

eman ta zabal zazu



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**PHYSICAL EDUCATION IN PALESTINIAN PUBLIC
SCHOOLS UNDER OCCUPATION**

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To my homeland

Palestine

To my daughters

Yara, Watan, Karmel

ABSTRACT

Physical education in Palestine is the almost perfect place for the Palestinian students to unload their energies, satisfy their desires and practice their hobbies, affecting the motor, social, psychological, intelligence, and health conduct of students and their ability to make decisions, feel themselves and belong to the community in which they are located according to certain education guidelines, which can be explicit or hidden.

The purpose of this study was to investigate the relationship between the goals of the pedagogical approach within the Palestinian resolution by decree No. (8) Of 6/4/2017; followed by Palestinian public schools and the motor tasks that have been practiced in Physical education sessions.

We collected 2,213 motor tasks performed by Palestinian public school students for grades five to 12 during 300 physical sessions with 540,000 seconds for the school year 2018/2019. From the perspective of motor praxeology, we described and analyzed internal logic or body techniques give rise to it, the external logic or the pedagogical and social use given to them, and the links between both logics. In addition, we adopted the ethno-motricity method concerning time, space, relationships, and materials.

The results show that Palestinian schools follow a pedagogical approach in the education Law in certain aspects to develop students to be good citizens, maintain social relations, to be educated to be committed to their religion, to be healthy, to maintain public property, use materials when necessary, and to be careful of security and safety, whether with themselves or with their community, and neglected the interest to have money, jobs, and social intelligence, motor intelligence, prediction, decision-making, and competition for success. Because it was affected by the Palestinian society and the difference between traditional life and modern life due to the impact of the occupation on the components of society.

Keywords: Physical education, Motor Praxeology, Internal logic, External logic, Pedagogical approach, Public schools, Palestine.

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PREAMBLE

In the war of 1948, we were expelled from our house, to which we still have the key, to which we hope to be able to return one day, and moved to Ramallah city in the west bank (*Cisjordania*), where I did my compulsory schooling. I finished my university studies at An-najah national university, I moved to the USA to study diploma in kinesiology at Mira Costa College in California, then I married *Sualiman Amad* in 2014, and we lived in Nablus, where his family lives. Our life, as well as our research, has followed the same path since then.

We were working as lecturers at An-Najah National University in Nablus, where we deepened our skills as university teachers. As a substitute physical education teacher in Palestinian public schools previously and as a teacher in the faculty of physical education for the practical training course, I have directed many students in the process of placements, which makes me familiar with the school reality and pedagogical trends in Palestine.

My way of thinking and acting as a physical education teacher was similar to the colleagues I have studied with. At university and in society, I was taught the value of sport, physical health, the need to possess skills, and to develop education through movement for the proper development of citizenship.

I also learned that the Israeli occupation is the daily bread for every Palestinian, and I *learned to hate* them and make mine the pain of the women who lost their children glorified as martyrs. This research is born from those ashes and aims to build a new Palestine from the contribution of physical education as one more element of society.

The fight I have had against myself, the foundational struggle of anyone seeking to enter the Academy, has been far more fruitful than I ever thought it would be. I have had to abandon the body and movement as the axis of educational action to concentrate on the pupil and motor action, a difficult process that has led me to many reflections. I have also had to see the Israeli occupation as an object of study and not as a war machine.

As a mother of three wonderful daughters, I hope that my efforts have been worthwhile and contribute to building a better country where they grow up without fear and in peace.

INTRODUCTION

I lived through the difficult conditions of occupation that all people in Palestine live, in a country that does not have the components of a natural state such as borders, economy, land, time, security, safety, and many more. We had no choice but to spend our free time in confined spaces in the house's yard.

I was an athlete, and my family encouraged us to play sports. I spent most of my childhood time in the yard of the house with my friends in the neighborhood. We used to play traditional games, races, fishing, etc., and when I was 13 years old, I had to stop playing because of the prevailing customs and traditions in the Palestinian society, which refuses the girls playing on the street and with boys. So my family enrolled me with my sister in a karate club. For me, this club was like my second home. We trained, fought, and practiced fitness exercises. I participated in many local competitions and championships, the most important of which was the 2009 Palestine Karate Championship, in which I came first place. I could say that my personality has developed as an athletic, self-confident, social woman, akin to leadership and affiliated to Palestine.

The Physical Education lesson in the public schools in which I studied did not satisfy my motivation and passion for sports. One session did not exceed 40 minutes per week, as I considered myself restricted within tight instructions issued by the teachers. The structure of the lesson was very traditional, following the same method in all sessions; I asked myself many times: Why do not feel I tired during the Physical Education session? Why don't I feel as in karate? Why do I feel constrained? But I comforted myself and remembered that I had training in the club, but what about the rest of the students? Especially those who did not participate in any club?

After high school, I decided to study Physical Education at An-Najah National University, in Nablus city, the largest university in Palestine, where my older sister was

studying engineering. Because of the Israeli occupation checkpoints spread between cities, and the restrictions imposed on movement, I moved my residence to Nablus. My journey in Physical Education began in September 2009, with a goal in mind that I am trying to achieve: to improve the reality of Physical education lessons in Palestine. Moreover, I was always talking to my faculty professors about what we can change: Why do teachers follow the traditional method? Why did I feel restricted in the Physical education session? Their answer was: You will find the answer when you train in schools, as one of the requirements for graduation was to complete two semesters of practical training as an assistant teacher for a physical education teacher in public schools.

Now, I think to be closer to the answer than I have never been: all teachers strictly, uncritically abide by the educational curriculum they are given, may finding themselves in a limited teaching plan of skills and specific motor tasks that the Ministry of education distributes. They have to finish the curriculum within the school year and on predetermined dates, linked to the dates of school sports tournaments and the weather. With the availability of playgrounds and the necessary materials, the common idea among teachers is that it is difficult to change and think outside the box because policies must be directly taken to the class.

After graduating from the bachelor's level, I registered for a kinesiology course in the United States of America for one year. I tried to benefit from their experiences in teaching physical education in schools; the difference was in the teacher's freedom when choosing skills and the mechanism of implementation and the availability of indoor halls. I returned to Palestine and worked as a teacher in the Palestinian public schools. I loved my work, and the students were craving for my lesson. I tried to change, but the plan, the teacher's guide, and the educational syllabus were obstacles to me, so I followed the same common traditional method, and the answer to my question was reinforced. I understood why teachers follow

the same traditional method and do not deviate from what is expected. This experience and the realization of the answer to my question was a new impetus to think about practical steps after I understood that the change is not in the lesson's contents but in its policies and directives, which requires a high level of education reach to decision-makers. Something that can be benefited from on the ground, without prejudice to the policy followed, in light of the study plan and the unified agenda.

I moved to work at the Faculty of Physical Education at An-Najah National University. I worked as a teacher for the practical training course, and I supervised the female trainees in physical education lessons. I used to think that the physical education lesson in schools affects socialization directly and indirectly.

Eventually, I went to study for a doctorate in Physical Education, carrying with me the idea of improving the reality of Physical Education in Palestine by developing what is set. I met with Dr. Etxebeste and Dr. Martinez de Santos. Many meetings were held with them to agree on a working mechanism. They exposed that the internal logic of practice in physical education sessions is the important point. Their compatibility with the pedagogical approach, how it is affected by the external logic of what is known in the science of motor praxeology, must be studied, and they recommended reading Dr. Pierre Parlebas articles and doctoral theses in the same field. References were not in English, and that was an obstacle to me, so my supervisors had to become teachers as well. It was possible in the end to get to a rich and interesting approach, so we developed the idea and refined my research project. It was even possible to meet professor Parlebas while he was at the University of the Basque Country, and we benefited from his wonderful guidance.

Therefore, in this research work, we seek to understand the link between the pedagogical approach within the Palestinian resolution by decree No. (8) Of 6/4/2017 on general education followed by Palestinian public schools, and the motor tasks practiced in

physical education sessions in a society suffering from the Israeli occupation, in an effort to improve physical education with what exists through the development of deepening thinking in the performance of activities and the reason for choosing it to benefit the Palestinian community.

This thesis was written according to *APA* style, 7 edition (October 2019), and consists of five parts: the first part about the theoretical framework is divided into three chapters, the first one is physical education and motor praxeology, the second is about education in Palestine in historical sequence, and the third about Palestine under occupation in historical sequence. The second part is about the method, objectives of the study, data collection, and procedures. The third part about the results is divided into two chapters: the first one, didactic analysis, the second about ethnomotor analysis of Physical Education in Palestinian public schools under occupation and study of time and space culture, relationships, and materials in the Palestinian society surrounding the school, the fourth part is about the conclusions of the study. Finally, the fifth part concerns the bibliographic that were referenced and cited.

PART I THEORETICAL FRAMEWORK

PHYSICAL EDUCATION AND MOTOR PRAXEOLOGY

Physical education is a practice that affects the motor conducts of students based on declared or hidden educational patterns (Parlebas, 2001). It consists of the motor situations practiced by students that convey different values, as well as the reinforcement of different cognitive tendencies (Parlebas, 1985, 1997, 2001). Parlebas defines a motor situation as “a set of objective and subjective elements that characterize the motor action of one or more people who perform a motor task in a particular physical environment” (Parlebas, 2001, p. 423). Thus, football, discus, or the traditional games are motor situations (Parlebas, 2001).

Physical education is part of education in general, and therefore it must present clear goals to the community within the ideological attitudes surrounding society. Therefore, Physical education teachers have to decide on the proposed activities in Physical education lessons. Depending on the pedagogical approach and the national project in the country, Physical education differs from other theoretical subjects because its curricula are implemented through practice; these activities are models of social conduct and influence the society of the future. Therefore, Physical education can be an active component of social changes, as mentioned (Parlebas, 1991).

According to Siedentop (1992), schools through Physical education, have the institutional process and the possibility of socializing and teaching all children life skills by participating in physical activity. However, for schools to provide quality education, they must have good Physical education programs, Almond (1989), confirms that the education of young people will be incomplete if Physical education is neglected. Therefore, it is important to know how these pedagogical trends are represented in the Physical education lesson and what criteria teachers consider when choosing motor tasks to be compatible with this set of values, ideologies, and culture of the community.

Parlebas (1997), in a conference entitled “New Research Perspectives in Physical education”, discusses this problem and asks himself: “We have hundreds of activities, but how do we choose? By what criteria?” (Parlebas, 1997, p. 49).

Parlebas (1997) says, “We do not know scientifically what the effects of this or that activity are, and when we look seriously on the practice, we get some surprises” (Parlebas, 1997, p. 49). For example, what are the effects of team sports, individual sport, jousting and dancing, and practices in different environments? “We do not know” (Parlebas, 1997, p. 49). Thus, although Physical education is a mandatory subject in the school curriculum, the effects of its educational practices are often unknown, so the “why” of the activities must be thought of rather than the “how” of teaching those (Parlebas, 1991). It is necessary to think about the educational consequences of choosing different motor tasks and how to adapt them to our pedagogical goals (Parlebas, 1997). In this sense, motor praxeology allows us to investigate and analyze activities to understand their educational implications; “practical knowledge explains the ways of practicing motor situations that are subject to rules and obligations” (Parlebas, 1991, p. 149).

Parlebas (2001) asserts that in Physical education, it is necessary to analyze the main classes of motor tasks, to interpret the logic of practice, and to discover their influence on motor actions” (p. 176). In addition “The identifying the main areas of the motor tasks becomes a reference, from which the teacher can choose the appropriate one, according to the specific pedagogical approach, educational project, and community culture” (p. 149).

To be consistent with the educational curriculum and the culture of the community in defining areas of motor action, it is important to consider games as cultural phenomena and their rules. Therefore, during the students' practice, the rules and elements of motor activities were determined by the concepts of space, time, materials, and relationships between the participants, in what is known in the internal logic (Etxebeste, 2004).

Internal logic was defined by Parlebas (2001) as “a system of features related to motor tasks and the results of performing movements” (p. 302). The characteristics of the internal logic are associated with the system of obligations imposed by the rules of motor action, which represent a small society. Understanding time, space, materials, and relationships between participants defined by the criteria of the motor situation are social creations, and their different components constitute the internal logic (Etxebeste, 2004; 2012; Etxebeste et al., 2015). In this sense, the analytic categories “relation to time”, “relation space”, “relation to participants” and “relation to materials” allow the discovery of “the characteristics of the internal logic of one or more games” (Etxebeste et al., 2015).

In addition to highlighting the internal logic of motor tasks, it is necessary to know their external logic, habits not related to their internal rules (Etxebeste et al., 2015). External logic is represented by social elements that are outside the rules of motor situations (Etxebeste, 2004; 2012; Etxebeste et al., 2015). The study of external logic consists in linking the most important elements of the context in which motor situations occur with their internal logic (Etxebeste, 2004, 2012; Etxebeste et al., 2015).

The analysis of the external logic of motor situations also consists of an examination of time, space, relationships, and materials, similar to the study of internal logic and external logic is organized according to the analytic categories “relation to time”, “relation to space”, “relation to others”, and “relation to materials” (Etxebeste et al., 2015).

Various studies in motor praxeology built internal logic analysis according to these four analytical categories (Etxebeste, 2004; 2012; Urdangarin, 2009; Oiarbide, 2010; Romaratezabala, 2014; Santeodoro, 2015; Gil, 2017; López de Susuaga, 2017; Franco, 2020). For example, Etxebeste (2004; 2012), Urdangarin (2009), and Oiarbide (2010) attempt to understand the relationship between motor situations and the culture they indulge in. Etxebeste (2012) analyzed the internal logic of 861 traditional Basque games cataloged in

'Etniker Atlas" in order to reveal the connection is established with the traditional culture of the historical Basque Country.

In this research work, we will analyze the internal logic of motor tasks practiced in Physical education according to the four analytical categories proposed by Etxebeste et al. (2015); depending on whether the activities are carried out in an uncertain or certain environment, whether they are performed with or without materials, whether they are carried out individually or with partners or opponents or both, and whether they have score memory, the person will be in favor of different values, emotions, attitudes and cognitive mechanisms (Parlebas, 2001), which can be related to the pedagogical approach or, on the contrary, contradict each other. We will try to establish the link between the internal and external logic elements of motor situations to understand the time, space, relationship to others and materials; and relational culture of Physical education to understand how the pedagogical approach in the educational work of Physical education in public schools is clear or hidden in occupied Palestinian society; it allows us to consider whether the proposed motor tasks are in line with the ideology of Palestinian society or if they tend to rebuild a new and different society.

Time in Physical Education

Calculating the characteristics of educational interventions when directing children's socialization makes time analysis of motor tasks essential for considering educational ideology about their temporal structure; when we think about time, we find that it is invisible; but it is tangible and beneficial for all people (Elias, 1989).

From this standpoint, directing students to achieve individual goals at a specific time means making them aware of the time; that indicates when the students performs motor tasks, this gives them an invisible benefit that reaches the students perception of time in a hidden way (Etxebeste, 2013), for example, when the Physical education teachers sets a time plan for

students to reach a specific goal, such is the time plan set by the employees who receives a monthly salary to deal with their salary during the month.

We often see time machines or agendas that Elias (1989) mentions: These tools serve individuals to orient themselves in the sequence of social and natural processes in multiple ways; they help them as a way to regulate and coordinate their action with the other action. On the other hand, permanent learning in school allows children to grasp a periodic perception of time; this corresponds to aimless activities, which direct people to focus their attention on the process.

As an essential educational field for students, Physical education should promote an understanding of time's linear and cyclical notions to guide the student's socialization process (Etxebeste, 2013). By establishing the idea that exercise is not temporary and ends with the end of the Physical education lesson, they must understand that physical activity is essential for all life, which is considered a form of socialization.

Sports games are helpful tools for getting students to learn time, to achieve their goals at a specific time, and also to be able to have fun without thinking about achieving a goal at a specific time. Learning the social uses of time depends on organizing activities by guiding students through motor practice to act with or without an end goal (Parlebas, 2001).

Based on this criterion, practices can be classified into motor practices with score memory or no score memory; this classification is similar to that created by Suits (1978), which talks about open and closed games regarding the presence or absence of a specific end to the sports game practice, such as soccer; it is a closed game with a specific ending time of 90 minutes and a traditional game like hiding and seeks. However, it has no specific ending time and may end once the players have reached fatigue.

Etxebeste (2013) describes closed games as games doomed to self-destruction, moving toward the end, toward an emotional outcome that matches the definition of a winner,

and in the Physical education lesson, students can use all their motor practice, such as the technical steps for performing sports skills, approaching, implementing, and following up after completion, in some skills, the student must calculate the number of steps he takes before performing the skill, which is also related to time, for example, the amount of effort expended to throw or shoot the ball to bring it to a specific point falls under time perception.

Parlebas (2001) states that games and sports have a specific socio-cultural time; Players' interaction allows them to integrate different temporal perceptions of this context; all sports are included in a period established by the players or institutions.

Space in Physical Education

Space is divided into two types, certain or uncertain, according to Parlebas (2001); the uncertain environment is the unknown environment, and how to deal with it cannot be known in advance, as the practice in it requires that the players predict unexpected events and deal with them by making appropriate decisions, such as avoiding falling or following their partners, it is necessary to decode this space such as not the flatness of the terrain and the ability to respond to its characteristics depending on whether the terrain is sandy, muddy, or rocky.

Concerning the certain environment, it is a pre-known environment, the predictive dimension is invalidated during the practice of motor tasks in it, such as in physical exercises and common team and individual games such as volleyball, basketball, or athletics, in volleyball, for example, each player performs his rhythmic movements while positioning inside the pitch with a known area of 18 (m) in length and 9 (m) in width, and plays and moves with his partners and against his opponents on the soft and comfortable ground and known before; the field of play which is constant and does not change, and therefore motor situations undoubtedly do not require making decisions related to the environment, but rather the player tends to automate their motor responses and reproduce the stereotype of

movement, such motor tasks tend to favor the automation of motor actions and the ability to adapt to a known, stable, and certain predictable environment (Parlebas, 2001).

The study of internal logic consists of differentiating between motor tasks with uncertainty arising from interaction with the physical environment and motor tasks with certainty and stability to know the effects of space on the motor intelligence of students, whereas uncertain practices, such as surfing or hiking, require participants to read and make decisions about the environment in response to unexpected events, normal practices, such as yoga or soccer, and promote conditioning of practitioners' motor actions with certain environments, and repetition of motor stereotypes (Parlebas, 2001).

In motor situations in an environment with uncertainty, practitioners develop beliefs that guide their decisions; that is, they intuitively attribute the possibility of unexpected events related to the situation in such a way that their exercise requires complex cognitive mechanisms that help develop motor intelligence: the ability to read and interpret make decisions and act in the face of unexpected events; Thus, such practices require students to move forward to respond to fluctuations in the environment and encourage the development of 'adaptability to changing environments (Parlebas, 2001).

Relationships in Physical Education

In Physical education, the transmission of different values and positions depends mainly on the internal logic of different motor situations, the meaning of relationships is clear in sports activities and varies according to their rules; this is its internal logic (Etxebeste, 2012). Motor tasks encourage interaction with others differently through practice that transmits different values and conducts such as collaboration, individuality, respect, or aggression (Parlebas, 2001, 2010, 2012; Collard, 2004).

Group situations are not merely an educational addition to Physical education, but interaction processes constitute the task and have “a first-order function in structuring the

child's personality, in both cognitive, emotional and relational aspects” (Parlebas, 2001, p. 270).

In this sense, “the analysis of motor situations forces us to make a significant distinction between psychomotor and sociomotor situations” (Parlebas, 2001, p. 423), “because of the very diverse pedagogical situations that both groups involve, respectively, and differ from each other” (P. 427).

In psychomotor situations, the person acts alone, without the presence of sociomotor interactions with any other participant” (Parlebas, 2001, p. 425). Such as the cartwheel skills in gymnastics and the high jump in athletics, where the player “is the sole center of motor decisions” (Parlebas, 2012, 2001, p. 265). In this way, this practice is the individual ability to perform (Urdangarin & Etxebeste, 2005, p. 24). Thus, performance is influenced by the individual’s thinking, attitude, conduct, emotions, values, and experience. Consequently, motor situations such as jump rope, handstand, or running lead the player to “mimic the motor stereotype of performance” (p. 93).

In sociomotor interactions, players interact with one or more of the participants, they must take into account the action of others towards their motor action (Parlebas, 2001). Such as tennis, football, volleyball, and small games for children, in such activities, players are required to put aside their interests and engage in group practice in which group value prevails and are forced to read or decode the motor action of other participants (Lagardera & Lavega, 2003, p.101).

Thus, the initial processes resulting from the motor interaction may have “an important role in activating and developing a child's abilities as cognitive phenomena are closely related to relational and affective-social” (Parlebas, 2001, p. 267). These two types of interactions can be collaboration or opposition according to the internal logic of the different activities; motor interaction is a form of social interaction that oppositely manifests itself with

a partner or opponent (Parlebas, 2001). Since relationships with partners are based on collaboration, they with opponents rely on the opposition.

Motor situations with partner or partners require collaborative motor interactions, such as passing the ball in pairs or groups or dance and rhythmic gymnastics. Participants coordinate their actions to follow a pre-agreed sequence of movements and achieve choreography. In this sense, collaborative practices tend to develop values such as unity, collaboration, tolerance, unified group attitude, and teamwork to improve performance (Gil & Naveiras, 2007, p. 141). While motor situations with opponent or opponents use oppositional motor interactions, such as badminton, judo, boxing, and all movement stances with opponents, these practices tend to develop values such as competition and attack (Baillette & Liotard, 1998; DAVISSE & LOUVEAU, 1998; Rey, 2000; Collard, 2004).

Materials in Physical Education

The use of objects in Physical education practice is due to the game or sports activity conditions because there are activities that do not need equipment to practice. Sports games must need equipment to practice according to their internal logic. For example, football and basketball cannot be played without a ball. It can be practiced Stretching and running without equipment. The material profoundly determines and transforms the dynamics of the exercise (Parlebas, 1999). Indeed, the materials were incorporated into the participant's physical synthesis; enhancing the motor stereotype's learning based on the material's characteristics and its specific use (Warnier, 1999). For example, to perform a jump rope, the participant must move the wrists and arms in a circular motion forward. The rope rotates and rotates over the body and can jump before touching the ground while avoiding intertwining legs, feet, or ankles. Thus, the rope is necessary for practice and determines its dynamics.

Based on Etxebeste (2012); Etxebeste et al. (2015); Santeodoro (2015); Gil (2017); López de Sosoaga (2017), we can study the internal logic of motor tasks in Physical

education by dividing them into the motor tasks, with or without the use of equipment. Motor situations are characterized by using one or more materials to achieve them. If not, they cannot be played (Etxebeste, 2012; Etxebeste et al., 2015).

There are motor tasks whose rules do not require the use of materials (Etxebeste, 2012). This is the case with some traditional games. This is also the case in races; stretching exercises and stalking; one of the students is the catcher. The others are free players. The catcher tries to chase the free players to catch one of them with a simple touch; thus changing roles. Students do not use anything, and others behavior characterizes their actions. Materials used in motor situations for a purpose suggested in Physical education classes can come from practical.

- i. Industrial transformation can also be obtained from the natural and social environment or made from discarded materials (Etxebeste, 2012). According to Blández (1995), many disposable materials, such as newspapers, containers, cardboard tubes, sheets, or old clothes, for example, can be reused to make balls, javelins, clothes, etc. It will teach students how to benefit from waste and “understand the meaning of consumer society”.
- ii. Materials extracted from the natural environment are presented in nature, such as a stone or a branch. These materials do not come from the conversion process and are not made to play (Etxebeste, 2012).
- iii. The materials obtained in the social environment are the result of the transformation process. They are usually purchased, although they are not made to play but have another function in culture. This is the case of bottle caps, for example, that can be used in “soccer goals” (Etxebeste, 2012).

- iv. Play materials are toys made from materials that have been discarded or obtained in the cultural or natural environment (Etxebeste, 2012). For example, bottles can be filled with sand for bowling
- v. Manufacturing process materials are manufactured for a specific purpose (Etxebeste, 2012). That is, it is made with a specific function, such as a ball to play volleyball.

EDUCATION IN PALESTINE

Historically, formal education in Palestine has been controlled and administered by foreign rule (Abu Saad & Champagne, 2006). Over the years, these powers varied their education agendas to maintain the status quo. Palestine has gone through a long series of changes and continuous professions, which have affected the Palestinian society and its institutions, including education in all its pillars, students, teachers, schools, and curricula. This is what will be described after the literature review. I found a few of them that are listed in all their stages, I try to present education in Palestine and the changes and obstacles during all the critical steps that passed over Palestine, starting with the Ottoman Empire in 1515 until now.

Education during Ottoman Empire, 1515/1917

Education at the beginning of the Ottoman rule over Palestine was good until the Ottoman Caliphate began to experience internal problems that led to a decline in the number of schools and the quality of education (Mana, 1999). The spread of financial and administrative obstacles in schools, which many influential people seized, turned them into private housing homes; Illiteracy and ignorance increased throughout Palestine. The Turkish language remained the official language of instruction until 1910. The clergy were the educational reference for the country. Furthermore, they did not have a job except to lead the people and religious education, we see from figure (1) and figure (2) religious education sessions in a different time and place. Even the foreign schools that began to be established in the country were for foreign clerics. The percentage of enrollment in public schools was 27% of males and 2% of females who meet the requirements for enrollment in education; Out of 800 Palestinian villages, the number of schools for females was 15, and schools for males were 269 in those villages (Wafa, 2019).

Figure 1 *Teaching Religion in Al-Bireh 1890 during ottoman empire*



Note. In the public domain ([Google, n.d.](#))

Figure 2 *Teaching Religion in Nablus 1900 during ottoman empire*



Note. In the public domain ([Google, n.d.](#))

In addition to the public schools, there were three types of schools (Abu Saad, 2006; Wafa, 2019):

- i. *Religious sects*: The Ottoman Empire considered every non-Muslim religious and sectarian sect. “Self-established group” included the schools of the Palestinian Christian, Armenian and Syriacs, and Jewish communities. These schools' educational curriculum included two parts: one is practical, and the other is spiritual. Each sect was free to establish schools and the language of instruction.
- ii. *Foreign schools*: It had a significant impact; it became interested in the Arabic language; to attract people from the country on the one hand; facilitating influence over them on the other hand; foreign schools became practical political tools that states used to spread their language in the country and extend their influence over groups. France, however, was its most active activity; it considered itself the protector of the Catholics; it began to focus its protection on their schools and extended to other members of sects and religions.
- iii. *Private schools*: Prestigious families owned it in major Palestinian cities. It did not play a major role in building the national culture, as much as it produced employees, similar to that of the Ottoman government.

Education during the British Mandate, 1918-1948

Education during the British Mandate period in Palestine was deficient in several respects whether in terms of its stages or terms of the sums allocated to it, the curricula used, or the number of schools and students. In terms of educational stages, education did not include its first stages, which are kindergarten, nor did it include the peak stages of its stages, which are university education. For kindergartens; there were only classes in the country attached to some elementary schools for girls. This order was canceled on the pretext that the necessary funds were not available for it (Catul, 1952). As for higher education, the country

had two years above secondary education, including few students without clear benefits. The number of Arab college graduates and teachers was insufficient to meet schools' needs or fill the gap resulting from death, resignation, retirement, or marriage (Kaddoura, 1954; Bashour, 1969).

The education management was forced to appoint teachers who were not qualified for teaching. Moreover, the mandatory government did not facilitate secondary education in village schools; they asked the village people to pledge in writing to undertake all the expenses required for the secondary classes before their establishment, as for the money allocated to education, it was insignificant, the Department of Education budget did not exceed 5% of the general budget. It is much less than what is customary and natural (Tibawi, 1956). Arab residents used to spend on public schools about 150,000 pounds annually, while we find that the sums allocated in the government budget for the year 1933/1934 amounted to about 180,000 pounds, that is, no more than 30,000 pounds of what Arabs donated to their public schools (Wafa, 2019).

What are the educational curricula? Many faults marred it; The authors of the first curriculum for education in the early days of the Mandate were foreign teachers. The education curriculum in elementary school may be summarized by studying the Noble Qur'an, religion, the Arabic language, reading and writing, arithmetic, geography, and history. The history materials focused on the history of the Jews in the country and Jerusalem's Jewish history. It was their capital, which they decorated with palaces and temples. The geography materials highlighted the Jewish settlements, justified their construction, and suggested that Palestine was an independent country isolated from other Arab countries. Schools Arab teachers have refrained from acquiring these books written by strangers and from teaching them (Aref, 1961; Al Haj, 1995; Bowman, 1942; Mar'i, 1978).

Faced with this resentment, the Mandate government attempted to calm the Arab teachers by not using the old curriculum authors' books. It approved in their place what the specialists had put in place among the people of the country. Nevertheless, the history and geography curricula remained falling short. It did not mean sufficient attention to the study of Palestinian national history and Arab history. They lacked an explanation of the geographical and national ties that make the Arab countries a natural and national unit. Nevertheless, the Arab awareness carried by teachers and others working in education was sufficient to fill these gaps in the curricula of history and geography, and what most shows the shortcomings of the British Mandate in education; The small number of schools and the number of students admitted to them; In the academic year 1945-1946, the number of Arab students in all official and non-formal schools reached only 123,775, of whom 81,042 were students in public schools. As for the number of Arab boys of school age in 1946 was estimated between 316,917 and 317,917 boys and girls (Ali, 1980; The Palestinian Encyclopedia, 1990).

Thus, it is evident that about 40% of Palestinian boys were deprived of education. This deficiency is most evident in the village schools, as there were 732 villages in the country at the end of the mandate period. In 1945-1946 the number of boys' schools in the villages reached 377 schools. The number of girls' schools was 55, meaning that the country's villages needed more than 55 boy's schools and 677 girl's schools for education to prevail in the Palestinian countryside. The Arab education system consisted of two stages: primary, which lasted for seven years and was accepted in its first-grade primary students between the ages of six and seven, and second stage of four years (Palestinian Encyclopedia, 1984).

In the academic year 1945-1946, the number of complete public primary schools consisting of seven academic years reached 125 schools that included 2,503 students in the seventh grade of primary school, and in the country, in 1946-1947, there were four schools

with full secondary grades, then it reached 12 schools in 1947. 1948 - Besides, there were about eight secondary schools for boys and girls that did not complete the secondary school years, the Arabic language was a base for teaching all educational levels after it was Turkish in the Ottoman mandate (Aref, 1961).

Statistics indicate that during the period of the British Mandate over Palestine, it was clear that the Mandate government insisted on ignoring the Arabs and neglecting them until the end of the mandate, despite the denunciation of the various official committees (Palestinian Encyclopedia, 1984, Wafa, 2019):

- i. The percentage of Arab children who are of school age - and who have been deprived of it - on 1/7/1944 about 67.5%, while this percentage was close to zero among the Jews who were completely independent in their children's education.
- ii. The percentage of Arab students (from the age of 5 to 15) in all cities and villages of Palestine in 1943 of school age (from 5 to 15) was 45% for boys and 19% for girls, while this percentage reached 100% for Jews.

In addition, when the Arabs saw that the mandatory government was grossly failing in meeting their desires for education, and that its schools block its doors to accept all who want to join it, and that the percentage of funds allocated to knowledge does not exceed 4.5% - 5% of the government budget (Ali, 1980).

Palestinian municipalities, national institutions, and individuals built schools that are more beautiful, spacious, and magnificent than the British education management designs by donating large sums of money (see figure 3). They focused on education with the efforts of Arab teachers, and the basis of their education during that period was:

- i. Reducing illiteracy permanently
- ii. Spread the spirit of Arab nationalism in students
- iii. Preparing the good patriotic citizen who believes in God and belongs to his country.

Figure 3 *One of the Hebron schools in 1932 during British mandate, built by the Palestinians*



Note. In the public domain ([Google, n.d.](#))

Schools became a threat to the British Mandate because the teachers started spreading national awareness of students and started continuous strikes until the Royal Commission's report came at the time: "Schools have become institutes for Arab patriotism, and most teachers have become enthusiastic patriots, and it is impossible to control the national affiliation with these teachers and students" (Aldabbagh, 1971).

According to Ali (1980) During the British Mandate, there were two separate education systems in Palestine: one for Arabs and the second for Jews, and they differed significantly, whether in administration, educational ladder, curriculum, teacher preparation, inspection, financing, and others.

The education of the Arabs was divided into two parts: the first was run by the state and fully supervised by the state, and the second was affiliated with missionary societies and

was largely independent of government control. As for the education of the Jews, it was completely independent of the state and affiliated with the Jewish parties (Aldabbagh, 1966).

