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels and laying the foundations for sustainable peace and development.”⁵⁶

Yet, the process of peace- building requires to make as well as to keep peace; in sense of, building peace is impossible without peace- making or peace- keeping. In some cases, both peace- making and peace- keeping processes are required to guarantees a normal and stable process of peace- building. According to Ghali, peace- making process means “Actions to bring hostile parties to agreement, essentially through such peaceful means as those foreseen in Chapter VI of the Charter of the United Nations”⁵⁷ while peace- keeping according to the UN means “A unique and dynamic instrument developed by the organization as a way to help countries torn by conflict to create the conditions for lasting peace.”⁵⁸

At this point, the researcher defines DP as the absence of local direct and indirect violence which completely guarantees political, social, cultural, economic, and environmental peace. He assumes that one of the most effective methods to achieve it, Palestine, is FB. Actually, he convinced that FB matches are but friendly limited conflicts; in which players implement all conflict theories within. Indeed, they equip players with a deep understanding of CR, CRS, and CRV.

3. Conflict Resolution Skills and Conflict Resolution Values:-

Albert Einstein once said: “The significant problems we face cannot be solved at the same level of thinking we were at when we created them.” The main goal of CRS is to deal properly and constructively with conflicts as well as to live in a peaceful environment. It aims to build capacities as well as to spread the culture of peace among human beings.

⁵⁶ United Nations Development Program: “The definition of Peace building.” Accessed on: Aug 15, 2018, available at: <https://bit.ly/2OFzezB>

⁵⁷ Ibid: Boutros Boutros-Ghali: “An Agenda for Peace.”

⁵⁸ The United Nations Peacekeeping program: “The definition of Peace-Keeping.” Accessed on: Aug 15, 2018, available at: <https://peacekeeping.un.org/en>

Tens of compelling logical reasons stand behind the importance of CRS, some of them: First, it emphasises to solve problems peacefully. Second, it offers individuals enough space to think creatively as well as provide them with crucial methods and tactics. Third, the proper implementing of CRS can improve the general climate. Fourth, it guides human beings to a deep understanding of themselves and others. Fifth, it motivates individuals to develop other needed skills. Finally, it enhances the importance of collaboration.

Therefore, the researcher thinks that CR approach must consider as a lifestyle; actually, it has an enormous impact on all categories, within all states, and at all times. Undoubtedly, it can help us in settling conflicts, building capacities, developing policies, identifying goals, and making decisions. Once CR is adopted by all, love, tolerance, forgiveness, harmony, and acceptance would be prevailed. Truly, CR has a great role in gearing societies up by countless skills, values, strategies, and tools in the field of peace. Honestly, CR leads to a responsible and effective citizenship. Thus, this study assumes that FB is the missing key in building the PDP, as it provides us with several CRS and CRV. Hereafter, some of the most fundamental ones:

First, negotiation: is a systematic process of resolving conflicts, between at least two parties, through peaceful dialogue whether with or without a third party intervention. Merriam-Webster Dictionary defines negotiation as “A process in which two or more parties resolve a dispute or come to a mutual agreement.”⁵⁹ Others do define it as a life experience. Actually, negotiation is an integral part of all human beings activities; that’s why it is too important to be familiar with.

However, negotiation has two types: the distributive negotiation (win- lose) is a zero-sum game based on the game theory, “Where one side achieve its own goals while the others

⁵⁹ Merriam-Webster Dictionary: “The definition of negotiation.” Accessed on: Aug 22, available at: <https://www.merriam-webster.com/dictionary/negotiation>

reach nothing.”⁶⁰ In contrast, the integrative negotiation (win- win) which allows the disputed parties to have a mutual agreement smoothly, “As the involved parties achieve what they aspire to and maybe higher than their determined goals.”⁶¹ Generally, negotiation process has three main stages, as the following: preparation, interaction, and close.

Second, mediation: is a method to resolve conflicts through playing the role of mediator or facilitator. It is a fundamental skill that often takes place when there is no communication between the disputed parties as well as when both parties accept the third-party’s intervention. Both Svensson and Lindgren define it as: “A voluntary political process in which a third-party actor assists the disputing parties in negotiating an agreement.”⁶²

Third, arbitration: is another pivotal method of resolving conflicts in which conflicting parties agree in principle to appoint a third party to settle the conflict. Arbitrators, actually, have the authority to intervene to find solutions which must be acceptable for both sides. The significance of arbitration stems from: an enough space for involved parties to appoint the arbitrator, neutrality and equality of the third party, flexibility, confidentiality, unconditional approval by the involved parties. Brayen A. Garner defines arbitration as: “A method of dispute resolution involving one more or more neutral third parties who are chosen by or agreed to by the disputing parties, and whose decision is binding.”⁶³

Fourth, reconciliation: it means reestablishment of friendly relations. Actually, reconciliation is a nut issue that we cannot achieve readily; in sense of, it could be whether at political, social, national, or even at international level. Yet, the Swedish national

⁶⁰ Rosenschein, J. S. and Zlotkin, G: “Rules of encounter: designing conventions for automated negotiation among computers.” An article published on AI- Magazine,” Vol: 15, No: 3, 1994, accessed on: Aug 24, 2018, available at: <https://pdfs.semanticscholar.org/524b/86d5571335f2834b0a8528aab46c86fcc3b6.pdf>

⁶¹ Neale, M. A, and Bazerman, M. H: “Negotiator cognition and rationality: A behavioural decision theory perspective.” Organizational Behavior and Human Decision Processes, North-western University, 1992, P 51, 157- 175.

⁶² Svensson, Isak, and Mathilda Lindgren: “Peace from the Inside: Exploring the Role of the Insider-Partial Mediator.” International Interactions, Empirical and Theoretical Research in International Relations, 39 (5), 2013, P 707.

⁶³ Garner, Bryan: “Black’s Law Dictionary,” West Group, 1996, P 40.

encyclopaedia defines it as “The re-establishment of peace and solidarity between divided peoples, in religion between deity and mankind.”⁶⁴

Negotiation, mediation, arbitration, and reconciliation are not the only skills of CR; yet, they are the most influential ones. Actually, they lead us tacitly to acquire a high level of bargaining, persuasion, communication, cooperation, dialogue, stress- management, self- management, creativity, flexibility, and values such as trust, self- esteem, confidence, enterprise, productivity, and wisdom which are both, as a unit, responsible for the existence of DP. Indeed, cultivating football players (FP’s) with such crucial skills and values will have an immeasurable positive impact on the PDP.

4. The Role of Domestic Peace in Building Societies:-

DP is a natural state of a society while local violence is a product of negative, selfish, and greedy inhabitants. Actually, peace is the point which all of us seeks to, as it guarantees a normal and stable life. Human beings in violence- experienced societies are usually looking to immigrate to other ones, as the existence of violence is strongly interconnected with several harmful phenomena.

Undoubtedly, the absence of DP or even the lack of it leads to a critical violation of, at least, one of the fundamental human being’s values, standards, or needs. Definitely, no one can imagine a peaceful society without elections, freedoms, or human rights system. On the other hand, it’s totally clear that peaceful societies, worldwide, enjoy a high level of the rule of law, accountability, transparency, general reforms, disarmament, demobilization, and reintegration. Honestly, DP has a positive role in building societies; since it’s responsible for achieving and fulfilling the previous mentioned healthy society’s pillars.

⁶⁴ Sida: “Reconciliation – Theory and Practice for Development Cooperation,” 2003, P13.

Moreover, the significant of DP is manifested at the primary society's components which are: government, institutions, and market. Actually, the absence of it whether inter or intra society's components will lead to violence (direct, structural, and cultural ones) which is considered as the main reason behind society collapse. Actually, DP regulates the relationship between individuals in the three society's components; so once it's absent, these relationships would be based on violence.

Finally, development is an important sector to work on through building a society; yet, there would be no development with the absence of DP as they both linked to each other. For what have highlighted before, the researcher assures the necessity of FB as one of the most effective strategies in building a strong Palestinian society free of local conflicts.

5. Conclusion:-

Obviously, there is a strong relationship between DP and building societies. Actually, this study argues that FB is the most creative driver to resolve local conflicts in Palestine; in sense of, spreading out and implementing skills and values of CR which shared by FB will lead us to a real safe zone in which strengthening, enabling, protecting, understanding, respecting, and communicating lie in. The role of FB has been widening to become a pivotal part of our lives; in which its role exceeds the traditional one. Nowadays, it has a fundamental role in building individuals as well as in protecting culture, traditions, values, and needs.

Chapter Three: Football and Domestic Peace- Building

1. Introduction:-

This chapter is divided into five sections as the following: the first one addresses “FB: One game, different skills” while the second one highlights the role of FB in building DP. Moreover, the third one focuses on two international experiences of the role of FB in building DP. However, the fourth section is concerned with the Palestinian journey of FB from 1900 to the beginning of 2019. Finally, the last one highlights the negative impact of the Israeli occupation on the Palestinian FB environment. Indeed, the importance of this chapter stems from tying FB with building DP in Palestine as well as from shedding light on the Israeli practices against the Palestinian FB.

2. Football: One Game, Different Skills:-

In this section, FB is to be under microscope through highlighting three points: general background, general descriptions, gained skills and values from playing FB.

2.1 General Background:-

“FB is a game in which two teams of 11 players try to score into the opposing team’s goal according to determined codes.”⁶⁵ Etymologically, FB refers to “The action of kicking a ball by a foot.”⁶⁶ Historically, Britain is considered as the citadel of FB, as the official website of FIFA shows that “The modern football was born in 1863 when the English Football Association was founded.”⁶⁷ Yet, the history of FB dates back too early; to the second BC century in China. It was called “Tsu' Chu.”⁶⁸

⁶⁵ Weil E, Rollin J, Joy B, Alegi C. Peter, Giulianotti C. Richard: “Football.” An article published on: “Encyclopaedia Britannica,” last updated in: Dec 11, 2018, accessed on: Jan 6, 2018, available at: <https://www.britannica.com/sports/football-soccer>

⁶⁶ Online Etymology Dictionary: “Football.” Accessed on: Jan 6, 2019, available at: <https://www.etymonline.com/word/football>

⁶⁷ FIFA (The Official website): “History of Football - Britain, the home of Football.” Accessed on: Jan 7, 2019, available at: <https://www.fifa.com/about-fifa/who-we-are/the-game/britain-home-of-football.html>

⁶⁸ FIFA (The Official Website): “History of Football - The Origins.” Accessed on: Jan 7, 2018, available at: <https://www.fifa.com/about-fifa/who-we-are/the-game/index.html>

A ball game was too famous in the Far East and still played till now, however. Japanese Kemari is a game in which players “Stand in a circle, and have to pass the ball to each other, in a relatively small space, trying not to let it touch the ground.”⁶⁹ Moreover, there were two other ball games “Episkyros” and “Harpastum” in Greece and Roma respectively, with a close affinity between the later and FB. Actually, romans took the game to Britain which could be considered as the start point of the modern FB.⁷⁰

Globally, it’s one of the most popular games, as it can be played anywhere without any qualifications but having a ball. Actually, in the twenty- one century “Over 1.3 billion people interested in FB as well as hundreds of millions are playing it.”⁷¹ Indeed, this is the main reason behind focusing on FB in resolving local conflicts in this study.

2.2 General Descriptions:-

“All football matches regarding equipment, players’ behaviour, field of play, results are built around 17 laws.”⁷² The field of play “the pitch” must be a green rectangle covered by whether natural or artificial turf and marked by white lines. Actually, the two long lines are called “Touch Lines” which the length of them ranges from 90 to 120 meter while the short ones are called “Goal Lines” (45- 90M.) The pitch is divided into two halves by a “Halfway Line.” The midpoint lies on the halfway line in a circle with a radius of 10 yards. In front of each goal there are two rectangles; the first one- which is closest to the post- called “Goal Area” and the second one is “Penalty Area.”

However, the pitch has four corners; a quarter circle of 1 M is drawn inside for each one. Flag posts, not less than 1.5 M high, must be placed at the four corners. In addition, the goal must be placed on the center of the goal line with 7.32 M of high and 2.44 M of width.

⁶⁹ Ibid: “History of Football - The Origins.”

⁷⁰ Ibid: “History of Football - The Origins.”

⁷¹ Kuns, Matthias: “265 Million Playing Football.” An article published at FIFA Magazine on: July 2007.

⁷² Ibid: “Football.” An article published on: “Encyclopaedia Britannica.”

Finally, the ball must be spherical, made of leather or other suitable material, of a circumference of not more than 70 cm and not less than 68 cm, not more than 450 g and not less than 410 g in weight at the start of the match, and of a pressure equal to 0.6 – 1.1 atmosphere at sea level.

All FB matches begins by the referee's whistle- who has a full authority and control the match with additional assistance provided by other two assistant referees. Undoubtedly, each team has to score more goals during the periods of play to win. These periods are divided into two halves each lasts for 45 minutes; yet, the teams will have other two periods of 15 minutes for each to determine the winner followed by a number of penalties in case of a draw.⁷³

2.3 Gained Skills and Values from Playing Football:-

After the kick off, all of controlling, dribbling, manoeuvring, passing, defending, attacking, scoring, other individual and collective skill is considering as the duty of the day. Actually, each team has a plan, a strategy, and a tactic of playing in order to win. Simply, they determine the playing system which links the team's formation to a precise style of play. At this point, players had better to play in a high level of harmony; on the other hand, players- themselves- must have enough skills inside the pitch in order to achieve triumph.

Indeed, FB provides players with dozens of skills such as teamwork, dialogue, communication, flexibility, other acceptance, creativity, rationality, stress- management, risk- management, self- management, individual sharpness, decision- making, quick response, leadership, negotiation, mediation, arbitration, and values such as trust, self- esteem, confidence, enterprise, productivity, and wisdom. Obviously, all of mentioned skills and

⁷³ FIFA: "Laws of the Game." A booklet published in FIFA-Strasse 20, 8044 Zurich, Switzerland on 2015/2016.

values that players gained from playing FB are in the heart of CR; in sense of, reflecting and implementing them into a society will, incontestably, lead to DP.

3. The Role of Football in Building Domestic Peace:-

In the light of all tensions, injustices, fragmentations, violence, and the lack of tolerance which threatening states worldwide, one of the most powerful factors is neglected. FB, in general, targets and empowers youths; those who have great aspirations, endless power, and creativity. Actually, youthful period is full of energy as they do really look to build themselves and their futures. Therefore, employing them in any program is going to lead us to the desired objectives.

In general, FB enhances personal relations as well as builds a shared identity among youths. John P. Lederach argues that “Relationship- building is a central component of peace-building.”⁷⁴ Moreover, it has the ability to connect individuals to their communities as well as to reintegrate marginalized youths in their societies. On the other hand, FB is considered as a political and social platform- in this time- in which a player may call for political reforms, social changes, or they could be a social or a political leader.