Educational after 1948 Nakba

When the State of Israel was established after the Nakba of 1948, it tried to improve the educational process to show the world that it cares about those who remained of the Palestinians after the displacement of more than half of them. It issued two laws for education (Palestinian Encyclopedia, 1984):

i. The Compulsory education law of 1949:

This law requires all boys from the age of 5 - 15 to enroll in school, and their education is free. education is not compulsory for the age of 16-17 (eleventh grade and twelfth grade), but it is free.

ii. The Government education law of 1953

This law obliges the state to administer education in all official institutions and supervise the academic curriculum. This curriculum serves to consolidate the values stipulated by the law. Under these two laws, formal education for Arabs became subject to the Israeli Ministry of education and Culture. Talk of national affiliations was banned, and party advocacy was prohibited. Israel adopted a policy in education that was (Moughrabi, 2001; Assaf, 1997):

1. It works to differentiate between Arabs and Jews; it made for the Arabs an independent system that a Jewish person constantly supervises, and the Arabs have, as a result, forbidden many types of education and different educational services.
2. The education prevalence rate among the 48 Palestinians during this period is very low for the Jews in Israel

3. Israel has continued its policy that aims at making the level of educated Arabs poor. The percentage of Arab students who passed the ministerial exam for high school before 1960 was around 10%, while this percentage for Jews was about 85%.
4. Reducing the number of Arab teachers and the few qualified them
5. Lack of attention to the harsh material conditions surrounding Arab students; the buildings are old, the classrooms are crowded, and the teaching aids are poor.
6. The education content led to the satisfaction of the Arab student with attitudes of friendliness and admiration towards the Jews and the State of Israel and trends of contempt and distrust of the Arab nation. Consequently, it creates people with a weak affiliation that cannot change their status as a deprived minority.

These practices were in areas occupied by Israel after the Nakba, called “48 territories”. As for the rest of Palestine, namely, the West Bank, the educational process was administered from the Hashemite Kingdom of Jordan and the Gaza Strip by the Egyptian administration.

Education after the 1967 war

Immediately after the 1967 war, the military governor in the West Bank issued Military Order No. (2) Regarding the Israeli army's assumption of power and jurisdiction. The second paragraph of the previous order states that “the laws that were in place in the region shall remain in effect” (Fasheeh & Graham, 1985; Morris, 1988).

This procedure secured the occupation authorities what they wanted. It gave them the legal cover to exercise their policy without bearing the consequences. The occupiers did not extend Israeli laws to the West Bank and the rest of the occupied territories, equating to annexation.

However, “when they legislate for these areas, they resort to deceptive coverage, as they carry out the laws they want as amendments within the framework of the Jordanian law

itself, thus avoiding embarrassing situations and at the same time attaining what they want. On this basis, the military ruler took over the authority of the Jordanian Minister of education according to Military Order No. (91), delegating this authority to the Israeli army officer, with full powers to exercise the duties of the Minister of education stipulated in Jordanian laws, and to introduce the amendments he deems appropriate (Shehadeh & Kitab, 1982).

This procedure (working under the guise of previous Jordanian laws in the West Bank and Egyptian laws in the Gaza Strip) created a duality in education that made it lose its balance and momentum, as it preserved the old structure or structure while placing schools, budgets, and affairs under the occupation authority. It is like this that students in the West Bank continued to sit for the Jordanian orientation certificate examinations. A center was assigned to administer these exams in Nablus, as did the sector students for the Jordanian orientation examinations. A center for these exams was administered in Nablus, as did the sector students concerning The Egyptian orientation examinations in Gaza (Bashour, 1978).

Before the occupation, the teachers who were appointed in the West Bank continued to receive most of those who were established after the occupation from the “Ministry of Defense” allocations for the occupied areas, and these are usually young. They have responsibilities to support families. They are under significant financial pressure Because of the low purchasing power of the Israeli currency, especially since their salaries are not linked to the ladder of high prices, as is the case for Israeli teachers (Shehadeh, 1990).

After issuing the orders, the occupation authorities' first procedural steps were of the administrative type to tighten control. So the West Bank and Gaza Strip areas were divided into educational administrations, each headed by an Arab employee responsible to the Israeli army officer. The powers of the Minister of education belong to the delegation. This officer is known in military orders and directives as to the “supervising officer”. He is, in fact, the

military governor in charge of educational affairs, and no matter in education is resolved without his approval (Shehadeh & Kitab, 1982).

Perhaps the entire policy that was sponsored and supervised by the occupation authorities, under the leadership of the “supervising officer”, can be explained by examples taken from two main fields, the first related to the current amendments to textbooks, and on everything related to the content of education, and the second associated with the suppression of all activities or movements that the authorities considered contrary to their interests (Bashour, 1978).

The Israeli occupation has constituted a structural impediment to the Palestinian educational process. It diminished its sovereignty in formulating an education system that meets the Palestinian society's requirements and aspirations in development. The occupation has also tried hard to reduce the role of education and the national concepts that any educational system aspires to instill in society (Shehadeh & Kitab, 1982). The Palestinians sought to build the energies of their people and enhance the quality of their human resources (Brown, 2003); which are, as it is always said, the only natural wealth that the Palestinians possess. Budgets and efforts have been allocated to rebuild and address the negative effects of the occupation, which kept Palestinian society from keeping pace with the development of the times, and education in Palestine carries privacy that is not available to most of the peoples of the earth, which is that the weakness of Palestine's material capabilities has made human capital the focus of special attention. The Palestinian education system has become one of the most important tributaries of the struggle, aiming to enhance a sense of identity, consolidate national belonging, and form barriers to *Judaization* and sabotage that the occupation tried to find (Kapeliouk 1985).

Moreover, Palestinian education had faced the most severe difficulties with the Israeli occupation of the West Bank, so the military and arbitrary orders were made to educational

institutions of all kinds, which were all aimed at creating an ignorant generation, so the occupation policy ignored educational institutions in the West Bank and Gaza Strip, so the Palestinian people lived under harsh conditions. Including the shortage of school buildings and equipping them with playgrounds, laboratories, and libraries, the goal of the occupation in general was (Assaf, 1997; Palestinian Encyclopedia, 2005):

- i. Obliterating the cultural, civilization, and social features of the Palestinian people, their entity and itself,
- ii. Make the Palestinian student forget his/her land and his homeland and seek to emigrate from it.
- iii. Ignoring the Palestinian student and isolating his past from his present to obliterate his future features.
- iv. The Palestinian student is ignorant of the history and developments of the Palestinian cause.
- v. Distorting Arab and Islamic history makes the student lose confidence in his nation, history, and civilization.

From here, we see that the occupation authorities have tended to tighten their grip on this sector by controlling the educational process and emptying it of its content. The educational process has been targeted in its comprehensive sense and its overall elements, which include the curriculum, the school, the teacher, and the student, and these constitute the most important future occupation programs in the occupied territories, and from some Examples of these practices (Bashour, 1978; kapeliouk, 1985; Moughrabi, 2001):

- Banning the use of 78 books out of 121 books that the Jordanian Ministry of education used in Palestinian schools and this measure at the time sparked violent reactions by teachers, strikes, and school closures; In the end, the occupation

authorities had to reconsider their decision and allow 59 books out of the 78 they had banned from being reprinted. Under the pretext that it “incites hatred of Israel”.

- Amendments and deletions in curricula include deleting the word “Arab homeland” from all books and replacing it with “Arab countries”, and replace the question, “Where is the grave of Saladin?” With “Where is the Mediterranean Sea located”, and the phrase “Our ancestors defended the country gloriously” was replaced by “Our ancestors preserved moral values and we will preserve them as well”, “Preserve your health, for he who has no health has no mind”.
- Students' and teachers' constant repression is permissible for them to go or return from schools and universities. They were beaten with sticks, batons, tear gas bombs, arrested, sometimes tortured, and then released without charges against them, especially when demonstrated. The numbers of these are very large until it is estimated that at least 15% of West Bank students have been arrested or detained at some point. (11) Arrests often occur during periods of public exams, as happened in 1983 when 34 students were arrested for a week that extended from 16 to 22 June at the exams. The high school diploma was completed, and then they were released without charge.
- The closure of Palestinian schools and universities for an extended period of up to 4 months under the pretext of maintaining security and hindering students and teachers' access to schools and universities, as barriers and checkpoints are placed on the roads, and their school cards or residence permits are withdrawn from them.

Education during the first Intifada, 1987

With the beginning of the blessed intifada in January 1987, the occupation forces used several arbitrary practices to quell the uprising from within and collective punishment against the Palestinian people, their belief that pressure on the Palestinian people would exert

pressure on Palestinian youth to stop the Intifada, one of the most severe of these practices was the closure of all educational institutions' collective education in the West Bank and Gaza Strip (AlMasiri, 1989). The occupation authorities considered every gathering for education to be out of the law and punishable; Palestinian universities were closed and considered closed military areas, as is the case for educational institutes, the closure included (1174) schools in the West Bank, the closure had a period of (17) months out of a total of (28) months (Elmessiri, 1989; Al Ramahi & Davies, 2002; Holt, 2001)

The process of continuous closure of educational institutions by the occupation authorities faced increasing international pressures and internal pressures that pushed the occupation authorities to reopen schools at the end of July in 1989, after a closure that lasted for six months. After three and a half months, the occupation authorities returned and ordered the school's closure in a month. For two months, schools reopened in January 1990 and allowed schools and educational institutions to reopen gradually (Assaf, 1997). The process of continuous closure and the accompanying arbitrary measures and collective punishment significantly impacted the Palestinian people's achievement and academic performance level, the students moved from one class to another without having finished the curriculum for those classes, which contributed to creating a large group of students who were not educated and aware of the basics of education necessary for reading. The ongoing closure process has had the most significant impact on the Palestinian people in all its sectors and classes. This policy aimed at threatening the future of education for the Palestinian people (Elmessiri, 1989).

Figure 4 *Throwing stones in the first intifada*



Note. In the public domain ([Google, n.d.](#))

This led Palestinian citizens to the work of “popular education”, a broad term, with its foundations, circumstances, and contexts. In Palestine, in light of the first intifada, it took on another meaning and new dimensions (Palestinian Encyclopedia, 2005). It has become a symbol of steadfastness, challenge, and confrontation with the occupation; the idea of popular education came as a rejection of the reality imposed by the occupation policies. These policies were embodied in schools' closure for long time; because it was a center for national events and a starting point for students to demonstrate and confrontations. It was also embodied in the enemy's imposition of a policy of banning curfews for long hours or days (Elmessiri, 1989).

“Popular education” Committees spread in many provinces, making them a source of concern for the occupation. Their work was hampered by prosecuting activists and teachers who supervise popular education activities. Many homes that hosted these activities were also stormed. Instead, mosques, which were sometimes grounds for that education, were stormed and surrounded by soldiers. Citizens were prevented from accessing them. However, these

occupation practices have only led the Palestinians to more defiance and insistence on confrontation (Palestinian Encyclopedia, 2005).

Education during the second Intifada, 2000

The Second Palestinian Uprising (Intifada) and its impact on education, Palestinian suffering continued after the Al-Aqsa Intifada in 2000. Continuing Israeli aggression negatively impacted education in the West Bank and Gaza, but mainly Palestinian children and their schooling process (Palestinian Encyclopedia, 2005).

Palestinian schools were demolished, and military barracks isolated many of them. Universities did not escape the same fate. Several of them were ordered shut by Israeli authorities. Many school children lost their lives on the way to school or on their way home. Others lost their lives while in school, trying to make the best out of their daily lives. The Israeli authorities built a wall resembling an apartheid wall carving the West Bank into separate geographical regions. As a result, communities and schools were severely affected by the wall. Palestinian education suffered tremendously due to apartheid-like policies that began to impact the daily lives of ordinary citizens. Students, for example, were forced to travel long distances to reach their destinations within West Bank. Instead of taking 15 min. to get to your school, it took an hour to an hour and a half to reach the same destination (Figure 5; Figure 6; Figure 7). Teachers suffered the same way. What used to be a Safe way turned into real hardships and time consuming daily routines (The Ministry of education, 2017).

In the second intifada, education did not differ from the first intifada. The occupation practices against students, teachers, and schools were more violent (Al-Ramahi & Davies, 2002; Holt, 2001). During this period, I was a school student from the third to the ninth grade, i lived this experience, watched it; It was a very difficult days, every morning we go to our schools, we think about how we can reach, what road we will take to reach our schools

because the road was closed or checkpoints. Schools were closed for several days and months during periods of repeated invasions. Many school students and teachers were injured, arrested, and martyred.

Figure 5 *One of the challenges of education in the second intifada*



Note. In the public domain ([Google, n.d.](#))

Figure 6 *Israeli tanks in front of schools in Nablus 2002*



Note. by (Qusini, 2002).

Figure 7 *Harassment of students on their way to/and from schools*



Note. In the public domain ([Google, n.d.](#))

Education in contemporary Palestine at present

Now, after diving into the history of Palestinian education in all its essential stages and the recurrent occupations, we will look at the reality of Palestinian education at present. We do not forget that Palestine is still under Israeli occupation now. According to what was mentioned in the Oslo Accords, the Palestinian National Authority manages the educational process.

Education Strategic Plan 2017-2022

The Ministry of education and Higher education was established after establishing the Palestinian National Authority (PNA) in 1994. In 1996, the Ministry of education and Higher education was fully established. The ministry is responsible for supervising and developing Palestinian education in all public education and higher education sectors. It seeks to provide public education accessible to all citizens and improve teaching and learning quality in line with international standards. In addition to developing the human resources within the educational sector to prepare future generations under the auspices of qualified individuals,

the ministry tries its best to perform all its duties as efficiently as possible. The Israeli occupation left infrastructure in ruin under the most difficult political conditions.

The number of students in Palestine reached 1.1 million, with more than 50 thousand teachers and 2000 schools and higher education institutions. Under the Palestinian National Authority's rule, large-scale educational projects began to produce a sound Palestinian curriculum and advanced education aims. Overcrowded schools became an issue in building more schools became a national priority to maintain the arching goals of education for future Palestinian generations (The Ministry of education, 2019).

According to a national development plan known as 'National Development Plan 2017-2022, the Palestinian government decided to develop the sectors. This plan operated side-by-side with what was known as the National Policy Agenda aligned with the Sustainable Development Goals of 2030. The Ministry of education and Higher education began its comprehensive review and guided by the Sustainable Development Goals of 2030. The National Policy Agenda guided all attempts.

All Palestinian stakeholders such as relevant governmental organizations, civil society organizations, universities, and other education and higher education units were involved in those efforts. They were trying to build on previous committee reports and plans such as the education Review Committee's report and education Plan Assessment 2014- 2016, and the National Report on education for 2000-2015. Consequently, a Sector Strategic Plan was created for the years 2014-2019, which included goals and objectives related to pre-schools, technical and Vocational education and Training, and scientific research (The Ministry of education, 2019).

Palestinian education Sector

The Ministry of education and Higher education leads the education sector in Palestine in its capacity as the official government body responsible for running, organizing,

and developing the educational sector (direct management or supervision). The ministry oversees school education, technical and vocational education, non-formal education, and higher education. It leads the national effort of strategic planning of the education sector. The sector oversees planning and budgeting as well as international participation, subsectors of the education Sector: there are several subsectors of the education sector in Palestine (The Ministry of education, 2017).

Pre-school education

It is a learning environment offering early childhood education to children aged three years and seven months before their compulsory education at primary school (grade level 1). Pre-school education aims to provide an appropriate environment where children can grow in a healthy environment considering their personality traits and mental and social capacities. It provides children with opportunities to develop their personality through play and other activities such as drawing, picnicking, storytelling, and reciting poems.

The Ministry of education and Higher education has indirect supervision of pre-school education. It accredits pre-schools following preset conditions and specifications. The ministry specifies the terms and conditions of teachers and staff that pre-school teachers and pre-schools must follow. Every preschool must determine the type of curriculum and programs that the preschool must follow (The Ministry of education, 2019).

There are ongoing efforts to integrate pre-schools into the formal educational system that will follow a standardized curriculum, making the pre-college schooling experience an accurate integrated K-12 system. The data indicates that most of the pre-schools are privately operated. It is noteworthy that a two-year pre-school education is not compulsory. However, the new Law of education stipulates that one year of pre-school education is compulsory (The Ministry of education, 2019).

School education (Basic and Secondary)

Basic education cycle: This stage starts from first grade through ninth grade. It is divided into two parts (The Ministry of education, 2019):

The first stage

Primary education (grades 1-4) *the preparation stage*: This is considered the primary stage of Basic education. It is considered the foundation stage to ensure the person's balance and full development (mentally, emotionally, and physically).

It is designed to give students a sound primary education in reading, writing the Arabic language, and mathematics, enhancing their national and intellectual values, stimulating their interest in the environment, and caring for their physical health.

The second stage

Primary education (grades 5-9) is *the empowerment stage*. This stage is designed to enable the child to acquire diversified knowledge and sciences. Note: In the academic year 2017/2018, the basic stage includes grades from one to 9th while the secondary stage includes grades 10th, 11th, and 12th, based on the new education law issued by the Ministry of education and Higher education that consider the tenth grade in the secondary stage.

Secondary education

This stage covers grades 10-12 with academic, vocational, and technical streams. The students join these streams according to their aptitudes and inclinations and following the laws and regulations governing this stage. It provides students with specialized scientific, professional, and cultural experiences and knowledge to continue their higher education or join the labor market. It aims to help students begin their practical or university life since it constitutes a bridge between primary education, higher education, and the labor market.

Higher education

It is the highest education stage managed by universities, academic and technical colleges that provide students with university diplomas. Higher education has different characteristics than primary and secondary education. It presents students with specialized disciplines that qualify them to work within their chosen professional disciplines.

Non-Formal education

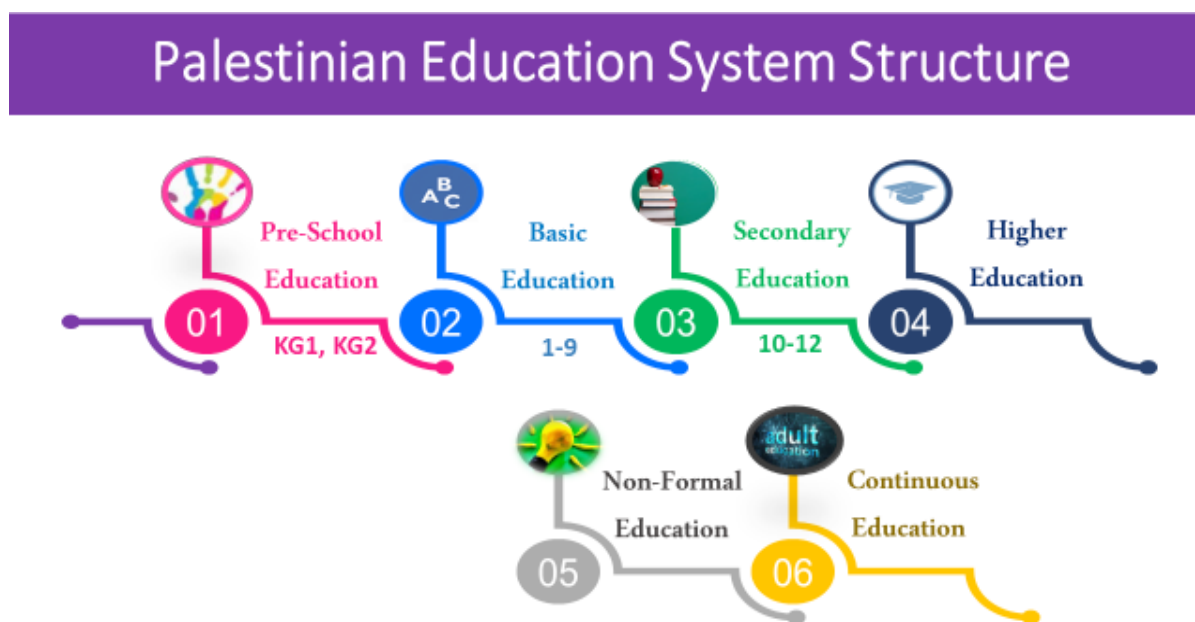
Unlike formal or standard education, non-formal education is conducted outside the frame of the standard educational settings. It includes every objective and organized educational activity and every piece of knowledge, skill, value, or behavior outside the framework of official educational systems (schools, universities, or any other formal educational institution). They contribute to society in social, economic, or political fields or factories or Non-Governmental Organizations; thus, it is an educational activity organized outside the frame of traditional schooling. The Ministry of education and Higher education has programs of non-formal education, and they are:

The parallel educational program

Provided for those who dropped out after 5-6 years from primary school

Literacy and adult education

Programs designed for illiterate people aged 15 years and older. Figure (8) shows the sectors of the education stages in Palestine.

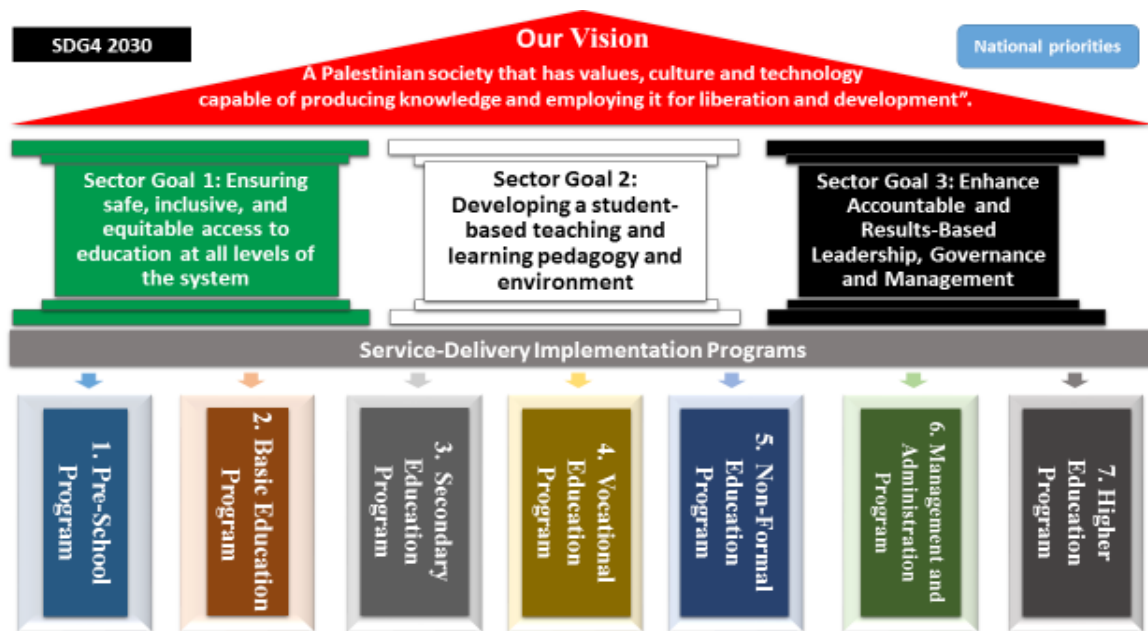
Figure 8 Sectors and educational stages that comprise the Palestinian educational

Note. From education strategic plan 2017-2022, Sectors and educational stages that comprise the Palestinian educational sector, p. 27

Strategic Goals of the education Sector

The current strategic plan for the education sector has three main objectives for the educational system in Palestine (Figure 9). These objectives are an extension of the goals for education for Development 2014-2019, including all the targets under 2030 Sustainable Development Goals and the national priorities related to the National Policy Agenda of 2017-2022 (The Ministry of education, 2017):

- i. Ensuring safe, inclusive, and equitable access to quality education at all levels
- ii. Developing student-centered teaching and learning pedagogy and environment
- iii. Enhance Accountability and Results-Based Leadership, Governance, and Management.

Figure 9 A logical framework linking vision, goals, and service programs

Note. From education strategic plan 2017-2022, Logical Framework linking vision, goals and service programs, p. 40.

Palestinian Curriculum

The Palestinian Ministry of education and Higher education recognized the need to develop a platform that respects Palestinian autonomy to achieve the Palestinian people's aspirations. Establishing a Palestinian platform is an essential foundation for building the Palestinian people's national sovereignty and the basics of democratic values (Barakat, 2007).

Looking at the history of the Palestinian curricula, the first curriculum center was established after the Palestinian Authority took over the education system as an output of the Oslo Accords in 1994, which began its work in 1995 with a team of educators and specialists from the West Bank and Gaza Strip after the Jordanian curricula and textbooks were the approved In the West Bank, and the Egyptian in the Gaza Strip, a basic plan was produced that defined the first Palestinian curriculum. In order to avoid bureaucracy, a committee was formed independent of the Ministry of education and other institutions of authority and was

intended for direct contact with teachers, students, and clergy (The Ministry of education, 2017).

The curriculum's importance is that it is the primary means of education through which society's aspirations are realized. The ministry pays special attention to textbooks as one of the most critical elements of the curriculum (Velloso de Santisteban, 2002; Brown, 2003). In 2003-2004, the ministry approved the fourth stage's implementation for the Palestinian curriculum for 4th grades to 9th grade. The previous stages revamped the curriculum and textbooks for grades 1, 2, 3, 6, 7, and 8. The curriculum and textbooks for grades 5 and 10 were revised and adopted in 2004 and 2005 (The Ministry of education, 2017).

According to Ministry of education, (2017), in 2006 the curriculum and textbooks for the 12th grade were revised and adopted. This was the first year in Palestinian educational history. Palestinian students took their general secondary examination under a complete and independent Palestinian curriculum. The Palestinian curriculum, since its inception, took into account modern educational developments through the introduction of:

- i. The teaching of English from the first grade through the book “English for Palestine”.
- ii. The teaching of technology was applied to students in grades 5th to 12th.
- iii. Students from grades 7th to 10th studied health and the environment.
- iv. The Civil education Curriculum was adopted to introduce citizens to their rights and duties and create a cooperative society willing and capable of understanding global issues.
- v. The subject of informatics and contemporary issues, management, and economics in grades 11th and 12th was introduced.

The nearly 200 textbooks and teacher guides that have been completed are fundamental to the teaching and learning process in Palestine. This includes data and information presented easily and logically; to provide diverse experiences, including clear indicators related to effective teaching and learning and assessment (The Ministry of education, 2017).

The textbooks adopted are reviewed, revised, and enriched annually with educators and teachers working in the field. To achieve a sound curriculum in Physical education, one must examine its development. Physical education curriculum must consider factors such as personality, health, psychological, gender, social, and mental influences for every grade level (Barakat, 2007; Sosa- Provencio et al., 2019).

Palestinian Pedagogical approach

Palestine is considered a state under occupation by the General Assembly of united nation (UN) resolution No. 67/19 for 2012, one of the world's most tense security due to the Israeli violations against Palestinian civilians as well as settlement expansions such as cancer cells in the Palestinian territories and in violation of all laws and conventions In addition to the apartheid Israeli separation wall that Israel constructed in the West Bank

The Palestinian people live under the Israeli occupation in a tragic situation, during which the occupier practices terrorism that threatens the lives of Palestinian men, women, children, and the elderly, disrupting life and work. Social development and knowledge were a victim of the occupation. The education system was greatly damaged due to the inability of many teachers and students to reach schools for long days. The occupation forces, in many cases, prevented the entrance of computers to schools.

Israel is continuing its policy aiming to impede the educational process of the Palestinians by implementing policies of closure, roadblocks, and siege, closing and demolishing schools and education centers, impeding the access of students and teachers to

their schools, and preventing the construction of schools in areas classified as C, and in areas under Israeli control. The occupation tries to pressure private schools to implement Israeli curricula, dispensing with Palestinian curricula, preventing the arrival of building materials from constructing and renovating schools, impeding the entry of school books, and impeding communication and movement between Gaza and the West Bank.

The Palestinian citizens are almost different in education, religion, residence, and point of view. They are just like the rest of the citizens in any other country, but what unites them is that they are under occupation, this occupation that adopted the idea of “divide and conquer” through its repressive practices and the division of Palestinian areas and the separation of cities with checkpoints, arrest, and deportation from the homeland, trying to differentiate between the Palestinian people, and the occupation almost reached its goal of physical discrimination, but the unity of idea and identity remained a title for the Palestinian people.

The concept of citizenship in Palestine is linked to the concept of steadfastness (Fawzy, 2007). In light of the constant threats to which the occupation exposes Palestinian citizens, their steadfastness enhances their actual presence on their land to preserve their survival in their homeland; accordingly, the principle of strengthening steadfastness, which is the essence of the Palestinian citizen, is through the efforts of state institutions in permanent work to provide services and create an enabling environment that can support the steadfastness of the Palestinians, the most important of which is the educational institution.

Hence, we see that the pedagogical approach followed in Palestine encourages steadfastness through the development of the personality of the Palestinian students regardless of their gender, religion or age, as stated in the education resolution No. (8) Article (3) of 6/4/2017 on general education:

“Building good Palestinian citizens who are proud of their religion and country, interact positively with the development of science and technology, contribute to building a Palestinian society with high values and morals, and expand their thinking in a healthy and balanced environment that qualifies them to defend national rights and strive for nation-building and liberation, effective performance of their duties, and openness to societies humanity” (Palestinian government resolution 8 of 06/04/2017)

By analyzing this general pedagogical objective, we can divide it into several ideas:

- The first purpose would be to be *“Building good Palestinian citizens who are proud of their religion and country”*, which links citizenship with national patriotism and religion as a very important aspect of human beings.
- The second purpose is to *“Interact positively with the development of science and technology”*. This citizenship, proud of the Palestinian traditions, is completed with science and technology in modern life.
- The third purpose is to *“Contribute to building a Palestinian society with high values and morals”*. This Palestinian citizen is involved in society, he is a part of it, he is not isolated, he is linked with others in a moral approach.
- The fourth purpose: *“Expand their thinking in a healthy and balanced environment”*. This pedagogical idea indicates an open mind citizenship, who deal and balance the traditions and religion with science and technology, individual approach with social duties, personal health with environmental protection in a safety context.
- The fifth purpose: *“Qualifies them to defend national rights and strive for nation-building and liberation”*. This pedagogical idea indicates a citizenship aware of the Palestinian political situation ready to use the learning knowledge and community concern to build a new society reconquering national rights for a new political status for his country.

- The sixth purpose: “*Effective performance of their duties*”. Citizenship learning has to be effective. The new citizen built at school must know tradition and modernity, balance personal and social care, be aware of the political situation and, of course, do it effectively. This commitment affects the student, the teacher and the school itself. Values such as hard work, care for material resources, and perseverance are among the attitudes to be developed. This idea calls for hard work and dedication in their workplace or study and their effectiveness in completing and accomplishing their societal duties, maintain the property of the community, and their sense of responsibility.
- The seventh purpose: “*Openness to society's humanity*”. This idea fits a citizenship living in a large world, eyes open to the recent development of the others cultures and communicating with them, discovering and learning what is different.

Guide book

Physical education programs are as vital as other aspects of the overall school program. As it provides many diverse opportunities for our youth to develop skills, attitudes, and knowledge and to standardize Physical education teachers work in Palestinian schools, the Ministry of education prepared and distributed guide books in 2017 for teachers that contain the annual teaching plan for each grade, a description of the skills of the game that chosen for them in addition to activities and suggested motor tasks, as this guide book has become like a curriculum for Physical education in Palestinian schools. Among the goals of this book, while not to be considered, as an all-inclusive resource for the policy or other rules and regulations, the purpose of this handbook is twofold (Ministry of education, 2017):

1. Administrator

- Create uniformity in dealing with each Physical education teacher.
- Inform all Physical education teachers and advisors of the proper procedures to follow.

- Accountability is and will remain an important part of any athletic or activities program.
- Improving the program of activities and the performance of teachers.

2. Technical:

- Develop special skills in sports activities
- Develop team cooperation and fair play.
- Self-discipline and sportsmanship.
- Provide a decent use of free time in later life.
- Providing activities that suit individual differences and the academic stage for a large number of students.

Palestinian schools Statistics

It is important to know the statistics of Palestinian public schools, by referring to the statistical yearbook 2018/2019 issued by the Palestinian ministry of education, we see from the following tables (1-5) the essential data that can give a more perception of the reality of public schools in Palestine.

Table 1 *Distribution of Palestinian schools by gender*

	Total
Male	1,067
Female	980
Co-Ed	990
Total	3,037

Note. Adapted from educational statistical yearbook 2018/2019. Ministry of education.

Table 2 *Number of Palestinian teachers*

	Total
Male	21,367
Female	36,091
Total	57,458

Note. Adapted from educational statistical yearbook 2018/2019. Ministry of education.

Table 3 *Physical education Teachers in public schools in Palestine by area and gender*

	Male	Female	Total
Jenin	73	73	146
Nablus	98	81	179
Salfit	20	15	35
Tulkarm	43	41	84
Qalqilya	26	19	45
Ramallah & Al-Bireh	66	63	129
Jerusalem	59	34	93
Bethlehem	43	12	55
Jericho	8	6	14
Hebron	139	120	259
Tubas	15	13	28
Gaza	95	29	124
Khan Younis	31	10	41
Rafah	12	7	19
Total	720	523	1,251

Note. Adapted from educational statistical yearbook 2018/2019. Ministry of education.

Table 4 *Distribution of Palestinian Students by, Gender and Grade*

	Male	Female	Total
1st	64,747	61,857	126,604
2nd	63,945	61,045	124,990
3rd	65,563	62,223	127,786
4th	59,848	57,774	117,622
5th	59,592	57,696	117,288
6th	58,586	55,801	114,387
7th	55,096	54,147	109,243
8th	52,698	53,518	106,216
9th	48,824	51,073	99,897
10th sec	41,385	47,640	89,025
2nd sec	34,627	43,632	78,259
3rd sec	30,751	39,986	70,737
Total	635,662	646,392	1,282,054

Note. Adapted from educational statistical yearbook 2018/2019. Ministry of education.

Table 5 *Distribution of Palestinian Students and public schools by area in palestine*

	Schools	Physical education teachers	Student
Jenin	245	146	71,216
Nablus	262	179	81,180
Salfit	73	35	20,039
Tulkarm	138	84	41,910
Qalqilya	80	45	26,726
Ramallah & Al-Bireh	197	129	62,731
Jerusalem	124	93	29,881
Bethlehem	133	55	39,538
Jericho	22	14	5,935
Hebron	506	259	177,014
Tubas	45	28	14,483
Gaza	282	124	187,779
Khan Younis	90	41	54,446
Rafah	37	19	23,206
Total	2,234	1,251	836,084

Note. Adapted from educational statistical yearbook 2018/2019. Ministry of education.

We see from the previous table (4) that the number of female students was greater than the number of males. This may be due to males moving to vocational education or the labor market, to help their guardians secure their families' livelihoods, living conditions in Palestine are difficult, it is still under the Israeli occupation, and the practices of the Israeli occupation against males in Palestine, whether by killing, wounding or arresting, and raising awareness of the importance of completing university education, especially for Palestinian women.

We see from table (5) a significant shortage of Physical education teachers compared to the number of schools and students. This is strong evidence for the need to further explore the field of Physical education in Palestinian schools.

IT IS NOT EASY BEING A PALESTINIAN

Palestine is a region that has had many occupations and cultures throughout history to this day. If it were not for this, the Palestinians would still live in peace and safety, just like the rest of the world's countries' people. Therefore, the Palestinian issue is now living what has left its long history of different cultures throughout the ages. Knowing the Palestinian history sequence helps us know how the Palestinian issue contributed to the culture, education, and society in Palestine.

This is the first thesis of its kind in the University of the Basque Country, which sheds light on Palestine. Therefore, I will try hard to present the Palestinian issue, history, and the series of important events that it has gone through simply and sequentially. After reviewing the literature and previous studies, I found a lot describing Palestine. Still, no single reference contains everything related to history, important events, and location.

Historical context

Palestine is an Arab country located in southwestern Asia. Its capital is the city of Jerusalem, with an area of 26.990 (Km²). Moreover, it is considered the land of the three monotheistic religions and ancient civilizations' cradle. Historical Palestine is situated in southwestern Asia on the southeastern part of the Mediterranean Sea. It extends from the Mediterranean Sea to the Jordan River. Its geopolitical qualities this one of the most critical regions of the whole world. It is sometimes seen as a bridge between continents and regions. Its historical roots and religious affiliations make it one of the most attractive regions for tourists worldwide. Palestine is the center of Abrahamic religions, with Jerusalem as one of its most important icons (Albright, 1921; Palestinian Encyclopedia, 1984).

The history of Palestine is closely related to the Jewish, Christian, and Islamic religious texts, and the history of Palestine is linked to the political and demographic reality. Palestine is the land of messages, the cradle of human civilizations, and the first Muslim

kiblah. It passed over the oldest city in it, Jericho, twenty-one civilizations since the eighth millennium BC. In Palestine, historical evidence speaks of the long and intertwined history of this land since prehistoric times (Khalidi, 1998).

The Jebusites and the Canaanites were the first to settle this land. Herodotus and other Greek and Latin writers gave the name Palestine to the Palestinian coastlands. Sometimes, they also included by name those lands between the coast and the Jordan Valley. At the beginning of the Roman Empire, the name Palestine was used for the area around Jerusalem. The same name was also used during the Byzantines era to denote the lands west of the Jordan River, which stretches between Mount Carmel and Gaza in the south (Barghouthi & Totah, 2001; Bowen, 2003).

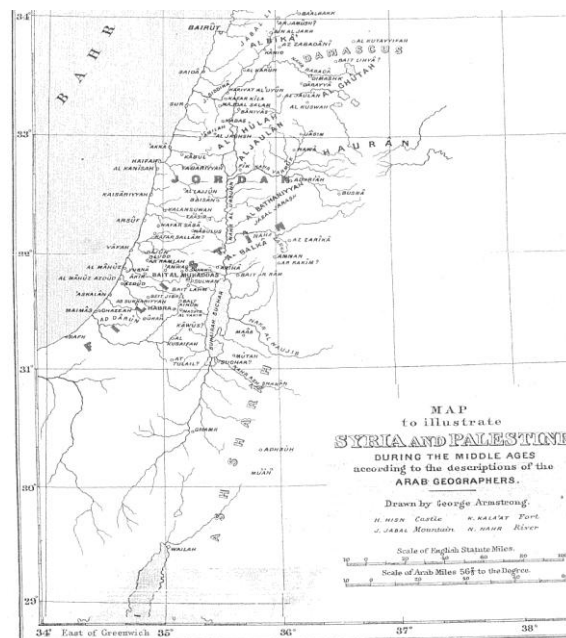
Palestine in English and French: Palestine; Greek: Παλαιστίνη; Latin: Palaestina; Hebrew: פלשתינה. It is a natural part of the Levant and a historical region in the Middle East's heart. Today it is surrounded by Arab countries and a large part of its population from the Arabs. The other part of its population is immigrant Jews and other peoples. It is located in the eastern Mediterranean, connecting Western Asia, North Africa, and the Sinai Peninsula at the two continents' meeting point (Le strange, 1890; Barghouthi & Totah, 2001; Pappé, 2006).

This region contains many historically and religiously important cities for the three monotheistic religions: Jerusalem, Hebron, Bethlehem, Nazareth, Jericho, and Tiberius. The region possesses a very diverse land and is divided geographically into four regions, which are from west to east the coastal plain, the hills, the mountains (the Galilee Mountains, the Nablus Mountains, the Jerusalem Mountains, and the Hebron Mountains), and the valley (the Jordan Valley) (Khalidi, 1998; Palestinian Encyclopedia, 1990; Carl, 2001). There is the Negev desert in the far south, between the Nablus Mountains and the Galilee Mountains. Marj bin Amer is located and crosses Mount Carmel, extending from the Nablus Mountains

to the northwest and the coastal plain. Elevations range from 417m below sea level at the Dead Sea (the lowest point on land in the world) to 1204m above sea level at Al-Jarmaq Mountain's summit (Doumani, 1995; Biger, 1998; Belfer, & Bar 2000; Palestinian Encyclopedia, 2005).

Since the twenties of the twentieth century, that is, since the British Mandate of Palestine, the term Palestine is used to refer to the area extending over 26,990 (Km²) (Figure 10), between the River Jordan to the east and the Mediterranean to the west, and between the southern Lebanese borders drawn in 1923 to the north and the head of the Gulf of Aqaba to the south (Palestinian Encyclopedia, 1984).

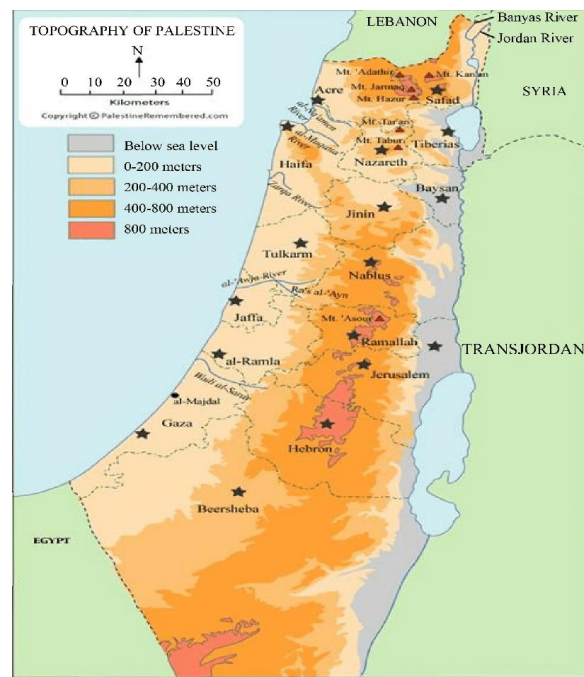
Politically, since the founding of the Palestinian National Authority (PNA) in 1993, the name Palestine has been used internationally within some contexts to refer sometimes to the territories of the Palestinian Authority. The title Palestinian today, and especially since 1948, refers to the Arab population throughout the region. Historically, Palestine referred to a number of political entities or administrative governorates that occurred in this region since the second century AD. The first of these was the "Palestinian state of Syria", a Roman Empire subsidiary. Between 1917-1948. The name Palestine referred to the British Mandate for Palestine. During the Ottoman Empire, Palestine was used only as a geographical term. At the same time, Palestine has divided administratively into several administrative units (Khalidi, 1981; Palestinian Encyclopedia, 1984).

Figure 10 *Map of Palestine in 1890*

Note. In the public domain. ([Google, n.d.](#))

The first person to use the name Palestine in reference to the Levant's southern countries is the Greek historian Herodotus in his works from the 5th century B.C. Herodotus used the name Palestine as a geographical term, referring to the Levant and Mesopotamia regions as “Syria” and its south as “Palestine” (Παλαιστίνη “la stétina”) or “Palestinian Syria”. Herodotus borrowed this name from the name “Gilasht”, which referred to the southern coast between Jaffa and the Wadi El-Arish, where the Philistine cities were located. The Philistines were among the peoples of the sea and among the most prominent peoples who lived in the region of Palestine from the 12th century BC at least for 500 years (Porath, 1974; Gaddes, 1991; Palestinian Encyclopedia, 2005).

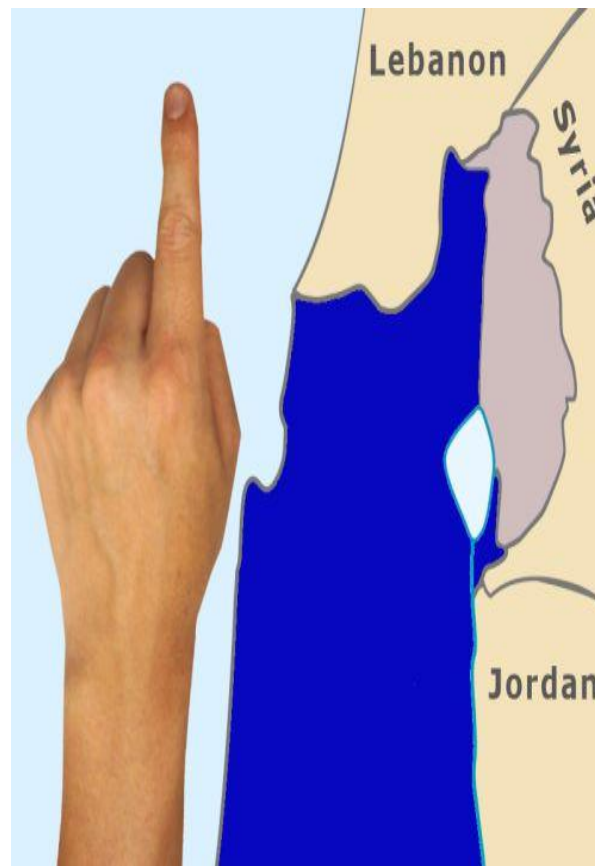
Topographically, different criteria can be used to define the area of Palestine (Figure 11). Still, it can generally be described as the area extending from the Litani River in Lebanon in the north to the Gulf of Aqaba's head in the south and from the Mediterranean Sea in the west to the western outskirts of the Syrian Badia in Jordan in the east (Palestinian Encyclopedia, 2005).

Figure 11 *Topographic map of Palestine*

Note. In the public domain ([Google, n.d.](#))

The borders referred to today as the borders of historical Palestine result from a series of negotiations and agreements between the empires that dominated the Middle East at the beginning of the 20th century and led to the design of political borders (Shahin, 2005).

The boundaries of historical Palestine (“from the river to the sea”) are the Mediterranean Sea in the west, the “Rafah Aqaba line” that separates it from Sinai from the southwest, the head of the Gulf of Aqaba in the south, Wadi Araba, the Dead Sea. The Jordan River means the river in the east and the slope of the Golan Heights. Near the shores of the eastern Sea of Galilee and the northern Jordan River route in the northeast. It borders Palestine to the north of Lebanon in a zigzag line that begins in the west at Ras al-Naqoura on the Mediterranean Sea, then turns east to the village of Yaroun, then turns north to the villages of al-Malikiyah and Qadas and where the town of “al-Mutla” is located, then east to Tal al-Qadi and west to a point near the source of Banias. The northeastern border path forms a finger image (Figure 12). This area was called “finger” because it resembles a finger pointing north. The “Finger of Galilee” (Khalidi, 1981; Palestinian Encyclopedia, 1984).

Figure 12 *Finger of Galilee*

Note. In the public domain ([Google, n.d.](#))

Traces of human existence were found in the area south of Lake Tiberias; it dates back to about 600 thousand years BC. The Neolithic period (10,000 BC - 5000 BC) established fixed agricultural societies. The Copper Age (3000 BC-5000 BC) Copper and stone tools were found in Jericho's vicinity of Beersheba and the Dead Sea. The Canaanites arrived from the Arabian Peninsula to Palestine between 3000 BC. Moreover, 2500 BC and about 1250 BC. M. The Children of Israel took over parts of the inner country of Canaan and between 965 BC, and 928 BC. Jewish accounts say that King Suleiman built a temple for them in Jerusalem. This was not mentioned in any of the other divine holy books and the year 928 BC. The state of the children of Israel was divided into the kingdoms of Israel and Judah (Palestinian Encyclopedia, 2005).

In addition, in 721 BC. The Assyrians seized the Kingdom of Israel and in 586 BC. The Babylonians, led by Nebuchadnezzar, defeated Judah's kingdom, expelled its people to Babylon, and demolished the temple mentioned above (Shahin, 2005).

In 539 BC. The Persians seize Babylon and allow the Jews to return, and their accounts state that they rebuilt the Temple. In the year 333 BC. Alexander the Great conquered Persia and placed Palestine under Greek rule. When he died within the year 323 BC, the Egyptians and the Syrian Seleucids ruled Palestine. The Seleucids tried to impose the Hellenistic (Greek) religion and culture, but in 165 BC. According to Jewish history, the Maccabees revolt against Antiochus Epiphanes, the Seleucid ruler of Syria, and proceed with the establishment of an independent Jewish state, In the year 63 BC. Palestine was annexed to the Roman Empire. Therefore, the Romans destroyed the city of Jerusalem under Titus's leadership in the year 70 AD. It was then rebuilt during the reign of Emperor Hadrian and named Ilya Capitolina in 135 AD. The Persians burned it in 614 AD (Khalidi, 1981; Palestinian Encyclopedia, 1984).

The Muslims took control of it in 638 AD during Caliph Umar ibn al-Khattab, where he received its keys from its Patriarch Sophronius. The Arabs called it al-Quds, Jerusalem, then the Crusaders took control of it in 1099 AD. The Muslims regained it under Salah al-Din al-Ayyubi after the Battle of Hattin in 1187 AD. From the sixteenth century until the beginning of the twentieth century, Jerusalem came under the Turkish Ottomans' control. At the beginning of the fifteenth century, the Ottoman Sultan restored the city. He rebuilt its wall, which still surrounds the old city after the Ottomans defeated the Mamelukes within 1517. The Ottoman Empire controlled Palestine, Constantinople appointed a local ruler over it (Barghouthi & Totah, 2001).

The country was divided into five regions called “sanjaks”, which are the Sanjak of Jerusalem, Gaza, Safad, Nablus, and Legion. The rule was mainly in the hands of the local

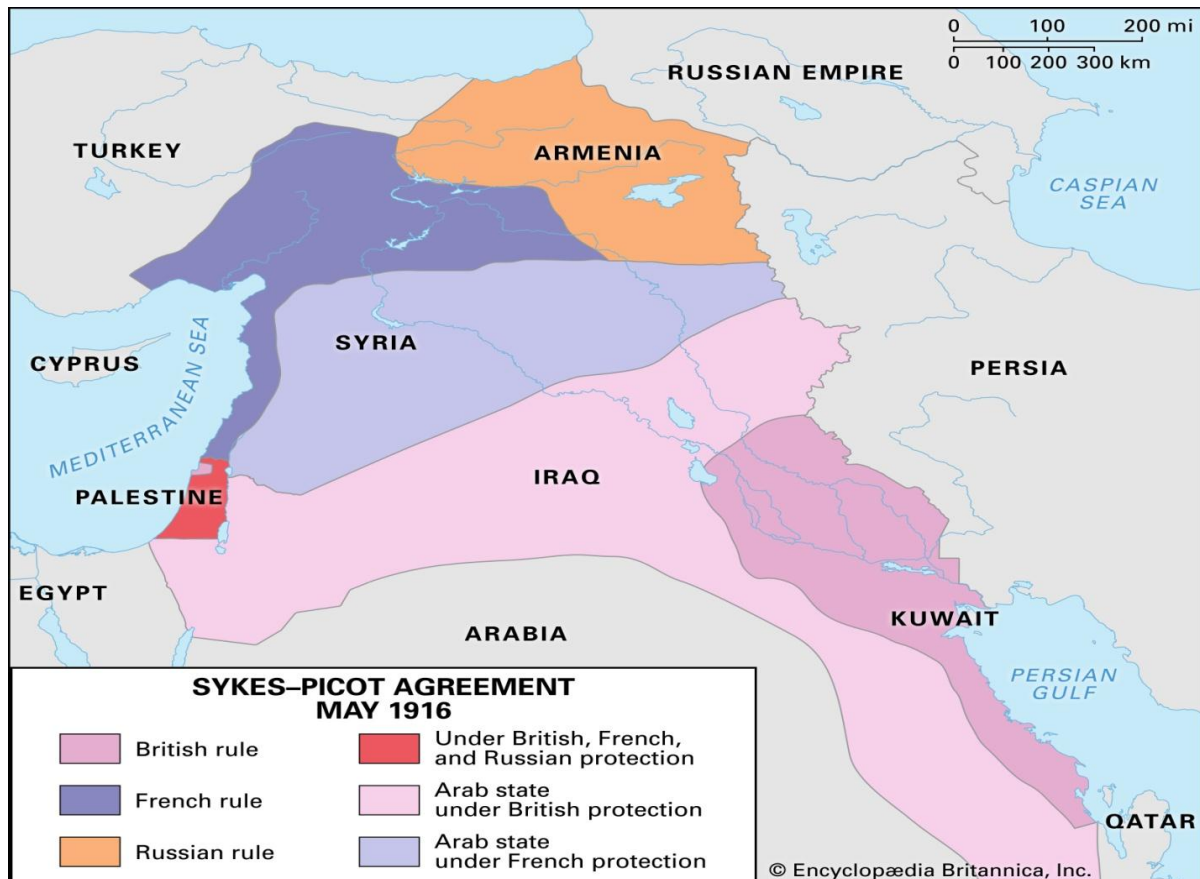
population. The public facilities in Jerusalem were rebuilt by Suleiman the Magnificent in 1537 AD. The various parts of Palestine and the Levant whole fell under the control of multiple families and entities during the Ottoman Empire, ranging between loyalty and hostility to the central state (Aref, 1961; Khalidi, 1981; Palestinian Encyclopedia, 1984).

Between 1831 AD - 1840 AD, Muhammad Ali, the ruler of Egypt, extended his influence over Palestine and Lebanon, and his policies led to the amendment of the feudal system, increased agriculture, and improved education; the Ottoman Empire regained its influence over Palestine in 1840 and Palestine remained under Ottoman rule until the winter of 1917-1918, which mean the First World War, after which it was divided according to the Sykes-Picot Agreement, like other regions of the Levant and Iraq (Barghouthi & Totah, 2001).

During the eighties of the nineteenth century, the growth of national sentiment in Europe, especially in its east, led to Zionism's crystallization. In the late nineteenth century, the Zionist decision was to colonize Palestine and turn it into a Jewish state regardless of its original people, which was the reason for the start of the troubled modern phase of The history of Palestine. It was called the Palestinian cause, so Israeli settlements and immigration to Palestine from various parts of Europe began. The first Zionist settlement, Petah Tikva, was established by Jews who came from Jerusalem on the lands of the Arab village "Malabas" near the Al-Auja River. In 1878 they established the first settlement in Palestine, which they called "Petah Tikva", meaning the beginning of hope, and in 1937 it became a city, and it began to expand and prosper. After the establishment of Israel, Petah Tikva expanded its borders and annexed nearby residential neighborhoods. The thought of the newcomers was secular. Wealthy Jews support the Zionist idea (Aref,1961; Khalidi, 1981; Palestinian Encyclopedia, 1984).

Meanwhile, the Great Arab Revolt broke out, defeating the Ottoman Empire. The country was divided (Figure 13) according to the Sykes-Picot Agreement.

Figure 13 *Sykes-picot agreement 1916 map*



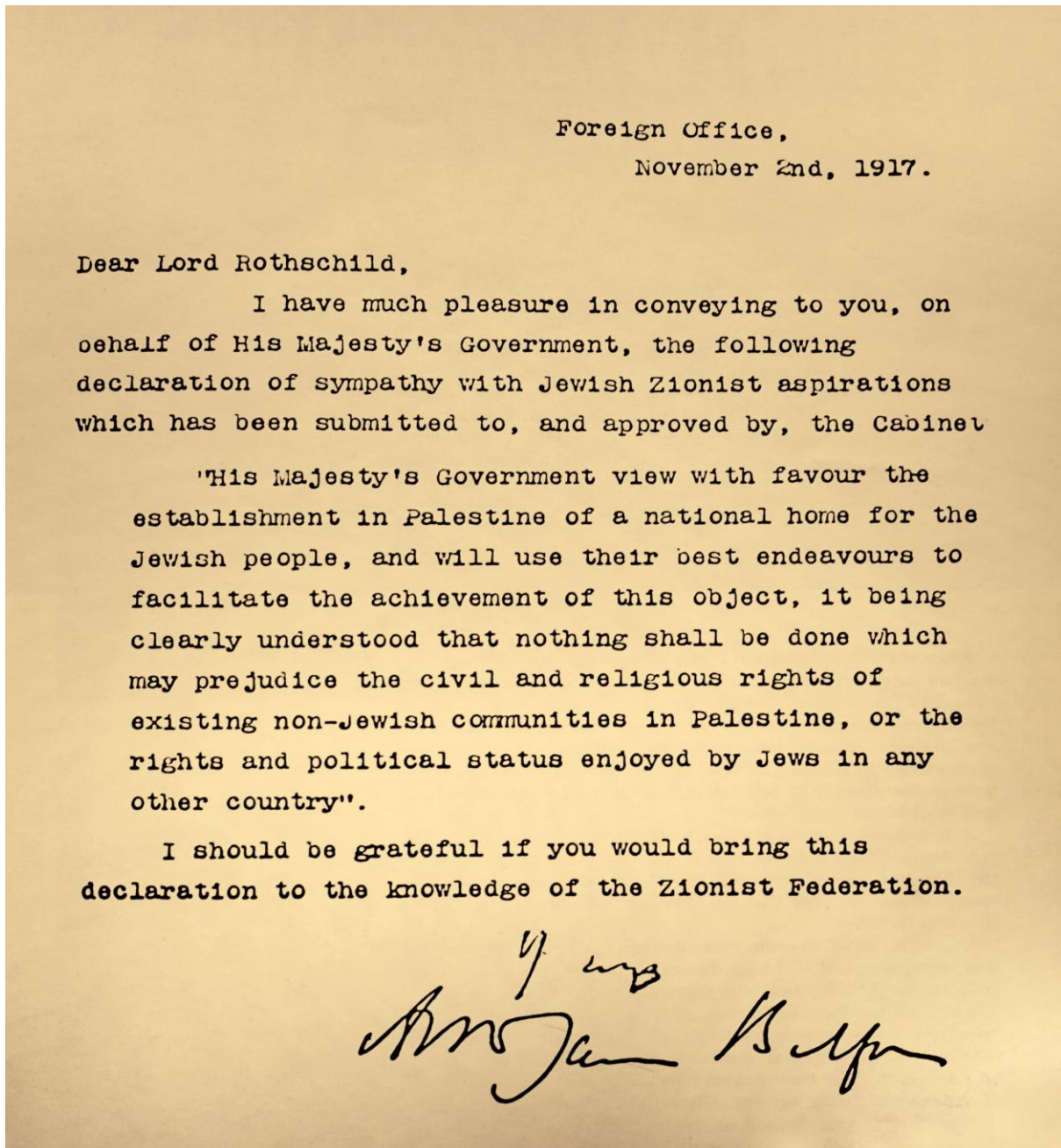
Note. By (Encyclopaedia Britannica, 2020)

Two international agreements fixed the history of this land in 1916 and 1917. On the first hand, the Sykes-Picot Agreement of 1916 between French and British powers partitioned the Middle Eastern region into five countries: Lebanon, Syria, Jordan, Iraq, and Palestine. It was envisioned that Palestine would be governed under a direct British mandate. Shortly after that, British foreign minister Arthur Balfour issued the Balfour Declaration of 1917, which promised to establish a “Jewish national home” in Palestine (Abu Lughod, 1971).

In 1917, within the First World War, the British army, heading from Egypt, occupied Palestine territory. In 1922 the British Mandate was established following a League of Nations resolution at the San Remo Conference in 1920. The legality of the mandate referred

to the “Balfour Declaration” which was published by the British government On November 2, 1917, (Sulyman et al., 1996). As a basis for the Mandate (second paragraph): which said: “His Majesty's (British) government looks with sympathy to the establishment of a national home for the Jewish people in Palestine, and will make every effort to facilitate the achievement of this goal, on the understanding that it will not come. An action that would detract from the civil and religious rights enjoyed by the non-Jewish communities now residing in Palestine”. (Figure 14). Among the Palestinian Arab reactions to the Balfour Declaration was holding the first Palestinian national conference in 1919 (Abu Lughod, 1971; Khalidi, 1981; Palestinian Encyclopedia, 1984).

Britain granted the Jewish a promise to establish a state for them on Palestine's land, thus providing them with legal cover and migration. Indeed it was a promise from one who does not own to one who does not deserve, what is known as the Balfour Declaration (Sulyman et al., 1996).

Figure 14 *Balfour Declaration original*

Note. In the public domain ([Google, n.d.](#))

During the first years of the twentieth century, the Zionist movement began to organize Jewish immigration to Palestine (Figure 15), then successive immigration of Jews to escape from the Nazi persecution, so they practiced the most heinous kinds of persecution on the inhabitants committed many war crimes and ethnic cleansing against Palestinian people, so most of Palestinians are displaced to all parts of the world, the Jewish Council declared the

establishment of the state of Israel on the land today called the 48 territories, which are recognized by the United Nations and most of the world's countries as the State of Israel. The founding of the State of Israel was declared in 1948. This year and after that, several confrontations broke out with the Palestinians and the Arab armies, which rejected the United Nations resolution to divide the land into Arab territories and Israeli territories (Pappe, 2006; Shahin, 2005).

Figure 15 *Jewish immigrants, arriving in Haifa aboard 1948*



Note. In the public domain ([Google, n.d.](#))

1948 Palestinian exodus (Nakba)

After the end of the Second World War in 1945, the Zionist groups' attacks on the British forces in Palestine escalated, prompting Britain to refer the Palestinian problem to the United Nations. On April 28, the United Nations General Assembly session on the issue of Palestine began, and the sessions concluded on May 15 (Bregman, 2002). With a decision to form the United Nations Special Committee on Palestine (UNSCOP), which is a committee

composed of 11 members, this committee published its report on September 8, in which most of its members supported the solution of the partition, while the remaining members recommended a federal solution. Partition, the United States of America, and the Soviet Union agreed to partition, respectively.

The British government announced on October 29 its intention to leave Palestine within six months if a solution acceptable to the Arabs and Zionists was not reached (Al-Husseini, 2007). In the period that followed, the pace of military operations escalated from all sides. The Zionists had deliberate plans that they applied. They controlled every region from which the British forces withdrew, while the Arabs were in a state of military crisis due to the delay in taking effective measures to build a regular Arab force, the Zionist forces succeeded in occupying more areas than what they got in the partition decision. Large numbers of Palestinians left their cities and villages (Figure 16); because of the battles or fear of the massacres they heard about (Abu Lughod, 1971; Shahin, 2005).

On May 13, Chaim Weizmann sent a letter to US President Truman asking him to fulfill his promise to recognize a Jewish state (Sulyman et al., 1996). He announced Israel's State in Tel Aviv on May 14 at four in the afternoon. The British High Commissioner left his official headquarters in Jerusalem on his way to Britain. May the British Mandate over Palestine have ended, and the declaration of the State of Israel became effective. The United States recognized the State of Israel directly (Khalidi et al., 1983).

The war began between The Kingdom of Egypt, the Kingdom of Jordan, the Kingdom of Iraq, Syria, Lebanon, and the Kingdom of Saudi Arabia are against the armed Zionist militias in Palestine, which were formed from the Palmach, Irgun, Hagenah, Stern, and Jewish volunteers from outside the borders of the British Mandate over Palestine. The Jews' pursuit of a homeland in Palestine was a major reason for this war, as they sought to empty Palestine of its Arab population and establish the state of Israel, which is what Former Israeli

Knesset member Yeshayahu Ben Fort confirmed it, saying, “There is no Jewish state without the evacuation of the Arabs from Palestine and the confiscation and fencing of their lands”. The war continued from 15 May of 1948 until 10 March of 1949 (9 months, three weeks, and two days (Gelber, 2006).

With the end of the war, Israel had become a reality. It controlled areas that exceeded what was stipulated in the decision to partition Palestine. It occupied Palestine (according to the British mandate division) the entire coastal plain except for the Gaza Strip, which was controlled by the Egyptians and the entire Negev, Galilee, and northern Palestine. The areas of East Jerusalem and the West Bank are part of the Hashemite Kingdom of Jordan (Morris, 2008).

The war of 1948 ended with the victory of the Jews over the Arabs due to the lack of coordination between the Arab armies, conflicts of orders, treacherous secret deals, limited supplies, ammunition, and more. All this led to the defeat of the Arab armies, and one of its most important results (Abu Lughod, 1971; Jiryis, 1976; Lustick, 1980; Piterberg, 2001; UNRWA, 2003; Pappé, 2006):

- More than 531 towns and villages were ethnically cleared and destroyed.
- 15 thousand Palestinians killed.
- More than 50 “documented” massacres of Palestinians occurred in the year 1948.
- 780,000 Palestinians were displaced, 56%.
- The Zionists occupied 78% of the land of Palestine, where they established the state.
- The division of Palestine into three parts. The West Bank and Gaza Strip remained under Arab control until 1967. As for the territories of 1948, they fell under Zionist control, where they established Israel's State.
- Immigration of more than 850,000 Jewish immigrants to Palestine.

- Jerusalem's division into East Jerusalem (remained under Arab control until 1967) and West Jerusalem (remained under Jewish control). East Jerusalem contains the Old City, which contains the Al-Aqsa Mosque and the Holy Sepulcher Church.
- After 1948, all of these Palestinian cities became part of Israel. The Arabs called these lands “Occupied Palestine” or “territories of 48”.
- In 1949, Israel joined the United Nations. This means that it has become an official country recognized by most of the world. For this and more, this war is called a catastrophe “Nakba”.

Figure 16 *Nakba (catastrophe) 1948*



Note. In the public domain ([Google, n.d.](#))

The 1967 War

It is called in the Western and Israeli media (The Six-Day War). It is a war that occurred in 1967 between Israel and each of Egypt, Syria, and Jordan, and with logistical assistance from many Arab countries, which ended with the victory of Israel and its seizure of the rest of Palestine (the Gaza Strip and the West Bank) in addition to the Egyptian Sinai and the Syrian Golan Heights, and the displacement of more Palestinian people to neighboring countries (Masalha, 1992).