In addition, FB is well- known for its ability of deepening fair political behaviour within societies; in which several political and social skills and values instil through it. Actually, there is a strong correlation between politics and FB in sense of “Both of them aim for rooting, supporting, and strengthening political values; yet, politics used to impose social

⁷⁴ Lederach P. John: “Building Peace: Sustainable Reconciliation in Divided Societies,” United States Institute of Peace Press, Washington, DC, 1998, P 97.

values while football used to promote them.”⁷⁵ On the other hand, FB has a significant role of economic recovery; indeed, the global revenues from FB in 2015 reached “\$145 billion.”⁷⁶

Moreover, FB is an anti- racism device. Honestly, it’s but a uniting tool of all people no matter their nationality, ethnicity, and skin colour. Actually, it’s significantly responsible for national integration; in sense of, it’s regarded as a primary tactic to enclose ranks and to achieve local social integration. In the US, “Sports has contributed to the unification and integration of immigrants in the local community.”⁷⁷ In a similar vein, there is a strong correlation between FB and national identity; in which it enhances the national identity of individuals by carrying national flags, singing the national anthem, and supporting the same team “The country team.”

Overall, the role of FB is exceeding what have mentioned above, as it really has a functional role in each of social capital and active citizenship, political and social participation, diversity, leadership, crimes and weeds using reduction, political and social violence reduction, poverty and hunger elimination, diplomatic relations, humanitarian duties, voluntarism, employability, physical and mental health, personal achievements. Actually, the researcher believes that all the highlighted roles of FB in this section drive us to the PDP, as they strongly help in eliminating local conflicts, while CRS and CRV gained from FB sustain it.

4. The Role of Football in Building Domestic Peace: International Experiences:-

In this section, two cases are highlighted on the role of FB in building DP. In each, three points to be represented as the following: First, an overview; in which special focus is

⁷⁵ Bachrach D. Susan: “The Nazi Olympics: Berlin 1936.” Boston, Little Brown and Company, Apr 1, 2000, P 92.

⁷⁶ Vogl, Frank: “FIFA and Company: The New Mafia?” The Globalist: Rethinking Globalization, Feb 28, 2016, accessed on: Sep 30, 2018, available at: <https://bit.ly/2EOma6e>

⁷⁷ Hargreaves, Jennifer: “Sport, Culture and Ideology.” London: Routledge & Kegan Paul, 1982, P 137.

giving to the location, geography and climate, demographics, economy, and FB. Second, facts and figures of the conflict. Third, the role of FB in building DP.

4.1 Kosovo:-

4.1.1 An Overview:-

Kosovo is a landlocked country in the center of Balkans and bordered by Serbia to the north and east, the Republic of Macedonia to the southeast, Albania to the southwest, and Montenegro to the west with 10,908 km² of total area. Geographically, it possesses varied landscapes and mountains, as it has an ideal climate. Actually, the population of Kosovo is around 1.9 million wherein the Albanians and Serbs constitute the largest ethnic groups followed by Bosniaks, Gorani, Turks, Ashkali, Romani, Egyptians, and others.

Indeed, the Albanian and the Serbian are considered as the official languages of Kosovo, yet other languages have a share such as Bosnian, Turkish, Romani, and others. However, Kosovo has several trading partnerships with Albania, China, Turkey, Italy, Switzerland, and Germany. It has signed free- trade agreements with Croatia, Bosnia and Herzegovina, Albania and the Republic of Macedonia, on the other hand. The most primary sources of income are revolving around agricultural, industrial, and tourism sectors. Indeed, the total GDP in 2018 is \$20.857 billion and \$11,505 per capita. Undoubtedly, The Euro is its official currency.⁷⁸

Besides, basketball, boxing, handball, judo, and volleyball, FB is considered as one of the most popular games in Kosovo. It dates back to the Austro-Hungarian military teams in 1914. Actually, the first FB team was formed in 1922 while the Football Federation of Kosovo founded in 1946.⁷⁹ The athletic progress in Kosovo had been noticeable, in FB

⁷⁸ Republic of Kosovo (The Official Website): "Work and Business," accessed on: Dec 15, 2018, available on: <https://www.rks-gov.net/EN/f284/citizen-services/work-and-business>

⁷⁹ Korneri.net: "Football History in Kosovo." Published on Nov 20, 2013 at "Webback Machine," accessed on Dec 15, 2018, available at: <https://bit.ly/2scbJ2Z>

precisely, until 1989 when Serbian leader Slobodan Milosevic removed Kosovo's autonomy and bringing it under the direct control of Belgrade.⁸⁰

4.1.2 Conflict in Kosovo: Facts and Figures:-

Kosovo has a mixed population of different ethnics of which the majority are the Albanians. As a result of Milosevic decision- which opposed widely by the Albanians, an open conflict broke out in 1998 between Kosovar Albanian forces, police forces, and Serbian military resulted in the following: First, about 2000 Kosovar Albanians were killed and 400,000 inhabitants fiercely fled their homes. Second, more than 40 inhabitants of Racak village were a prey of a massacre, in 1999, which discovered by a United Nations humanitarian team. Third, in the same year, 1.5 million of Kosovo had been expelled from their homes, about 225,000 Kosovars were missing, and more than 5,000 ones had been executed. In spite of regional and international attempts, the armed conflict had been continued until June 10, 1999 when the UN Security Council issued a resolution aims to end violence by deploying international security forces in Kosovo, and by taking all required measures to settle down the crisis.⁸¹

4.1.3 The Role of Football in Building Domestic Peace in Kosovo:-

As a result of international resolutions and cooperation, the Kosovar conflict ended in 1999; yet the indirect violence was smoothly running among ethnics in Kosovo. Therefore, several attempts were made in order to bridge the gap between them. Actually, the most fruitful one was "Open Fun Football Schools." The first school started after war in 1998 in Bosnia and Herzegovina. In 2005, Open Fun Football Schools were active in Kosovo, as well as in different countries according to its usefulness, in which hundreds of children from all Kosovar ethnics get the joy of playing FB, and knowing each other on the pitch.

⁸⁰ NATO: "Historical Overview: NATO's role in relation to the conflict in Kosovo." updated on: July 15, 1999, accessed on: Dec 16, 2018, available at: <https://www.nato.int/kosovo/history.htm>

⁸¹ Ibid: NATO: "Historical Overview."

In her study, published in 2013, Sanije Krasniqi assures that “Open fun football schools in Kosova have contributed to peace- building and female involvement in sports... thousands of children involved, many volunteers worked. General perceptions and attitudes regarding ethnicity and gender has changed positively over the course of OFFS. As a result of OFFS the Kosovo Female League has been established.”⁸² Actually, the findings of this study encourage adopting FB as a modern productive device in building DP, which could be effective not only in post conflict cases but also during the conflict such as in Palestine.

4.2 Kenya:-

4.2.1 An Overview:-

Kenya, an African country, covers 581,309 km². It's bordered by South Sudan to the north-west, Ethiopia to the north, Somalia to the north-east, Tanzania to the south and south-west, and Uganda to the west with 581,309 km². The population of Kenya in 2016 reaches 48.5 million of which about 70% are under 30 years- old. Actually, it has about 47 different communities such as Bantus, Nilotes, Cushitic, Arabs, Indians, and Europeans, as well as tens of ethnicities like: Kikuyu, Luhya, Kalenjin, Luo, Kamba, Somalis, Kisii, and others. The official languages, by the way, are Swahili and English with other indigenous spoken languages such as Kikuyu and Luhya.⁸³

Geographically, it has distinctive geographical regions in which it has a fertile coastal strip, vast landscape, hills, mountains, lakes. On the other hand, the climate in Kenya varies from tropical, temperate, to arid according to the region. Economically, Kenya has several sources of income ranging from agriculture, tourism, industry, energy; on the other hand, it has trading partnerships at different levels. Indeed, the total GDP in 2018 is \$175.659 billion and \$3,657 per capita while the Kenyan shilling (KES) is the official currency.

⁸² Krasniqi, Sanije: “Sport and Peace Building in Post-conflict Societies: The role of Open Fun Football Schools in Kosovo.” MA thesis published in 2013, University of Prishtina- Faculty of Sport Sciences, P 29.

⁸³ Republic of Kenya (The Official Website): “Country Profile.” Accessed on: Jan 3, 2019, available at: <http://www.mygov.go.ke/>

Actually, Kenya is an active actor in different sports such as basketball, boxing, cricket, rugby, rallying, volleyball, and football. Undoubtedly, its athletic record is full of achievements.⁸⁴ However, the Kenyan football federation established in 1960 and join FIFA and CAF (African Football Confederation) in 1960 and 1963 respectively.⁸⁵

4.2.2 Conflict in Kenya: Facts and Figures:-

Kenya is a multi- ethnic country full of multiple and overlapping conflicts. Actually, it has several levels of violence such as sexual and gender-based violence, intercommunal violence, cycles of election-related violence, and increasing numbers of terrorist attacks. Besides the large number of conflict actors, each of ethnic intolerance, border conflicts, political party zoning, competition over land and other resources, proliferation of arms, the lack of security and development, poverty, and marginalization are considered as the main reason behind conflict waves in Kenya.⁸⁶

The Kenyan conflict begins by the second half of 1960's, when the one- party policy prevailed. Actually, "All tribes- the Lou tribe precisely- opposed the Kikuyu's control of power and ask to have its share."⁸⁷ As a result, all types of violence mentioned before exist until 1992 which remarks the end of one party era. "Yet, elections always bring violence, victims, devastation into the scenario."⁸⁸

4.2.3 The Role of Football in Building Peace in Kenya:-

As a result of all differences, obstacles, and ethno- related matters, violence controls the Kenyan situation tacitly in the last years. Therefore, there was a real need to rebuild the

⁸⁴ Ibid: "Kenya Country Profile."

⁸⁵ Kenya Football Page: "An Overview of Football in Kenya." Accessed on: Jan 3, 2019, available at: <http://kenyapage.net/football/overview.html>

⁸⁶ Rohwerder, Brigitte: "Conflict analysis of Kenya." A report published in May 2015, GSDRC, International Development Department, College of Social Sciences, University of Birmingham, United Kingdom.

⁸⁷ حسونة، أيمن: "حقيقة الصراع في كينيا.. ثورة المهمشين ضد حكم القبيلة الواحدة." المصري اليوم، العدد: 1342، نشر هذا المقال بتاريخ الخامس عشر من شباط لعام 2008، تم الوصول إليه بتاريخ: الرابع من كانون الثاني لعام 2019، من خلال الرابط <https://to.almasryalyoum.com/article2.aspx?ArticleID=93704> التالي

⁸⁸ هولوي، حسين: " كينيا .. ما بعد انتخابات 2017." مجلة قراءات أفريقية، تقرير نشر بتاريخ: الخامس عشر من أغسطس لعام 2018، تم الوصول إليه بتاريخ: الخامس من كانون الثاني لعام 2019، من خلال الرابط التالي: <https://bit.ly/2TC8OMz>

internal Kenyan society. Actually, FB was considered as a unifying tool for all conflicted factions. However, reconstruction, reconciliation, rehabilitation, rebuilding, restructuration, social integration, gender balance, hooliganism and individualism reduction, conflict management and conflict prevention in Kenya are all products of playing FB. In his study, published in Dec 2016, Muthuri Daniel Kimathi confirms that “Players interact more freely to create connections with others... Actually, football teaches players needed values. It can be used to educate participants about conflict resolution.”⁸⁹

5. Football in Palestine from 1900 to the beginning of 2019:-

This part presents a brief history of FB in Palestine. Actually, it focuses on 4 eras as the following: 1900- 1948, 1948- 1967, 1967- 1994, and from 1994- to the beginning of 2019.

Undoubtedly, there is an interconnected correlation between FB with general political, economic, social, and cultural atmosphere. In Palestine, the British mandate, the Jewish immigration, the Zionist project, the Ottoman's empire debilitation, and the Palestinian economic and social vulnerability were the main underlying reason behind the establishment of FB clubs which totally focused on increasing the Palestinian national sentiments. On the other hand, the establishment of several private schools- missionary ones- that adopted FB as a key distinguished addition within their curricula such as Friends Girls School (1890), Salesian School (1891), Collège des Frères Jerusalem (1892), St. George School (1899), and Friends Boys School (1901)⁹⁰ is considered as another reason.

⁸⁹ Kimathi D. Muthuri: “The Role of Football in Conflict Resolution in Kenya: A Case Study of Kibra Constituency.” MA thesis of Arts, international studies, University of Nairobi research archive, published on: Dec 2016, accessed on: Jan 5, 2019, available at: <https://bit.ly/2AzLdFk>

⁹⁰ الخالدي، عصام: "مئة عام على كرة القدم في فلسطين: منذ مطلع القرن العشرين حتى وقتنا الحاضر"، دار الشروق للنشر و التوزيع، الطبعة الأولى، الإصدار الأول لعام 2013، ص22.

In 1908, Al-Maarif College and St. George School had established a FB team for each.⁹¹ In 1911 a group of Palestinian youths, in cooperation with some foreigners worked in the region, established a FB forum in Jaffa which was considered as a first athletic, social, and cultural one.⁹² Moreover, Dr. Izzat Tanous in his book “The Palestinians- a Noble Past and a Glorious Future,” affirms that “Palestinian students in St. George School played several games rather than football such as Basketball, Hockey, and Cricket.”⁹³ He clarifies that in 1910 the number of a FB match spectators hit 5000.⁹⁴ On the other hand, he depicts the first FB matches in the Middle East between the Syrian Evangelical College Team with different FB teams of Jerusalem in 1912. He adds that “The visitor team won the first three matches while the fourth one with St. George school FB team ended up with a draw (3- 3)”⁹⁵

It had spread out among big cities of Palestine such as Jerusalem, Haifa, Jaffa, and Nablus. Palestinian children, at that time, played FB in streets which was the start point for PY's to form clubs. However, there was a dynamic progress in this field until the Balfour Declaration which negatively effects on all aspects whether at local, regional or international level as it led to establish a new state for Jews, in Palestine.

The British mandate which comes as a result of the World War 1 was a key reason behind FB popularity in 1920. Obviously, they brought not only weapons and policies but also their culture. At the same year, they established the Jerusalem Sports Club wherein FB, Tennis, and cricket were the main games.⁹⁶ By the beginning of the 1920s, the Young Men's Christian Associations (YMCA) founded. Generally, this period witnessed a sharp growth of

⁹¹ مرجع سابق: "مئة عام على كرة القدم في فلسطين: منذ مطلع القرن العشرين حتى وقتنا الحاضر"، ص 22

⁹² الخالدي، عصام: "تاريخ الرياضة في فلسطين: نشوء الأندية الرياضية في فلسطين"، مقال حرر في الثالث عشر من تشرين الثاني لعام 2018، تم الوصول اليه في تاريخ: الثاني و العشرون من تشرين الأول عام 2018 من خلال الرابط التالي: http://www.hpalestinesports.net/2018/11/blog-post_13.html

⁹³ د.طنوس، عزت: "الفلسطينيون ماضٍ مجيد ومستقبل باهر"، مركز الأبحاث، منظمة التحرير الفلسطينية، بيروت، لبنان، 1982، ص 14- 15

⁹⁴ مرجع سابق: "الفلسطينيون ماضٍ مجيد ومستقبل باهر"، ص 14

⁹⁵ مرجع سابق: "الفلسطينيون ماضٍ مجيد ومستقبل باهر"، ص 16

⁹⁶ Khalidi, Issam: "Sports and Aspirations: Football in Palestine, 1900- 1948." Institute for Palestine studies, 2014, P 75.