The war also inflicted a psychological defeat on the Arab armies after losing much of their confidence in their military capabilities and combat competence. In contrast, the Israeli army's morale increased, and it is saying, "It is the invincible army" (Khalidi, 1981; Khalidi et al., 1983). Israel announced the annexation of East Jerusalem unilaterally immediately after the war. In the Israeli decision issued by the Knesset on June 27, 1967, according to which the Israeli government was authorized to annex it to the eastern part of Jerusalem and make the entire city the unified capital of the Hebrew state, continuous Israeli efforts to Judaize it (Bowen, 2003) Israel immediately began plundering much of the West Bank's wealth, especially water, and systematically carrying out Judaization operations for East Jerusalem. Its seizure of the West Bank territories improved its strategic position and its ability to maneuver militarily and removed the danger that would threaten it from the presence of any organized and armed Arab army in the West Bank, which is the geographical heart of historic Palestine (Tamim, 2017).

Alqalqili and Abu Ghosh, (2012) indicated that the spread of Palestinian militants began to be concentrated in the ring countries, especially Jordan, Lebanon, and Syria. Moreover, the resistance action began to appear from outside Palestine after the fall of the West Bank and Gaza Strip to Israel's hands and the completion of its occupation of the land of Palestine.

First Intifada 1987

Its most prominent title is "Stones against Bullets". The Palestine Liberation Organization (PLO) and other resistance factions participated in the 1987 Intifada, bringing the Palestinian cause back onto the global agenda after years of political neglect. One of the most important results of this uprising was that it removed the fear of Palestinian youth and returned the option of resistance to the forefront of solutions proposed to solve the Palestinian problem (Elmessiri, 2000).

The first intifada began on 8 December 1987, when an Israeli military vehicle deliberately ran over a group of Palestinian workers in front of the Beit Hanoun (Erez) checkpoint. Five were martyred, and seven were wounded, all from Jabalia refugee camp (the most crowded Gaza camp). The anger revolution quickly spread throughout the Gaza Strip, especially the next day, after the martyrs' funeral. It was only hours that the spark spread to the cities and camps of the West Bank, and angry demonstrations erupted from everywhere amidst astonishment and shock that dominated Israel (Carey, 2001).

Although the revolution that the Palestinians had started was popular, weapons were not used in it (Figure 17); the Israeli army dealt with it with all cruelty. Its commanders issued orders to stop it in every possible way. Hence, the planes began throwing smoke and tear gas bombs to disperse tens of thousands of demonstrators. Simultaneously, the soldiers unleashed their weapons. Dozens of unarmed Palestinians were killed or wounded during the first days of that uprising, which later bore the name "*Intifada*". (Shehadeh, 1990).

The first intifada changed the image of the Palestinians in the human consciousness. It made their cause actually at the top of political and moral issues. It reconstructed and reconstructed concepts about the Palestinian resistance. Unlike the fifties, sixties, and seventies of the last century, in which the Palestinian resistance was linked to kidnappings, bombings, and armed operations, the first intifada was a resistance movement led by school children and youth with stones (Holt, 2001). Without regional or international support or incitement and an incentive or drive other than freedom from occupation. They confront the Israeli forces on an open battlefield, without shelter in the side streets and with nothing but street stones and the Palestinian flag with them (El messiri, 2000).

During this blessed uprising, the wealth of Palestine was drenched with the blood of 1,162 Palestinian martyrs who paid their lives as a ransom for their homeland and revenge for those who preceded them with martyrdom, and among them were about 241 children, while

the number of wounded and injured reached more than 90,000 wounded, more than 1,200 Palestinian homes were destroyed, and 140,000 uprooted. A tree of Palestinian fields and farms, deliberately carried out by the Zionist occupation forces, in addition to the confiscation of large areas of productive agricultural land, the confiscation of funds, and the theft of commercial goods from the shops of the merchants who contributed to the intifada. The uprising was not without the brutality of the occupier who loves blood, as he carried out several massacres in Nahalin, Nuseirat refugee camp, Sheikh Radwan neighborhood, Sabra, and Al-Daraj in Gaza and Khan Yunis, but a harmful and beneficial lord, as the uprising took on a popular character that Palestine is not accustomed to in terms of the unity of position, social solidarity, family solidarity, and comprehensiveness of confrontation in all The cities and villages of Palestine, as well as the expansion of the arena of confrontation with the occupation forces and Jewish settlers (Said, 2001).

Figure 17 *Part of the first intifada*



Note. In the public domain ([Google, n.d.](#))

Oslo Accords

The flame of the intifada remained burning until it calmed down when the Palestine Liberation Organization, led by “Yasser Arafat”, signed a peace agreement with the Zionist Prime Minister at the time, “Yitzhak Rabin”, known as, The Oslo Accords is a peace agreement signed by Israel and the Palestine Liberation Organization in Washington on 13 September 1993 and on 28 September 1995 (Figure 18). The deal was named after the Norwegian city of Oslo, in which the secret talks that resulted in this agreement took place. The agreement came after negotiations that began in 1991 in what was known as the Madrid Conference (Carrascosa et al., 2000; Said, 2001).

The agreement provides for the establishment of a transitional Palestinian self-government authority (Palestinian National Authority) and an elected legislative council for the Palestinian people, in the West Bank and Gaza Strip, for a transitional period not exceeding five years, in exchange for the PLO's recognition of Israel, and the beginning of negotiations between the two sides, to reach a permanent settlement based on Security Council Resolutions 242 and 338. The agreement also stipulated that these negotiations would cover the remaining issues, including Jerusalem, refugees, settlements, security arrangements, and borders (Morris, 2008; Pappé, 2006).

Figure 18 *Palestinian, Israeli and American President in Oslo accords*

Note. In the public domain ([Google, n.d.](#))

Although it had restored something of calm to the situation, however, it caused a sharp division within Palestinian society after the PLO recognized “the right of Israel to exist and to renounce terrorism”, meaning that the lands of 1948 are outside the framework of the Palestinian-Israeli conflict, and outside the legal entitlements of the Palestinians, along with a group of other vague provisions that The Palestinian people have paid fabulous prices for them over the past years, but the great calamity of the Oslo negotiations resulted in the suppression of the tremendous public gift that was increasing with time and achieving gains at the domestic and international levels. Instead, the Palestinians plunged into futile and long and endless negotiations. On the other hand, the Zionist occupier achieved more gains, whether on the ground in expanding settlements and increasing the number of settlers or political and diplomatic levels. Many years have passed since the Intifada of stones (Elmessiri, 2000).

The Oslo Agreement era has passed. After that, Western and Arab proposals aimed at finding a just solution to the Palestinian issue poured in. During those years, the Palestinian negotiators visited many capitals and cities around the world. They prolonged sitting around

tables of various shapes. The promises that are implemented, the proposals that do not see the light, and a lot of memorial photos to perpetuate the negotiations in a memory that has been exhausted by the futile negotiations, while the Zionist occupier has been continuing its unprecedented measures aimed at Judaizing Palestine from the sea to the river. The diaspora of the Palestinian factions and parties, the restoration of the spirit of the first intifada, and the giving of the people the opportunity to restore and rehabilitate themselves to recover their resistance role from establishing new championships that tell of the steadfastness of a proud people still struggling for their homeland in the face of this brutal occupier (Ghur, 2019).

Second intifada 2000

The second Palestinian intifada started after the leader of the Israeli opposition at the time, Ariel Sharon, stormed the squares of the Al-Aqsa Mosque in Jerusalem on 28 September 2000, under the protection of about two thousand soldiers and special forces, and with the approval of Prime Minister Ehud Barak. Clashes took place between the worshipers and the occupation forces (Palestinian Encyclopedia, 2005).

Sharon wandered around the mosque's squares and said that the "Al-Aqsa Mosque" would remain an Israeli area, which provoked the Palestinians. Clashes erupted between worshipers and Israeli soldiers; seven Palestinians were killed, 250 others were wounded, and 13 Israeli soldiers were wounded. The city of Jerusalem witnessed violent confrontations that resulted in the injury of dozens and quickly spread to all cities in the West Bank and Gaza Strip. It was called the "Al-Aqsa Intifada" (Palestinian Encyclopedia, 2005).

The Palestinian child Muhammad Al-Durra is considered a symbol of the Second Intifada. Two days after the Al-Aqsa Mosque storming, a videotape was taken by a French TV channel correspondent on 30 September/ 2000, showed scenes of execution of the 11-year-old who was sheltering next to his father with a cement barrel on the street Salah al-Din, south of Gaza City. The Israeli army's execution of the child al-Durra aroused the

Palestinians' anger everywhere, which prompted them to go out in angry demonstrations and confront the Israeli military, killing and wounding dozens of them.

The second intifada, compared to the first that erupted in 1987, was characterized by frequent confrontations and the escalation of military actions between the Palestinian factions and the Israeli army, which used heavy weapons against the Palestinians, and the Palestinian factions carried out attacks inside Israeli cities, targeting the bombing of restaurants and buses, which caused the killing of hundreds of Israelis. The second intifada is an improvement in the Palestinian resistance tools, compared to the first intifada, whose most prominent tools were stones and Molotov cocktails (Elmessiri, 2001).

According to official Palestinian and Israeli, the second intifada resulted in the killing of 4,412 Palestinians, in addition to 48,322 wounded. At the same time, 1,100 Israelis were killed, including three hundred soldiers, and about 4,500 others were wounded. During the uprising, the West Bank and Gaza Strip areas were subjected to military incursions, the destruction of thousands of homes, and the bulldozing of thousands of acres of agricultural land. In 2002 the occupation began building the separation wall to prevent Palestinians' entry from the West Bank governorates into the Green Line and occupied Jerusalem. On January 9, 2005, Mahmoud Abbas assumed the Palestinian National Authority's presidency following the death of Yasser Arafat. In 2006, Al-Aqsa Intifada was stopped on 8 February 2005, after a truce was agreed between the Israelis and the Palestinians at the "Sharm el-Sheikh" summit (Miftah, 2005).

The second legislative elections were held in the West Bank and the Gaza Strip, which resulted in the Hamas movement's success with a parliamentary majority in the Palestinian Legislative Council, which was considered a major change on the Palestinian political map. After that, the Palestinians were subjected to international pressure to change the aid countries to Palestine or stop it altogether. It led to the stifling financial hardship that

the PA institutions were subjected to. Several internal disputes emerged that sometimes evolved into armed confrontations against the backdrop of political differences between the Palestinian factions (Palestinian Encyclopedia, 2005).

Third Intifada 2015

The third intifada, which is called the al Quds Intifada, began after settlers burned the Al-Dawabsheh family home on July 31, 2015, and killed them while they were sleeping, which led to the Palestinian protest and the start of the real confrontation on the ground, differently from what was previously mentioned, and was characterized by repeated stabbings by Palestinians against Israeli soldiers and settlers. Likewise, Israeli Jews stabbed Palestinians and filed executions of Palestinians under the pretext of their attempt to carry out stabbing attacks. The events also coincided with implementing airstrikes by the Israeli forces on the Gaza Strip, from which missiles were launched towards Israel, leading to an increase in resistance against the Israelis. Among these actions was the strike of Palestinian prisoners in Israeli prisons, which lasted for two months. This coincided with the Israeli war launched on the Gaza Strip, killing more than 2,100 Palestinian martyrs (PCBS, 2020).

Occupation practices continued, so the Israeli side took a number of steps towards the Al-Aqsa Mosque in September 2015. On September 9, the Israeli Minister of Defense decided to ban the flag and ribat terraces in Al-Aqsa. On September 14, the Israeli Minister of Agriculture, Uri Ariel, stormed the Al-Aqsa Mosque, accompanied by forty Israelis. Special units and Arabists stormed the mosque's courtyards. On September 17, dozens of Likud party youth (The ruling party) stormed Al-Aqsa Mosque (PCBS, 2020).

On the political level, trust has been absent between the two parties to the conflict with the Netanyahu government's requirement that Palestinians recognize the Jewishness of the State of Israel. Since the beginning of 2014, negotiations have been stalled. The Palestinian Authority has headed to join the International Criminal Court and extract the

UN's recognition of the Palestinian state in light of Israeli refusal and considering this a unilateral step. Likewise, the right-wing Netanyahu government continued to offer bids to expand construction in West Bank settlements. It did not respond to the authority's request and conditions to return to the negotiating table, which is the freezing of settlements and the release of prisoners from Israeli prisons. There should be a specific time limit to end the negotiations. It seems that this is the reason as well.

The Palestinians' despair from the political, economic, and social situation has played a fundamental role. According to an opinion poll, 52% of the population wants to leave, 57% of the Palestinians support the outbreak of an armed intifada, and 80% of the Palestinians are convinced that the Palestinian issue is not on the list of Arab concerns. It is noteworthy that Mahmoud Abbas's speech at the United Nations on 30 September 2015 was considered politically as the end of the Oslo phase, a demand that most Palestinian factions agreed upon (Awrđ, 2016).

Palestinian demographic

The Palestinian people are part of the Arab nation. They are the Arab citizens who generally reside in Palestine until 1947, whether they were expelled from it or stayed in it. Who was born to a Palestinian Arab father after this date inside or outside Palestine is a Palestinian (Khalidi, 1981). Before the organized migration, operations to the Palestinian lands began at the beginning of the last century. Until the occurrence of the Nakba and the establishment of Israel, Palestinians remained the overwhelming majority of the population of Palestine. Palestinian society was divided into three groups: cities, farmers, and Bedouins, as each contributed in its location to the creation of a unique Palestinian culture interconnected between them and distinguished the Palestinian state from the rest of its neighboring countries (Rimawi, 2002).

Palestinians live inside the Palestinian territories and in the lands of historical Palestine occupied in 1948 and outside the Palestinian territories distributed among Arab and foreign countries. The Palestinian Central Bureau of Statistics estimated Palestine's population in 2020 to be about 5.101 million. The estimated number of males at the end of 2020 was about 2.6 million males than 2.5 million females. The number of Palestinians around the world at the end of 2020 is estimated at 13.7 million Palestinians around the world, 37.2% are residents of the West Bank and Gaza Strip, and 12% are residents of the 1948 territories, 44.9% in Arab countries, and 5.9% in foreign countries (PCBS, 2020).

Table 6 *Estimated Palestinian Population in the World by Country of Residence*

	Palestinians
Palestinian state	5,164,173 (37.7%)
1948 Territory	1,634,482 (12%)
Arab Countries	6,145,182 (44.9%)
Foreign Countries	738,366 (5.4%)
Total	13,682,203 (100%)

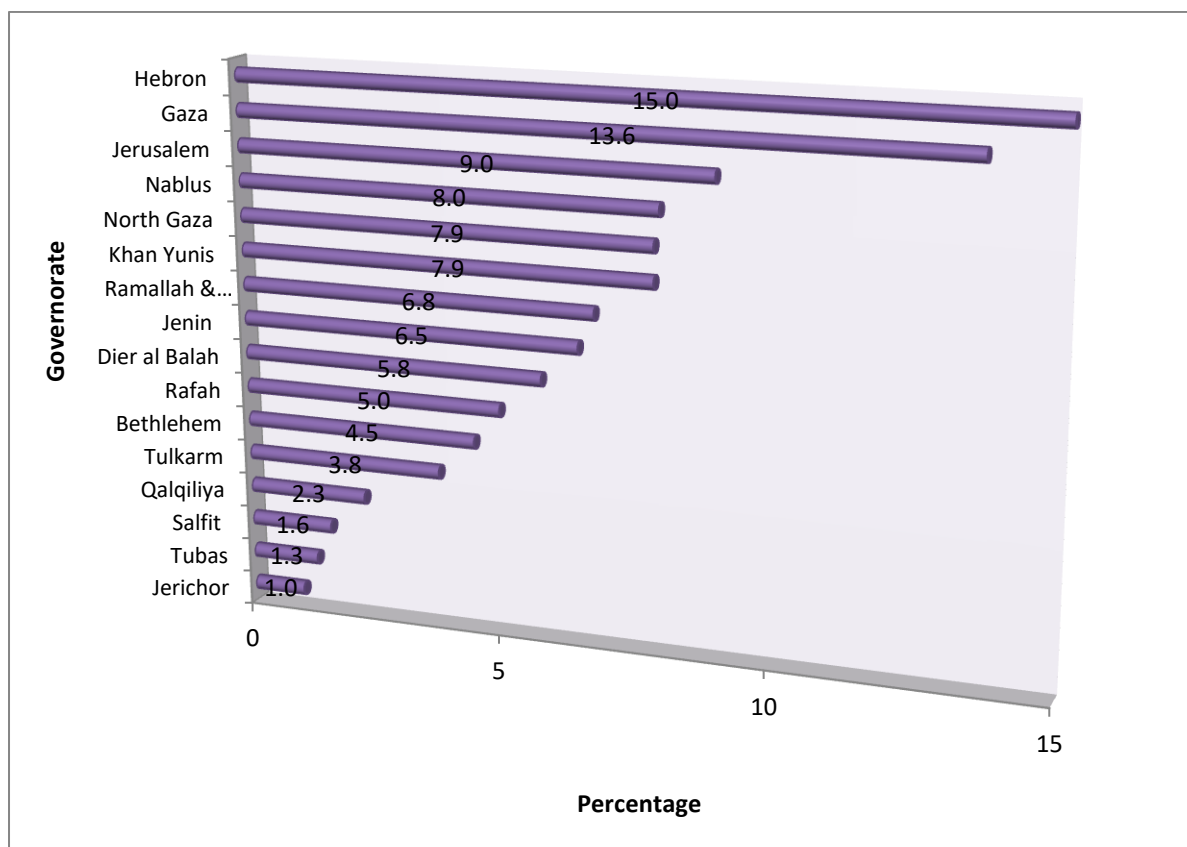
Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

Despite the issuance of a United Nations Security Council Resolution No. 3236, in 1974, which recognized the Palestinians right to full sovereignty over their land and Resolution 242, 1967: which called for the withdrawal of Israel from all the lands it occupied in 1967. Moreover, Resolution 338 of 1973 for a ceasefire and implementation of Resolution 242, but the occupation continues to practice its occupation of the land, killing people, destroying homes and arresting youth.

The Israeli occupation controls more than 85% of the land of historic Palestine. As we see from previous table (6), the estimated number of Palestinians at the end of 2020 was about 13.6 million, about 5.1 million of them live in the State of Palestine, and about 1.6 million Palestinians in the territories of 1948, while the number of Palestinians in Arab countries reached about 6 million Palestinians, while the number of Palestinians in foreign countries reached about 738,000 (PCBS, 2020).

Regarding the distribution of the Palestinian population among the governorates (Figure 19), the data indicate that the Hebron Governorate recorded the population's highest percentage. It reached 15% of the total population in Palestine, then the Gaza Governorate, where it 13.6%. In comparison, the percentage of the population in the Jerusalem Governorate was 9%. The data also indicate that the Jericho governorate recorded the lowest percentage of the population at the end of 2020, reaching 1.0% of the total population in Palestine (PCBS, 2020).

Figure 19 *Percentage Distribution of Population in the State of Palestine by Governorate*

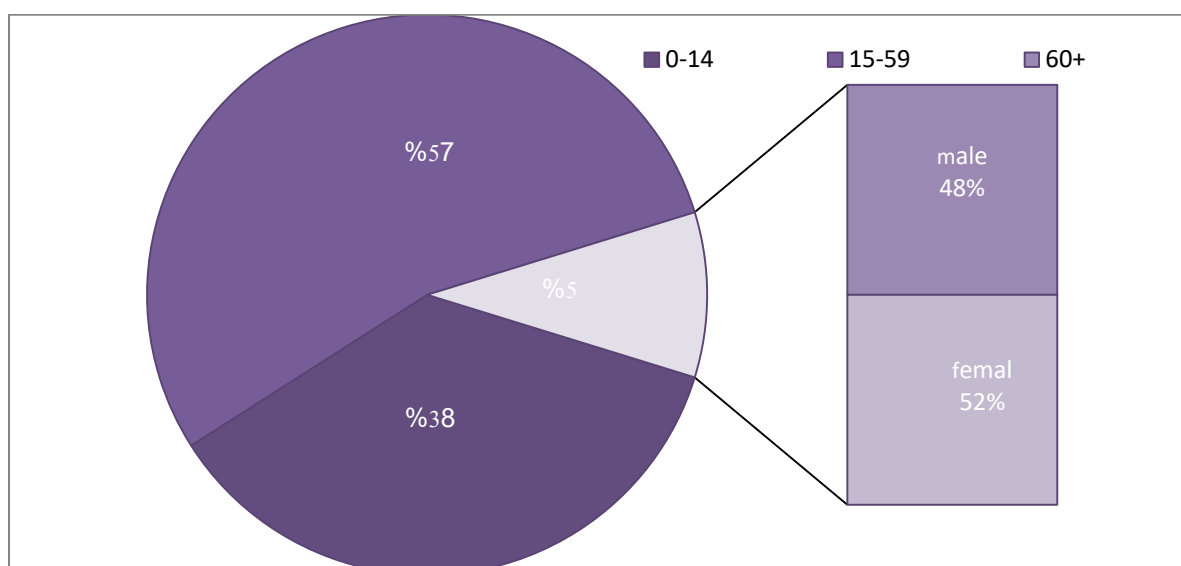


Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

The general population census data indicated that 42.2% of the Palestinian population in Palestine is refugees, with an estimated 1.98 million refugees. According to the same census, Muslims made up 96.5% of the total population. A minority of Christians was estimated at 46,850 people from 1.1% to 2.4%, and other religions were only 1,384 individuals.

The Palestinian community in the State of Palestine is distinguished by being a young society. We see from the following figure (20), the percentage of individuals under the age of 14 years was estimated at 38 % at the end of 2020. The percentage of youth (15-59 years) was estimated at 57%. The percentage of individuals aged (60 years and over) was estimated at 5% (PCBS, 2020).

Figure 20 *Percentage distribution in Palestine by age groups*



Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

About half of the Palestinian community is under the age of 18 years. It is expected that by mid-2021, their number will reach 2.31 million children. Of these, 1.18 million are male, and 1.13 million are female, so the percentage of children in Palestine is about 44.2% of the total population (PCBS, 2020).

The number of school students for the academic year 2019/2020 in Palestine amounted to about 1.309 million students, of whom 1.061 million students were in the basic stage, 50.7% males compared to 49.3% females, and 248 thousand male and female students in the secondary stage by 45.0% males compared to 55% females. The data for 2020 showed that the percentage of children in the 7-14 years old enrolled in the basic stage who showed basic reading skills was about 53%, about 48% among males, and about 57% among females,

while the data showed that the percentage of children enrolled in the basic stage Those who demonstrated basic numeracy skills amounted to about 46% for both sexes (The Ministry of education, 2020).

On the other hand, the Labor Force Survey 2020 database indicated that 1.2% of children in the age group (10-17) have at least one form of disability, 1.5% of male children compared to 0.8% of females. Moreover, 2.3% of children in the age (0-17 years) are orphans (whether by the death of the father, the death of the mother, or the death of both), and 2.2% of children (0-17 years) live with the mother only. Their fathers are alive, While the percentage of children who live with the father and their mothers are alive, 1% (PCBS, 2020).

Concerning in child development shows that 98.8% of children follow the correct path in the physical sphere. About 92.8% of children follow the correct path in learning, while in the field of literacy numeracy, the percentage was 38.4. In the field (social-emotional), it was 81.9% (PCBS, 2020).

In another context, the data of the Prisoners' Affairs Authority indicated that, by the end of January 2021, the number of Palestinian prisoners and detainees in the occupation prisons reached about 4,500 prisoners, of whom (140) were children, who constituted 3.1% of the total number of prisoners (Palestinian Prisoners Affairs Authority, 2021). As they are still in detention, deprived of their childhood, including continuing their studies, in addition to being subjected to violations during detention in violation of the rules of international law and the Convention on the Rights of the Child. Nine children were martyred during the year 2020, and the number of children who were killed was 28 during the year. A decrease in the average household size in Palestine compared to 2007 was evident, as the average household size decreased to 5.1 individuals in 2019 compared to 5.8 individuals in 2007 (PCBS, 2020).

PCBS estimates indicate that around 6.80 million Palestinians were living in historical Palestine at the end of 2020 (Figure 21). According to the Israeli Central Bureau of Statistics

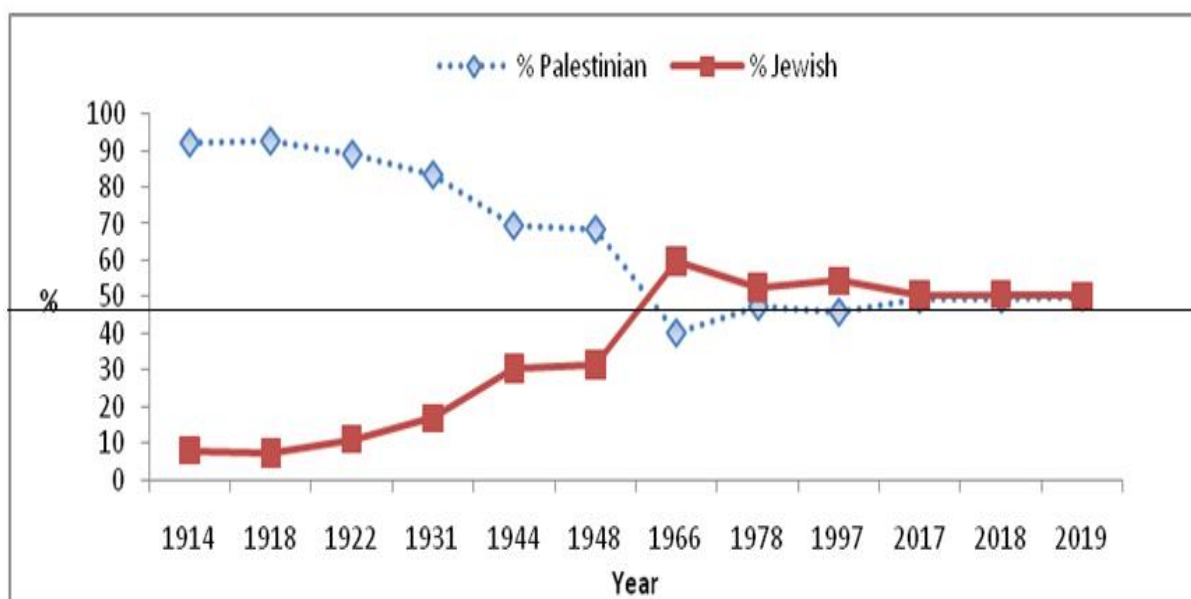
estimates, there were 6.77 million Israelis at the end of 2019. The number is expected to reach 6.88 million Israelis by the end of 2020. The number of Palestinians and Israelis will be equal at the end of 2022 (Figure 22), the number of Palestinians and Israelis will be about 7.1 million (PCBS, 2020).

Figure 21 *Estimated Population of Palestinians and Jewish in coming years*



Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

Figure 22 *Estimated Population of Palestinians and Jewish in Historical Palestine*



Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

Differences of religions

Palestine is an Arab society located in the Middle East, and most of its residents are Muslims. There are a Christian denomination and a Samaritan sect in the Palestinian community. The coexistence of all religions prevails.

- 1) Palestinian Christians are Christians of Palestinian origin whose origins trace back to historical and present Palestine. They constitute about 20% of the total Palestinian population globally. However, they constitute between 1.1% and 2.4% of the Palestinian territories in the West Bank and Gaza Strip (PCBS, 2017). Christians in the Palestinian territories run a number of Schools, social activity centers, and hospitals, followed by churches. Moreover, they have many sacred religious places spread in Palestine.
- 2) The Samaritans: A religious and ethnic group that belongs to Israel's children and differs from the Jews. Their number is estimated at 820 people, and they consider themselves to be descendants of the northern tribes of Biblical Israel (Figure 23). They live in an area they called Samaria (hence their name). The Samaritans believe that they are the true Hebrew faith holders and differ from the Jews on several religious issues. They practice different rituals. The Samaritans speak Hebrew and Arabic and are concentrated in the Nablus area, where Mount "Gerizim" is located, which is their most important sacred place. According to tradition, it is said that Abraham was here subjected to a test from God and introduced his son, Isaac (Palestinian Encyclopedia, 2005)
- 3) Muslims: Islam is the main religion in Palestine and represents the majority of the Palestinian population's religion by approximately 98% (PCBS, 2017). The Al-Aqsa Mosque in Jerusalem has an important position among Muslims. It is the first Muslim *Qiblah* for prayer and the third holy city, after Mecca and Medina. In Palestinian

society, some societal issues, such as inheritance, marriage, and divorce, are carried out by Islamic law.

Muslims, Christians, and Samaritans have solid social ties without racism or religious discrimination because they are under Israeli occupation. They are all on the same ideas and belonging to the cause of Palestine and their right to land and their holy religious places; they share joys and sorrows, exchange visits, and respect beliefs. You find the church beside the mosque and the sounds of church bells ringing together with the sound of the Qur'an and the call (Athan) to prayer (Figure 24). Decorations for the birthdays of Christ, Islamic holidays, and Ramadan have attached to the homes of Muslims, Christians, and Samaritans. Love and joy are embodied among them. You see them as colleagues at work, at school and at university, forgetting that they are different in religion. They stand together against the Israeli occupation, so we find among them are the prisoners, the wounded, and the martyrs. They believe in coexistence and continuous cooperation to liberate Palestine from occupation by building state institutions and a good, educated citizen.

Figure 23 Samaritan rituals on top of Mount “Gerizim”



Note. In the public domain ([Google, n.d.](#)).

Figure 24 *The church beside the mosque in Jerusalem*



Note. In the public domain ([Google, n.d.](#))

PART II OBJECTIVE, METHODOLOGY

OBJECTIVE OF THE STUDY

The objective of this study was to find the relationships between the goals of the pedagogical approach (*Resolution by Decree No. (8) Of 6/4/2017 on general education*) followed by Palestinian public schools and the motor tasks that have been practiced in Physical education sessions, interpreting the meaning of Physical education today in a Palestine under Israeli occupation.

The objective was divided into several sub-objectives depending on the tasks to be developed:

1. Describe the socio-educational context of the Palestinian school and the curricular regulations in force (Palestinian government resolution 8 of 6/4/2017).
2. Describe, analyze and interpret the content of the objectives of the curricular regulations in force (Palestinian government resolution 8 of 6/4/2017).
3. Describe, analyze and interpret the external logic of the tasks described in the Physical education curriculum (Physical education curriculum, 2017) within the educational and social context.
4. Describe, analyze and interpret the internal logic of Physical education sessions motor tasks and identify their meaning based on time, space, relationships, and materials; it is where linking it to the external logic surrounding schools.
5. Describe, analyze and interpret the internal logic of Physical education sessions motor tasks in terms of the differences between the elementary, middle, and higher school stages.
6. Interpret the data obtained in order to facilitate the development of new Physical education proposals for Palestine.

METHODOLOGY

This research is an ethnography study, focusing on “ethno-motricity” using and underlining content analysis as a research method of the pedagogical approach in Palestine. Physical education teaching is a large and complex process and is related to human sciences. In this study, I tried to shed light on Physical education in Palestine through a quantitative approach with its descriptive type to answer a simple question; what Physical education teachers do in Palestinian schools? How can we interpret it?

The study focuses on Physical education and strategy through work in the school sessions from motor praxeology science and its pedagogical and social reflections; to get to the correct understanding of the social process, one must know the reality of the student during the school session and its relationship to other students, space, time, and materials.

We will try to establish a connection between the motor situations' internal and external logic elements to understand the space, materials, time, and relational Palestinian society culture of Physical education and how pedagogical approaches on this topic are defined; After analyzing the motor tasks in-school sessions, we would be able to understand what Physical education teachers did in Palestinian schools. Physical education teaching, in general, is a communication action with other people, whether by direct channels such as speaking and explaining from the teacher to the students or indirect channels, such as what the students perform from the motor tasks planned by the teacher.

This research will focus on four key ideas, four variables to be studied: space, relationships between people, the concepts of time involved in duties, and material culture. The study of these variables is very common in the social sciences, but its application to the study of physical activities is specific to motor praxeology, which has been called internal logic. This work follows the guidelines of past researches such as (Etxebeste, 2001, 2004, 2012; Martínez de Santos; 2007; Gill, 2017; Franco 2020).

After reviewing the theoretical literature in the Arab world, I can say that this study can be considered the first of its kind in the Arab world.

Data collection

The Physical education curricula for all schools grades were collected in the order of seven guidebooks for Physical education teachers issued by the Palestinian Curriculum Center at the Ministry of education, in August 2017, for all boys and girls public schools. The boys' students are separated from girls in public schools, but they follow the same curriculum, and the diaries of the Physical education sessions accompanying the teachers' guides were collected, which were written in full accordance with the teacher's guides for the different school grades, and I translated all the sessions from Arabic into English through classifying its details, We see from the following figure (25) and figure (26) a model From a Physical education session in Arabic and English. In addition, the Palestinian education resolution No. 8 of 6/4/2017 was used. Which shows the pedagogical approach used in Palestinian public schools.

I have been in touch with some Physical education teachers to inquire about some activities and implementation mechanisms if necessary. All teachers contacted agreed to participate voluntarily in accordance with the Model Ethical Standards of Privacy and Respect.

In the 2018/2019 academic year, the number of Physical education teachers was 1,251 in 2,234 public schools, and the total number of students was 836,084 in Palestinian public schools (Palestinian Ministry of education, 2019).

Figure 25 Physical education lesson form in Palestinian public schools translated to English

Physical education lesson forms in Palestinian public schools
Subject of lesson: Handball \ passing standing skill
Grade: 6 **Number of student.....** **Students absent.....** **Date.....**


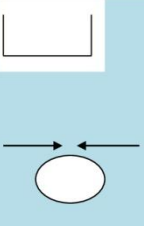


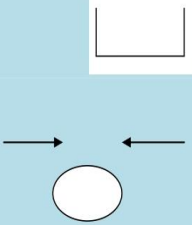

Parts lesson	Objective	Procedure	Time	Materials	Styles and activities	Assessment
Introductory	Warm up - Decreases risk of injury - Prepares the body and mind for performance	- A small competitive game, students attempt to pull each other's "tails" out while protecting their own. Tails are jerseys tucked into the back of players' shorts that hang down to look like a tail. - stretching exercise.	7 min 3min			- notice the participation of all students
main part	- To develop passing standing skill. - To perform the skill.	Theoretical Section - See the target. - Look at the ball, holding the ball steady. - Throw the ball by hand. - following through toward the target. - Transfer the weight forward Practical Section - passing the ball of stability, with the teacher - passing the ball of stability, with the partner	8-10 min 12-17 min	- One handball -10 handball - Cones		- notice the Students understood the explanation from the teacher. - observation the students' performance and fault correction
Closing part	Cool-down prepare the children for the transition back into the classroom setting and the transition from working hard to resting	Stand with both arms overhead, feet placed wide apart, and knees slightly bent. Gently wave arms from side to side and forward like a tree in the wind.	5 min			- Students must have completed an exercise and dynamic stretch after this activity. - notice Clean body and going back to the classroom cheerfully.

Figure 26 Physical education lesson form in Palestinian public schools by Arabic

نموذج درس التربية البدنية للمدارس الحكومية الفلسطينية
 موضوع الدرس: كرة يد/ مهارة التميرير من الثبات

..... التاريخ الغياب عدد الطلبة الصف: 6

التقويم	الاساليب والانشطة	الادوات	الزمن	الاجراءات	الاهداف	اجزاء الدرس
ملاحظة مشاركة جميع الطلبة			7 دقائق	لعبة تنافسية صغيرة ، يحاول الطلاب سحب "ذيول" بعضهم البعض مع حماية أنفسهم. ذيول هي قمصان ممسوسة في الجزء الخلفي من شورتات اللاعبين التي تتدلى لتبدو وكأنها ذيل. - تمارين الإطالة	الاحماء: تقليل فرصة إصابة الطلبة تهيئة الطلبة بدنيا وعقليا للنشاط الرياضي	التمهيد
ملاحظة مدى فهم الطلبة لشرح المعلم مراقبة الاداء واصلاح الاخطاء		كرة يد واحدة	10-8 دقائق	الجزء التعليمي: - انظر الهدف. - انظر إلى الكرة ، مسكاً الكرة بثبات. - رمي الكرة باليد. - متابعة نحو الهدف. - نقل الوزن إلى الأمام الجزء العملي - تمرير الكرة من الثبات مع المعلم - تمرير الكرة من الثبات مع الشريك	تطوير مهارة التميرير من الثبات تطبيق المهارة	الرئيسي
ملاحظة اكمال الطلبة للتمارين الرياضية وخاصة الإطالة الاهتمام بالنظافة وعودة الطلبة للصف بهندء			5 دقائق	من الوقوف والنراعين فوق الراس، بتباعد القتمسين قليلا، وثني الركبتان. حرك النراعين برفق من جانب إلى آخر وإلى الأمام مثل شجرة في مهب الريح.	التهنئة: تهيئة الطلبة للرجوع الى غرفة الصف العودة الى حالة الراحة	الختامي

The evaluation was requested from the Ethics Committee of the University of the Basque Country, and after they studied my request, they found that the collection of data did not need any permit at all because it is public and deals with no personal data.

Organizing the motor task information

It was necessary to organize all the information, both internal and external logic, in a computerized system that would allow data collection and analysis. Each motor task, in the Physical education program required the construction of a variable that would allow the declared educational aspects to be brought to light, as well as all the hidden curriculum; mainly, the data collection method can identify the motor tasks hidden ways in the Physical education teaching process by knowing the internal logic and the external logic of each motor task performed by students.

The details of all physical education lessons for the academic year 2018/2019 were collected from the diaries and the motor tasks were analyzed based on their frequency and time per second to increase objectivity so as not to waste any time outside the analysis.

It is 300 sessions including 2513 tasks with a time of 720,000 seconds divided into 300 tasks in the theoretical part with a time of 180,000 seconds, and 2213 in the practical part with a time of 540,000 second. After collecting the data, the practical part was analyzed (2213 = 540,000 second). The data is interpreted based on the applied and educational sciences to know the types of actions that were affected by performing the motor tasks by using motor praxeology in a specific way “the logical and specific matter in the body's intervention in updating the motor actions” (Parlebas 2001, p. 356).

This allows us to engage different sciences such as psychology, sociology, and socialization to complete the Physical education teaching map and see the motor tasks from other closely related perspectives.

The variables and analyses carried out for this research, describes the classification identified to determine information in general in Physical education lessons (Table 7).

Table 7 *Identification of descriptive variables*

Variables	Description	levels
ID activities	The ordinal number is assigned automatically and allows the system to distinguish it in the database	<i>Auto number</i>
ID lesson	Daily lessons during the academic year	<i>300 lesson From 1-300</i>
ID grade	The School grade	<i>Eight grades, From 5th to 12th</i>
ID Weeks	School weeks during the academic year from Sunday to Thursday	<i>30 weeks, From 02/09/2018 to 06/05/2019</i>
General theme	The name of the games targeted in the lesson	<i>Soccer, basketball, handball, volleyball, badminton, Ping-pong, Athletics, gymnastic</i>
Part of the lesson	The part of the lesson as the teacher defines it. Meaning of the task part	<i>Introductory, Main Part, Closing part</i>
Activity name	The name of the motor task	<i>As mentioned by the Physical education teacher</i>
Duration	Duration of the motor task	<i>second</i>
Exercise category	The meaning of what the student does in the motor task	<i>"Fitness"; "Technical"; "Skills"; "Small game"; "phase of play"</i>
Venue	Place of implementing the motor task	<i>Outdoor/ indoor</i>

The following variables have been identified from the internal logical features of games, in terms of four main factors: (Time, Space, Relationships and Materials), as we can see in the following table (8)

Table 8 *Analysis of descriptive variables*

Variables	Description	levels
Scoring memory	The motor task that ends with the win of one of the students, either by time, points, or distance	<i>Yes / No</i>
Space	Determining the area through rules and order, which are recorded	<i>Certain/ uncertain</i>
Motor interaction	relationship between the students throw the motor task	<i>Psychomotor/ collaboration/ opposition/ collaboration-oppositions</i>
Materials	A physical item used to get the motor task done	<i>Yes / No</i>

Data registering

To analyze the internal logic of motor tasks, an application in the Access 2007© program was designed based on the Physical education teaching session data that allowed the management of many motor tasks, as we know that the Access 2007© application enables us to design a set of related tables, where the variables are encoded and described in another linked tables. A database is a collection of related tables accessed through a series of forms that can be used as a secure application. Moreover, classify the motor tasks according to the variables and reach the results sorted to analyze and relate the data. It is installed as an application in the Access program, which allows the researcher to avoid errors when entering data and the ease of the statistical process.

The data of the Physical education sessions were translated from Arabic into English while categorizing them in the analysis tables. The time of the motor tasks was registered in seconds. After emptied all the previous data in an organized way and related to each other in the relevant tables, all the motor tasks that make up the Physical education teaching session were emptied and analyzed, and according to it arrangement using a table showing all the necessary classification variables, to reach analysis of the internal logic in the Physical education teaching process in Palestine.

PART III RESULTS AND DISCUSSION

DIDACTIC ANALYSIS

In this section, an overview of a general analysis of Physical education sessions in terms of their external logic during the 2018/2019 academic year, where the number of Physical education lessons per week was:

- From first grade to fourth grade, the primary stage does not have a specific Physical education lesson. Their Physical education lesson was removed three years ago in Palestinian schools, and they replaced it with different activities. One or two teachers are taught for each grade without entering a Physical education teachers or coordinating with them.
- The fifth and sixth grades have two lessons per week: from the seventh grade to the twelfth grade, one lesson per week, and the duration of the lesson is 40 minutes.

The academic year is divided into two semesters; the first semester is from 2 September to 20 December, and the second semester is from 27 January to 9 May for the academic year 2018/2019. Usually, school attendance during the academic year continues during the dates specified by the Ministry of education. There is Ramadan in the Islamic world, which is a month related to the Islamic religion. Daily fasting is required for 29-31 days, from sunrise to sunset. Ramadan's start has no specific day because it is linked to the moon's rotation around the earth. Its beginning differs in each year by approximately 11 days, so the month of Ramadan every three months is shorter than the specified start date. In the academic year 2018/2019, in which the study data was collected, the beginning of the blessed month of Ramadan coincided with the five of May of the year 2019. It is considered the last day of the academic year, which ends on May 9. This month coincides with the fact that the weather will be relatively hot and close to summer in Palestine. Therefore, the remaining

Physical education lessons in the month of Ramadan turn into a theoretical aspect with topics related to sports science.

In addition, the number of lessons for each grade without the final exams period and holidays:

- The fifth and sixth grades have 32 lessons in the first semester and 28 in the second semester.
- The seventh, eighth, ninth, ten, eleventh and twelfth grades are 16 lessons in the first semester and 14 in the second semester.
- All lessons for all grades (fifth grade to the twelfth grade) are 300 lessons.

The duration of the lesson is 40 minutes. It is divided into two parts, 30 minutes in practical performance and 10 minutes for a theoretical explanation.

The following table (9) shows an overview of data analyzed (Physical education lessons and motor tasks frequency and duration in second). It appears that the elementary stage had more Physical education lessons than the rest of the stages, the fifth and sixth grades have two Physical education lessons every week. The rest of the grades have one Physical education lesson during the week in the academic year.

Table 9 *Distribution of motor task according to school stages*

	Lessons N	Motor tasks f	Duration of motor tasks per second
Elementary stage	120	859	216,000 (40%)
Middle stage	90	673	162,000 (30%)
High stage	90	681	162,000 (30%)
Total	300	2213	540,000 (100%)

Physical education lessons' parts

The Physical education lesson contains three main parts (introductory, main part, and closing part) and is similar to the structure of the coaching session: the following table (10) shows the distribution of the motor tasks duration according to the parts of the Physical education lesson.

Table 10 *Distribution of motor task according to lesson parts*

	Motor tasks	Duration second
Introductory	1200	180,000 (33.3%)
Main Part	713	306,000 (56.7%)
Closing part	300	54,000 (10%)
Total	2213	540,000 (100%)

This way of division is traditional that Physical education teachers follow in their lessons; it was apparent in their daily diaries, as each part has a goal that differs from other parts, in the introductory part, the goal is to raise body temperature, prevent sports injuries and psychologically prepare for entry into the Physical education lesson through general and special warm-up In various forms, such as running around the court, small games, and physical exercises, the duration of this part ranges from 8 to 12 minutes.

The main part is divided into two sections, which are the theoretical section. The goal is to explain the lesson's title and the specific skill for this lesson by explaining the teacher theoretically to the students while performing a model in front of them and mentioning the most common mistakes. The duration of this section is 10 minutes. Moreover, the practical section, in which the goal is for the student to apply the skill explained by the teacher by performing it in various forms of teacher planning. The duration of this section is from 15-17 minutes.

In the closing part, the goal is to cool down the students and return them to normal condition before entering the Physical education lesson through stretching and calming exercises and some games. The duration of this section ranges from 3 to 5 minutes.

Given the strategies of Physical education teaching based on the parts of the lesson between the three school stages, elementary, middle, and high school (Table 11 and Table 12).

Table 11 *Distribution of motor tasks frequency by lesson parts according to school stages*

	Introduction	Main part	Closing part	Total
Elementary	480 (40%)	259 (36.3%)	120 (40%)	859 (38.8%)
Middle	360 (30%)	223 (31.3%)	90 (30%)	673 (30.4%)
High	360 (30%)	231 (32.4%)	90 (30%)	681 (30.4%)
Total	1200 (100%)	713 (100%)	300 (100%)	2213 (100%)

Table 12 *Distribution of motor tasks duration per second by lesson parts according to school stages*

	Introduction	Main part	Closing part	Total
Elementary	72,000 (40%)	122,400 (40%)	21,600 (40%)	216,000 (40%)
Middle	54,000 (30%)	91,800 (30%)	16,200 (30%)	162,000 (30%)
High	54,000 (30%)	91,800 (30%)	16,200 (30%)	162,000 (30%)
Total	180,000 (100%)	306,000 (100%)	54,000 (100%)	540,000 (100%)

It seems clear that there are no differences in the duration of the parts of the lessons between the three school stages, The structure of the Physical education lesson with its three parts is similar and following the same classic method for all school grades and all sports games by dividing time in the daily diaries uniformly and the difference is in the level of activities.

General theme data

This table (13) shows the general themes in Physical education lessons for school grades in Palestine, distributed according to the guidebooks' during the academic year 2018/2019

Table 13 *Distribution of motor task according to general themes*

	Frequency	Duration second
Athletics	299 (13.5%)	72,000 (13.3%)
Badminton	219 (9.9%)	54,000 (10%)
Basketball	293 (13.2%)	72,000 (13.3%)
Gymnastics	290 (13.1%)	72,000 (13.3%)
Handball	293 (13.2%)	72,000 (13.3%)
Ping-pong	230 (10.4%)	54,000 (10%)
Soccer	295 (13.3%)	72,000 (13.3%)
Volleyball	294 (13.3%)	72,000 (13.3%)
Total	2,213 (100%)	540,000 (100%)

We see that the frequency of all the games is relatively equal. This is what appears in the teacher guidebooks for the number of lessons for each sports game. The specific game skills are distributed among the lessons assigned to them based on the different grades; the badminton lessons 9.9% and table tennis lessons 10.4%, based on teachers' guidebooks and Physical education teacher diaries, respectively.

When looking at the strategies of studying Physical education based on the general themes between the three school stages, elementary, middle, and high stage, from the following table (14) and table (15) we see that.

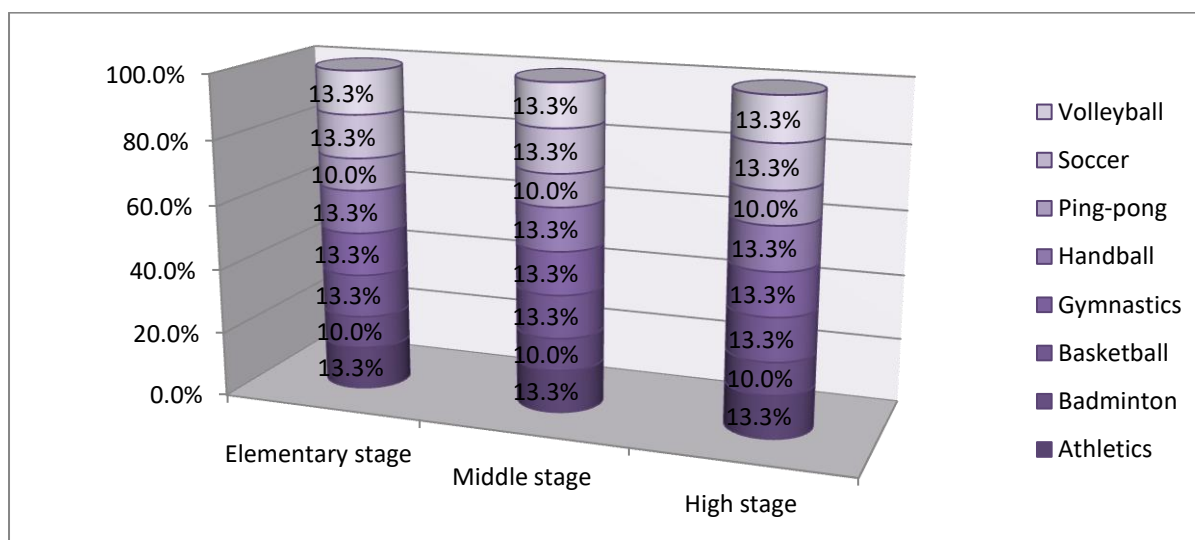
Table 14 Distribution of motor tasks frequency by general themes according to school stages

	Athletics	Badminton	Basketball	Gymnastics	Handball	Ping-pong	Soccer	Volleyball	Total
Elementary	114	87	114	114	115	87	114	114	859
Middle	90	64	92	89	91	67	91	89	673
High	95	68	87	87	87	76	90	91	681
Total	299	219	293	290	293	230	295	294	2213

Table 15 Distribution of motor tasks duration per second by general themes according to school stages

	Athletics	Badminton	Basketball	Gymnastics	Handball	Ping-pong	Soccer	Volleyball	Total
Elementary	28800	21600	28800	28800	28800	21600	28800	28800	216000
Middle	21600	16200	21600	21600	21600	16200	21600	21600	162000
High	21600	16200	21600	21600	21600	16200	21600	21600	162000
Total	72000	54000	72000	72000	72000	54000	72000	72000	540000

Figure 27 Percentage of motor tasks duration per second by general themes according to school stages



We see no differences in the general theme between the three school stages in the Palestinian schools (Figure 27). The general theme was limited to only eight games, athletics, badminton, table tennis, gymnastics, soccer, basketball, handball, and volleyball. The teacher's guidebooks were concerned with these games only, in addition to physical fitness, which precedes or follows the main part of the lesson, such as warm-up and cool down.

Exercise categories

The teaching sessions contained exercise categories that were classified and analyzed according to the mechanism of its practice as mention in diaries (Ford; Yates; & Williams, 2010).

- Fitness: Improving fitness aspects of the game (e.g., warm-up, cool down).
- Technical: Isolated technical skills unopposed alone or in a group.
- Skills: Re-enacting isolated simulated game incidents with or without the focus on particular technical skills.
- Small games: Games with variations to rules, goals, or areas of play.
- Phase of play: like a match.

Table 16 *Distribution of motor task according to exercise categories*

	Frequency	Duration second
Fitness	1414 (63.9%)	208,200 (38.6%)
Technical	398 (18%)	176,715 (32.7%)
Skills	165 (7.5%)	66,317 (12.3%)
Small Games	86 (3.9%)	62,968 (11.7%)
Phase of play	150 (6.8%)	25,800 (4.8%)
Total	2,213 (100%)	540,000 (100%)

From the table (16), we see that the percentage of the duration for practicing “fitness” was the highest at 38.6%. Physical education teachers often use physical fitness exercises such as running and stretching in introduction and closing part.

The second use comes in “technical”, which is the performance of different game skills without opposition interaction. The duration of practice took 32.7%, and its use appeared in the main part of the lesson. Moreover, the third place was the “skills”, which is the performance of various games skills. There is an opposition interaction. The duration of its practice took 12.3%, and its use appeared in the main part.

The fourth use was the “phase of play” a competitive practice like matches in all the different games. Its practice duration took 11.7%, and its use appeared in the main part of the lesson; and it appeared that the least use was “small games” in Physical education activities, at a rate of 4.8%. Its use was shown in the introductory part of the lesson, such as study of Ford, Yates, & Williams (2010); Partington & Cushion (2013); Partington, Cushion & Harvey (2014) that found motor tasks, termed " training form" (e.g. physical training, technique and skills practices), than activities deemed more relevant, termed "playing form" (eg small-sided/conditioned games and phase of play activities).

Given the strategies of Physical education teaching based on the exercise categories of the lesson between the three school stages, elementary, middle, and high school, as we see from the following table (17) and table (18):

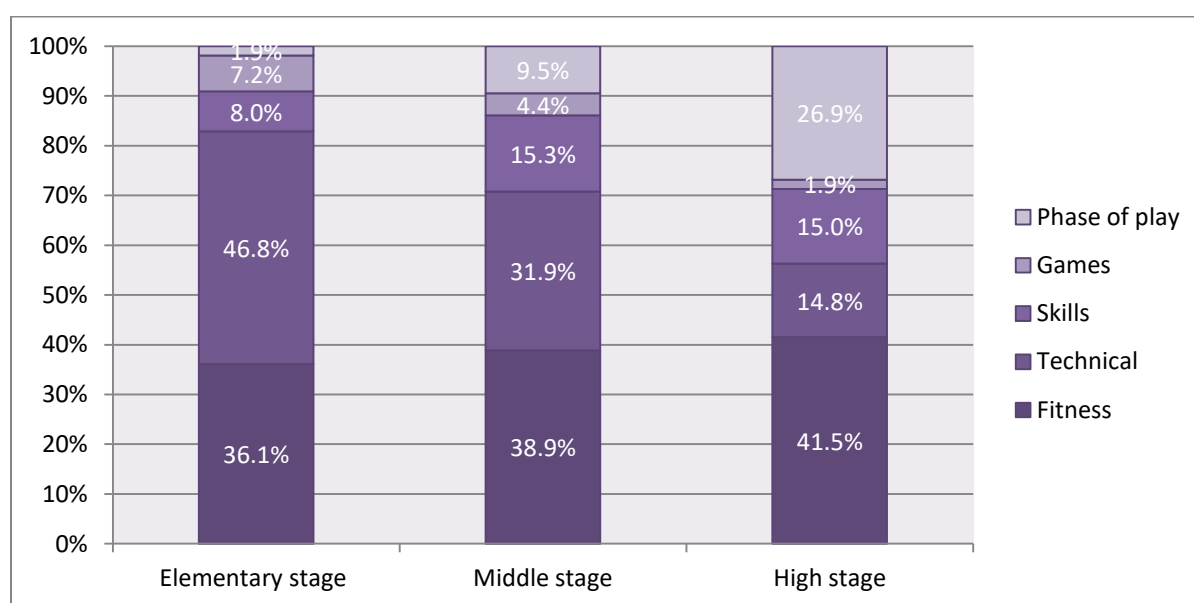
Table 17 *Distribution of motor tasks frequency by exercise categories according to school stages*

	Fitness	Technical	Skills	Games	Phase of play	Total
Elementary	548 (38.8%)	215 (54%)	36 (21.8%)	52 (60.5%)	8 (5.3%)	859 (38.8%)
Middle	426 (30.1%)	123 (30.9%)	62 (37.6%)	24 (27.9%)	38 (25.3%)	673 (30.4%)
High	440 (31.1%)	60 (15.1%)	67 (40.6%)	10 (11.6%)	104 (69.3%)	681 (30.4%)
Total	1414 (100%)	398 (100%)	165 (100%)	86 (100%)	150 (100%)	2,213 (100%)

Table 18 *Distribution of motor tasks duration per second by exercise categories according to school stages*

	Fitness	Technical	Skills	Games	Phase of play	Total
Elementary stage	78,000	100,980	17,340	15,600	4,080	216,000
Middle stage	63,000	51,680	24,735	7,200	15,385	162,000
High stage	67,200	24,055	24,242	3,000	43,503	162,000
Total	208,200	176,715	66,317	25,800	62,968	540,000

Figure 28 *Percentage of motor tasks duration per second by exercise categories according to stages*



We see from figure (28) that there are differences in the duration of the exercise categories between the three stages of the school, as it was the duration of using “technical” and “small games” for the advantage of the elementary stage more than the other school stages.

The differences between the three school stages also appeared in the use of “skill” and “phase of play” for the advantage of the higher and middle school stage more than an elementary stage

**AN ETHNOMOTOR ANALYSIS OF PHYSICAL EDUCATION IN PALESTINIAN
PUBLIC SCHOOLS UNDER OCCUPATION**

RELATIONSHIP TO TIME IN PHYSICAL EDUCATION IN PALESTINIAN PUBLIC SCHOOLS

The influential German sociologist Norbert Elias argues that while people feel time as a personal reality, it is organized as a communal reality. In effect, the chronological experience becomes a form of temporal capital, something to be deployed for strategic ends. Time may feel private, but it is developed in concert with others (Sharron, 1982; Gibson, 2005). Even if time is supposed, it is often treated as a resource to systematize social life. Further, technologies of time force us to adjust our interactional engagements through institutional requirements (Elias, 1992).

Time is one of the most important topics worth discussing in the field of sociology. In the past decade, social studies have been conducted robustly on time and yielded fruitful results (Bergmann, 1992; Nowotny, 1992). One of its dimensions is theoretical. At the initial stage of the development of sociology, many authors studied time as a central topic. For example, Karl Marx *Capital* (Volume I) describes how capitalists exploit workers by extending working time and striving for leisure. Therefore, time is a crucial aspect in the class struggle (Marx, 1968). In *The Protestant Ethics and Spirit of Capitalism*, Max Weber cites Benjamin Franklin's famous quote "Time is money" to demonstrate the "efficient use of time", which he considered one of the essential elements of capitalism (Weber, 1993). Emile Durkheim asserts that time is an abstract social framework that regulates the collective rhythm of life (Durkheim, 1965).

Parsons emphasizes that the key to describing social action is to clarify the temporal process of social action (Parsons, 1949). Although Parsons did not elaborate on this topic, other sociologists who have studied the concept of social action have not ignored the importance of the relationship between time and social action. Alfred Schütz, for example, stresses that time is a single unified flow because the act of action that is projected into the

inner consciousness based on past actions participates in the external world and thus links the past and present with practical future goals (Schütz & Luckmann, 2003). Giddens (1984) also emphasizes the relationship between social action and time. According to his theory, “the structuring of society is based on routine, the temporal repetition of social actions in daily life” (Giddens, 1987, p, 144).

A time-use survey describes the patterns and allocation of human activities by examining how people spend time in different activities during certain periods (Blaas, 1990, p, 55). The first large-scale survey of time use in the former Soviet Union was conducted during the 1920s. Since the sociologist Alexander Szalai directed the first multiple surveys of time use in the 1960s, exemplary and influential results have been published under the title, *Time Use*, a national time use survey that has become popular in many countries (Szalai, 1972; Blass, 1980; Gershuny, 1990).

Having said so, we need to remember that time is neither just a kind of research variable nor a theoretical puzzle away from social reality. People can easily understand that time matters affect daily life and often become critical concrete problems, such as deadlines and the speed with which time passes (Luhmann, 1971). Methods of defining and denoting time varied throughout human history. In pre-modern society, although people also use a calendar to indicate the day, month, and year, they determine time mainly by referring to natural phenomena; For example, “We will go home when the sun goes down”.

However, in modern society, time is rarely determined according to natural phenomena and is referred to mainly as a clock: “We are going home at 5:45 PM”. Time is not a self-construction of consciousness because people cannot close their eyes and know that the time is “5:45 PM” only through rational awareness. Time is not complete result of measurements made objectively by physicists either. Time is determined by measuring the movements of celestial bodies (Elias, 1992).

Currently, this information is generally effective because it is considered a standard, and people use hours tuned to that standard to plan encounters, interactions and organize their lives. Suppose there is no network of interactions to create and use the reference coordination mechanism relative to the exchanges. In that case, the time associated with a particular clock is impossible (Giddens, 1987).

In this context, time-related to 'when' and actual social life is neither subjective nor objective. However, it results from a network of interactions (Elias, 1984). To quote Durkheim's (1966) definition, time can only be considered social and thus called social time, which can be defined as a reference mechanism formed by society and enabling social interactions to take place at a given moment through coordination: social actions of various agents (Gurvitsch, 1990).

Time is a coordination mechanism used in interactions, and people use this mechanism to plan and achieve these interactions. Still, the agent must use the time to interact with others at a specific point in time. The demand that induces agents to use time can be defined as a time demand. For example, certain states must set an election day for elections. Employers must specify the time employees start and finish work to synchronize the work performed by all employees (Elias, 1992).

There is a social process of checks and balances for regulating temporal power, which is also the cause of changes in the institutional forms of time (Elias, 1984). So time is a reference mechanism for coordinating the social actions of several agents. Time is not something one can own and sell; rather, it exists between social relationships and participates in social interactions defined by social institutions and social practices. Time is conceived as something external to human nature, like the continuous water flow in a stream. Cultural time becomes something so evident and natural that we forget that it is socially constructed in the

end. This means that we should take precautions and care when clarifying the concepts of purpose, intention, and result (Etxebeste, 2014).

Let us take into account the conduct study of natural phenomena and their classification. Active action can be differentiated according to the intentionality it has behind it: “The term purposeful is meant to denote that the act or conduct may be interpreted as directed to the attainment of a goal, to a final condition in which the behaving object reaches a definite correlation in time or space concerning another object or event. Purposeless action then is that which is not interpreted as directed to a goal” (Rosenblueth, Wiener & Bigelow, 1943).

To clarify the distinction between the presence and absence of purpose, we could think of a clock, a machine that measures time. The device is designed to “tell the time”, which enables people to coordinate their activities in society. Its correct use enables us to arrive on time at a conference, board a plane before it takes off, or arrive at the table before mealtime is over. The use that we make of the clock, something highly useful in the modern world, does not mean that the artifact has any purpose. Even if we get to the conference late, miss the plane, or end up without any food, the Clock continues to “tell the time”. The machine, whose tick-tock makes the hands move around the face, does not move toward any end, does not produce any other event, but just continues to tell the time while hidden in the belly of Peter Pan’s crocodile. The clock has no purpose, nor is it aimed at any goal (Etxebeste, 2014).

If the clock has an alarm, things are different. Turning the bevel gears that drive the hands causes the lever that supports the tiny hammer to spring into action. A mechanical force strikes the mallet against the metallic dome producing a shrill hammering. This gadget can be used to make a bell ring, turn on the heating, open blinds, or set off a bomb. The watch that has been programmed does not need to “tell the time” like a normal timepiece but rather

to set off another event at the end of a fixed period. The bomb will explode when the clock that controls it reaches zero unless James Bond or another hero manages to stop it. A machine, an action, or an event with a purpose inevitably produces another event (Etxebeste, 2013).

The reference to a clock here is not gratuitous if we consider the words of Norbert Elias: “Especially in urban societies they make and use clocks in a manner reminiscent of the making and using of masks in many pre-urban societies: one knows people make them, but they are experienced as if they represented an extra-human existence. Masks appear as embodiment of spirits. Clocks appear as embodiment of ‘time’ (Elias, 1992).

It is feasible to think that people emotions can be influenced by the presence or absence of purpose in their taking part. One could even argue that, in general terms. At the same time, one culture may be mainly oriented toward active conduct with a purpose; for another culture, the opposite may be true, with action lacking any intention. Through an analysis of language, Dorothy Lee demonstrates this possibility by comparing the nonlinear culture of the Trobrianders of Papua New Guinea and the linearity of American culture. According to the author, the way the experience of reality is formulated will determine how people experience hope, motivation, and satisfaction and thus, to a large extent, determine individuals’ emotions (Lee, 1977).

The connection between time and sports gave the child knowledge of the importance of time. It related it to the motor task performance, whether with distance or weight. This importance is in his perception and social life outside of sports practice in a hidden way that grows from his perception (Etxebeste, 2014).

Time from a physical perspective is the volume by which events can be measured and organized. From a social perspective, it is a socio-cultural construct whose characteristics differ in every context and whose intervention allows individuals' social integration. As

Norbert Elias (1989) says, time is “a means of directing oneself in the social world and organizing human coexistence”. In addition, each person “learns from childhood the concept of time and his social life is closely related to it”, thus allowing him “to grow in a society to which this concept and that institution belong”. E. T. Hall (1984) says that “every culture has its time frames within which its paradigms operate.; Sports are helpful ways of guiding students to understand the social uses of time. On his aprt, Elias (1984) defined time as the ability to relate two or more events related to each other and use one of them as a primary sign.

Time in Islam

Since social upbringing and education in Palestine are based mainly on the teachings derived from religion and Islamic law, time is considered one of the most important things in a person’s life, as it is more valuable than money. Because of the importance of time, God Almighty mentioned it in the Holy Qur’an such as (He is the one who made the night and the day A caliphate for those who wanted to remember or wanted to be thankful) (The Qur’an, 25:62). “Ibn Abbas” narrated that the Messenger of Allaah; Mohammed SAW advised a man with the following words: “Take (benefit from) five before (the occurrence of) five: Your youth before old age; and your health before sickness; and your wealth before poverty; and your free time before pre-occupation; and your life before death” (Hadith narrated by Al-Bukhari)..