FB clubs and associations; in sense of, Rawdat Al- Maarif reopened in 1922, the first conference of Orthodox held in 1923, the Orthodox clubs were established in Jaffa (1924), in Jerusalem (1926), in Lydda (1927), in Ramla (1932), and in Haifa (1937).⁹⁷

Moreover, the Orthodox FB team- in 1925- had two matches with with Al- Maarif college team and with another team from Gaza.⁹⁸ In addition, the Islamic FB Club established in Jaffa in 1926 and held several matches against the Orthodox club in the same city. Most importantly, the Arab Sports Club (ASC) was founded in Jerusalem in 1928.⁹⁹ However, in the late of 1920s, both al Al- Baqa'a Club and Mamilla Team were active in the field of FB.¹⁰⁰ By 1930, Arab FB clubs in Palestine reached 20.¹⁰¹

By British facilitation in 1930, there was a remarkable increase of Jewish population which reached 375,000 in 1935 which accompanied with a critical land purchasing by Jews.¹⁰² Therefore, the Palestinian FB expansion and the enhancement of the role of FB in facing the Zionism were but reactions to Jews' actions. In this period, Palestinians considered FB as a new tool aimed to address the national identity and the collective consciousness.

In response to Jews' sports activities as well as the British practices in favour of them, The Arab Palestine Sports Federation (APSF) established in Apr 1931.¹⁰³ This federation adopted FB as the one and the only game. Actually, it's considered as the first FB organized federation in Palestine which has independent rules and budget.¹⁰⁴ In 1932, the Orthodox

⁹⁷ Khalidi, Issam: "Body and Ideology: Early Athletics in Palestine (1900 – 1948)" Institute for Palestine studies, 2006, P 44- 45.

⁹⁸ مصدر سابق: الخالدي، عصام: "مئة عام على كرة القدم في فلسطين" ص30

⁹⁹ Ibid: "Sports and Aspirations" P 77.

¹⁰⁰ Ibid: "Body and Ideology" P 46.

¹⁰¹ Ibid: "Sports and Aspirations" P 76.

¹⁰² Sachar, M. Howar: "A History of Israel: From the Rise of Zionism to Our Time." Third edition, revised and updated, New York: Alfred A. Knopf, 2007, P 189- 190.

¹⁰³ Khalidi, Issam: "Palestine Sports and Scouts: Factional Politics and the Maccabiad in the 1930s." Institute for Palestine studies, 2015, P 87.

¹⁰⁴ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص44

team won one of the toughest team in Palestine which is the British aviation team (5-1).¹⁰⁵ Moreover, in 1933 both the Arab Club in Jerusalem and the Islamic Club in Jaffa formed a joint FB team to compete with Al Ittihad of Alexandria.¹⁰⁶

“Despite the outbreak of the Revolt (1936- 1939), the PSF held a meeting in October 1937 to discuss the elections and the nomination of its supreme committee; it also discussed the schedule of the 1937-1938 tournaments”¹⁰⁷ Issam Khalidi clarifies. However, by the end of 1930s, all activities had been stopped and the function of PSF was completely paralyzed.¹⁰⁸ At the same time, Jewish FB was progressing by increasing their matches with different British Mandate teams.

“The scope of interest of most army and navy personnel is limited to two: women and sport.”¹⁰⁹ Nachum Chet, one of the heads of Maccabi, comments in Sep 1936. Honestly, the Zionist movement employed FB as a tool to build strong relations with the British Mandate to achieve their goals in the land of Palestine. However, by the beginning of World War 2 several Palestinian FB clubs joined the Jewish Palestine FB Association as a result of the absence of the Palestine Sports Association (PSA.)¹¹⁰

In 1942, a FB league was formed consisted of 27 teams, as the following: (5) Arabic, (16) Jewish, (5) British and (1) Greek.¹¹¹ Further, in May 11, 1944, the Palestine Sports Federation was re-established.¹¹² Actually, the regulations of the PSF were forbidding players to have any kind of relations with Jewish organizations; for instance, article six of

¹⁰⁵ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص 47

¹⁰⁶ Khalidi, Issam: "Arab Sports Club in Jerusalem 1928 – 1955." History of Palestine Sports, an article published on: Monday, October 23, 2017.

¹⁰⁷ Ibid: "Arab Sports Club in Jerusalem 1928 – 1955."

¹⁰⁸ Khalidi, Issam: "The Coverage of Sports News in "Falestin" 1911- 1948." History of Palestine Sports, P58, accessed on Nov 1, available at: https://www.palestine-studies.org/sites/default/files/jq-articles/44_the_coverage_of_sports_2.pdf

¹⁰⁹ Harif, Haggai & Galily, Yair: "Sport and politics in Palestine, 1918–48: Football as a mirror reflecting the relations between Jews and Britons." Soccer and Society, spring 2003, P 48.

¹¹⁰ Ibid: "The Coverage of Sports News in "Falestin" 1911- 1948." P 58

¹¹¹ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص 63

¹¹² Ibid: "The Coverage of Sports News in "Falestin" 1911- 1948." P 59

establishing the federation states “The federation consists exclusively of Arab, non- Jewish institutions and clubs in Palestine; each of these clubs has to be involved in a minimum of one sport. All clubs must include no Jewish members (with the exception of the YMCA.)”¹¹³

Suddenly, PFP’s- just like other PY’s- became victims, fighters, or immigrants with a full- collapse of the Palestinian lifestyle due to Al- Nakba; an Arabic word for the Palestine war in 1948 in which more than 700,000 Palestinians displaced, fled, or expelled, and hundreds of Palestinian towns, villages, cities were depopulated and destroyed.¹¹⁴ At FB level, Al- Nakba completely undertakes the destruction of the infrastructure, pitches, clubs, PSF, and media; thus, it was totally paralyzed. In diaspora, Palestinians experienced and practiced FB in street between tents; for refugee camps in West Bank and Gaza Strip it was the same, actually. Accordingly, and for the tough conditions, Palestinians searched for new methods to maintain their identity and culture through FB; therefore, there was a sharp increase of the number of FB clubs.¹¹⁵

By the beginning of 1950s, several FB clubs established; for instance, “Shabab Balata Club (1950), Hittin and Eibal clubs (1959), Shabab Al- Bireh (1964), Al- Muwathafin Club (1955), Orthodox BeitSahour Club (1965), Al- Wihdat Club (1956), Shabab Al- Arab Club (1951), Al- Qarama Club (1953), Al- Hilwa and Filastin Clubs (1958), Khadamat Rafah and Khadamat Al- Maghazi Clubs (1951), Shabab Rafah Club (1953), Shabab KhanYounis Club (1960), Khadamat KhanYounis Club (1965).”¹¹⁶ Indeed, the number of clubs were established during 1950- 60 whether in West Bank, Gaza Strip, or diaspora reflect the Palestinians’ awareness level of the importance of FB in continuity regardless all conditions.

¹¹³ Ibid: “Body and Ideology” P 52.

¹¹⁴ Khalidi, Walid: “All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948.” Washington: Institute for Palestine Studies, 2006, P 225.

¹¹⁵ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص100-105

¹¹⁶ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص153

However, Tamir Sorek clarifies that FB activities in the occupied land during 1950-60 were unofficial, and the participation of Arab teams in the Israeli FB Association (IFA) was rare.¹¹⁷ Yet, he illustrates that the Arab clubs' rejection of joining the Israeli Leagues began to fade away by 1976, as "In the 1976-77 season, only eight Arab teams played in the top eight divisions... In 1992, twenty-one Arab teams played in those divisions, and within seven years that number almost doubled to forty teams."¹¹⁸

The Palestinian situation had been flopping down during and after Al- Nakba; yet the year of 1953 remarks the first Palestinian participation in the First Pan Arab Games in Egypt in which Palestine hits the second place. Additionally, it participated in the second, third, and fourth editions in Lebanon (1956), Morocco (1968), and Egypt (1965) respectively.¹¹⁹ Furthermore, in 1966 Palestine won the fourth place of the Arab Nations Cup.¹²⁰ In the same year and in response to the International Olympic Committee (IOC), Palestine participated in the Games of New Emerging Forces (GANEFO) with 47- 55 countries, as well.¹²¹ Literally, the six- day war was considered as another catastrophe which destroyed all remaining forms of life at all levels in Palestine. Thus, FB clubs in West Bank joined the Jordanian Football Association (JFA) while FB clubs in Gaza controlled by the Egyptian authority through a "Regional Council for Youth Welfare."¹²²

From 1967 on, FB became an integral part of Palestinians' life for two main reasons, as the following: First, to maintain their identity and culture, as highlighted before. Second, according to integration obstacles Palestinian have been facing in different hosting states,

¹¹⁷ Sorek, Tamir: "Palestinian Nationalism Has Left the Field: A Shortened History of Arab Soccer in Israel." International Journal of Middle East Studies, USA, 2003, P 424.

¹¹⁸ Ibid: "Palestinian Nationalism Has Left the Field: A Shortened History of Arab Soccer in Israel." P 432.

¹¹⁹ ويكيبيديا: "كرة القدم في دورة الألعاب العربية"، مقال حرر في آذار لعام 2016، تم الوصول اليه في تاريخ: الثالث و العشرون من تشرين الأول عام 2018 من خلال الرابط التالي: <https://bit.ly/2P4fj8h>

¹²⁰ Wikipedia: "The Arab Nations Cup." Accessed on Oct 23, 2018, available at: https://en.wikipedia.org/wiki/Arab_Nations_Cup

¹²¹ Kobierecki M. Michal: "Sport as a Tool of Building Political Alliances: The Case of the Games of New Emerging Forces (GANEFO)." The polish quarterly international affairs, 2016, P 114.

¹²² مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص157- 159

they intensively establish and join FB clubs to be able to have a normal life.¹²³ Prior Al-Naksa, It's worthy to mention, that the center of the Palestinian FB was Gaza Strip. Years later in diaspora, Jordan took the lead precisely from 1967 to 1970, Lebanon 1970- 1982, Syria, Gaza Strip, and finally it limited to Ramallah.¹²⁴

In 1969, the Higher Council for Youths and Sports (HCYS) was established by the Executive Committee of the Palestinian Liberation Organization. As a result, other sub-councils had formed in different countries such as Lebanon, Jordan, Syria, Iraq, Kuwait, Saudi Arabia, United Arab Emirates, Qatar, and Egypt.¹²⁵ Actually, this council came as a result of the establishment of the PLO in 1964.¹²⁶ The main function of the council was a supportive one; in sense of, the fundamental reason behind its establishment was enabling, supporting, and mobilizing PY's wherever they are. In 1974, the first conference of the HCYS held in Lebanon while the second one was in 1978 in the same country.

Due to October War in 1973, also well known as: Yom Kibbur War or Ramadan War, the Palestinian FB movement, in diaspora, was paralyzed while in 1976 the HCYS's headquarter located in Syria as a result of the Lebanese civil war.¹²⁷ In 1971, the Palestinian Football Association (PFA) re- established; to 1990 therefore, the Palestinian FB activities and participations remarkably increased at regional and international levels with no progress in regards of having international recognition of the Palestinian Olympic Committee (POC)

¹²³ Said W. Edward: "The Question of Palestine." Vintage Books, a Division of Random House, INC, New York, 1980, P 231- 233.

¹²⁴ عصام الخالدي: "الرياضة الفلسطينية في الشتات 1967- 1993"، تاريخ الرياضة في فلسطين، نشر يوم الأربعاء الموافق السادس عشر من آب لعام 2017، تم الوصول اليه بتاريخ: الثاني من تشرين الثاني من خلال الرابط <http://www.hpalestinesports.net/2017/08/1967-1993.html> التالي:

¹²⁵ تميم، أسامة: "الرياضة الفلسطينية في الشتات: إنجازات الماضي وأسئلة المستقبل." دنيا الوطن، مقال نشر بتاريخ: الثامن من آذار لعام 2006، تم الوصول اليه بتاريخ: الخامس من تشرين الثاني لعام 2018 من خلال الرابط <https://pulpit.alwatanvoice.com/articles/2006/03/08/39302.html> التالي:

¹²⁶ BBC News: "Profile: Fatah Palestinian movement." An article published on August 4, 2009, accessed on: Nov 4. 2018, available at: http://news.bbc.co.uk/2/hi/middle_east/1371998.stm

¹²⁷ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص 237

by the IOC.¹²⁸ In 1986 however, the Olympic Council of Asia recognized the POC¹²⁹ while it got an interim IOC's recognition in 1993.¹³⁰

At internal level- in West Bank and Gaza Strip, Issam Khalidi clarifies that "The period of 1967- 1993 had been witnessing a remarkable increasing of FB clubs' numbers."¹³¹ Obviously, this phenomenon attributes to the absence of the governmental institutions and the Israeli occupation policies against FB movements. Generally, FB clubs in this period were considered as a political, social, national, and cultural reference for all Palestinians. At this point, Rasim Younis affirms that "Shabab Balata club took the lead of reviving FB movement in Palestine."¹³²

As a result of the continuity of clubs establishment wave during 1967- 1993, there had been a large scale of FB activities at local, regional, and international levels; for instance, Shabab Areha Club (Jericho's Youths Club) re- established in 1970 and Tulkarm Club re- opened of the same year. Moreover, Hilal Al- Quds Club established in 1972. Gaza Club, also, re- established in 1974. In 1975, the football clubs association established. Furthermore, Gaza football Association was re- established in 1978, and an athletic supervisory committee as well as a central referee's commission had formed. In 1980, West Bank Clubs Association established.¹³³

Actually, there was a remarkable FB progress and an increase of the number of matches in this period as a result of the growth of local FB clubs and the development of infrastructure in Palestine compared with previous eras; Rasim Younis, confirms that the

¹²⁸ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص 245- 254

¹²⁹ Harvey, Randy: "Israel Denounces Admission of PLO to Asian Olympic Panel." Los Angeles Times, Sep 30, 1986, accessed on Nov 6, 2018, available at: <https://lat.ms/2RoOK3K>

¹³⁰ وفا: "اللجنة الأولمبية الفلسطينية: نص الإعراف المؤقت باللجنة الأولمبية الفلسطينية." تم الوصول الى هذا المقال من خلال الموقع الرسمي لوكالة الأنباء و المعلومات الفلسطينية "وفا" بتاريخ: السادس من تشرين الثاني لعام 2018، من خلال الرابط التالي http://www.wafainfo.ps/ar_page.aspx?id=2942

¹³¹ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص 178

¹³² يونس، راسم: "الحركة الرياضية في الضفة الغربية 1967- 1987." المكتبة العامة (البيرة)، الطبعة الأولى، نابلس، 1992، ص 70- 75

¹³³ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص 180- 202

Palestine Cup was established in 1978.¹³⁴ Yet, the First Intifada, which lasts from 1987-1993¹³⁵ had destroyed- again- everything. By signing Oslo Accord in 1993, the Palestinian Ministry of Youths and Sports (MOYS) had established in which it became the chef administrator of all sports activities in Palestine.