Muslims consider that time, worldly life is ephemeral and will not continue forever. It is a transit point for the permanent afterlife after death. Therefore the good Muslim should not waste his time on something that has no benefit from it. In addition, not to spend his life and time collecting money and forget the other duties he must make a share of his time; money can be collected and collected. The economy is spent, as for time, every minute, and every moment if it is gone, it will never return. Suppose a person spends the money of the

world. In that case, he will not be able to recover one minute of his life, time is life, and it is the central axis that controls the path of a person's life, so he who seizes his time in good deeds will succeed and be happy in this world and the hereafter, and whoever wastes his time and life, and leaves the righteous deed, he has been disappointed and lost (Alshahoud, 2009).

It was worthy of the Muslim to know how to spend his time and preserve it: he should not neglect it or be negligent about any of it, whether it is less or more. Disorganization in a person's life is a major waste of time. By organizing time well, the individual accomplishes his work in less time by writing important work, setting priorities, distributing them over the day's hours, and determining work times and rest times. Seneca says: "We all complain about the shortness of time, yet we have more of it than we know what to do with it, we always complain that the days are few, and we act as if they are without end". Therefore, a person needs to think consciously about using time and exploit the skills that change his lifestyle within the available time circle; all this will reflect on his success and excellence (Beetle, 1999). Caliph Ali Ibn Abi Talib said: "Cultivate for your (life of this) world as if you are to live eternally and work for your Hereafter as if you will die tomorrow" (Alrajhi, 2017; Alfeki 2009).

Time is invaluable: The best proverb on time is "Time and tide wait for none". It is better says by someone. Everyone should understand the value and importance of time. Time is more valuable compared to money. Time is precious partly because we are all only allotted a certain amount of time in our lives, so we need to make sure that we use it wisely. Nothing can stop the flow of time. Time once past cannot be brought back by any means" (Alfeki, 2009).

Many people see that time means continuous work, and there is no time for rest, entertainment, or entertainment. Some of them believe that using time and organizing it is worthless. This is because they do not value the time of little importance. These concepts

spread among people in our Arab world, in general, have made our societies less productive and less generous. Some realize the importance of time and have committed themselves to take care of it and filling it with helpful work to reduce the void that does not enter the circle of organization, for the emptiness calls for corruption and a key to evil, and the human soul if a man does not occupy it with obedience, and helpful work is filled with sin. The first step in managing and organizing time is the daily planning of time, and the loss of daily planning or planning is considered inadequate from lousy time management, and effective planning is the one that avoids the waste of time and wasting it uselessly (Alrajhi, 2017; Alfeki 2009).

The size of the use of time, and the extent to which it is used, is one of the most important distinguishing and separating signs between prosperous developed nations and backward nations. It is also the dividing line between successful and ordinary people (Bakkar, 2000).

Time management has many benefits, including what appears directly and some that appear in the long run. A person should not hurry to see the fruits of time management, as they are inevitably coming. Among these fruits: (Bakkar, 2000; Suwaidan & Adlouni, 2004)

- Feels better in general in all life matters. The person sees the blessing of time and his capacity for organizing as he accomplishes what he has in terms of duties and responsibilities.
- Spending more time in entertainment, rest, and entertainment with family and friends, as organizing increases human production in less time, helps him devote himself to social activities, so he spoils himself and the people around him.
- A person finds ample time and time for self-development and life skills. After completing his/her work, he finds sufficient time to read a book or attend courses that increase his skills and awareness.

- A good organization enables a person to achieve his dreams, future aspirations, and goals that he hopes to achieve.
- Improving individual and group productivity in quantity and quality; Time management allows the individual to think about the quality of what he produces and the work that he produces that represents his personality and is the title of his success.
- Reducing the number of mistakes that an individual may make as a result of randomness in work and chaos; By organizing, every step of the work is studied, and the possibilities presented for the existence of any emergency that impedes the progress of work or slows down the speed of its completion.
- Increase in money income and profits; this result from increasing the amount of material produced and excelling in work, and showing seriousness in performance.
- It is reducing the psychological and physical pressures that fall on the individual's shoulders because of not terminating the work on the one hand and the various pressures of social life on the other hand.
- Finishing the work that falls on the individual's responsibility faster and with less effort, which allows the individual to seize opportunities that he had not previously thought of, which may lead to a radical change in his life and be the cause of his success, such as thinking of other side projects, or developing the level of work.
- Fully controlling the days of a person's life, as he knows what he has in terms of work and plans, and in return, he has opportunities for rest that can be exploited. The organization establishes a straightforward program to manage his day, through which the vacant spaces appear.

Every sane person must know the characteristics of time to better deal with it, including (Abu Ghuddah, 1988):

1. Because time passes by a person very quickly, the speed of its expiration does not know how it has passed.
2. The time that elapses from a person's life does not return, and he cannot compensate him, and therefore he must be careful not to lose it so that he does not regret it.
3. Time is the most valuable thing in this world because time is not valued in money or wealth for two reasons: The first is that time is expiring. The second is that what time has passed cannot be returned.

A person must give part of his time for the afterlife, so he does not make his worldly life and his daily life system based on spending time on worldly interests, for God Almighty created people in this life to worship him in the way that He pleases them - glory be to Him -, and the circumstances and concerns of life should not be a reason. Distracting a person from worshipping God Almighty and performing the acts of worship that God has imposed upon him are performed at designated times, which indicates the importance of time management even in acts of worship. Sometimes, a person must invest them in which the wages of good deeds are doubled. This is the best investment when a person reaches permanent happiness in the paradise of God Almighty (Alrajhi, 2017; Alfeki 2009).

Calendar in Palestine

The Palestinians use the Hijri and Gregorian calendars to determine the chronological date, occasions, and events worldwide. Still, the Christian calendar is used more in organizing daily life. In contrast, the Hijri calendar is used to determine the months and religious occasions, such as Ramadan, Eid al-Adha, Eid al-Fitr, the Al-Isra' wal-Mi'raj (the Night Journey and Ascension), and the Prophet Mohammed Birthday. However,

the Palestinians constantly keep in mind that there is a third calendar in which Palestine is unique, which is the evaluation of war and the prevailing security conditions because it undermines movement and does not enable people to control the times of their daily lives, which were organized through the Gregorian or lunar calendar.

Islamic calendar

The Islamic calendar is based on the lunar calendar; The lunar calendar is based on the 12 cycles of the moon around the earth. Each cycle is one lunar month. Since one lunar cycle around the Earth takes 29 days, 12 hours, 44 minutes, and 2.8 seconds), the length of the lunar month is either 29 or 30 days. The 12 cycles take 354.4 days, which means they are around 11 days (10.9 days) shorter than the solar year adopted in the Gregorian calendar. The Hijri year began on Friday, 1 Muharram, and it coincided at that time on July 16, 622 AD. There is a difference of around 11 days between the Gregorian calendar and the Hijri calendar so that we may find the month of Ramadan once in the summer and again in the spring and once in the winter, as there is an arithmetic difference of three years, every hundred years, between the two calendars (Hilal, 2007; Sherbini, 2017).

The lunar year is adopted as a time scale in the Hijri calendar and is adopted in the Islamic religion. The lunar year is 12 months in the Islamic religion. They are Muharram, Safar, Rabi' al-Awwal, Rabi' al-Thani, Jumada al-Awwal, Jumada al-Thani, Rajab, Sha'ban, Ramadan, Shawwal, Dhul-Qa'dah, and Dhul-Hijjah. The lunar month has either 29 or 30 days. Today, the lunar calendar is used for ritual purposes, as opposed to regular life. Easter, Ramadan, Chinese New Year, and a few holidays depend on the lunar calendar (Hilal, 2007; Sherbini, 2017).

Although solar calendars were determined by the sun and influenced the Gregorian calendar, lunar calendars were essential. Moreover, there can be a tangible impact even today. The Hijri calendar, or the Islamic calendar, is a lunar calendar, which depends on the

moon's cycle in determining the months. It must be noted that this calendar was established by the Rashidi Caliph Omar Ibn Al-Khattab, as he made the migration of the Prophet Muhammad, peace be upon him, on the twelfth of Rabi' al-Awwal from Mecca Al-Mukarramah to Al-Madinah Al-Munawwarah as a reference for the first year in it, and that is why this calendar is called the Hijri calendar, bearing in mind that the names of the months in this calendar have been used since the pre-Islamic era and have continued until the present time (Hilal, 2007).

Islamic Months

The Islamic year consists of twelve lunar months, where the number of days in one month is 29 or 30 days; thus the number of days in this year is 354 days. The difference between it and the Gregorian year is 11 days, which prevents the two calendars from synchronizing, making the conversion between them difficult for many. In addition, the months of the Hijri year (Suwaidan & Adlouni, 2004; Hilal, 2007; Sherbini, 2017):

1. Muharram: It is the first month of the Hijri year, and it is one of the four sacred months, so named because the Arabs before Islam were forbidden to fight in it.
2. Safar: It is the second month of the Hijri year, and it was called so because the Arab homes were devoid of their people because of wars, or because the Arabs were invading the tribes in it and leaving what they had no possessions with, that is, who was zero possessions.
3. Rabi' al-Awwal: It is the third month of this year, so named because it comes at the beginning of spring.
4. Rabi` al-Awwal: It is the fourth month of the year, and it was named so because it followed the month of Rabi` al-Awwal.

5. Jumada al-Ula: It is the fifth month, so named because it came during the winter when the water was freezing.
6. Jumada al-Akhirah: It is the sixth month, and it was named so because it followed Jumada al-Awwal.
7. Rajab: It is the seventh month, and it is also one of the sacred months, so named because the spears were expelled from the tongues. That is, they were removed from them so that no fighting would take place.
8. Sha'ban: It is the eighth month, and it is called that because people in it disperse in search of water or for wars and raids.
9. Ramadan: It is the ninth month, and it is the month of Muslims fasting, and it was named so because of the intensity of the sun's fall in it at the time of its name.
10. Shawwal: It is the tenth month, and the first day in it is Eid al-Fitr, and it is called that because the camel in it becomes deformed, meaning its milk decreases and dries up because of its pregnancy.
11. Dhul-Qa'dah: It is the eleventh month and one of the sacred months, and it is called that because the Arabs used to sit in it from travel and invasion.
12. Dhul-Hijjah: It is the twelfth month and one of the sacred months, so named because the Arabs performed Hajj before Islam.

RAMADAN month

The month of Ramadan is the ninth month in the Hijri calendar that follows the month of Sha`ban. This month is considered distinct by Muslims from the rest of the months of the Hijri year. It is a month in which Muslims are fasting from sunrise to sunset. In it, people fuse and communicate frequently, and social relations increase somewhat. Moreover, in light of fasting during the blessed month of Ramadan, there are customs and traditions during the

daily life of the fasting people that give them their distinct flavor. Many of them are common among the countries of the Islamic world. In Palestine, it has a greater status than it is elsewhere. The Palestinian people have distinctive customs and traditions during the holy month of Ramadan that is closely related to the culture of their parents and grandparents. Such as:

The spread of group “Eftar”, and the number of foods, sweets, and drinks for the month of Ramadan, in addition to the exchange of visits between family and neighbors. Eating “Iftar” is periodically in the house of the father or one of the sons, collectively and inviting relatives and friends to share “Iftar” with them, which increases the cohesion and strength of the family and social fabric. “Suhoor” is a meal that Muslims eat before dawn calls to prayer in Ramadan. It is usually a light meal that helps alleviate the difficulty of fasting for the fasting person. Special types of food are associated with this meal.

Social relations increase between people, helping the poor abound, and caring for the families of martyrs and prisoners. Groups of people visit patients in hospitals and give them symbolic gifts. Hanging decorations in the streets and on the roofs of houses, especially the lantern, symbolizes the blessed month of Ramadan. It was used in ancient times when the streets were lit with lanterns to facilitate the movement of people and commercial activity in the markets, which was extended during the month of Ramadan until late. Lanterns kept lighting the streets between dusk and dawn during the holy month until the emergence of electricity and the dependence on electric lighting. The lantern has turned into its electric form. It is now used in Palestine extensively in homes, restaurants, and cafes during Ramadan. It appears in greeting advertisements in newspapers, on cards, menus, and television screens, a symbol of the month of Ramadan.

Palestinian society is also famous for a beautiful habit called “fokqda”, which aims to consolidate the bond of kinship and strengthen the social fabric. It is one of the most

widespread customs in Palestinian cities and villages during the holy month: family visits to relatives, especially women, and presenting gifts. During the month of Ramadan, Palestinians buy new clothes. They prepare sweets, and people also frequent the markets to buy this month's necessities, such as clothes, food, fruits, and sweets. Holding night parties and family parties, and the invitees listen to Islamic and popular songs and jokes. They enjoy playing the lute and drum accompanied by the song "Nasheeds". Eastern sweets during the holy month are the most important in Palestinian customs. Palestinians are masters in making, cooking, and preparing sweets. Their sales will spread in all Palestinian markets during the holy month.

The presence of the "Missharati" is a traditional character who wakes people up to eat the "Suhoor" by wandering in the streets and alleys and passing in front of the houses while carrying his drum that he beats from time to time, repeating some songs that have advice, guidance and reminders The virtues of the holy month. The status of the "Missharati" in Palestine reached a great deal. The number of "Missharati" increased with the expansion of cities so that each neighborhood had its "Missharati". Illusion has become a profession with customs and traditions, as he roams the streets, alleys, and dialogues, beating his drum, and repeating his familiar words, just like his peers in Arab cities. Some "Missharati" in Palestine has become a heritage of cities and villages, and their names stick to people's memories. They remind them whenever they can talk about the past and its traditions.

The cannon in Palestine dates back to the Ottoman Empire, and that each city has its cannon so that the fasting people can warn that the time has come to eat. It has spiritual rituals because it is considered one of the customs and traditions. All people were waiting to hear its voice at sunset during Ramadan. Recently, the Israeli occupation has banned its use.

After the collective "Eftar", family members gather to watch television, as the all-new Arabic series will take place during the month of Ramadan. After that, some of them go to

“Ishaa” prayers and “Tarawih” prayers in the mosque. Markets and shops are full as people buy new clothes, cakes, and sweets to welcome “Eid al-Fitr” after Ramadan. On the Islamic “Eid” (Al-Fitr and al-Adha), the family men visit their women relatives and give them cash as a gift.

Islamic Week in Palestine

In the ordinary days of the week in Palestine, there is a connection in the Islamic rites on one day only, which is Friday; Friday is characterized by a unique flavor that cannot be overlooked. In all its social division in Palestinian society, it is considered an opportunity for rapprochement between family, friends, and the bond between relatives. Despite the fast pace of life, most people preserve the sanctity of this day, and they did not abandon the family gathers in it, and in it, the man waits. To go with his wife and children to his family's home, check on his parents and siblings, and meet the entire family. Friday is considered a special day in his life. It is a family meeting to discuss life matters and eat the distinctive food from the hand of the mother of the housewife.

Some families take advantage of pleasant weather solutions to break their routine and change the atmosphere by organizing family trips or gathering in a family member's home every Friday. Delight in the heart of every family member. As it is an opportunity to socialize, maintain friendliness and respect. The grandchildren get to know each other due to the many concerns and the tyranny of technology that does not find time for communication, so Friday will be a rich opportunity to increase social ties.

On Friday, many Palestinians are waiting for mild and pleasant weather solutions to go out on recreational trips because of their positive impact in improving mood and renewing the psychological energy necessary to continue to work hard and actively. The place is usually close to home due to financial hardship. The Israeli closures often prevented from moving to beautiful places in the Palestinian countryside. Consequently, the family home is

the only recreational place where the Palestinian family spends most of their time on Friday. Still, some work to break this routine, overlook the costs of the exhausting journey, share the expenses among family members, gather in a beautiful place, or take a recreational trip to escape from the Boring, familiar atmosphere. Happy occasions such as weddings abound on Friday, especially in the afternoon, because Muslims cross it on a blessed day.

Friday also has an important place in Palestine in the Islamic religion. It is considered one of the blessed days for Muslims. Friday is the day on which God created Adam, and it is the day on which He brought him into Paradise and brought him out of it. It is the day on which the Day of Resurrection is established. There is no doubt that the importance of the Day is Friday is a big day for Muslims, as they wait for Friday every week because of the good deeds and virtues that it contains Friday prayer, which is at noontime, is considered one of the most important prayers among Muslims, where Muslims gather to pray in the mosques and listen to the Friday sermon, and the importance of Friday prayer is not limited to it being an obligatory prayer for every rational adult Muslim, as the Muslim should not be preoccupied with it with business or entertainment Or otherwise, but going to the mosque is fulfilled by simply hearing the call to prayer. Among the traditional customs on this day related to prayer, washing, putting on perfume, wearing clean clothes, and going early to Friday prayers.

Friday “Jummah” prayer has greater status in the life of Muslims. Friday prayer has a different format in terms of the number of “Rakats”. The distinction of Salah on this day is evident from the fact that there is a separate Surah “Al-Jummah” in the Holy Qur’an. Allah Almighty has mentioned strictly maintaining it. “O you, who have believed, when “the adhan” is called for the prayer on Friday “Jummah”, then proceed to the remembrance of Allah and leave the trade. That is better for you if you only knew” (The Qur’an, 62: 9).

Islamic Day in Palestine

Pray “Salat” is obligatory on every Muslim five times a day. Five times prayers in Islam are “Fajr, Dhuhr, Asr, Maghrib, and Isha”. There is great significance in offering “salat” daily because prayer creates a link between a man and the Creator of this universe. For Muslims, praying is not a regulation instead, it is a gift from Allah Almighty. In prayer, we can put all things in perspective and see what is essential in life. Prayer reminds us that all things come from Allah, and it is to Allah that all will return. In Holy Qur’an, Allah Almighty says: “Indeed, those who believe and do righteous deeds and establish prayer and give “Zakah” will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve” (The Qur’an, 2:277).

Islamic prayer has great effects on Palestinian society, so when a Muslim recites a verse: (bow down with those who bow) (The Qur’an, 2:43), and what it contains indications of the importance of communal prayer is obligatory, or a desire for reward, as in the rest of the prayers; Because this has many different effects on both the individual and society, by showing rituals collectively, so the meeting takes place from small and large, scientist, and ignorant, as the differences between people disappear when the poor line up with the rich, the responsible side of the citizen, and the white and black, and all of them acknowledge By their servitude to God, and performing it daily; To establish in them and the souls of others the unity of this society and this nation.

Moreover, when Muslims turn towards one “Qiblah” and unite all over the earth in their worship, belief, and acceptance, as if they are one body, and prayer increases the Muslim’s confidence in his Lord while continuing with it and nourishes the social aspect of Islam’s keenness to pray in congregation and raise its value and reward. “Sharia” requires Friday prayer for men, which is not valid except in the congregation. The Muslims mix with

the rest of the Muslims and get to know them, and their unity increases (Altamimi, 2013; Hamid, 2005).

Prayer is the second pillar of the five pillars of Islam. It comes after the Muslim's Profession of Faith "Shahada" of the two "Shahada", the baptism and basic pillar on which the Islamic religion is based. It is one of the best and greatest acts of worship that a Muslim can perform, and it was imposed on Muslims during the journey of "Isra and Mi'raj". The Holy Qur'an and the noble Prophet's "Sunnah" have proven the necessity of maintaining the performance of prayers, especially in their time, and continuing with that. Prayer was the last commandment of our noble Messenger before he died. The number of prayers per day is five, and they are in order (Hamid, 2005):

1. Fajr prayer refers to the morning light, and the Muslim performs it before sunrise, and the time for it ends at sunrise. With it, the Muslim's day begins, and the night ends. It consists of two "rak'ahs".
2. The "Zuhr" prayer, which is the prayer that a Muslim performs at noon, is when the sun turns away from the center of the sky. The time for it ends when the time for the afternoon prayer begins.
3. "Asr" prayer is the prayer that a Muslim performs when the time for the noon prayer ends. The shadow of everything becomes like it, and the time for it ends before the sun sets, and it consists of four "rak'ahs".
4. "Maghrib" prayer, which is the prayer that the Muslim performs at sunset, and the time for it ends with the absence of twilight, consisting of three "rak'ahs".
5. "Isha" prayer, which is the prayer that a Muslim performs when the twilight disappears, and the time for it ends at the break of dawn. The evening prayer is called the darkness. It consists of four "rak'ahs".

Cleanliness or purity is part of faith in religion Islam, so Islam puts so much stress on being clean. The purification of the body strengthens our soul, which ultimately brings us closer to Allah Almighty. Ablution “Wudu” is the state of purity that every Muslim must do five times a day before offering prayer. “Wudu” is an Arabic word that means the specific action of washing certain body parts, including hands, mouth, arms, nostrils, feet, and face. Muslims must offer prayers five times a day, but prayers mean nothing if they do not perform ablution (Hamid, 2005).

Gregorian calendar

The Gregorian calendar is known as the Western calendar, reference to Pope Gregory XIII, who was the Pope of Rome in the sixteenth century, or the Christian calendar, so named because the number of years in it began from the year of the birth of Christ, peace be upon him, based on what was reported by the monk Armenian little Denisius (Khoury, 1999).

Gregorian Months

The Gregorian calendar year is solar, meaning that it represents a complete cycle of the sun. The duration of that cycle is twelve months, and every month has 30 or 31 days, except for February, which is 28 days. It is possible that 29 days come, as this year is called a leap year, and thus equals the number of days a year has 365 days in a normal year and 366 days in a leap year. Months of the Gregorian year the origin of the name Gregorian months comes from the Roman nomenclature, and these months are (Khoury, 1999):

1. January: It is the first month of the year and is named after Janus, the god of the beginnings of time for the Greeks and Romans.
2. February: It is the second month, so named after the word febra, which in Latin means purification, as people used to celebrate the feasts of purification, and wash amid pagan rites
3. March: It is the third month, named after the Roman god of war.

4. April: It is the fourth month, so named after the word avril, which means spring.
5. May: It is the fifth month, so named after Maya, the mother of the god Mercury.
6. June: The sixth month, named after the word jonious, which in Latin means youth, in which young people used to celebrate their feasts.
7. July: The seventh month, named after the Roman Emperor Julius Caesar.
8. August: The eighth month, named after the Roman Emperor Augustus, the adopted son of Caesar Julius.
9. September: It is the ninth month. A word in the Roman language means (the seventh), as the ancient Romans used to count the months of the year starting from March before adding January and February to the calendar. The Syriac calendar is called the month of September (September), which means the crescent.
10. October: It is the tenth month. A word in the Roman language means (the seventh) and in the Syriac calendar,
11. November: It is the eleventh month of the year. A word meaning in the Roman language (the ninth) and in the Syriac calendar corresponds to the month (November), the second autumn.
12. December: It is the twelfth month of the year. In the ancient Latin language, a word means (December), and its meaning is ten. The Syriac calendar corresponds to the month (December), which means igniting the heater.

Four seasons

People in Palestine depend on the beginning of the four seasons based on the Gregorian calendar. However, it is impossible to calculate the beginning of the seasons

according to the Islamic calendar because it is linked to the moon; for example, the month of Ramadan revolves above all seasons of the year. There is no specific season for it to be. In addition, each of the four seasons has a culture, customs, and societal traditions associated with it that differ from the other seasons. For example, in Palestine, there are four specific seasons as follows:

The winter season begins on December 21 (Senchal, 2005). The winter season has a special status for the Palestinian citizen and farmer because it relates to the various aspects of his life. The Palestinian farmer depends on the winter season in the cultivation of his land. Therefore the winter season is the backbone of the Palestinian peasant's calendar. Schools, universities, and employees end their work hours between 2-4 hours so that an hour remains at sunset. Hence, people in Palestine prefer to stay in their homes and spend long nights with their families, so winter is a season for a family gathering. Moreover, this season is characterized by the fact that happy occasions and weddings are very few.

Spring semester begins on March 21 (Senchal, 2005). Palestinians consider this chapter of great importance, as it renews hope, revives life. The family meets with joy because this chapter embraces the land and the person who glorifies it, and the beauty of its greenness. It is an incentive to renew life and determination to achieve our goals related to the land. One of the common customs in this chapter is that people go to the heights of hills, valleys, and on the banks of springs on family trips to celebrate and rejoice in life. Religious and social events abound in the spring, such as Mother's Day, Workers, Day, Easter, and Earth Day.

The summer season begins on June 21 (Senchal, 2005). Palestinians consider this season of social importance because it is the season when happy events such as marriage and parties occur. It is the official season for vacations for students enrolled in schools and universities. Even work is less among employees because of the large holidays this season.

Therefore, the majority of people choose the summer season for their wedding ceremony. Summer is characterized by warm weather, along with a beautiful summer breeze at night; this is a very suitable climate for holding a wedding on wonderful summer nights. School children participate in summer clubs, and some go to work in shops, factories, or professional work.

The autumn season begins on September 22 (Senchal, 2005). This season in Palestine is distinguished in that it is the beginning of the season for rain-fed agriculture. It includes the harvest season of fruits and seeds of fruit trees such as olives, pomegranates, grapes, citrus fruits, palm trees. The season of winter crop cultivation also begins with grains, legumes, and onions, such as wheat, barley, beans, chickpeas, onions, and garlic, and production of domestic animals, including livestock and poultry, and bees, and others. Usually, the Palestinians this season to prepare for the winter season include securing food, clothing, housing, and warmth, as the residents intend to maintain their homes from rain, hail, and storms, and store food, especially grains, flour, and cotton, as well as store firewood and heating materials. One of the most important customs and traditions associated with the fall of the month in Palestine is the olive harvest season because the olive tree is a symbol of Palestinian steadfastness and challenge, so this season turns into a national phenomenon in which many heritage and popular components emerge, adding that it is also an opportunity to train young people in the spirit of cooperation and team and family work, Taking care of the olive tree is of great value, as it is more like a title and a national feature to challenge the uprooting attempts from the land and steadfastness in the face of the occupation.

Routine Week in Palestine

The week in Palestine begins on Sunday; students return to their schools, employees to their workplaces after the weekend, which is on Friday and Saturday.

The Palestinians practice their lives and work on weekdays. They wait for Thursday, which precedes the start of the weekend, by a day, as Friday and Saturday are considered official holidays.

Markets, restaurants, and coffee shops are bustling, and social visits abound on Thursday because, after one day, the holiday will begin, and also on Fridays and Saturdays, social activities and happy occasions increase.

Normal Day in Palestine

In talking about the daily routine and the division of time during the day in Palestinian society, we will try to take advantage of the regular clock changes and people's general situation, will focus on two divisions of society: school students and employees.

Movement in Palestinian streets begins at 7:30 am (1-2 hours after sunrise, and this variation is because, in the summer, the sun rises earlier than in the winter) when employees go to their work and students to their schools and universities, and private business owners to their business. Transportation is active, and the streets are very crowded with cars between 7:30 am - 8:30. When people reach their destination, the movement and traffic crisis becomes significantly less, until they get used to what they were in the morning when they left schools and government institutions on their way back to their homes at 1:00 pm until 3:00 pm, so that all schools, government institutions, and some private institutions were closed. All institutions do not open after lunch because it has expired its working hours. The shops and markets remain open, and there is no closing period for lunch either.

When employees, school students, and most university students arrive at their homes, the time is around 2:00 pm - 4:00 pm, to find the mother has prepared a lunch, so they eat it with their family, and it is the most important meal of the day because they all sit at the dining table together. Even if the mother is an employee, she will have prepared the lunch before she goes to work. After lunch, there will be a difference in the daily routine of the

Palestinians; some of them take a nap and rest. Some of them study at home, and some go to additional work in one of the shops. Some go out with friends, some go shopping, and some visit relatives and friends, and some go to a gym or club for training. This does not differ between a male and a woman, but the difference between them appears when the sun sets around 5:00 pm - 7:00 pm according to the year's four seasons. It is rare to find a female outside her home because it is not acceptable to stay outside her home after sunset within the social customs and traditions.

Everyone who had an out his home returns to his house at different times, before midnight. There is no interest in the dinner as in the lunch meal because some eat fast food before returning to the house. Some eat alone because the rest of his family found them asleep, and some do not like to eat dinner. Then everyone sleeps, and the streets are empty, and there is no one there, around midnight. To start a new day, not unlike the day before.

On the weekends, which are on Friday and Saturday, it is often for the family. Because of the conditions in Palestine, there are no places to go out, such as beaches, large squares, or free entertainment places. Hence, people spend these two days rest and stay with the family. They go out together to walk in the streets because the shops are closed, and the movement of cars is little, especially on Friday.

According to a study prepared by the Palestinian Central Bureau of Statistics in 2013, it appeared that children between the ages of 10-17 years spend approximately half of their daily time, whether male or female, in personal care activities such as sleeping, eating, and drinking, by 62%. They spend 18% of their time studying. Moreover, 11% of their time using media such as watching TV and listening To radio and the use of computer technology, 7% of their time in socializing and participating in the local community, and 5% of their daily time in household chores such as cooking, cleaning, and washing dishes.

Time in Palestinian public schools

Based on the instructions of the Palestinian Ministry of education regarding the timetable for classes for students of all levels of education (elementary, secondary, high school), including boys 'schools and girls' schools, the school day begins its activities from the opening of the school's gates and the reception of students, around 7 am students start coming to the school, the deadline for teachers to attend is 7:30, and if the teacher exceeds this specified hour, he/she is subjected to a warning if it is repeated. The school assembly begins at 7:45, consisting of students' queuing in organized and separate lines, each grade separately, the same distance between them, according to the schoolyard's size; during the school assembly, there are exercises, educational advice. Then students start to enter the classroom. The formal class lesson begins at 8:00 am, and the duration of the lesson is 40 minutes, and between each lesson and the other, there is a 5-minute break. After the third lesson, a 30 minute break begins for breakfast.

Students leave the classroom to the squares and various school facilities, have their breakfast, and bring breakfast with them from his/her home. Some buy ready-made food from the school canteen, and after the breakfast break ends, students return to Classroom to start the fourth lesson. Students and teachers finish their school day according to the daily schedule of lessons during the week. There are days when they have six lessons, and there are days that have seven lessons. So that the total of what the student and teacher spend in the school is approximately five hours (Table 19). The student does not return to school in the afternoon shift.

Table 19 *Palestinian public School timetable*

	Action
7:00	The gates open
7:30	Teacher deadline attends
7:45	Morning assembly
8:00 - 8:40	Lesson 1
8:45 – 9:25	Lesson 2
9:30 – 10:10	Lesson 3
10:10 – 10:40	Breakfast
10:40 – 11:20	Lesson 4
11:25 – 12:05	Lesson 5
12:10 – 12:50	Lesson 6
12:55 – 13:35	Lesson 7

Note. Adapted from palestinian education law 2017, ministry of education..

The academic year is divided into two semesters; the first semester begins in September. It ends in December; then, a break begins between the two semesters during January. Students and teachers return to schools for the second semester start from mid-January until the end of May. Then the summer vacation begins; the number of school days without holiday is approximately 180 days. During the academy year and the schools are five days a week, from Sunday to Thursday, Friday and Saturday are official holidays every week. There are 14 days of official holidays related to religious events in the country, and national events are four days. There are also holidays for Christian students and teachers, 12 days related to the Christian religion. There are also holidays for Samaritan students and teachers, ten days, related to occasion in the Samaritan religion. The following table (20) shows an approximate number of school days, official and religious holidays, and locations during the four seasons.

Table 20 *Palestinian public School calendar*

Action	Month	Days	Season
First semester	September – December	85 - 95	Summer – Autumn
Saturday, Friday	September – December	30 - 34	Summer – Autumn
Winter holiday	January	12-14	Winter
Second semester	January – May	85 - 95	Winter – Spring
Saturday, Friday	January – May	30 - 34	Winter – Spring
Summer vacation	May-August	90 - 100	Spring - Summer
National occasions	September - May	4	
Religious occasion	September - May	14	
Christian religion	September - May	12	
Samaritan religion	September - May	10	

Note. Adapted from palestinian education law 2017, ministry of education..

As for the blessed month of Ramadan, this month in which Muslims fast from before sunrise until sunset, the school time and the duration of the lessons differ on it. Therefore, the lessons start at 9:00 am. The lesson's duration is 35 minutes. Between the lessons, 5 minutes is a break. After the Third session: There is a 15 minute break so that the total of what the student and teacher spend in the school is approximately 4 hours (Table 21). Physical education lessons stop during the fasting month of Ramadan and turn into lessons with theoretical topics related to Physical education. There is no specific date for the month of Ramadan for school times because Ramadan and all occasions associated with the Islamic religion are according to the Arab months within the Islamic date (Hijri calendar). In contrast, the beginning and end of the school year are adopted according to the Gregorian calendar.

Table 21 *Palestinian public School timetable in Ramadan*

	Action
8:00	The gates open
8:30	Teacher deadline attends
8:45	Morning assembly
9:00 – 9:35	Lesson 1
9:40 – 10:15	Lesson 2
10:20 – 10:55	Lesson 3
10:55 – 11:10	Breakfast
11:10– 11:45	Lesson 4
11:50 – 12:25	Lesson 5
12:30 – 1:05	Lesson 6
1:10 – 1:45	Lesson 7

Note. Adapted from palestinian education law 2017, ministry of education..

The entire above are specific to Palestinian schools, including students, teachers, and workers. It is interesting to see what the official quorum is for a teacher and the amount of work required of him/her inside the school. After going back to the instructions issued by the education Office, we found that the teacher who teaches the high school stage (10, 11, and 12) must teach 22 lessons per week and that the teacher who teaches the elementary and secondary stages (grades 1 to 9) must teach 25 lessons per week. We also found that the Physical education teacher sometimes does not reach the number of lessons required of him/her in one week. Therefore he/she manages sports activity at a rate of 5 lessons. Accordingly, the teacher who finishes his/her lessons can leave the school on the condition that it passes 12:35 pm, except if he is on duty, he/she must wait until all students and teachers leave the school. Specific timetables train students to adapt to the requirements of the labor market and organize people's lives.

Occupation calendar

As Elias (1992) mentioned, Time coordinates all the events in our lives, and we are aware of them. As knowing when Ramadan begins or holidays. This is evident in the calendar used worldwide. We see that it is possible to control and manage time as an individual choice. However, in Palestine, we can say that time does not belong to the Palestinians because they do not control it completely, because there is a calendar that does not exist within the known calendars, a different calendar that cannot be known before it happens. It is stronger than all types of calendars because it cancels them. It will be called a figurative calendar, as it forces the Palestinians to lose control over their time and coordinate their tasks and suddenly change their regular lives, as the Israelis want. This is the war calendar “It is the calendar related to security events and the practices of the Israeli occupation, which makes the Palestinian unable to control his lifetimes or organize events and occasions because simply the Zionist soldier can prevent the movement of cars or Closing checkpoints between cities, or imposing a curfew and preventing people from leaving their homes”; thus, the tasks cannot be coordinated precisely because the time is uncertain for the Palestinians due to the random and irregular practices of the Israeli occupation.

The Israeli occupation in Palestine impacts all aspects of life and all society members in various fields. Including the daily practices in Palestinian cities, villages, and camps and their impact on the movement of citizens and their movement, especially their return to or exit from their homes during the night, because during the night, especially after midnight, the occupation forces enter some Palestinian areas with their military vehicles to carry out terrorist practices against citizens and their homes, such as arrests and destruction Houses. Sometimes clashes break out with youths in some areas, who throw stones at them, so the occupation soldiers responded with a hail of bullets to bring down the martyr and the

wounded. Besides, there are archaeological sites that the Israelis consider as Jewish religious sites. Hundreds of settlers enter them to protect them from the occupation army, to perform their Talmudic rituals inside them.

These practices make the Palestinian citizen hide in his home, not be late outside the house for fear of being killed or injured, and not think about leaving his home during the night. This habit has become within the natural context of the Palestinian population. They consider it when they plan to return to their homes, whether from visiting, shopping, or working, because all cities closed and turn into empty ghost cities after midnight.

Moreover, movement between cities ceases to exist because many settlers present in settlements and gatherings near Palestinian villages between cities take to the streets to intimidate people and passers-by by throwing stones at their cars. This thing has spread among the Palestinians, so they do not try to leave or move from one city to another. If someone is late in another city than his own, he remains asleep in it for fear of returning. The most common occupation practices:

Stop Time Checkpoints

Israeli checkpoints: set up by the Israeli occupation army with the aim of “strengthening the security of Israel state and Israeli settlements and preventing the crossing of those who try to harm them”. The Jewish state issues this definition, but the Israeli checkpoints were set up to break the will of the Palestinians and impede their daily interests that are guaranteed by international covenants (Barahona, 2013; OCHA, 20016; Itani & Daoud, 2015).

Most checkpoints in the West Bank are not located on the border between Israel and the Occupied Palestinian Territories. However, it is located in the middle of the Palestinian territories, so it is also called occupation checkpoints, according to statistics issued by the Land Research Center of the Arab Studies Association in Jerusalem. The year 2016 witnessed

increased Israeli military actions and violations in the West Bank and Jerusalem against Palestinian citizens.

With the escalation of occupation checkpoints throughout the West Bank and East Jerusalem, they increased by 126% from the previous year, to reach about 802 checkpoints, which paralyzed the lives of citizens, cut relations between cities and villages from each other, and isolated thousands of Palestinians and their families from their various villages and cities. The checkpoints “take many forms, such as fixed and movable barriers, concrete blocks, iron gates, and sudden checkpoints. It is among the most dangerous types of checkpoints that the Israeli army erected suddenly at the entrances to roads and between rugged areas. The Palestinians resort to them to get around the fixed checkpoints, even though there are different types and forms. Still, these checkpoints have one goal: to humiliate and harass the Palestinians and control their time to perpetuate the occupied West Bank occupation (OCHA, 20016).

The Israeli occupation controls the Palestinians' time and cancels everything planned by a specific time. The Palestinian citizen cannot predict how long it will take to pass through the checkpoints, appearing suddenly in places where there are usually no checkpoints. It is common for a Palestinian to start a journey between cities or villages; the distance between them does not exceed some kilometers and needs a maximum of an hour, early in the morning until he reaches the destination at nightfall, and sometimes returns without being able to pass. Sometimes the passage is easy, according to the decisions of the occupation soldiers.

Stop time by Curfew

It is common in Palestine that the Israeli occupation soldiers with large forces enter cities and villages suddenly during the day and night. This leads to stopping life in all its fields, curfew and forcing the Palestinians to change their time because the time in Palestine

is not theirs. Some cannot return to their home; others are crammed into their workplace or study and cannot move out of fear for their lives. Their schedule, all their appointments are canceled, and many social, artistic, sports, economic or other events are canceled at the last minute due to the practices of the Israeli occupation. Usually, during the night, around 11 at night, movement within cities and villages or between them poses a threat to people's lives because the Israeli occupation forces enter the cities to arrest and kill people or seize and destroy homes, and confrontations begin suddenly between Palestinian youths throwing stones and the occupation soldiers armed with heavy weapons. Therefore, many citizens link their timing with the expected entry of the Israeli army into Palestinian cities and villages. The matter went far beyond Israel's policy of genocide and apartheid, in conjunction with its deprivation of the Palestinian people from the most basic human rights such as freedom in their decisions and control over their time.

Time idea for Physical education lessons in Palestinian public schools

We are trying to understand the social development that Palestinian public schools undertake by referring to their pedagogical approach within the Palestinian resolution by decree No. (8) Of 6/4/2017 on general education. Therefore, we will analyze the internal logic of motor tasks, which are the rules imposed by the game (Parlebas, 2001; Etxebeste et al., 2015); To know whether the motor practice in Physical education lessons is carried out with score memory or without score memory, and in other words are motor activities In sports education lessons, competition, winner or a loser, or the spirit of enjoying sports practice without a winner or a loser, are enhanced. Then we will relate the results to external logic, which is the factors outside the game rules (Etxebeste et al., 2015).

The experience of social time in Physical education and its associated values and influences depends mainly on the presence or absence of score memory in the motor tasks in Physical education sessions. Moreover, motor activities can enhance the value of the final

goal “purposeful time” of motor tasks in competition, such as winning and losing or enjoying motor tasks practice without competition and without determining the winner and loser, and participation as an equal (Etxebeste et al., 2014). Therefore, we are interested in investigating the internal logic regarding time for Physical education activities in Palestinian public schools and its connection with the mission and vision of the Palestinian pedagogical approach.

An educational institution can enhance the experience of cyclical or linear time, thus cultivating different values and models of society. In Physical education, time is determined mainly by the internal logic of the motor tasks proposed in Physical education lessons, according to the activities suggested by Physical education teachers in Palestinian public schools. Playing without score memory (cyclical time) is not the same as getting a result (linear time). In the first case, the enjoyment of participating will be enhanced. In the second case, the enjoyment of winning as competition with opponents will be enhanced (Etxebeste et al., 2014). In this way, the investigation of internal logic helps us distinguish between motor tasks with and without score memory.

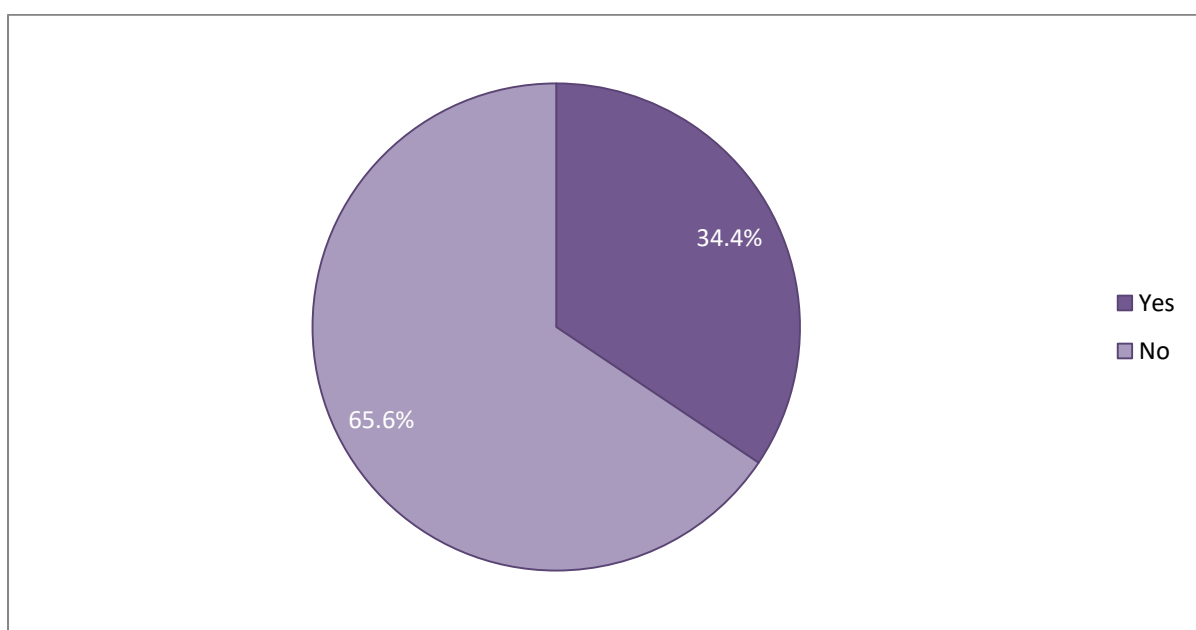
In motor tasks with score memory, its internal logic determines its end time by knowing the winner and the loser. These motor tasks reinforce linear time to know the winner and the end of the game (Urdangarin & Etxebeste, 2005). Winning and achieving success in the motor task leads to the participant enjoying the competition so that its repeated practice “leads to the understanding of competitive norms which thus become the basic rules of a successful social relationship” (Parlebas, 2010, p. 87). This is the case of soccer or basketball, and handball in which the team that scores the more goals in the predetermined time is the winner; while volleyball or badminton ends when the player reaches the final specific score; In athletics races, the winner is determined by reaching the finish line first; gymnastics the winner is determined from the total points set by the judges.

In motor tasks without score memory, the end is not determined within the game's internal logic rules. The end is determined by the teacher or another element of the external logic, such as the participant's fatigue or the end of the lesson or the transition to another motor task. These motor tasks end without a score memory that determines the winning of a player or team (Parlebas, 2010). The tasks in it are organized according to non-linear time (cyclical time).

Therefore, the investigation of the proposed motor situations in Physical education classes in Palestinian public schools according to whether there is a score memory or not will enable us to know the school's ideology by promoting the experience of cyclical or linear time; in other words practicing motor tasks by repetition or practicing activities by determining the winner and the loser (Urdangarin & Etxebeste, 2005; Etxebeste et al., 2014).

Investigating the internal logic of motor tasks within the score memory system and linking them with the time culture of society. It gives us an idea of the suitability or incompatibility of time in Physical education lessons in schools with the surrounding community.

Figure 29 Motor task duration per second according to score memory



We see from figure (29) that the philosophy of Physical education in Palestinian schools encourages students to enjoy motor tasks without score memory by 65.6%, (354,230 second) which is not concerned with knowing the winner or competition; the students enjoy practicing motor tasks without worrying about the result (Urdangarin & Etxebeste, 2005; Etxebeste et al., 2014); as it appeared that the score memory was not used in physical fitness and technical activities, such as running, physical exercises, and skill performance. Physical education in schools aims to teach students how to perform different game skills technically; this corresponds to the absence of a score memory. Practicing the technique for different skills often does not need this system. This enhances the experience of cyclical time.

The Score Memory system appeared in 34.4% (185,570 second) of the activities by score limit, time-limited or both, and knowing the winner and loser, such as practicing skills, small games, matches, and the evaluation process. These activities determine the result and know the winners and losers. Therefore, students experience linear time in Physical education. This encourages students to know their abilities and exercise self-criticism, the importance of competition, and strive to achieve victory or achieve maximum performance.

Referring to the data, we find that the score memory in motor situations that are conducted in Physical education lessons in public schools are team sports (soccer, handball, basketball, and volleyball) or skill performance in individual games (athletics, gymnastics, table tennis, and badminton) and some small games, and during the test of students in skills as well. On the other hand, the motor situations without score memory implemented in Physical education in the public school are physical fitness such as traditional exercises, running, and technical performance of the different individual and group games skills.

According to the first and third purposes of the pedagogical approach within the Palestinian resolution by decree No. (8) Of 6/4/2017 on general education, we see that it aims to be “*Building good Palestinian citizens who are proud of their religion and country*”; which

links citizenship with national patriotism and religion as a very important aspect of human beings, and to “*Contribute to building a Palestinian society with high values and moral*”; this Palestinian citizen is involved in society, he is a part of it, he is not isolated, he is linked with others in a moral approach.

The socialization in Palestine is based on religious commitments, customs, and traditions. So we find the idea of caring about being committed to religion, being a good citizen, being an educated person, and being affiliated more than having a job, having money, and having business ventures. Because Palestine is a non-industrial society and a consumer society in the first place and a society that adheres to religious teachings, customs, and traditions as a basis for socialization. In a society suffering from the Israeli occupation, which is considered the longest occupation globally, the general idea of living among Palestinians is the contentment of a stable and continuous source of income, even if it is as little as an employee who receives monthly income Salary. Because the society is consumerist and unproductive, Palestinians avoid creating their own businesses so that they will not be destroyed or closed due to different Israeli practices such as curfews, checkpoints, and continued wars.

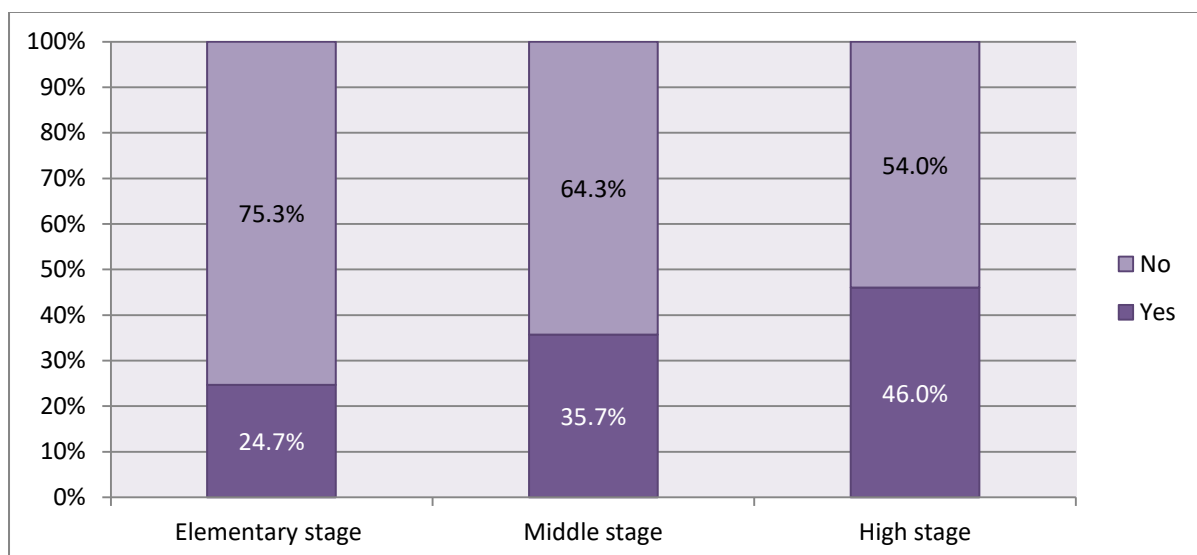
Palestinians resort to developing their personalities by paying attention to health, continuing to learn new skills, and adhering to religious and societal customs and traditions, because one of the confirmed beliefs is that sustenance is in the hands of God, while not neglecting necessities: “Life, work, and earning money”.

The idea “to be”, which is common in Palestinian society where students are connected to their community through the school that provides them with the educational environment to build their personality to be good citizens of their community who are proud of their religion and country, and they contribute to building a Palestinian society with high values and morals

They are trying to be a community “to have”, but the occupation and its practices prevent them from continuing this idea, as the use of this system within the Physical education lesson in Palestine leads Palestinian students to self-criticism, emotional control, self-evaluation, knowledge of their abilities and increased motivation for achievement when performing activities because they feel the joy of winning or the sadness of losing. This feeling makes them accept losing and show sportsmanship when winning and motivates them to increase their education, motivation, and training to achieve victory. In addition, with competition and rewarding the winner, the work culture develops their work, the pursuit of ownership, and the challenge of obstacles.

Given the strategies of Physical education teaching based on the score memory between the three school stages, elementary, middle, and high school, from the next figure (30), we see the following

Figure 30 Motor tasks duration per second by score memory according to school grades



Differences appear in the use of score memory between the three stages of the school, as we see from that the lack of score memory system use gradually decreases as the school stage grows, in the elementary stage it was 75.3% of the activity time, in the middle stage 64.3% and in the high school stage 54% of the activities without using the score memory, this

follows the activities that were practiced during the three school stages that Physical education teachers used during their work in Physical education lessons, as the elementary stage moved away from the aspect of competition, scoring points, and goals, and knowing the winner and loser in it, and this is appropriate for this group of students who prefer collaboration with work equality in achievement and disturbing them is the superiority of one of them over the other. The focuses are also on teaching sports skills techniques for this stage. The pedagogical approach emphasizes developing their personalities, being healthy, and being skillful, rather than having wins and competitions.

We see that the three school stages' apparent differences in using the score memory system favored the high school stage by using this system more than the other stages. It seems that the higher the school stage, the increased use of the score memory system. This indicates that Physical education teachers tend to use this system in competitive games and matches. The high stage also prefers competition and knowing the winner and the loser. The focus is also on applying sports skills through competitions for this stage. It seems that the teachers are focusing on (To have) in order to prepare the students for life outside the school, on the basis that they developed the concept of (to be) during the previous age stages. However, there is no equality between (to be) and (to have) in all grade levels.

Between school stages, we find that there is a difference in the memory score system, but in all stages, it remains to be used less than not; the use of the Memory system enhances the value of success, production time, and competition, and evokes feelings of sadness and joy associated with winning and defeating, and leads to interest in winning and losing more than practical and educational practice, and does not meet the philosophy of social inequality. However, its presence is also important in some cases.

Summary

The study of Physical education tasks related to time showed the existence of non-purposeful time values by twice more of the purposeful time, shown by the percentage of games with score memory more than those without score memory; thus, the Palestinian pupils live in this time frame, which will affect their personality, emotion, and perception of life. On the one hand, they enjoy motor activities that have present meaning in their actions, such as those oriented towards fitness and play in a non-purposeful time. On the other hand, and to a lesser extent, they enjoy orienting their emotions towards the future, and the contest's outcome in a purposeful time, as in competitive sports. The school arranges the development of boys' and girls' emotional personalities according to the pupils' age. In the early years, the importance of purposeless time is underlined, and as the pupils grow up, the purposeful time of competition gains in value.

The object of Physical education seems developing pupils “to be good Palestinian who are proud of their religion and country”, which links national patriotism to religion as a very important aspect of human life, more than the idea of to have won, to have a prize, directing students' emotions towards competition and the future. The school time looks that it is not following the traditional life time: the balance between “have” and “be” is broken, “being” is more important than “having”. This balanced mirror is broken by the time obstacles of the occupation, in which Palestinians find themselves under the control of the occupiers.

Even if it is very complicated to link, the life under the occupation should have some influence in these variations of the importance of the “being” and “having” in Palestinian society. The occupation perverts all the “natural” time analyses in Palestine.

RELATIONSHIP TO SPACE IN PHYSICAL EDUCATION IN PALESTINIAN SCHOOLS

Space is a primary domain of human activities and largely shapes an individual's and group's action (Hall, 1971). According to this author, its use is culturally conditioned. It results from a pathway that explains different ways of using it and classifying it in different societies. In the case of industrial societies, services follow specific functions for them. For example, homes tend to have a space for preparing food and another for eating, one for welcoming guests and family activities, one for rest, one for storing waste, etc (Hall, 1971).

Social life in Palestine moves towards urbanization and housing in apartments in buildings that do not have natural green spaces. The simpler life was absent, and the children moved away from enjoying nature and caring for the environment. Accordingly, schools must pay attention to this aspect by promoting the importance of nature for students through sports activities in open spaces (Jiménez, 1993). They must promote an approach to nature and the social environment in their daily lives issues.

In this sense, it is interesting to know how educational policies in Palestinian schools are reflected in the interaction with the surrounding environment to analyze the internal and external logic of motor task attitudes in Physical education lessons. That is the system of obligations imposed by the rules of motor conditions, as well as the elements that place them in their context (Etxebeste et al., 2015).

We will know where the motor tasks are practiced in the Physical education lessons and their action. We will begin to understand the practices inside schools than those outside to reveal whether Physical education's idea enhances education inside the school or prefers interaction with the natural environment and society. We differentiate between motor tasks inside schools depending on whether they occur in the gymnasium or the courts.

We are interested in learning whether Palestinian schools prioritize Indoor or outdoor facilities, because outdoor activities will encourage knowledge and appreciation of the physical world's natural aspects. The indoor hall provides protection and comfort, but its widespread use will keep students away from natural phenomena. Physical education can prefer performance and evaluation in a warm and comfortable room or an environment too cold, rain, wind, or even high temperature.

Knowing the use of space, we can come with knowledge of students' motor intelligence. While uncertain practices, such as surfing or walking in the bush, require participants to make environmental decisions in response to their unexpected practices. In certain practices, such as exercise or soccer, do not. Thus, it promotes the adaptation of the practitioners' motor actions to certain environments and the reproduction of motor stereotypes (Parlebas, 2001).

In this way, the study of spatial culture in Physical education in schools seeks to understand the action component promoted by schools regarding knowledge, assessment, and care of the physical, social and cultural environment and the consequences for students' motor intelligence use. To introduce the culture of space in Physical education lessons, we must first investigate its external logic through the philosophy of space in Palestinian society.

Traditional Palestinian space

Since 1800, Palestine has been a destination for tourists, a place for job seekers, and a place of study for Arabs throughout ancient history. It was one of the prosperous Arab countries, full of a rich economic, cultural, and social life. A life that is not lacking in opulence and luxury. Its inhabitants, the rich and the poor, were transformed overnight into refugees without a homeland. Prosperity and recovery before the “Nakba”, poverty and the narrowing of livelihoods after it, and between a vibrant society in all its forms and displaced groups of refugees waiting for UNRWA aid (Shehadeh, 1990).

Housing space

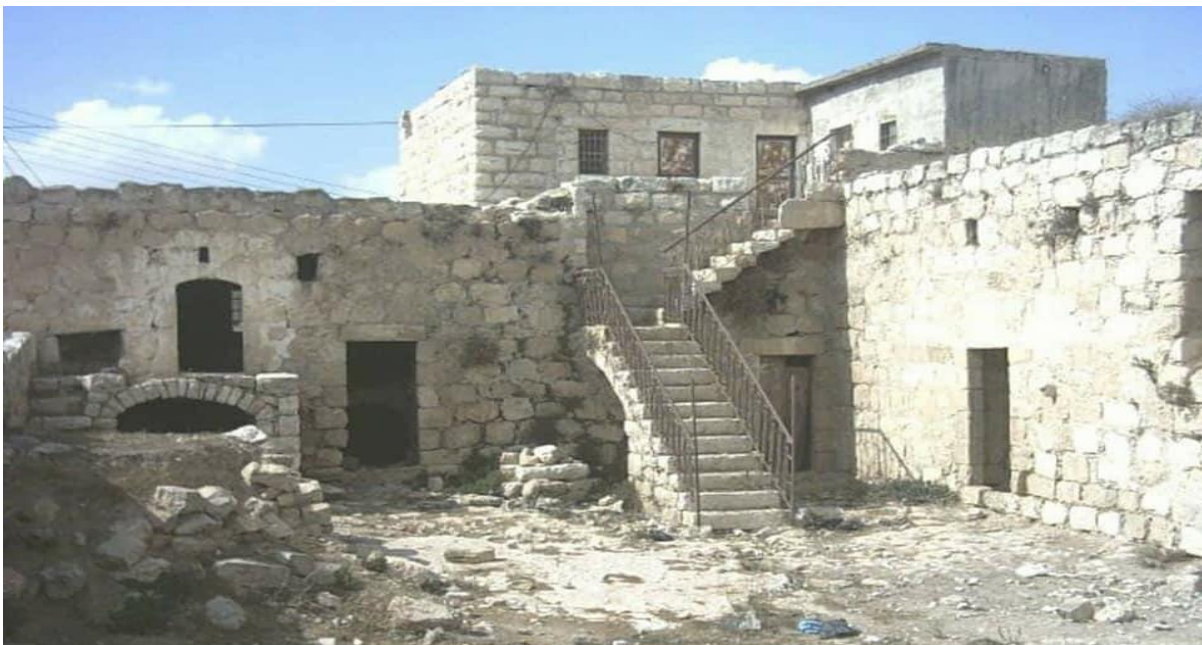
The house has a prominent emotional place in the Palestinian popular view. It symbolizes family happiness and family unity, and there is no family happiness without a house that includes the family. We infer that from several things, as the Palestinian farmer and the displaced Palestinian were given great importance for the house's existence. When one of them was getting the money, he was thinking of building a house, or buying land and getting married. Until now, all of these practices symbolize an instinctive human sense of the desire for a person to have a stable existence in a home, on land, and with a family. This is also a real expression on the part of the Palestinian person of belonging and loyalty to the land (Aldabbagh, 1971: *The Palestinian Encyclopedia*, 1990)

People in Palestine lived in large houses from the inside and with large areas from the outside. Families used to live together in the big house, brothers and their family consisting of their wives and children with grandfather and grandmother. The space of the houses was sufficient; they were independent houses, not small houses in apartment buildings, whether in the Palestinian countryside or in the old towns of major cities. There was no population extension to the city's outskirts, which was a space and a landscape for working, walking, and hunting.

In the villages, families had livestock and vegetable farms surrounding their independent homes. There were enough spaces to build new homes with a horizontal extension, without threats and fear of the Israeli occupation. The house was a large room with high windows and a high terrace with cabinets inside the wall to store grains, dried fruits, and olive oil. In the basement of the house, animals, sheep, and domestic birds were gathered. The tools of plowing and cultivation were stored. They were Oil lamps lighted the houses (Aldabbagh, 1966).

In the past, the houses were simple and modest, especially in the villages (Figure 31). Their roofs were in the form of small stones, and in the middle of the house was an open hall called the courtyard of the house, and some flowers and plants were planted to be the garden of the house, which was used as a space where the people of the house would sit and enjoy the warm winter sun and spring breezes and spend summer nights conversing, especially on nights with the full moon. Inside some rooms there is something like a closet in one of its walls, but a cloth curtain is used to block its contents without doors. It is used to keep mattresses, quilts, pillows, and covers if people sleep on the floor without using the beds (The Palestinian Encyclopedia, 1990).

Figure 31 *Traditional Palestinian family home*



Note. In the public domain ([Google, n.d.](#))

The furniture of the house was very simple. It consisted of the mattresses used for sitting, with a wool rug in the middle in the winter, or cotton in the summer, or carpets. Often a small table is used in one of the corners of the rooms to put things on it, such as a lamp or candle dishes, and sometimes a jug of drinking water. A hand-made rug, or a tray of straws made locally, is hung on the walls to be used as a table, and eating dishes are placed on it (The Palestinian Encyclopedia, 1990).

In the beginning, the inhabitants built their houses adjacent to the mud, and then added thick decorative stones to them and built layers over them using Islamic architecture, which is famous for arches “to reinforce doors and windows since no iron was used at the time”, colored glass “mosaic”, ornate columns and other forms. This architectural style was characterized by ways that serve the daily life of the residents. The house consists of a bedroom and another for cooking purposes such as the kitchen. However, it differs from modern designs. It contains only several holes in the walls, each containing an iron hook for storing meat to protect it from damage. The old cooking rooms are famous for containing the stone oven built into the wall itself, dating back to around the 1880s under Ottoman Empire. The rooms were built in the Roman style, with the ceiling rising from the inside (Aldabbagh, 1971: *The Palestinian Encyclopedia*, 1990).

As for the water-closet, they were located outside the house at that time, and of course, every house had water well built inside the outer courtyard. Through water channels built in the Roman style, rainwater was also collected inside the wells. Walls that include external additions for visitors surrounded the houses. Ingenious ways characterized the old Palestinian houses for daily life; for example, storing food consisted of thick cabinets in which foodstuffs such as milk, cheese, ghee, bread, or valuable items such as money were kept (Aldabbagh, 1971).

Regular life space

The Palestinian space was open to Palestinian citizens; they moved freely, built wherever they wanted, and had no borders or checkpoints. The Palestinian countryside was one of the most prominent features of Palestinian life. People relied on livestock and agriculture in proportion to their climate for farming in the different seasons of the year. They owned the land without threats from settlers as nowadays.

In the cities, the streets were wide, green squares, and elegant villas with spacious gardens, which indicates the wealth of its residents, the spread of open theaters, cinemas, steam machines, railways, and trains, as it is considered one of the first railways in the Middle East (Figure 32). The railway construction began during the Ottoman rule in 1898 and connected Istanbul and Berlin, passing through most Palestinian, Arab, and European cities (The Palestinian Encyclopedia, 2015).

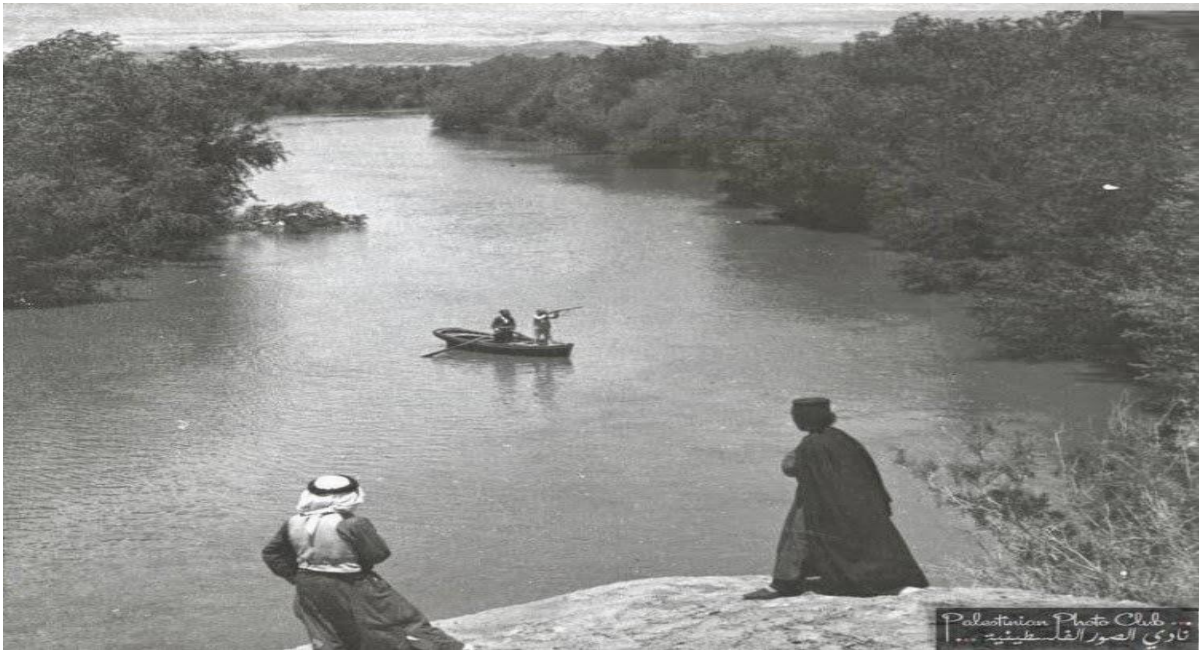
Figure 32 *Jerusalem train station, 1898-1914*



Note. In the public domain ([Google, n.d.](#))

The Palestinians owned, enjoyed, and controlled their space without restrictions, barriers, checkpoints, or travel permits (The Palestinian Encyclopedia, 2015). Travelling between Palestinian cities and villages was easy, and between Palestine and the neighboring Arab countries did not require a passport. The Palestinians used to go to the green open places in the mountains and valleys and set up camps for young people in areas where there are rivers of water, such as the Jordan River, which separates Jordan and Palestine, where the borders were natural (Figure 33).