Generally and from 1993 on, there was enormous sequence of achievements in the field of FB in the Palestinian context. In June 1998, Palestine was considered as an active member in FIFA with a full membership; actually, the PFA got a temporary membership in May 1995.¹³⁶ In 1998, however, Palestine participated in Arab Nations Cup.¹³⁷ Moreover, the Palestinian National FB Team achieve a bronze medal in the ninth Pan Arab Games in 1999.¹³⁸ In the late 1999, Issam Al- Khalidi affirms, that there were about 20,000 active FB players in Palestine.¹³⁹

Prior the Second Intifada, Palestine participated in the AFC Asian FB Cup qualification,¹⁴⁰ and in West Asian Football Federation Championship (WAFF).¹⁴¹ Moreover, in World Cup Qualification in 2001, Palestine ranked 159 on FIFA records. In 2002, the Palestinian National FB Team participated in the second edition of the West Asian Football Federation Championship; on the other hand, it- also- joined the eighth edition of the Arab Nations Cup.¹⁴²

¹³⁴ مصدر سابق: "الحركة الرياضية في الضفة الغربية 1967-1987". ص45

¹³⁵ صحيفة رأي اليوم: "الانتفاضة الفلسطينية ثورة الحجارة" 1987-1993. نشر هذا المقال بتاريخ: الثامن من كانون الأول لعام 2017، تم <https://bit.ly/2AD6zB2> الوصول اليه بتاريخ: السادس من تشرين الثاني عام 2018 من خلال الرابط التالي:

الخالدي، عصام: "فلسطين و عضوية الإتحاد الدولي لكرة القدم (الفيفا) 1946-1998". مجلة حوليات القدس، العدد السادس عشر، خريف- شتاء 2013، ص 71.

¹³⁷ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص266

¹³⁸ ويكيبيديا: "كرة القدم في دورة الألعاب الاولمبية". تاريخ النشر: مارس 2016، تم الوصول اليه في السابع من نوفمبر لعام 2018، من خلال <https://bit.ly/2P4fj8h> الرابط التالي:

¹³⁹ مصدر سابق: "مئة عام على كرة القدم في فلسطين" ص267

¹⁴⁰ ويكيبيديا: "تصفيات كأس آسيا لعام 2000". تاريخ النشر: تموز 2016، تم الوصول اليه في السابع من نوفمبر لعام 2018، من خلال الرابط التالي: <https://bit.ly/2zzgs2S>

¹⁴¹ وفا: "المنتخب الوطني لكرة القدم". تم الوصول لهذا المقال بتاريخ: السادس من نوفمبر لعام 2018، من خلال الرابط التالي: http://www.wafainfo.ps/ar_page.aspx?id=3109

¹⁴² مصدر سابق: وفا: "المنتخب الوطني لكرة القدم".

In 2003, the Palestinian Women's FB National Team was founded.¹⁴³ However, From 2003- 2008, the Palestinian FB National Team under the auspices of PFA participated in the following: 2004 AFC Asian Cup qualification, 2005 Islamic Solidarity Games, 2005 West Asian Games, 2006 AFC Challenge Cup, 2007 AFC Asian Cup qualification, 2007 West Asian Football Federation Championship, 2008 WAFF Championship.¹⁴⁴

In 2008, General Jibril Rajoup was elected to lead the PFA and the POC.¹⁴⁵ Indeed, the period between 2008- 2018 was a fruitful one full of achievements, participations, and awards; for instance, in 2014, the Palestinian National FB Team considered as the “team of the year” In Asia.¹⁴⁶ In 2017, the Palestinian FB National Team ranked “75” in the world on FIFA Ranking list;¹⁴⁷ compared with “162” in 2007 and “188” in 1999.¹⁴⁸ Actually, the last updated ranking by FIFA in Nov 29, 2018 represents that the Palestinian FB National Team hits 99th place in the world ranking.¹⁴⁹ Recently, the Palestinian National FB Team participated in AFC in 2019.¹⁵⁰

It's worth mentioning that tens of clubs and stadiums were active in Palestine before the day of Al- Nakba; Issam Al- Khalidi in his book “One Hundred Years of Football in

¹⁴³ Tamimi, Iqbal: “Women in Sport and Journalism: the first women's football team in Gaza played against the odds.” Palestine Think Tank, published on Apr 8, 2009.

¹⁴⁴ Ibid: “Women in Sport and Journalism.”

¹⁴⁵ Agence France-Presse: “Fatah: New leaders declare 'revolution.’” Published on: August 11, 2009, accessed on: Nov 7, 2018, available at: <https://bit.ly/2D4yRXv>

¹⁴⁶ وكالة فلسطين اليوم: " أفضل منتخب في آسيا .. تاريخ وإنجازات كرة القدم الفلسطينية منذ عام 1908. " نشر هذا المقال في تاريخ: الأول من كانون الثاني لعام 2014، تم الوصول اليه في تاريخ: الثامن من تشرين الثاني لعام 2018 من خلال الرابط التالي: <https://bit.ly/2DUOWzR>

فادي سمير: " تصنيف الفيفا.. منتخب فلسطين يحقق إنجازا تاريخيا. " روسيا اليوم عن معا الإخبارية، تم نشر هذا المقال بتاريخ: الثامن عشر من كانون الثاني لعام 2018، تم الوصول الى هذا الرابط بتاريخ: التاسع من تشرين الثاني لعام 2018، من خلال الرابط التالي: <https://bit.ly/2BLr1kJ>

¹⁴⁸ مصدر سابق: "المنتخب الوطني لكرة القدم." 148

¹⁴⁹ FIFA (The Official Website): “Coca- Cola World Ranking: Men’s Ranking.” Accessed on: Nov 9, 2018, available at: <https://bit.ly/2H7WSRD>

¹⁵⁰ AFC (The Official Website): “The Participating Countries,” accessed on: Nov 9, 2018, available at: <http://www.the-afc.com/afc/documents/PdfFiles/afc-champions-league-2019-match-schedule>

Palestine” from page 130- 174, highlights 68 FB clubs and 22 stadiums. However, the researcher represents 386 FB clubs and 27 stadiums in Palestine in the beginning of 2019.¹⁵¹

Indeed, the researcher believes that FB is considered one of the most fundamental tools in building societies; thus, states exploit and employ it to achieve different goals at social, cultural, economic, and political levels. Clearly, this tactic has been embodied, even if on a narrow scale, tens of years ago in Palestine, and Palestinians; still, employ this tool to achieve the following: First of all, maintain and accentuate their culture and identity. Actually, this is one of the major reasons behind the Israeli’s restrictions upon the Palestinian environment of FB. Second, unify and stabilize Palestinians in East Jerusalem, West Bank, Occupied Land, Gaza Strip, and in diaspora. Third, establish a strong and energetic community. Fourth, prove, at both regional and international levels, that Palestinians do really care of their lives and have the ability to build an independent state. Fifth, gain support and international legitimacy. Sixth, refute Israeli’s allegations.

6. The Negative Impact of the Israeli Occupation on the Palestinian Football Environment:-

From the very beginning, the Zionist movement was not only satisfied with Palestinian replacement through killing people, bombing centres, demolishing homes, and firing lands but also intensive efforts were given to destruct the local infrastructures, FB infrastructure- unfortunately- was not excluded, to deface the Palestinian national identity.

Obviously, the Israeli occupation has been negatively effecting on the Palestinian FB by all means. Tamara Awartani, the director of Palestine: Sports for Life Organization, states “It's obvious that the Israeli occupation violates the major ones of human rights such as freedom of movement and freedom of choice. Several difficulties and obstacles face PFP’s when they are have a match whether at local, regional, or international levels, as the Israeli

¹⁵¹ See annex (4): FB clubs and stadiums according to the Higher Council of Youths and Sports (HCYS) database, accessed on: Nov 13, 2018 available at: <https://bit.ly/2Bguuqh>

Occupation claims that no permission or visa has been given. Besides, demolishing several FB infrastructures and utilities and causing PFP's knee-injuries, wounds and even death. In fact, we can clearly see the deliberately harming acts of the Israeli occupation for both players and infrastructures. Actually, this is why the Palestinian FB does not have a rapid progress. The occupation knows the importance of FB as a strong building block for any society."¹⁵²

In the same regard, Mr. Mosa Srour, confirms that the Israeli occupation has unlimited negative impacts upon all Palestinian sectors; still, special focus is given to FB "FB, as other Palestinian issue, suffers from the Israeli's violations. Ni'leen FB club has been closed as well as its archive has been burned by the Israeli occupation many times. Several players have been detained, wounded then killed; since the club is near to the apartheid wall. Bottom line, as long as the occupation is yet to leave, we are always subject to oppression, racism, pogrom and killing," he explains.¹⁵³

Moreover, Mr. Nabeel Younis says "It is sure that PFP's in all districts face many losses and mental stress. For instance, it is normal to see a FB match with tear-gas shot by the Occupation in Hebron. However, Israeli check-points and other obstacles such as violating the freedom of movement are totally dirty actions that destroy FB development in Palestine."¹⁵⁴ However, Mr. Abdulhaleem 'Atia, Addahriya FB club manager for 18 years who was detained in the occupation's prisons, expresses that points out "There are too many negative effects for the occupation over FB. Cancelling matches is one of the most important ones. Indeed, players' numbers are decreasing due to wounds, injuries and death caused by

¹⁵² Personal interview: Tamara Awartani, the director of Sports for Life, Ramallah, in January 27, 2019

¹⁵³ Personal interview: Mr. Mosa Srour, Ni'leen Football Club's manager, Ramallah, in January 28, 2019.

¹⁵⁴ Personal interview: Mr. Nabeel Younis, Sa'eer football club's manager, Hebron in January 31, 2019.

the Israeli occupation. In addition, if players need to go out of Palestine, they have to suffer a long unneeded coordination process.”¹⁵⁵

Mr. Ali Abu- Kabbash indicates that “The worst effect of the Israeli occupation is preventing Gaza's and West-bank's FB clubs from playing in the same league as each region has its own one which it has not been witnessed worldwide before. The Israeli occupation arrested many FB tools and utilities on seaports and checkpoints. On the other hand, the followed policy of permissions issuing is restricted! As a result, hosted teams wouldn't fully have their all players. We, in turn, face the same problem, losing one, two or more players.”¹⁵⁶

In addition, Mr. Alaa Sobihat believes that “The Israeli Occupation is the major obstacle for the Palestinian FB, as safe roads are not found for players because of the Israeli settlers and settlements that harm and wound PFP's. On the other hand, Israel FB clubs grants 48-lands' players offers from heaven to prevent them from playing with us in West-bank! A new code that prevents players from 48-lands to play with the Palestinian national team is to be issued soon, he adds.”¹⁵⁷

Furthermore, Mr. Abdullatif Albahdary affirms that “Although we are a part of FIFA, the occupation is yet to stop making us troubles and problems. They cause wounds, injuries and death to our players. Gaza players find it hard to go back to their families. Besides, 48-lands players had been threatened by the occupation before they come to play here. Indeed,

¹⁵⁵ Personal interview: Mr. Abdulhaleem 'Atia, Addahriya football club manager, Hebron in January 31, 2019.

¹⁵⁶ Personal interview: Mr. Ali Abu- Kabbash, one of the best 20 football commentators worldwide of 2018, in Hebron, Alsomo', February 1, 2019.

¹⁵⁷ Personal interview: Mr. Alaa Sobihat, sports journalist at Palestine TV, Jenin, in January 29, 2019.

the Israeli occupation uses media to blackout the Palestinian FB achievements. Finally, we, PFP's, lose all the chances to play in the professional international teams.”¹⁵⁸

Apart from this, Mr. Fahad Al-‘Attal assures that “The Israeli occupation prohibits so many FB occasions. It invades sports buildings like The POC, lately in Ramallah, clubs’ buildings and pitches or even players’ homes which terrifies players, employers and fans. Besides, this occupation caused wounds and injuries for our players. It even practiced premeditation killing against them.”¹⁵⁹

Based on what have highlighted before, the researcher concludes the negative impacts of the Israeli occupation on the Palestinian FB environment in points, as the following:

- 1) It violates PFP’s human rights such as freedom of movement and freedom of choice.
- 2) It destroys and invades FB infrastructures and utilities, clubs, and PFP’s homes.
- 3) It causes PFP’s knee-injuries, wounds and death.
- 4) It forces FB clubs to close.
- 5) It burns FB archives.
- 6) It detains FB players, coaches, and clubs’ managers.
- 7) It invades and Cancels FB matches and occasions.
- 8) It prevents West Bank’s and Gaza Strip’s clubs to join the same FB league.
- 9) It arrests many FB tools and utilities on seaports and checkpoints.
- 10) It prevents PFP’s and international ones from having a joint match whether inside or outside of Palestine by refusing permissions and visas.

¹⁵⁸ Personal interview: Mr Abdullatif Albahdary, a football player from Gaza, plays for Balatah Football Club, in February 5, 2019.

¹⁵⁹ Personal interview: Mr. Fahad Al-'Attal, a previous football player for Palestine national team for 10 years, played for Alwihdat, Aljazeera (Jordan) and Hebron Youth Football Club. Now he is a couch, Hibla-Qalqilya, in February 10, 2019.

- 11) Israeli FB clubs offer 48-lands' players attractive contracts to prevent them from playing in Palestine!
- 12) The Israeli government tries its best to issue a code that prevents players from 48-lands to play with the Palestinian national team.
- 13) It prohibits PFP's from Gaza Strip to visit their families.
- 14) It threatens 48- land's players to let them not to participate in the Palestinian FB national team.
- 15) It defames the achievements of the Palestinian FB.

7. Conclusion:-

In this chapter, the researcher discusses several related- points to the role of FB in building DP. On the first hand, he begins with a general background and description of FB, he continues with skills and values of CR that smoothly acquired from playing it, on the other one. Moreover, he explains the role of FB in building DP and hits two international examples of that. Additionally, he traces the history of the Palestinian FB from 1900 to the beginning of 2019. Finally, he sheds lights on the negative impact of the Israeli occupation on the Palestinian FB.

Chapter Four: Football and Conflict Resolution in Palestine- Field Work

1. Introduction:-

This chapter is composed of six main sections. The first one highlights the contributions of FB in resolving local conflicts in Palestine while the second one discusses the role of FB in consolidating both CRS and CRV. However, the third one is all about the understanding of CRS and CRV importance by PFP's. On the other hand, the fourth one focuses on the PFP's realizing of the relationship between FB and CR. Besides, the fifth one sheds an intensive light on PFP's level of embodying CRS and CRV in their lives. Finally, the last one argues the role of FP's in resolving local conflicts in Palestine. Indeed, it is a significant chapter as it answers all questions of the study through field work in West Bank.

2. The Contributions of Football in resolving Local conflicts in Palestine:-

FB is a universal game; it has intervened in global affairs strongly compared with other sports. Indeed, it has the ability to promote social interaction and to fight violence; since it connects and gathers people together regardless all differences and bridges social, cultural, and political, gaps among them. Therefore, international organizations and even states adopt it as a mechanism to resolve conflicts between divided communities.

By a proper implementing, the researcher completely convinced that FB immensely contributes in the field of CR in Palestine. In this regard, Mr. Faik Shtaya ensures the contributions of FB in resolving local conflicts, and states "FB has created a friendly atmosphere in our town through spreading the culture of team-work. Besides, it has become a light of all people regardless of their age, gender, notions, social status and wealth. A very good example of FB contributions in resolving conflicts is "Ramadan's Football Season," a FB cup that reduces conflicts percentages, uniting people, improving their beliefs of accepting loss and enjoying won, and filling them with positivity. In the same context, FB has

scaled schools and universities students up, which made lovely, harmonic families. For all that, we, the administration, decided to go on with holding FB competitions around the whole year.”¹⁶⁰

However, Mr. Abdulhaleem 'Atia confirms that FB has fundamental contributions in resolving local conflicts, as “FB created unity of and harmony between different generations. Our club is an educational medium for all these generations. We dedicated our halls and areas for free for this educational goal on rights, responsibilities, laws, policies, good citizenship, unity, disadvantages of drugs and violence,”¹⁶¹ he declares. On the other hand, the coach of Balatah FB Club, Mr. Khalefah Al- Khateeb, comments that “FB is but a message of peace; it merges administrators, couches, players, fans and their families into the Palestinian society. Indeed, FB is what makes smoking, drugs and alcohol forgotten for people; therefore, it is considered as a conflict resolver.”¹⁶²

Moreover, Al-'Attal points out other contributions of FB in resolving local conflicts as the following “During the last 20 years, FB has become a strategy or a tool to build unity in different societies. In Palestine and during the last decade, it has strengthened our society and united it by gathering and hosting players from Gaza Strip, West-bank, 48-lands, Jerusalem, and Diaspora. Based on my own experience, I consider FB as a good source of income; indeed, economic security is the engine of other sub- insecurities which strongly effect on the way of resolving or managing conflicts. Moreover, FB makes healthy minds and bodies, which makes a healthy environment for DP.”¹⁶³

Mr. Nael Alwalagi adds on the contributions of FB in resolving local conflicts in Palestine “What has been improved recently that FB contributes in building nations. Actually, it enriches the Palestinian society. It grants players important skills and values of CR such as

¹⁶⁰ Personal interview: Mr. Faik Shtaya, Kofor Ne'mah football club's manager, Ramallah, in January 27, 2019.

¹⁶¹ Personal interview: Mr. Abdulhaleem 'Atia, Addahriya football club manager for 18 years, Hebron-Addahiriya, in January 31, 2019.

¹⁶² A personal Interview: Mr. Khalefah Al- Khateeb, the coach of Balatah Football Club, in February 4, 2019.

¹⁶³ Ibid: a personal interview with Fahad Al-'Attal.

communication, accepting others, patience, harmony, and love, which is a major pillar in resolving any conflict.”¹⁶⁴

However, Abu- Kabbash indicates that “FB can gather people from all around the world together. It's a solid ground for many people regardless of their ethnicity, religion colour and identity. It grows social networks between people and nations. In the Palestinian context, for premier league's players- in particular, FB successfully created a united identity for players from Gaza Strip, West-bank, Jerusalem, 48-lands and Diaspora. Actually, those players have successfully tied their original town or region with West Bank. Indeed, this case creates unity, love and peace whatever obstacles PFP’s face which- undoubtedly, reflects positively on resolving the Palestinian local conflicts.”¹⁶⁵

Additionally, Awartani considers two contributions of FB in resolving local conflicts which are the direct and the indirect one “FB buffers the PY’s personalities and values through making them subject to and in acquisition for sets of skills and socially-buried values in Palestine; which is the indirect role. On the other hand, the direct one- direct intervening- is, somehow, vulnerable and limited due to several cultural and societal factors in the Palestinian context. Yet, it exists.”¹⁶⁶

However, Srour ensures that FB has a direct and indirect contributions in resolving local conflicts. “Since 1972, Ni’leen Club has been found to help people; by collecting funds from organizations and entities of FB, for instance, it brought drinkable water for the village. Actually, projects like this helped decreasing conflicts. Lately, FB has been the defender of our society; therefore, bad habits and practices like drugs have been destroyed, and this is the direct role. On the other hand, it made a lovely atmosphere for families and friends.

¹⁶⁴ A personal interview: Mr. Nael Alwalagi, the coach of Jericho Football Club, Jericho, in February 8, 2019.

¹⁶⁵ Ibid: a personal interview with Ali Abu- Kabbash.

¹⁶⁶ Ibid: a personal interview with Dr Tamara Awartani.

Moreover, it united our society and our children to act properly- and this is the indirect one,” he says.¹⁶⁷

Yet, Sobihat believes that the contributions of FB in this regard is limited and has a negative impact on the PDP as well; “In the Palestinian context, FB has only a social role, because of the Israeli practices, the geographical discrimination and the lack of understanding of its wide one. In fact, the Palestinian FB is still fresh to be compared to other international ones that tied FB with CR, PB, prosperity, and development. However, FB has two social impacts; the first and the positive one is the unity of the Palestinian society regardless of all differences. Indeed, the direct contributions of FB are yet to be effective due to the lack of players' experience in and understanding of the nature surrounding its role in CR. Moreover, the common culture here parts fields of society: politics and FB, each is aside regarding activities and actions. On the other hand, FB nowadays has some kind of split that looks similar to tribalism; for instance, a Khalili fan only supports Hebron clubs and so on and so forth; the researcher calls this phenomenon “Regional FB Fans.” It’s so lovely to see Gaza, West-bank and 48-lands, Jerusalem, and diaspora Palestinians people- children, men, women- all together under the Palestinian flag, which highlights the contribution of FB in establishing a homogenous Palestinian society out of conflicts,”¹⁶⁸ he states.

Clearly, FB is a creative magical platform that provides the Palestinian society with unlimited skills and values of CR, it gathers people together, fights drugs, smoking, and alcohol, creates a perfect atmosphere full of unity of and harmony, bridges gaps between youths and families, increases PY’s achievements, offers a source of income and joy, and finally it establishes significant projects by some FB clubs’ or organizations’ fundraising. Therefore, the researcher considers it as a primary block in resolving local conflict in Palestine.

¹⁶⁷ Ibid: a personal interview with Mousa Srour.

¹⁶⁸ Ibid: a personal interview with Alaa Sobihat.

3. The Role of Football in Consolidating Skills and Values of Conflict Resolution:-

The main reason behind FB central role in resolving local conflicts is the acquired skills and values of CR, the researcher thinks. Based on personal interviews, the researcher proves that FB provides PFP's with tens of them which positively reflects on the process of resolving local conflicts.

Mr. Ibrahim Assouwerki assures that FB builds up several skills and values of CR; "From personal experience, team formations and tactics make players full of skills and values such as logic, trust, communication, dialogue, team-work, loyalty, patience, stamina and finding solutions. In fact, it's difficult to provide citizens with such needed skills and values out of the pitch."¹⁶⁹ Additionally, Alwalagi indicates that "FB has a major role in improving and buffering players' skills and values of CR. It, also, exceeds to administrators and staffs, who, in turn, affect their families, friends and fans. Clearly, by practicing, training and playing, FP's acquire skills and values of CR. On balance, we, Palestinians, has to use those skills and values effectively to achieve our dreams and goals."¹⁷⁰

"Simply, CR needs creativity. To be creative, you have to have a healthy body and a healthy mind. FB makes you so. Playing for 90 minutes is but a great physical and mental exercise for players; it makes players stronger and more positive. Compared with others, they acquire more skills and values with less time."¹⁷¹ 'Atia explains.

In the same context, Younis comments that "FB provides players with several skills and values such as logic, common-sense, patience, stamina, others' respect, alternative plans whether in warm- up sessions, training, or in matches through dealing with players and fans."¹⁷²

¹⁶⁹ A personal interview: Mr. Ibrahim Assouwerki, a Palestinian midfielder football player from Gaza, lives in Hebron, plays for Atterah football club, in February 1, 2019.

¹⁷⁰ Ibid: a personal interview with Nael Alwalagi.

¹⁷¹ Ibid: a personal interview with Abdulhaleem 'Atia.

¹⁷² Ibid: a personal interview with Nabeel Younis.

Besides, Awartani points out that “Undoubtedly, FB provides PFP’s with different skills, values, and concepts of CR such as others’ acceptance, communication, rationality, creativity, decision-making, wisdom, leadership, team-work, tolerance, and harmony. In fact, it's not enough to focus only on the physical or mental status of the players, but also to focus on their educational status, apprehension and realization by introducing them to human rights, equity, equality, logic and anti-violence. In Sports for Life, one of the followed models is “Football 3” which allows players to play FB, without a referee, based on their rules and instructions, through debating and negotiating each- others. Actually, this model encourages them to be much creative, hold full responsibility of their acts and to be able to resolve conflicts. Indeed, the absence of the referee forces the players to deal with their conflicts (fouls), by themselves. As a result, they became much wiser and moral in arbitration (as a referee). Indeed, if a striker has an opportunity to score but his vision is blocked, he had better to pass the ball rather than to shoot, which shows wisdom. However, if the striker has a clear vision to shoot, his decision then will be taken according to his self-esteem, team-work and unselfishness; this condition is more difficult than the previous one.”¹⁷³

However, Kabbash declares that FB is not only full of skills and values, but also full of advantages; “Along with all FB skills and values of CR such as strong- will, leadership, individual sharpness, flexibility, and integration, FB has a hidden advantage which is “duality of feeling and work;” in sense of, players no matter the team they playing for is, they are friends outside the pitch, yet they are totally enemies inside it. In other words and based on my own experience, FB players can do more than one mission smoothly and simply, which is an important advantage in CR field.”¹⁷⁴

Furthermore, Al- ‘Attal confirms that “FB, obviously, grants players a set of skills and values of CR such as other’ acceptance and loss acceptance. FB enhances players’

¹⁷³ Ibid: a personal interview with Tamara Awartani.

¹⁷⁴ Ibid: a personal interview with Ali Abu- Kabbash.

communication skills, mental and physical health. Besides, it improves debating and negotiating skills. Indeed, dribbling with the ball is but a skill of negotiation while passing is a skill of mediation.”¹⁷⁵

Finally, Albahdary expresses that to acquire a social skills and values; you have to be subject to a social context and to a wide social network which is what FB does. “In addition to team-work, flexibility, others’ acceptance, time- management, self- management, stress-management, crisis- management, ice- breaking, trust, self- esteem, and confidence, FB provides us with more skills and values of CR such ethics, patience, stamina and productivity, which all are considered important for resolving conflicts. You can hardly find a game or else that can provide people with such sets of skills and values, by the way.”¹⁷⁶

Obviously, team-work, confidence, trust, individual sharpness, creativity, wisdom, rationality, logic, strong- will, flexibility, dialogue, communication, leadership, integration, positivity, others’ acceptance, loss acceptance, time- management, self- management, self-esteem, stress- management, crisis- management, ice- breaking, decision-making, loyalty, patience, stamina, finding solutions, negotiation, mediation, arbitration, confidence, trust, wisdom, self- esteem, productivity, and enterprise are all crucial skills and values to solve conflicts. Due to the huge number and the significant of skills and values gained from playing FB, the researcher insists that PFP’s are completely qualified and capable to solve local conflicts in Palestine.

4. Palestinian Players’ Understanding of the Importance of Conflict Resolution Skills and Conflict Resolution Values:-

Conflict is an integral part of human beings’ relationships; it arises from differences when two or more individuals disagree over a particular point to achieve their own goal, need, or interest. Therefore, proper dealing with it is a keystone in PB process. Still, the one

¹⁷⁵ Ibid: a personal interview with Fahad Al-'Attal.

¹⁷⁶ Ibid: a personal interview with Abdullatif Albahdary.

and the only way to solve any of them is revolving precisely around implementing skills and values of CR.

Actually, the main reason behind the importance of CRS and CRV is their ability to reduce tension, increase understanding, and build a wide- social network which, with no doubt, lead to solve conflicts. In this regard, Al-'Attal indicates that PFP's strongly recognize the importance of both CRS and CRV whether inside or outside the pitch; "FB players do understand the significance of them because they do understand the similarity between FB and life. Actually, the more of tensions and differences between players means a bad performance and a difficult match, and this is how life goes,"¹⁷⁷ he comments.

In the same vein, Alwalagi emphasizes that PFP's are fully realize the importance of CRS and CRS because they are living in a torn society, and states "The absence of the PDP, political and economic insecurities are the main reason for players to understand the essential role of CRS and CRV, as they able to transform the situation. DP is the first basic need for human beings in general and for FB players in particular. Actually, there would be no progress in violence- based environment."¹⁷⁸ "Generally, FP's do understand the importance of skills and values of CR as much as their understanding of the gravity of domestic violence,"¹⁷⁹ Al- Khateeb confirms.

In the same line, Kabbash believes that "To a great extent, PFP's do understand what are CRS and CRV and totally realize the importance of them. Above all, FB has a message starting with peace, love, humbleness, respect and other- acceptance. For instance, they contain fans' anger in a match. Actually, containment is a strongly needed value of CR in the Palestinian context."¹⁸⁰

¹⁷⁷ Ibid: a personal interview with Fahad Al-'Attal.

¹⁷⁸ Ibid: a personal interview with Nael Alwalagi.

¹⁷⁹ Ibid: a personal interview with Khalefah Khateeb.

¹⁸⁰ Ibid: a personal interview with Ali Abu- Kabbash.

5. Palestinian Players' Understanding of the Relationship between Football and Conflict Resolution:-

In this section, the researcher focuses on the relationship between FB and CR. Actually, he totally believes that there is a direct correlation between them; in sense of the more of playing FB, means the more of acquiring and implementing CRS and CRV which lead, at the end of the day, to DP.

Actually, Mr. Shtayah expresses how his understanding changed toward FB from only a physical and mental action to a much wider world of values and truth. "PFP's totally recognize the relationship between FB and CR, as it really provides them with unlimited skills and values that enabled them to solve local conflicts"¹⁸¹ he states. On this point, Mr. Younis assures that PFP's aware of this relationship; "FB and CR go in parallel in their relationship. The more players play FB, the more they become creative and able to solve conflicts,"¹⁸² he says.

Al- Khateeb adds that "The most majority of FB players consider it a platform to educate people about peace, flexibility, others' acceptance, dialogue and social communication which reflect their understanding of the significant relationship between FB and CR"¹⁸³ while Albahdary believes that FB is going to be a fundamental building pillar in the Palestinian society in the future; "Players do understand the relation between FB and CR. Besides, in the coming five years, FB will have more to do with building the Palestinian society."¹⁸⁴

However, Awartani indicates that "Being aware of the relation between FB and CR is mainly based on the player's experience and their age. In fact, the more his age is, the more he recognizes the role of FB in CR field. The cause behind the low percentage of understanding of this relation is the political and economic status that Palestinians living in.

¹⁸¹ Ibid: a personal interview with Faik Shtaya.

¹⁸² Ibid: a personal interview with Nabeel Younis

¹⁸³ Ibid: a personal interview with Khalefah Khateeb.

¹⁸⁴ Ibid: a personal interview with Abdullatif Albahdary.

Besides, the terrible infrastructure of FB. Indeed, FB may have a significant role in political, economy, social, and intellectual fields in future.”¹⁸⁵

On the other hand, Kabbash believes that PFP’s understanding of the relationship between FB and CR is limited; “In fact, I don’t think that PFP’s do understand the relationship between FB and CR enough; actually, I don’t blame them for! As racial nature and other difficult economic, social, and cultural is surrounding them.”¹⁸⁶

6. Palestinian Players’ level of embodying Conflict Resolution Skills and Conflict Resolution Values in their lives:-

Definitely, embodying skills and values of CR effectively by PFP’s is pivotal; since they allow them to eliminate violence which may negatively affect their lives or others’. Based on interviews and focused- groups’ result, the researcher proves that CRS and CRV are applied by players in the Palestinian context.

Albahdary confirms that “Players do reflect skills and values of CR which gained from playing FB on their own lives. They have good attitudes and are wise. Based on my own experience in Palestine, I can say that almost everything players do on the pitch is applied in their own lives.”¹⁸⁷ In general, FB players are peaceful; they incline to communication, dialogue, and flexibility. “PFP’s apply their on-pitch acquired skills and values of CR in their own lives. You can tell once you see them. They prefer negotiations, love and peace,”¹⁸⁸ Assouwerki states.

Al- 'Attal totally points out the same point, as he comments “Skills and values of CR are being applied on and out of the pitch. A FB player would go for team work in his own life and be much likable and nice to people. Besides, he is able to interact properly with everybody.”¹⁸⁹ Moreover, Sports for Life director, Awartani, explains how FB changes lives

¹⁸⁵ Ibid: a personal interview with Tamarah Awartani.

¹⁸⁶ Ibid: a personal interview with Ali Abu- Kabbash.

¹⁸⁷ Ibid: a personal interview with Abdullatif Albahdary.

¹⁸⁸ Ibid: a personal interview with Ibrahim Assouwerki.

¹⁸⁹ Ibid: a personal interview with Fahad Al-'Attal.

of many, and indicates “Through experiments, there is a variation of players’ assessment before and after every project and practice under the auspices of the organization in Palestine. By the end of “Football 3,” players had become much logical, had more stamina, had better problem-solving as well as communication skills and become much confident with others and with themselves. The behavioural change was so clear to identify in and out of the pitch on which notes and reactions were recorded for them and their families, friends, neighbours and surroundings. This result attributes to a good environment for the players, a professional and patient coach, and players’ ages.”¹⁹⁰

In the same regard, Younis and Srour affirm that “PFP’s apply the gained skills and values of CR in their lives. It is sure that you can tell if this person is a player or not from the first conversation you make with him. A FB player is a wise, good, logical, kind, good communicator flexible, lovely, peaceful, punctual and considered idol for other people.”¹⁹¹ Supporting the same point, 'Atia comments “Nobody can separate daily life skills, including CR ones, from FB players. Moreover, nobody can take his skills and values out of his life. In fact, players' skills and values are clearly seen in their lives. They strongly apply them.”¹⁹²

Both Shtaya and Al- Khateeb describe that “According to reactions of players' families, neighbours, friends and my own analysis, FB players do apply these skills and values of CR on and out the pitch. We, administrators, watch and take care of players’ behaviour in and out the pitch as much as taking care of their FB skill.”¹⁹³

On contrast, Kabash claims that “All skills and values of CR must reflect on players' lives. In Palestine, you can't find this scenario except for the “first-team players,” as being a professional is a lifestyle. Indeed, this is because of the lack of FB experience. Before the journey for professionalism, international FB clubs do prepare their players mentally,

¹⁹⁰ Ibid: a personal interview with Tamara Awartani.

¹⁹¹ Ibid: a personal interview with Nabeel Younis.

¹⁹² Ibid: a personal interview with Abdulhaleem 'Atia and Mousa Srour.

¹⁹³ Ibid: a personal interview with Faik Shtaya and Khalefah Khateeb.

physically, educationally, and intellectually since the age of six! This is missing in the Palestinian FB culture.”¹⁹⁴ Further, Sobihat states that “Applying skills and values of CR acquired from playing FB is limited outside the pitch! He refers this to the culture, customs, and traditions surrounding PFP’s.”¹⁹⁵

To make a clear cut and by arguing and reflecting on a conflict case,¹⁹⁶ the researcher examines the level of embodying CRS and CRV of four focused- groups, two of which are footballers and the rest are non- footballers from Jenin and Nablus districts in West Bank.

The first focused- group: four footballers aged 16– 18, from Az- Zababidah, Jenin, conducted in February 14, 2019:-

After receiving the instructions, it took the participants five minutes to discuss the conflict case (annex No.1) At Al-Zababidah club. They agreed to sit in a circle and exchange ideas and opinions, and then to choose a proper method that enables them to reach a compromising solution. Fifteen minutes later, the participants discussed the conflict smoothly and flexibly, and then noted to the researcher that there are many ways to arrive at a solution, all of which are based around providing financial compensation and car repairs since those are the main cause behind the conflict. After explaining all the details and writing down the cause of the conflict, the participants agreed on rearranging the group into two separate teams to create a competitive atmosphere.

Twenty- five minutes later, each group presented its own resolution then discussed in twelve minutes which was better to turn in to the researcher. Meanwhile, the researcher noticed the participants' abilities, skills, and values of CR such as group work, discussion skills, creative thinking and flexibility all of which enabled them to handle difficult situations. After having chosen the second's group resolution as the better one, they worked together again as one team to revise and edit it then provide a final draft in ten minutes. Upon

¹⁹⁴ Ibid: a personal interview with Ali Abu- Kabbash.

¹⁹⁵ Ibid: a personal interview with Alaa Sobihat.

¹⁹⁶

agreement, the final copy of the resolution was handed to the researcher in fifty minutes, which stated the following:

To arrive at a compromising resolution after considering the two parties' needs and expectations, we suggest that the shop owner installs the first faulty car part as agreed upon and compensates the car owner with half the prices of the second faulty car part. In return, the car owner must not sue or defame the shop. This solution in our opinion is suitable, logical, and applicable for both parties since the car owner needs his car and the second car part was worn out and should have been replaced previously. As for the shop owner, he must make some concession to maintain his shop's reputation as he is supposed to not allow a trainee mechanic or a new graduate to perform such repairs. Instead, a trainee is supposed to work under experienced mechanic supervision. The two parties' interest lies in not resorting to authorities since that would be costly and time consuming.

Regardless of the participants' competence in finding and creating a perfect resolution, the researcher thinks that the methods used by the group were ideal; for they employed many necessary skills that are missed in the Palestinian society. Indeed, resolving such a conflict in no more than fifty minutes by participants of that age is a positive phenomenon unnoticed in the Palestinian context, he adds. FB is surely plays an important role in improving such skills and values of CR that helps in building a free- violence society.

The second focused- group: four non-footballers aged 16– 18 from Az-Zababidah- Jenin City, conducted in February 12, 2019:-

The conflict was discussed in one of the town's coffee shops. After receiving the instructions and being told to take the matter seriously, the group started reading the conflict and it took them ten minutes to fully understand and comprehend it and its details. After reading the details thoroughly, the participants rushed in with immediate and quick resolutions without any attempted cooperation. Twenty- minutes later, the participants couldn't reach a proper method that might help them in solving the conflict. Thirty- minutes later, the researcher suggested that they try group work and exchange opinions and ideas to facilitate their work.

After thirty- five minutes, one of the participants refused to cooperate with the rest of the group- his friends- after his ideas conflicted with another participant's ones. He decided to

work alone and even encouraged another participant to do the same. Forty minutes later, after the researcher gave the group instructions and key ideas to solve it, one of the participants said that it's better for the two parties to resort to the authorities as they would give a final and compelling solution. An hour later, the participants failed to present any plan or method that could lead to a resolution, which proves their inability to work in groups and accept each other's opposing opinions.

On seventy- three minute, one of the participants attempted to find a common ground; yet, he failed. Eighty- minutes later, none of the participants presented any logical resolution to solve the conflict. Finally, after ninety minutes, the participants disagreed;

One of them said the shop owner must compensate the car owner with at least 90% of the second car part price. Another said that the shop owner had nothing to do with the car; it's the trainee's responsibility since he is the one who broke it. The third suggested that the best resolution would be that the trainee mechanic and the shop owner must both equally take responsibility for the damages. The last added that financial conflicts are hard to solve and they had better resort to the authorities.

The researcher explains that what happened was expected; the participants did not cooperate to solve the case. They did not take serious attempts to understand the parties' interests and needs, which may lead to many possible solutions. The researcher attributes the results to the lack of experience, skills, and values. They could not possibly cooperate, discuss and respect each other to arrive at a proper method without those needed skills and values; since the surrounding environment does not generally encourage group work, discussion skills, negotiation, arbitration, flexibility, and crisis management. Here lies the role of FB in enabling its players to build a strong sound society and providing them with the necessary skills and core values to do so.

The third focused- group: four footballers aged 20– 22 from Nablus City, conducted in February 4, 2019:-

The conflict was again discussed in Nablus City Club. After receiving the instruction and given only twenty minutes to finish, the group started reading and analyzing it. Five-

minutes later, the participants agreed to pinpoint the key points of the conflict and to choose a method to define all the details in a specific and clear manner in order to avoid conflicting opinions and disagreements. After fourteen- minutes of brainstorming and intensive group work, the participants agreed to visualize it and give each part a fake name. After that, they defined each party's perspective, interests, concerns and needs. Twenty- minutes later, the group delegated one of its members to explain to the researcher what they considered to be the ideal resolution provided with a table defining the main points as follows:

| | Actions | Interests | Fears | Needs |
|------------------------------|---|---|--|---|
| Anas (car owner) | 1) Refused the offer. 2) Got angry. 3) Threatened to resort to authorities 4) Defame the shop. | 1) Receiving proper compensation 2) Minimizing financial damages. 3) Repairing the car. | 1) Increasing costs in case of resorting to authorities. 2) Wasting time. 3) Being late to the work. | 1) Justice 2) Quick Solution 3) His car 4) Minimizing losses. 5) Ending the conflict. |
| Abu Odai (shop owner) | 1) Refused to provide full compensation to force Anas to accept the offer. | 1) Preserving the shop's reputation. 2) Minimize financial damages. 3) Customer satisfaction. 4) Avoid resorting to authorities. | 1) Shop's defaming by customers 2) High financial losses. 3) Losing customers. | 1) Justice. 2) Maintaining the business. 3) Minimizing losses. 4) Ending the conflict. |

After defining the parties' actions, interests, fears, and needs; thoroughly studying and analyzing the conflict, the group presented the following:

Abu Odai must compensate Anas with 60% of the second part car price, equal to 10% for each year the part has been in use; install it free of charge; and install the first car part, which is the reason why Anas came to the shop for repairs, with a 20% discount from the original price they agreed upon. He must also promise to not assign fresh graduates and trainee such difficult tasks. In return, the car owner must not resort to authorities or attempt to defame the shop.

The group representative adds that the conflict is simple to solve. Based on the table above, Anas wanted to receive compensation, and at the same time, he was concerned that it would take long time and as a result, he is going to be late to work in the coming days.

Therefore, he is seeking justice, a quick solution (receiving his car repaired), minimal losses, and an end to the conflict. On the other hand, Abu Odai is concerned about avoiding defamation of his shop, maintaining customer satisfaction and avoiding resorting to the authorities. Therefore, Abu Odai wants to seek justice, maintain his business, minimize the financial damages and end the conflict. Thus, logically speaking, the shop owner must cover the repair costs, even if they're expensive, in order to maintain the shop's reputation, maintain the business flow, and avoid losing customers. Otherwise, he would suffer financial consequences either as a result of resorting to the authorities or his shops defamation.

On the other hand, Anas should pay 40% of the second car part price since the part was worn out and used for four years. Anas would also receive the 20% discount on the first car part- to satisfy him- and a free of charge installing of the second car part as a fair compensation.

The researcher claims that in no more than twenty- five minutes the group was able to arrive at a proper resolution for the conflict. He also noticed that the group members are able to work under pressure and handle responsibility as they finished the task in a short period of time. He adds that visualizing the conflict; using names for each party; and defining each party's actions, interests, fears, and needs is called “conflict mapping,” which the group applied during their attempts to solve it without any academic background or previous knowledge of the method. Instead, they exercised the method through creative, critical, and analytical thinking, team- work, time management, quick- response, negotiation, and communication skills. The researcher emphasizes that all of those skills and values are reinforced by FB.

The fourth focused- group: four non- footballers aged 20– 22 from Nablus City, conducted in February 5, 2019:-

The group discussed the conflict case at a Cafe in the old city. After receiving the instruction and given forty minutes to finish, the group proceeded to read the case and

exchange ideas. After twelve minutes of unorganized discussion, they decided to take turns and have each member present their potential resolution. However, twenty- five minutes later, they were unable to arrive at a resolution and decided to give it another try. This time they tried to write down the key points and the main details in order to arrive at a good one; yet, they were unable to do so since they lacked flexibility in their discussion and didn't listen to each other opinions properly. Forty minutes later, the researcher guides them by giving some instructions and tips. With that done, they tried another time and summarized the key points and details on a piece of paper. Forty- seven minutes later, they cooperated together, listened to each other's suggestions, and selected the best ones. Fifty- three minutes later, they chose one of the selected suggestions as the best one. After sixty minutes, they summarize the suggestion, edited it, and wrote a final copy. At last, one member, after sixty- eight minutes of discussion, individually presented the selected suggestion to the researcher without counselling the rest of the group which again lead to minor disagreement between the participants. Nonetheless, the participant finished presenting the resolution in four minutes as follows:

The shop owner must install the first car part for the price the two parties agreed upon previously. However, he must take a full- responsibility of the second car part price and deduct 50% of its price from the mechanic. However, the car owner has to pay the installation fees.

The researcher noticed that clearly up until half the time of the activity or perhaps even more, the discussion was overwhelmed by individual opinions and lack of attention to each other's' suggestions. However, after receiving instructions and guidance, the discussion took a turn for the better as the participants began to listen to each other's suggestions in order to arrive at a mutual agreement and come up with a resolution; inaccessible until the first sixty minutes. It took the participants almost seventy minutes to complete the activity. In this focused- group, the researcher noticed that the work- steps were unclear to the participants as a result of their lack of the necessary skills and values of CR, and inability to

use them to complete the activity. The researcher confirms that the group lacked necessary skills and values of CR including team- work, dialogue, communication, rationality, time-management, work under pressure, self-control, flexibility, wisdom, creativity, negotiation, mediation, and arbitration skills.

7. Palestinian Players' Role in Resolving Local Conflicts:-

Based on interviewees' additions, and due to the heavy skills and values of CR gained from playing FB and embodied inside and outside the pitch, the researcher, in this section, highlights the role of PFP's in resolving local conflicts in Palestine.

Actually, both of Awartani and Mr. Kabbash argue that the role of PFP's in this field is poor and blocked because of several local obstacles. "Unfortunately, their role is limited because of different Palestinian traditions in solving conflicts. Despite of having sufficient skills, values and needed qualifications, PFP's have not enough respect and status, compared to religious men's or businessmen's to be a part of a local reconciliation councils!"¹⁹⁷ She explains. However, Mr. Kabbash confirms that "Theoretically, FB players' skills and values qualify them, I think, for such a mission. Still, their de-facto role is restricted according to the common idea that players should be only on pitches."¹⁹⁸

On contrast, Al-'Attal and Al- Khateeb affirm that FB players strive more for security, peace, and settling down compared with others. "From my own experience, FP's are likable, nice, charismatic, skilful, and socially accepted, which makes them able and qualified to resolve conflicts. In some points, they help to control conflicts and to heal social wounds. I did participate in many reconciliation councils,"¹⁹⁹ he states while Al- Khateeb confirms that "FP's at Balatah Club, build peace everywhere through determine goals, priorities, and interests of the conflicted parties even through managing or transforming conflicts."²⁰⁰

¹⁹⁷ Ibid: a personal interview with Tamara Awartani.

¹⁹⁸ Ibid: a personal interview with Ali Abu- Kabbash

¹⁹⁹ Ibid: a personal interview with Al-'Attal.

²⁰⁰ Ibid: a personal interview with Khalefah Al- Khateeb.

Moreover, Mr. Younis and Mr. 'Atia point out that “FP’s have a major role in resolving local conflicts in Palestine. Based on good reputations, good relationships, acquired skills and values of CR, they are a big part of CR process. In Hebron for example, there are many players who successfully resolved serious conflicts and prevented a possible bloodshed.”²⁰¹ In addition to this, Mr. Faik Shtaya believes that the role of PFP’s, somehow, depends on the scale of the conflict; “If one is found, players personally go with good will to resolve the conflict directly. Otherwise, we, as club administrators, ask our players to go and suggest alternatives, control and cool down the situation, and encourage others to do so, to resolve a large- scale conflict indirectly,”²⁰² he declares.

Along with, Mr. Alwalagi claims that this mission exceeds PFP’s sometimes; “This role is not only for players, but also for managers and administrators based on their popularity and their good reputations. In many cases, FB players, coaches, and administrators had a positive role in resolving local conflicts which range from simplify issues, control situations, to offer solutions.”²⁰³ Finally, Albahdary strongly assures that “What we do, as FP’s, is what reconciliation councils do. I mean that our role in this context is active whatever happens and no matter the reason behind the conflict is.”²⁰⁴

8. Conclusion:-

In this chapter the researcher approves the following: First, there are several contributions of FB in CR field in Palestine. Second, FB does strongly consolidate CRS and CRV in Palestine. Third, PFP’s do really understand the importance of CRS and CRV and aware the relationship between FB and CR. Fourth, PFP’s do heavily apply the acquired CRS and CRV from playing FB in their lives. Finally, PFP’s have a significant role in solving

²⁰¹ Ibid: a personal interview with Nabeel Younis and Abdulhaleem 'Atia.

²⁰² Ibid: a personal interview with Faik Shtaya.

²⁰³ Ibid: a personal interview with Nael Alwalagi.

²⁰⁴ Ibid: a personal interview with Abdullatif Albahdary.

local conflicts in Palestine. Therefore, the researcher affirms the role of FB in resolving local conflicts in Palestine which leads us, undoubtedly, to achieve DP.

Chapter Five: Results, Conclusion, and Recommendations

1. Introduction:-

This chapter consists of three main sections. Based on the conducted interviews, focused- groups, and observations, the researcher concludes the whole idea of the study through answering its questions. In the first section, the research presents the results of this study through analyzing his point of view of the role of FB in building the PDP. In the second section, he concludes the whole idea which connects FB and DP together in the Palestinian context. However, in the third one, he figures out some important suggestions and recommendations related to the study- field. Indeed, it's a pivotal and a fundamental chapter, as it clarifies the role of FB in resolving local conflicts in Palestine.

2. Results:-

Based on the outputs of the conducted interviews, focused- groups, and observations, it's clear that FB pivotally contributes in resolving local conflicts in Palestine; since it builds social- networks and social capital, bridges social, cultural, and political gaps between people, promotes good and active citizenship, unites the identity of citizens, upholds diversity, enhances political and social participation, reduces weed and alcohol using, decreases crime rates, offers a financial income, and provides youths with a joyful time and creative space.

However, being close to several cultural contexts dealing with players, administrators, coaches, and fans, playing for 90 minutes under strict formations and tactics, practicing football for hours in training sessions, applying distinguished and modern models of football, considering it as an educational platform, football enforces unlimited difficult situations on players in every minute which feeds them with tens of conflict resolution skills such as team- work, individual sharpness, creativity, rationality, logic, strong- will, flexibility, dialogue, communication, bargaining, persuasion, leadership, positivity, others' acceptance, loss

acceptance, time- management, self- management, stress- management, crisis- management, ice- breaking, decision-making, loyalty, patience, stamina, finding solutions, negotiation, mediation, arbitration as well as with several conflict resolution values such as confidence, trust, wisdom, self- esteem, productivity, and enterprise. Therefore, the researcher, totally, believes that football addresses the root- causes of local conflicts and spreads out priceless skills and values of conflict resolution that enable the Palestinian local community to achieve domestic peace.

Indeed, Palestinian football players completely understand the significance of both skills and values of conflict resolution which qualify them to solve conflicts regardless its scale, as they sufficiently understand the consequences of the absence of peace and securities. Moreover, they realize the direct correlation between football and conflict resolution which progressively increases with players' age. Based on observations and focused- groups' results, PFP's do massively apply the acquired conflict resolution skills and conflict resolution values in their lives to be able to live in a healthy society.

According to their popularity, ability, reputation, and good relationships and regardless to the local habits and traditions, Palestinians' low awareness level of football players' societal role, the huge number of inoperative football clubs out of the 386 ones highlighted before (annex 4), the absence of active clubs that intentionally interconnect football with conflict resolution, it is clear that Palestinian football players have a central role in resolving local conflicts in Palestine. Finally, the Israeli occupation negatively impacts on the Palestinian football environment in 15 different ways. Indeed, football is considered as an alternative of war in which matches are but legitimized ones between clubs; thus, the researcher strongly encourages adopting this tactic in resolving local conflicts in Palestine.

3. Conclusion:-

This study precisely aims to investigate the role of football in resolving local conflicts in West Bank- Palestine. To do so, the researcher adopts the qualitative approach and conducts twelve personal interviews with three FB players, four FB clubs' managers, two FB coaches, a FB commentator, a sports organization, and a sports journalist. He also conducts four focused- groups divided into footballers and non- footballers, each composed of 4 participants, from Jenin and Nablus districts.

The main conclusions of this study are: First, football contributes in resolving local conflicts in Palestine through fighting the root- causes of violence as well as through integrating minorities, underprivileged and marginalized categories into the Palestinian society. Second, football has a great role in consolidating skills and values of conflict resolution in the Palestinian context. Third, Palestinian football players understand the importance of skills and values of conflict resolution. Fourth, Palestinian football players do totally aware the relationship between football and conflict resolution. Fifth, Palestinian football players do heavily apply the acquired skills and values of conflict resolution in their lives. Sixth, Palestinian football players have a fundamental role in resolving local conflicts in Palestine. Seventh, the Israeli occupation negatively impacts on the Palestinian football environment in 15 different ways.

For all highlighted before, the researcher confirms the importance of adopting football as a strategic and an ideal tool to resolve local conflicts in Palestine.

4. Recommendations:-

The researcher recommends the following:

- 1) Circulates the results of this study among Palestinian football clubs, and Palestinian decision- makers.
- 2) Adopts football as an integral part of the Palestinian domestic peace building process.

- 3) Examines the role of other sports in the field of conflict resolution in Palestine.
- 4) Engages female- players in coming similar studies.
- 5) Promotes societal and political role of football among the Palestinian community.
- 6) Increases football culture among the Palestinian youth generations.
- 7) Reopens and reactivates closed and defective football clubs.
- 8) Supports local football clubs to be able to run normally.
- 9) Establishes football academies particularly for players from 6- 12 year- old.
- 10) Focuses not only on the practical side of football but also on the theoretical side by conducting sessions for Palestinian youths on the role of football in resolving local conflicts.
- 11) Encourages- others- to study the role of football in converting football referees to local arbitrators, and the role of “VAR” in spreading the third party intervention’s concept to end conflicts.

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Annexes:-

Annex (1): Conflict between Two Parties.

You work at a bank in Ramallah, 36 years old, and you have a SKODA of 2012, bought in 2015. In one day, the car's engine stopped working properly. So, you went to the best and the most expensive car mechanic in Palestine in order to fix the problem.

The owner of the auto shop said to you that the car need three days to be fixed, two days of searching for the piece needed to replace the old one and one day for assembly and fixing, knowing that the piece costs 2500 NIS and another 200 NIS for assembly and fixing.

Three days after, you went to the garage to get back your car; however, you discovered that another piece had been damaged while assembly and fixing process since the car mechanic's lately graduated.

The car mechanic apologised for you and promised to compensate you with 30% of the 1000 NIS damaged piece. He claimed that the damaged piece is about to malfunction and rust, hence its damage by the newly-graduate. However, you were not satisfied with his claims and asked him for a full compensation of 1000 NIS, claiming that it wasn't your own fault.

Bottom line, the garage owner stuck to his words and offer but you refused, raised up your voice and said, "I will suit you."

المرفق رقم (1) باللغة العربية:-

أنت تبلغ من العمر ستة وثلاثون عاماً (36) و تعمل موظف بنك بإحدى فروع برام الله، و تمتلك سيارة "سكود" موديل 2012، إشتريتها قبل 4 سنوات أي في 2015. في إحدى الأيام، حدث عطب/ او خلل معين في ماتور السيارة و ذهبت حينها لأفضل و أمهر و أعلى كراج ميكانيك في فلسطين لإصلاحها.

قال لك صاحب الكراج، ستكون السيارة جاهزة للإستخدام بعد ثلاثة أيام؛ بحيث أن القطعة تحتاج ليومين من البحث و يوم آخر من العمل و التركيب، و أشار ان ثمن القطعة 2500 شيقل و أجرة تركيبها 200 شيقل. بعد مرور ثلاثة أيام- كما

الإتفاق، ذهبت للكراج و صُعِقْتُ عندما علمت أن قطعة اخرى قد عُطِبْتُ أثناء محاولة تركيب القطعة الأولى! إذ أن الميكانيكي الذي عمل بها حديث التخرج.

إعتذر لك صاحب الكراج، و أخبرك بأنه سيعوضك ب30% من سعر القطعة و التي يقدر ثمنها ب 1000 شيقل؛ و برر ذلك أن القطعة قديمة جداً و مهترئة وكانت ستتوقف عن العمل قريباً جداً و قد كسرت مع الميكانيكي الجديد لأنها صدئة، وقد إحتفظ بها ليُريك حالتها السيئة. إلا أنك لم تقبل بهذا العرض، و طلبت منه تعويض كامل (100%) معللاً ذلك أن ما حدث ليس خطأك.

في النهاية، أصر صاحب الكراج على موقفه و رفض طلبك بشكل قاطع و قال: "سأركب لك القطعة القديمة، و أعوضك ب 30% من قيمة القطعة الجديدة." إلا أنك رفضت مجدداً و أخبرته بصوت مرتفع: "سأدعي عليك، و سأحصلُ حقي من خلال القضاء."

Annex number (2): Focused- Groups' participants:-

| | | |
|-----------------|----------------|----------------|
| Ahmad Kanaan | Hilal Sharqawi | Noor Al-Mahdi |
| Ali Turkman | Imad Saadah, | Odai Khadir |
| Ashraf Arafat | Issa Naseem | Ramzi Al-Masri |
| Elias Abdullah | Mohammad Fayad | Saleem Aussi |
| Fouad Al-Hodhod | Moosa Al-far | |
| Hani Al-Khyat | Nadeem Daibies | |

Annex number (3): The list of interviewees:

- 1) Tamarah Awartani: the director of Palestine: Sports for Life organization.
- 2) Mr. Abdulhaleem 'Atia: the manager of Addahriya Football Club.
- 3) Mr. Abdullatif Albahdary: a football player from Gaza, plays for Balatah Football Club.
- 4) Mr. A'laa Sobihat: sports journalist at Palestine TV.
- 5) Mr. Ali Abu- Kabbash: one of the best 20 Football commentators worldwide of 2018.
- 6) Mr. Fahad Al-'Attal: a previous football player for the Palestinian national team for 10 years, played for Alwihdat, Aljazeera (Jordan) and Hebron Youth Football Club. Nowadays, he is a football coach.
- 7) Mr. Faik Shtaya: the manager of Kofor Ne'mah Football Club.
- 8) Mr. Ibrahim Assouwerki: a Palestinian midfielder football player from Gaza, lives in Hebron, plays for Atterah Football Club.

- 9) Mr. Khalefah Khateeb: the coach of Balatah Football Club.
 10) Mr. Mosa Srour: the manager of Ni'leen Football Club.
 11) Mr. Nabeel Younis: the manager of Sa'eer Football Club.
 12) Mr. Nael Alwalagi: the coach of Jericho Football Club.

Annex number (4): Football teams and Stadiums in Palestine:

East Jerusalem:

Abnaa' Al- Quds Club
 Abnaa' Biet Hanina Club
 Ahli Al- Quds Club
 Ahli Al- Ram Club
 Al- Akademiya Al-Filistinya
 Al- Ansar Al- Maqdisi Club
 Al- Arabi Beit Safafa Club
 Al- Isawiya Club
 Al- Itihad Al- Orthodoxi
 Al- Arabi Al- Reyadi Club
 Al- Jawad Al- Maqdisi
 Al- Filisteni Club
 Al- Khirejeen Al- Arab Club
 Al- Ma'had Al- Arabi Club
 Al- Muwathafeen Club
 Al- Quds Club
 Al- Rajaa' Club
 Al- Sawahra Al-Sharqeyah Club
 Al- Sheihk Saa'd Club
 Al-Qubeiba Club
 Arab Al- Jahaleen Club
 Bedow Club
 Biet Annan Club
 Biet Duqqu Club
 Biet Hanina Al- Maqdisi Club
 Biet Iksa Club
 Biet Surek Club

Delasalle Al- Quds Club
 Hilal Al- Quds Club
 Islami Mikhmas Club
 Islami Silwan Club
 Islami Sour Bahr Club
 Itihad Al- Judo Club
 Itihad Biet Al- Maqdis Club
 Itihad Shabab Islami
 Hizma Club
 Jabal Al- Mukaber Club
 Jabal Al- Zaytoun Al-Maqdisi Club
 Jam'iyat Al- Shuban Al-Masehiyah Club
 Jam'iyat Al- Shuban Al-Muslimen Club
 Kufr 'Aqab Club
 Markaz Shabab Kalandia
 Al- Ijtimaa'i
 Markaz Shabab
 Mukhaym Shu'faat Al-Reyadi
 Nadi Biet Al- Maqdis
 Qatanna Club
 Rabitat Andeyat Al- Quds Club
 Shabab 'Anata Club
 Shabab Abu deis Club
 Shabab Al- Baldah Al-Qadima Club
 Shabab al Jieb Club
 Shabab Al- Ram Club
 Shabab Al- Thawri Club
 Shabab Al- Za'eem Club
 Shabab Al-Eizariya Club

Shabab Bir Nabala Club
 Shabab Jaba' Club
 Shabab Shurfat Club
 Shufat Club
 Silwan Club
 Sour Bahr Club
 Terra Sancta Biet Hanina
 Al- Ra'awi Club
 Umm Tuba Club
West Bank: Jenin:
 'Arabeh Club
 Ajjah Club
 Al- Fandaqumiya Club
 Al- Jadedah Club
 Al- Jalamah Club
 Al- Taibeh Club
 Aneen Club
 Anzah Club
 Burqin Club
 Dir Abu- Da'if Club
 Fahmah Club
 Faqou'a Club
 Hilal 'Araneh Club
 Itihad Barta'a Club
 Itihad Rumanah Club
 Itihad Silat Al- Harithiya Club
 Itihad Turra Club
 Jaba' Club
 Jalboun Club
 Jenin Club
 Kafr Dhan Club
 Kafr Ra'I Club
 Marj Bin 'Amer Club
 Markaz Shabab Jenin Al-Ijtimaa'i

Maythaloun Club
 Qabatia Club
 Shabab Al- 'Araqah Club
 Shabab Al- Yamoun Club
 Shabab Ya'bad Club
 Shabat Filistin Club
 Shabat Jenin Club
 Shabat Ya'bad Club
 Silat Al-Dhahr Club
 Ti'inik Club
 Zububa Club
Tubas:
 'Aqaba Club
 Al- Ikhwah Club
 Shabab Al- Far'a Al-
 Ijtimah Club
 Tamoun Club
 Tayasir Club
 Tubas Club
Nablus:
 'Aqraba Club
 Ahli Balata Club
 Al- Aghwar Al- Wustah
 Club
 Al- astal Club
 Al- Itihad Club
 Al- Madinah Club
 Al- Sawya Club
 Al- Ta'ifa Al- Samiriya
 Club
 Asira al-Qibliya Club
 Asira ash-Shamaliya Club
 Azmout Club
 Bazaria Club
 Betia Club
 Biet Furek Club
 Burin Club
 Burqa Club
 Dier Sharaf Club
 Duma Club
 Ebal Club
 Jabal Al- Nar Club
 Jurish Club
 Kashafat Hittin Club

Madama Club
 Majdal Bni Fadil Club
 Markaz Shabab Raqam
 Wahid
 Osarin Club
 Qaryut Club
 Qusra Club
 Qustin Club
 Salim Club
 Shabab 'Askar Al-
 Ijtimah Club
 Shabab Balata Club
 Shabab Biet Dajn Club
 Shabab Biet Iba Club
 Shabab Huwara Club
 Shabab Nablus Club
 Shabab Surra Club
 Sma Al- Shababi Club
 Tal Club
 Tilfit Club
 Urif Club
 Yasid Club
Tulkarm:
 Anabta Club
 Bala'a Club
 Baqa Al- Sharqiya Club
 Biet Led Club
 Dier Al- Ghasoun Club
 Dunaba Club
 Faroun Club
 Ijtimah Club
 Irtah Club
 Itil Club
 Kafr Al- Libad Club
 Markaz Nour Shams Club
 Markaz Tulkarm Club
 Qifin Club
 Ramin Club
 Shuwaika Club
 Thaqafi Tulkarm Club
Qalqilya:
 Ahli Qalqilya Club
 Al- Nabi Elias Club
 Azoun Club

Hableh Club
 Hajah Club
 Islami Qalqilya Club
 Jayyous Club
 Jinsafut Club
 Kafr Jmal Club
 Kafr Laqif Club
 Kafr Qadoun Club
 Kafr Thulth Club
 Kafr Zibad Club
 Shabab Imatin Club
Salfit:
 Al- Zawiya Club
 Bidia Club
 Brouqin Club
 Dier Balout Club
 Dier Isteya Club
 Jama'een Club
 Kafl Haris Club
 Kafr Al- Diek Club
 Masha Club
 Qarawa Bni Hasan Club
 Salfit Club
 Sarta Club
 Shabab Yasouf Club
Ramallah & Al- Bireh:
 'Aboud Club
 'Arura Club
 Abu Falah Club
 Abu Shkedim Club
 Abwein Club
 Ahli Atarah Club
 Al- Irsal Club
 Al- Janyieh Club
 Al- Mughayir Club
 Al- Nabi Saleh Club
 Al- Shurfah Club
 Al- Wihda Club
 Al-Lubban al-Gharbi
 Club
 Al-Mazra'a al-Qibliya
 Club
 Al-Mazra'a ash-Sharqiya
 Club

Badras Club
 Baytillu Club
 Bierziet Club
 Biet Our Al- Fuqqa Club
 Biet Our Al- Tahta Club
 Biet Sira Club
 Bil'in Club
 Bitien Club
 Bitounia Club
 Cubar Club
 Dier Abu Mish'aal Club
 Dier Al- Sudan Club
 Dier Amar Club
 Dier Dibwan Club
 Dier Ibzee' Club
 Dier Jrir Club
 Dier Qadis Club
 Dura Al- Qar' Club
 Ein 'Arek Club
 Falistin Al- Duwali Club
 Islami Al- Tira Club
 Islami Ein Yabroud Club
 Islami Ramallah Club
 Itihad Biet Liqia Club
 Itihad Bni Zied Club
 Jifnah Club
 Kafr Ein Club
 Kafr Malek Club
 Kharabtha Al- Misbah Club
 Kharabtha Bni Hareth Club
 Latin Ramallah Club
 Markaz Dier Amar Al- Ijtima'i
 Markaz Filistin
 Markaz Shabab Al- Am'ari
 Markaz Shabab Al- Jalazoun
 Mu'asasat Shabab Al- Bireh
 Muzare' Al- Nubani Club
 Ni'lin Club

Orthodoxi Al- Tibeh Club
 Orthodoxi Ramallah Club
 Qarawah Bni Hasan Club
 Qibia Club
 Rafaat Club
 Ramoun Club
 Rantees Club
 Ras Karkar Club
 Safa Club
 Sayidat Qarawah Bni Zied Club
 Shabab Burqa Club
 Shabab Kafr Ni'mah Club
 Shabab Qadourah Al- Ijtima'i Club
 Shabab Ramallah Club
 Shaqba Club
 Silwad Club
 Sinjil Club
 Siriyat Ramallah Al- Oula Club
 Thaqafi Al- Bireh Club
 Turmus Ayya Club
 Umm Safa Club
Jericho:
 Al- Jiftlik Club
 Al- Zbidat Club
 Baladna Club
 Fasayel Club
 Hilal Areha Club
 Markaz Shabab Ein As- Sultan
 Markaz Shabab Uqbat Jabir
 Markaz Uqbat Jabir Club
 Shabab Al- Diyouk Club
 Shabab Al-Auja Club
 Shabab An-Nuway'imah Club
 Shabab Areha Club
 Shabibat Al- Ra'I Al- Saleh Club
Bietlehem:
 'Asimit Al- Milad Club

Al- 'Amal Al- Catholiki Club
 Al- Dawha Club
 Al- Khader Club
 Al- Malha Club
 Al- Orthodoxi Al- Arabi Club
 Al- Orthodoxi Al- Thaqafi Al- Arabi Club
 Al- Orthodoxi Club
 Al- Siryani Club
 Al- Waljah Club
 Al-Wad Al- Akhdar Club
 Btier Club
 Delasalle Club
 Hussan Club
 Ibda' Club
 Islami Bietlehem Club
 Marah M'alaa Club
 Marah Rabah Club
 Markaz Shabab Al- Dhesha al- Ijtima'i
 Nahaleen Club
 Shabab 'Aida Al- Ijtima'i Club
 Shabab Al- 'Bedia Club
 Shabab Al- Minya Club
 Shabab Al- Salizyan Club
 Shabab Al- Ta'amra Club
 Shabab Biet Fajar Club
 Shabab Janatah Club
 Shabab Jurat Ash-Sham'a Club
 Shabab Taqu' Club
 Shabab Za'tara Club
 Slah Ad- Din Club
 Wad Al- Nies Club
 Wad Rahal Club
Hebron:
 Ahli Al- Khalil Club
 Ahli Dura Club
 Al- Fawwar Club
 Al- Istiqlal Club
 Al- Rehiya Club

Biet Al- Rush Al- Fuqa Club
 Biet Al- Tifil Club
 Biet Kahil Club
 Biet Omar Club
 Biet Oula Club
 Bni N'iem Club
 Halhoul Club
 Hilal Al- Simou' Club
 Itihad Nuba Club
 Jam'iat Al- Shuban Al- Muslimon Club
 Musafir Yatta Club
 Shabab Al- 'Aroub Club
 Shabab Al- Burj Club
 Shabab Al- Dhahiriya Club
 Shabab Al- Karmel Club
 Shabab Al- Khalil Club
 Shabab Al- Muslimin Club
 Shabab Al- Ramadin Club
 Shabab Al- Shiyoukh Club
 Shabab Al- Simou' Club
 Shabab Biet 'awwa Club
 Shabab Dura Club
 Shabab Kharas Club

Shabab Nuba Club
 Shabab Raboud Club
 Shabab Sa'ir Club
 Shabab Surif Club
 Shabab Susya Club
 Shabab Tafouh Club
 Shabab Tarqumia Club
 Shabab Yatta Club
 Tajamu' Shabab Khalit
 Al- Miyah Club
 Tariq Bin Ziyad Club
Gaza Strip:
 Ahli Al- Nsirat Club
 Ahli Gaza Club
 Al- Amal Club
 Al- Hilal Club
 Al- Jalaa' Club
 Al- Majma' Al- Islami Club
 Al- Mashtal Club
 Al- Nasr Club
 Al- Qadisyah Club
 Al- Qararah Club
 Al- Sadaqa Club
 Al- Salam Club
 Al- Shams Club
 Al- Shariqa Club
 Al- Shuhada' Club
 Al- Tufah Club

Al- Zahraa' Club
 Al- Zaytoun Club
 Al- 'Awdah Club
 Biet Hanun Club
 Biet Lahia Club
 Falastin Club
 Gaza Al- Riyadi Club
 Itihad Al- Shuha'iya Club
 Itihad Jabalya Club
 Itihad Khanyunis Club
 Jabalya Al- Nazli Club
 Jabalya Club
 Jam'iat Al- Salah Club
 Jama'I Rafah Club
 Khadamat Al- Maghazi Club
 Khadamat Al- Shati Club
 Khadamat Khanyunis Club
 Khadamat Rafah Club
 Maa'n Club
 Nadi Al- Wihda Club
 Nama' Club
 Shabab Al- Zuwaydi Club
 Shabab Biet Hanoun Club
 Shabab Canada Club
 Shabab Khanyunis Club
 Shabab Rafah Club

Stadiums:-

Al- Hussien Bin Ali Stadium
 Al- Khader Stadium
 Baladiyat Al- Bireh Stadium
 Ro'ya Stadium
 Al- Bireh Al- Jadedah Stadium
 Baladiya Nablus Stadium
 Dura Stadium
 Areha Al- Duwali Stadium
 Fiesal Al- Hussieni Stadium

Qalqilya Stadium
 Al- Dhahiriya Al- Duwali Stadium
 Al- Shahid Jamal Ghanim Stadium
 Falistin Stadium
 Al- Shahid Wafa Stadium
 Nasir Stadium
 Al- Far'aa Stadium
 Baladiyat Rafah Stadium
 Al- Yarmouk Stadium
 Al- Quds Stadium

Khalid Abu Zahrah Stadium
 Biet 'Ommar Stadium
 Al- Mutran Stadium
 Tariq Bin Ziyad Stadium
 Muhammad Al- Durrah Stadium
 Al- Shahid Saa'd Sayel Stadium
 Qalandia Stadium
 Al- Jami'a Al- Arabia Al- Amrekia (AAUJ) Stadium

فحص دور رياضات اخرى في مجال فض النزاعات في فلسطين. رابعاً، إشراك لاعبات في دراسات مستقبلية قادمة. خامساً، دعم أندية كرة القدم في فلسطين لتعمل بشكل طبيعي وبناء. سادساً، إنشاء اكااديميات كروية للاعبين الفلسطينيين من عمر 6- 12 عام. سابعاً، يوصي الباحث بالتركيز على الجانب النظري لدور كرة القدم في فض النزاعات المحليّة في فلسطين بمحاذاة الجانب العملي من خلال اجراء ندوات و ورش عمل للشباب الفلسطيني تسلط الضوء على هذه العلاقة. أخيراً، يوصي الباحث بدراسة دور كرة القدم في تحويل الحُكام الكرويين الى مُحكميين محليين، كما ويؤكد ضرورة دراسة دور "الفار- حكم الفيديو المساعد" في نشر مبادئ "تدخل الطرف الثالث" لحل أي نزاع.

ملخص:-

إن الصراع صفة دائمة و متطورة في هذا العالم؛ فهو يظهر بين الأفراد و الجماعات و الدول ويتواجد و بشكل ملحوظ في السياسة و الإقتصاد و الثقافة، كما و يناقش البعض في أعمالهم حضوره الواضح بين الحضارات ككتاب "صدام الحضارات" لصامويل هنتنجتون. في الحقيقة، تتجول الصراعات في كوكب الأرض بحرية مطلقة! حيث انها تظهر في البيئة و الطبيعة وبين الحيوانات والذرات و حتى بين عقولنا و قلوبنا. و عليه، ولأن العيش بسلام يُعد اللبنة الأولى في بناء المجتمعات و الدول المتحضرة؛ تبحث هذه الأطروحة في دور كرة القدم في فض النزاعات المحليّة في الضفة الغربية- فلسطين.

تتمحور مشكلة الدراسة في العدد الكبير للصراعات المحليّة في فلسطين في ظل غياب الحلول و البدائل من جهة و غياب تام لدور كرة القدم في مجال فض النزاعات من جهة أخرى. كما و تكمن مشكلة الدراسة في الإهمال الفلسطيني لكرة القدم مقارنة بالمجالات التقليدية الأخرى. في الواقع، غياب الأندية الهادفة التي تعمل على رفع مستوى الوعي الإجتماعي و السياسي و الاقتصادي و الثقافي و البيئي لدى شريحة الشباب الفلسطينية العريضة تُعد جزءاً مركزياً من ذات المشكلة.

على أية حال، و للوصول الى الإجابة المُتلى لأسئلة الدراسة التي تتألف من سؤال رئيس و ستة أسئلة أخرى فرعية إعتد الباحث المنهج النوعي كما و أجرى اثنتي عشر مقابلة شخصية في الضفة الغربية موزعةً على مدراء نواد كرة قدم و مدربين و لاعبين و معلقين و صحفيين كرويين و مؤسسات رياضية. من ناحية أخرى، إستند الباحث في الوصول الى النتائج النهائية لهذه الدراسة على اربع مجموعات بؤرية- تتألف كلٌ منها من أربعة مشاركين- و مقسمةً بالتساوي الى مجموعتين: لاعبين و غير لاعبين لكرة القدم من محافظتي جنين و نابلس الفلسطينيتين.

تتلخص نتائج هذه الدراسة بالنقاط التالية: أولاً، لكرة القدم مساهمات عديدة و مهمة في فض النزاعات المحليّة الفلسطينية. ثانياً، ترسخ كرة القدم الفلسطينية مهارات و قيم فض النزاع بشكلٍ كبير. ثالثاً، يُدرك لاعبو كرة القدم الفلسطينيون أهمية مهارات و قيم فض النزاع. رابعاً، يدرك اللاعبون الفلسطينيون طبيعة العلاقة بين كرة القدم و فض النزاع. خامساً، يُجسد لاعبو كرة القدم الفلسطينيون مهارات و قيم فض النزاع في حياتهم بشكل ملموس. سادساً، يمتلك لاعبو كرة القدم دوراً أساسياً في فض النزاعات المحليّة في فلسطين. سابعاً، للإحتلال الإسرائيلي آثار سلبية جمّة على بيئة كرة القدم الفلسطينية. يوصي الباحث بالعديد من التوصيات، فيما يلي أهمها: أولاً، تعميم نتائج هذه الدراسة على الأندية الكروية الفلسطينية و على صانعي القرار الفلسطينيون. ثانياً، إعتبار كرة القدم جزء لا يتجزأ من عملية بناء السلام المحلي الفلسطيني. ثالثاً،