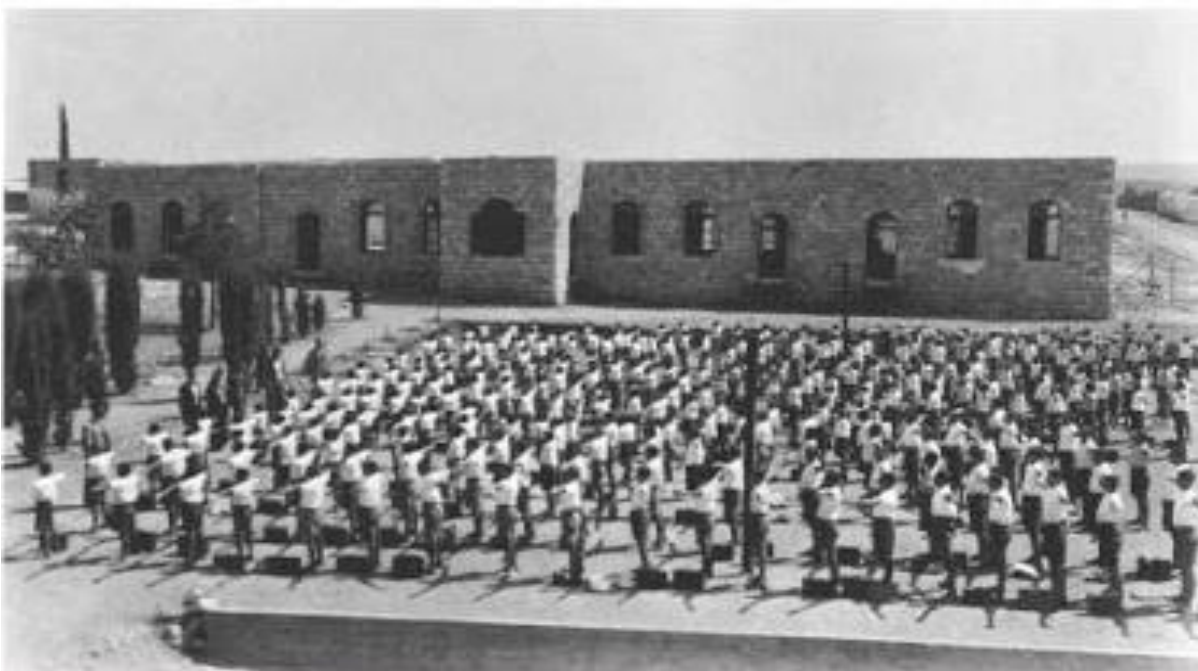
Figure 33 *The Jordan River in 1900*



Note. In the public domain ([Google, n.d.](#))

Since the space in the mountains and on the outskirts of cities belongs to the Palestinians, construction and housing were not concentrated in the city centers. Therefore the schools had large green spaces surrounding them (Figure 34).

Figure 34 *Palestinian public school space 1939*



Note. In the public domain ([Google, n.d.](#))

Palestinian Space under Israel occupation

Space has many meanings for the Palestinian people because it has changed from an open space to a closed space with borders, checkpoints, and movement restrictions. Space in Palestine takes a large space in the Palestinians thinking in society, which has become an integral part of daily life and is remembered every day in their routine movements.

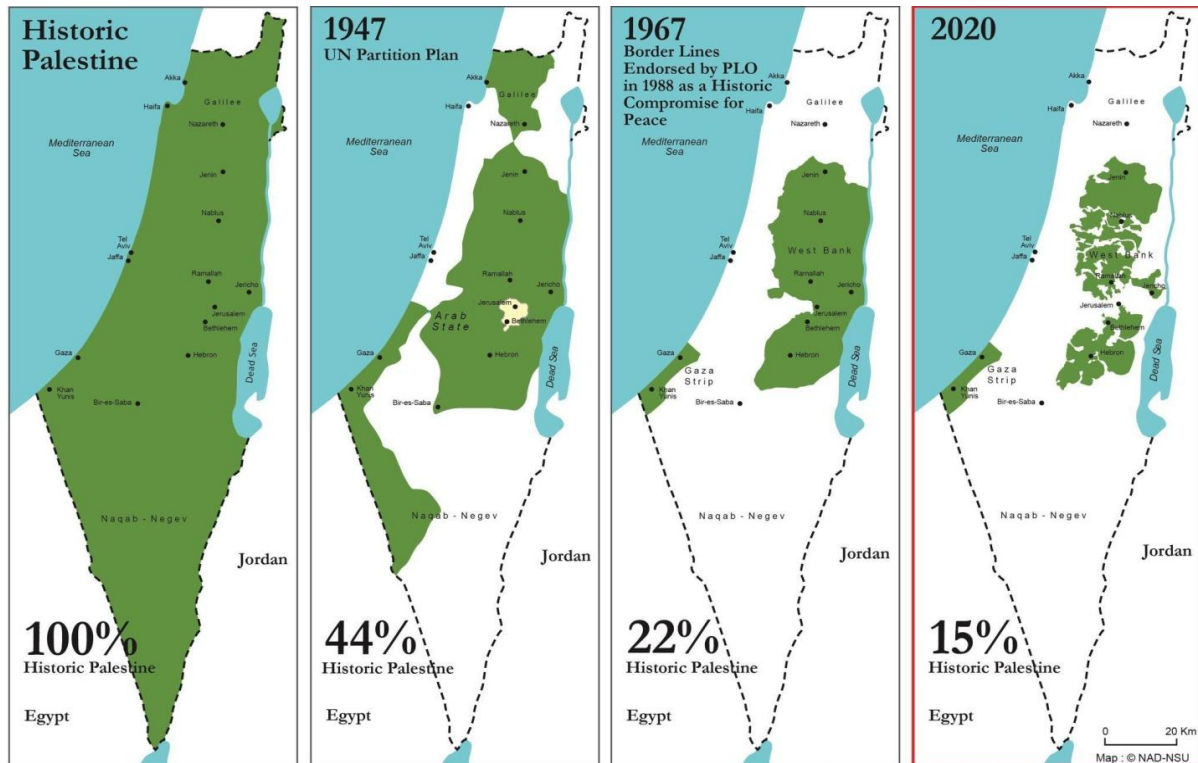
Although the Zionist enemy-occupied 78% of Palestine in 1948, which is already occupied territory, the media and the international community gave the term occupied lands to refer to lands occupied by the Jews in 1967, the term occupied lands arose to denote the four regions, namely the West Bank, Gaza Strip, Golan, and Sinai; Instead, there was hope that we would rise to the complete restoration of Palestine. However, unfortunately, negotiations are being negotiated with Israel to withdraw from the lands it occupied in the 1967 war until now (Elmessiri, 2001).

The land is the essence of the Palestinian issue and the leading cause of the conflict between the Palestinians and the Israelis. The Palestinians commemorate land Day annually, which falls on March 31 of each year. The commemoration of this day began after the occupation confiscated 21 dunums of the Palestinian lands in 1976. Six Palestinian men were martyred on this day. All Israeli occupation practices aim to divide the land and remove the Palestinians from it by all means and methods (Elmessiri, 2001).

This chapter reviews the culture of emptiness in Palestine by referring to the effects of the above on the local population and how it affected the philosophy of space in daily life and societal culture. The continued Israeli occupation of Palestine makes it one of the most dangerous places in the world (Greenstein, 2019). Safety is a major concern of all residents. The continued military presence of the Israeli occupation and its ongoing violations of human rights poses serious challenges to freedom of movement throughout the country. The Apartheid Wall, colonial settlements, divided regions, borders, and barriers make it one of the

most difficult places to live. The reality on Earth is still divided geographically; the Palestinians do not control space and time (Tinnes, 2018); Figure (35) showing the extent of the Israeli occupation of the Palestinian territories from 1947 to the present.

Figure 35 *Palestinian loss of land From 1947 to present*



Note. In the public domain ([Google, n.d.](#))

Housing space

The spatial culture of the Palestinians changed dramatically as they began to live in houses with apartments in buildings and residential communities. Because they cannot build in large areas because of their occupation by Zionism and the establishment of Israeli settlements on them. The movement was restricted, and the population increased. The extension became more vertical (Figure 36), and the population increased. The landscapes disappeared due to many buildings in the areas under Palestinian control, which are already small in relation to the population, and because of the occupation of the bulk of them by the Israelis.

A new type of randomness houses emerged, represented in the Palestinian camps, which arose involuntarily due to the migration and displacement of many Palestinians expelled from their lands, whether the catastrophe of 1948 or the 1967 war. The Israeli policy imposed control over the urban expansion of Palestinian cities and concentrated the population density within them while providing sufficient areas in the suburbs for settlement expansion and establishing settlements and bypass roads. The wall and many slums appeared and grew naturally without official plans or commitment to the regulatory laws. The Palestinians were forced to live in crowded neighborhoods with a high population density, and the individual not obtaining enough housing units (Rimawi, 2002).

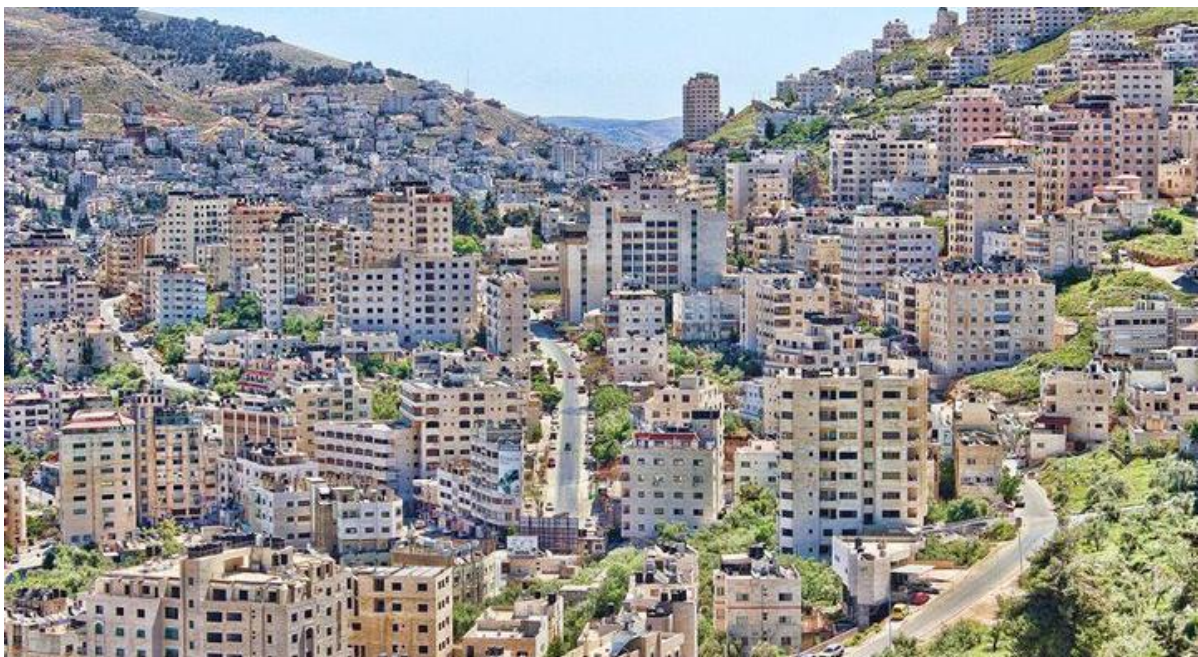
Jumaa, (2017) study indicated that housing type trends changed from 1997-2017. The type of independent house showed a decrease in contrast to an increase in the number of apartments available in residential architecture, which applies to urban areas and camps. In the absence of an optimal planning role and the continuing challenges facing the practices of the Israeli occupation in the narrowing and appropriation of the Palestinian space and the siege, the population increase has been concentrated in many Palestinian cities. The urbanization movement has accelerated in them without keeping pace with appropriate planning and organization. This led to creating a kind of randomness in Palestine, which is not linked to poverty but rather to special randomness linked to the inability to overcome these challenges. The limited trends of expansion in Palestinian cities, the concentration of population density in their centers, and the increase in internal migrations from the countryside to the cities led to the narrowing of the housing space for the Palestinians.

At present and due to all of the above, the space is tight for the Palestinians, the tendency to live in cities because not all areas are permitted to build, and therefore buildings are concentrated in dense centers and others empty except for a few buildings, which creates planning problems and design challenges, such as overcrowding, height, and random

construction. The lack of straightness and narrow streets, and the tendency of buildings to extend vertically instead of horizontal extension and work on cities' expansion

The Central Bureau of Statistics in Palestine indicates that the average housing space in Palestine is 130 m² and that 16% of Palestinian families live in homes of less than 80 m², and 9% of families live in houses of 200 m² or more. More than half of the families have appeared; around 64% live in housing units in an apartment. In comparison, about 36% live in an independent house. In addition, 7% of families live in housing units with a high housing density of three or more people per room (PCBS, 2020).

Figure 36 *Vertical extension in residential communities*



Note. In the public domain ([Google, n.d.](#))

The West Bank “A, B, C” and Gaza Strip

These two terms began to appear after the 1948 war when the State of Israel was established on the lands promised to the Jewish state in the plan to partition Palestine and additional lands that the Israeli army seized or received by Israel under the Rhodes Agreements 1949, while the rest of the lands were divided into two non-contiguous parts, the largest of which was annexed Jordan - the West Bank-based on the agreement concluded at

the Jericho conference in 1949 when Palestinian leaders from the West Bank met and demanded unity with Jordan, and that was why parliamentary elections took place, while Egypt imposed military rule on the smaller of them, that is, on the Gaza Strip (Rimawi, 2002).

In the 1967 war, the Israeli army occupied the West Bank and Gaza Strip. Israel imposed military rule over them, except for the eastern part of Jerusalem and its suburbs, which Israel annexed its lands. In 1982, Israel completed its withdrawal from the Sinai Peninsula under the Egyptian-Israeli Peace Treaty. However, the Gaza Strip remained under Israeli military rule. The West Bank area constitutes approximately 21% of the area of historical Palestine (Figure 37) “from the river to the sea” or about 5,659.91 (Km²) (Palestinian Encyclopedia, 1984).

Figure 37 *The status quo, the territories of the Palestinian Authority, in green*



Note. In the public domain ([Google, n.d.](#))

The Gaza Strip in the southern region of the Palestinian coast on the Mediterranean, a narrow strip in the northeast of the Sinai Peninsula, constitutes approximately 1.33% of historical Palestine “from the river to the sea”. The sector extends over 364.91 (Km²), and its length is 41 (Km), and its width ranges between 6 and 12 (km) (Palestinian Encyclopedia, 2005).

Since its establishment in 1994, the Palestinian Authority has negotiated an independent Palestinian state in the West Bank and Gaza Strip “who together constitute 22.33% of the area of historic Palestine”. Large Palestinian cities are located in these two areas, such as East Jerusalem, Gaza, Nablus, Hebron, Ramallah, Bethlehem, Jericho, Qalqilya, Jenin, and the authority takes the city of Ramallah as a temporary headquarters for its institutions, pending the arrival of negotiations for a solution (Palestinian Encyclopedia, 2005).

The West Bank includes the Nablus Mountains, the Jerusalem Mountains, the Hebron Mountains, and the western Jordan Valley. The Jordanian authorities named it the West Bank because it is located to the west of the Jordan River. At the same time, most of the Hashemite Kingdom of Jordan lies east of the river. As for the Gaza Strip, it is a narrow strip that extends south of the Palestinian coast on the Mediterranean Sea, which has the highest population density in the world, as a result of the large numbers of Palestinians who entered it after the catastrophe and the rapid natural reproduction of more than 3% annually. (Saleh, 2002)

The Israeli occupation exploits more than 85% of the total area of the historical land of Palestine. It should be noted that the Jews during the British Mandate era only used 1,682 (Km²), which constitutes 6.2% of the land of historical Palestine. After Israel and the PLO signed the Oslo Accords in 1993 and 1995, the occupied West Bank was divided into three areas: “A”, “B”, and “C” (Abdel Hamid, 2009). The Oslo Accords created an interim

Palestinian government, the Palestinian Authority, which was granted limited powers to govern in Areas A and B of the occupied West Bank. Zones “A”, “B”, and “C” (Figure 38):

- i. Area A constitutes 18% of the West Bank, and the Palestinian Authority controls most affairs in this area, including internal security.
- ii. Area B, which includes about 21% of the West Bank, Palestinian Authority controls education, health, and the economy. In both areas, the Israeli occupation authorities have complete security control. This means that the occupation army has the right to enter these areas at any time, usually to raid homes or arrest individuals on security grounds. About 2.8 million Palestinians live in areas “A” and “B”.
- iii. Area C is the largest part of the West Bank, as it alone constitutes about 60% of the land of the West Bank, and also includes the vast majority of illegal Israeli settlements in the West Bank, which number more than 200 settlements, in which more than 400,000 settlers live.

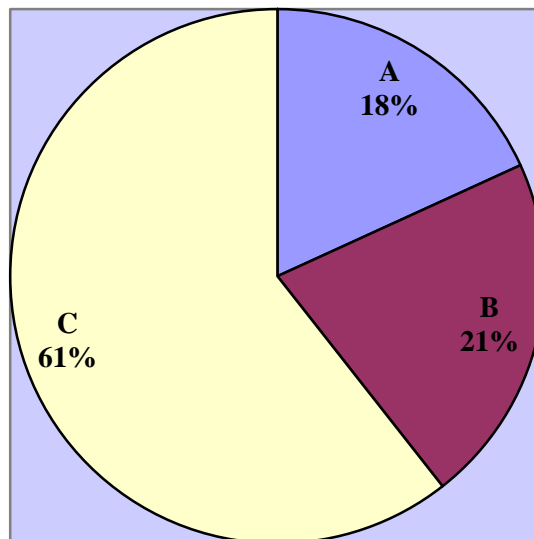
Although it was supposed to transfer control of part of this area to the Palestinian Authority in 1999 in accordance with the Oslo Accords, the handover process did not materialize, which made the Israeli occupation continue to control security, planning, and construction matters in this area.

B’Tselem (2010), an Israeli human rights organization, says that Israel has prevented Palestinians from building in large parts of the land in Area C and has even prevented them from accessing large parts of the area. The occupation regularly refuses requests for building permits in the area. The United Nations says that Palestinians who try to build in Area C are subject to orders from the occupation to demolish homes, which leads to their displacement and disruption of their livelihoods.

Figure 38 West bank territory A, B, and C

Note. In the public domain ([Google, n.d.](#))

The Israeli occupation has taken advantage of the classification of lands according to the Oslo Agreement “A, B, C” (Figure 39) to tighten control over Palestinian lands, especially in areas classified “C”, which are completely subject to the Israeli occupation’s control over security, planning, and construction, where the Israeli occupation directly exploits 76% of the total area classified “C”, regional councils for settlements control 63% of it, while the area of influence in Israeli settlements in the West Bank “including closed spaces designated for expanding these settlements” is about 542 (Km²), as is the case at the end of 2019, representing a percentage of About 10% of the West Bank area, while the areas confiscated for the purposes of military bases and military training sites represent about 18% of the West Bank (PCBS, 2020).

Figure 39 *The proportional distribution of lands space in the West bank*

Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

The divisions mentioned above live with the Palestinians every day because he sees the instructions that the Jewish state placed at the entrances to Palestinian cities to warn the Israelis and to send a message to foreigners that this area belongs to the Palestinian Authority and poses a danger to the lives of the Israelis, and that is why they wrote it in Arabic, Hebrew, and English, As shown in the figure (40).

Figure 40 *Warning from entering zone A*

Note. In the public domain ([Google, n.d.](#))

Separation wall and checkpoints

The Separation Wall or “apartheid wall” is a long, snake-like barrier built by Israel in the West Bank to prevent the West Bank's Palestinian residents into Israel and Jerusalem. Construction of the wall began in 2002 during the second intifada, and its length reached 539 (Km) until now. With a height ranging between 4.5-9 meters in populated residential areas and close to cities, it will reach about 770 (Km) in the event of completion. The wall also contains surveillance towers with cameras and sensors and a dirt road covered with sand to detect the impact (Hassan, 2003).

Through its route, the wall touches eight Palestinian governorates, comprising 180 localities. Reports indicate that it will affect the lives of 210,000 Palestinians living in 67 villages and cities in the West Bank, including occupied East Jerusalem. The wall will also enter 22 kilometers deep into the West Bank, isolating more than 13 communities with 11,700 Palestinians who will find themselves prisoners in the area between the Green Line and the separation wall. The wall will create a new security belt area and make 19 communities inhabited by 128,500 Palestinians trapped in isolated areas and outposts (Buhais & Ayed, 2010).

It will separate 2000000 Palestinian residents of 36 communities east of the wall and their fields and agricultural lands, which lie to the west. In total, the wall will devour about 46% of the West Bank area, amounting to 5,860 (Km²), and isolating the city of Jerusalem demographically and geographically from the cities and villages of the West Bank. Thousands of them will have to obtain special permits from the occupation to allow them to continue living and moving between their homes on the one hand, and their lands on the second hand. In addition, 37% of the villages that depend on agriculture - and the wall passes through them - have been affected by their economic cycle, which will lead to the destruction of the olive oil industry after this region used to produce 22 thousand tons of olive oil every

season, fifty thousand tons of fruit, and one million tons of vegetables. It will also prevent about 10,000 head of livestock from reaching the pastures west of the separation wall (OCHA, 20016; PCBS, 2020).

The Palestinian educational and health systems have also been affected by the continuing construction of the Segregation Wall, as 20% of students, 19% of teachers, and 37% of service employees are forced to cross the wall daily to reach their schools in East Jerusalem, and it has become impossible for tens of thousands to reach Health centers and hospitals located east of the wall (PCBS, 2020).

Noting that this wall is illegal based on the decision of the International Court of Justice on July 9, 2004, a judgment declaring the illegality of the wall illegal, as 150 member countries of the United Nations General Assembly, including all of the twenty-five European Union countries at that time, voted in favor of the decision that was adopted late From Tuesday evening, July 20, 2004. While six countries, led by the United States, Australia, and Israel, opposed it, and ten countries abstained from voting. Still, as with the brotherly decisions, Israel does not respond and continues its practices (Dwiek, 2013), what deprives Palestinians of access to their lands, and the Israeli occupation puts all obstacles to tightening the screws and restrictions on the urban expansion of the Palestinians.

The number of families who were displaced from their lands in the West Bank due to the construction of this wall, according to the information received from the International Center of Journalists “ICFJ”, reached “1402” families. The number of displaced from their homes and lands was about 2,323. The number of families who became isolated west of the wall reached 12,481 families. In addition, the social relations of the activities of families residing in the west of the wall have been affected more than the families living in the east of the wall (PCBS, 2020) (Figure 41).

Figure 41 *Part of the apartheid wall*



Note. In the public domain ([Google, n.d.](#))

The results issued by the International Press Center indicated that the percentage of Palestinian families that affected the “separation wall” on visiting relatives and relatives was 90.6% compared to 63.5% of families who live East of the Wall. The percentage of families whose ability to practice cultural and social activities affected by the “separation wall” was 83.3% for families who reside west of the wall compared to 48.4% for families living east of the “separation wall”. The percentage of Palestinian families that prevented someone from marrying a life partner residing on the other side was 50.4% (Ayyash, 2009).

'We live a life of injustice.' Israeli checkpoints: are set up by the Israeli occupation army with the aim of “enhancing the security of Israel and the Israeli settlements and preventing the crossing of those who try to harm them”. The Jewish state issues this definition, but the Israeli checkpoints were created to break the Palestinians' will and impede their daily interests, which were guaranteed by international conventions (Barahona, 2013; Kirstein, 2006; OCHA, 20016; Itani & Dawood, 2015).

Most West Bank checkpoints are not located on the border between Israel and the Occupied Palestinian Territories (Figure 42). Still, they are located in the middle of the Palestinian territories, so they are also called occupation checkpoints. Palestinians at checkpoints suffer from long waiting and humiliating searches; The Israeli occupation army does not refrain from forcing any of them to take off their clothes or forcing them to walk on feet to cross long distances, in addition to the occupation forces' permitting Palestinian blood, through deliberate shooting under pretenses, to proceed with the systematic targeting of Palestinians and threatening their lives.

For the Land Research Center of the Society for Arab Studies in Jerusalem, the year 2016 witnessed an increase in the pace of Israeli military measures and violations in the West Bank and Jerusalem, against Palestinian citizens. As the occupation barriers escalated throughout the West Bank and East Jerusalem, an increase of 126% over the previous year, to reach about 802 checkpoints, which led to paralyzing the lives of citizens, severing the connections of cities and villages from each other, and isolating hundreds of Palestinians and their families from their various villages, especially those that are located behind the separation wall.

The Israeli checkpoints are part of the Palestinian people's suffering to restrict the noose around them, paralyze their movement between Palestinian cities and villages, and exhaust them. Economically, psychologically and socially, for citizens to live in torn cantons, to prevent men and women from accessing their work, students to their schools, and worshipers to religious places; to always remind them that there is an occupation that is denying them their rights by these detestable barriers.

Figure 42 *Israeli checkpoints*

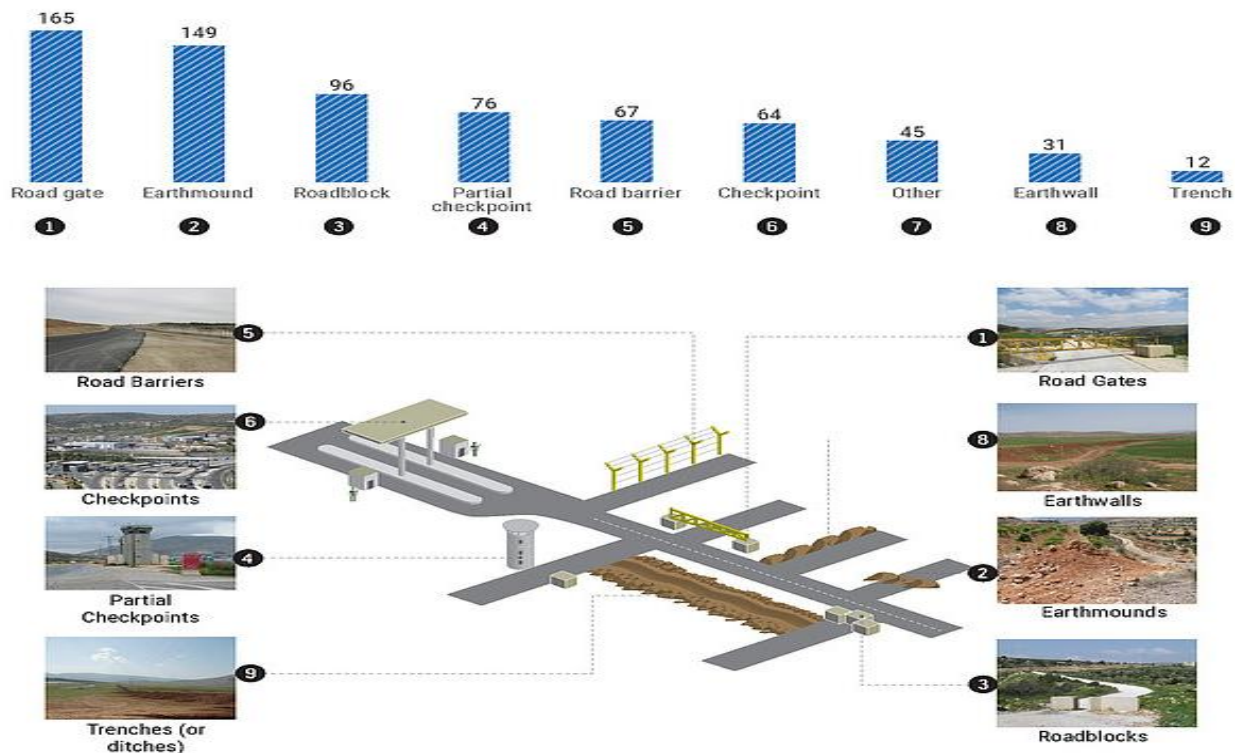
Note. By [\(AFP, 2016\)](#)

Palestinians are not allowed to cross to their areas and villages except after obtaining permits from the Israeli soldiers to enter them; By waiting in long lines in front of military checkpoints and searching them in a humiliating manner. For violating their right to education, work, health, and mobility. These practices constitute collective punishment prohibited in international humanitarian law and the Fourth Geneva Convention; Where the Israeli occupation does not abide by any agreement and continues to practice its arbitrary measures against Palestinian citizens without deterring it internationally (Itani & Dawood, 2015).

Checkpoints take many forms (Figure 43), such as fixed and mobile barriers, concrete blocks, iron gates, and flying checkpoints, which are among the most dangerous types of barriers, which the Israeli army suddenly erects at the entrances to roads and between rugged areas, and Palestinians resort to them to circumvent the fixed military checkpoints, despite

the different types and shapes. The checkpoints, however, have one goal: to humiliate the Palestinian citizens and perpetuate the occupation inside the occupied West Bank.

Figure 43 *West Bank obstacle types*



Note. By [\(OCHA, 2018\)](#)

The Israeli military checkpoints were a major obstacle and cause of the deterioration of the economic, humanitarian, commercial, social, and health conditions and public life in the West Bank. These checkpoints prevented the transfer of goods and crops from one city to another, which led to their spoilage, isolated Palestinians from each other, and prevented relatives from reaching each other. Many patients and pregnant women are also prevented from arriving in hospitals, for a number of women to place their fetuses on the ground, in front of the occupation soldiers' sight, in clear violation of international conventions and norms. Their visits are limited to holidays and events only.

According to a report issued by the United Nations Office for the Coordination of Humanitarian Affairs “OCHA”; Who is based in East Jerusalem; He stated that the number of Israeli checkpoints represented an increase of 3% over what was the case in December 2016,

the date of the previous survey, referring to the repercussions of the Israeli military checkpoints in the West Bank, and their repercussions on the lives of about 2 million Palestinians (OCHA, 2016)

The Palestinian Independent Commission for Citizen Rights affirmed during a report in 2007; That from the year 2000 until late June of last year; 68 pregnant women were forced to give birth at the Israeli military checkpoints, and over the ears of the Israeli soldiers, who ignored the cries for help to allow them to pass to receive the necessary health services; This led to the miscarriage and death of 34 fetuses and four women, due to their suffering from postpartum complications and lack of necessary care (The Independent Commission for Human Rights 'ICHR', 2007).

Settlements

The settlements are residential units and Jewish-Israeli communities built on the land occupied in 1967 (Johnny, 2002). Since that time, the Jews began building settlements in the West Bank, Gaza Strip, and the Golan. Among the war results are also the occupation of religious "Islamic and Christian" places in East Jerusalem and the provisions of full control over Jerusalem, where Israel intensified the construction of settlements until Jerusalem was full of Jews. In 1980 and 1981, Israel issued laws that consider the Golan and East Jerusalem an official part of Israel's State (Dweik, 2004).

The Israeli settlements are Jewish communities scattered in the Palestinian areas, which were established by the occupation by force of arms and by confiscating and seizing land and expelling its residents. To build residential homes for Jews coming from all over the world to multiply and live in them, usually on the tops of mountains in the different areas of the West Bank. Most of the international community considers it a violation of international law and Article 49 of the Fourth Geneva Convention in August 1949, and this is particularly evident when the United Nations Security Council adopted Resolution 448 in March 1979,

which considered it illegal as the settlers practice the most heinous crimes against the Palestinians, especially in the villages close to the settlements, the last of which was the burning of an entire Palestinian family and the cutting of olive trees (Dweik, 2004).

Many Israeli settlements were built in the 1970s, 1980s, and 1990s, but their population has doubled in the past 20 years. Israel provides these settlements with basic services such as water and electricity (Figure 44), and the Israeli occupation soldiers protect them. They are surrounded by a large wall containing all the settlers' needs, including shopping centers, educational, health, and religious centers (Johnny, 2002).

Figure 44 *Settlements continue to build*



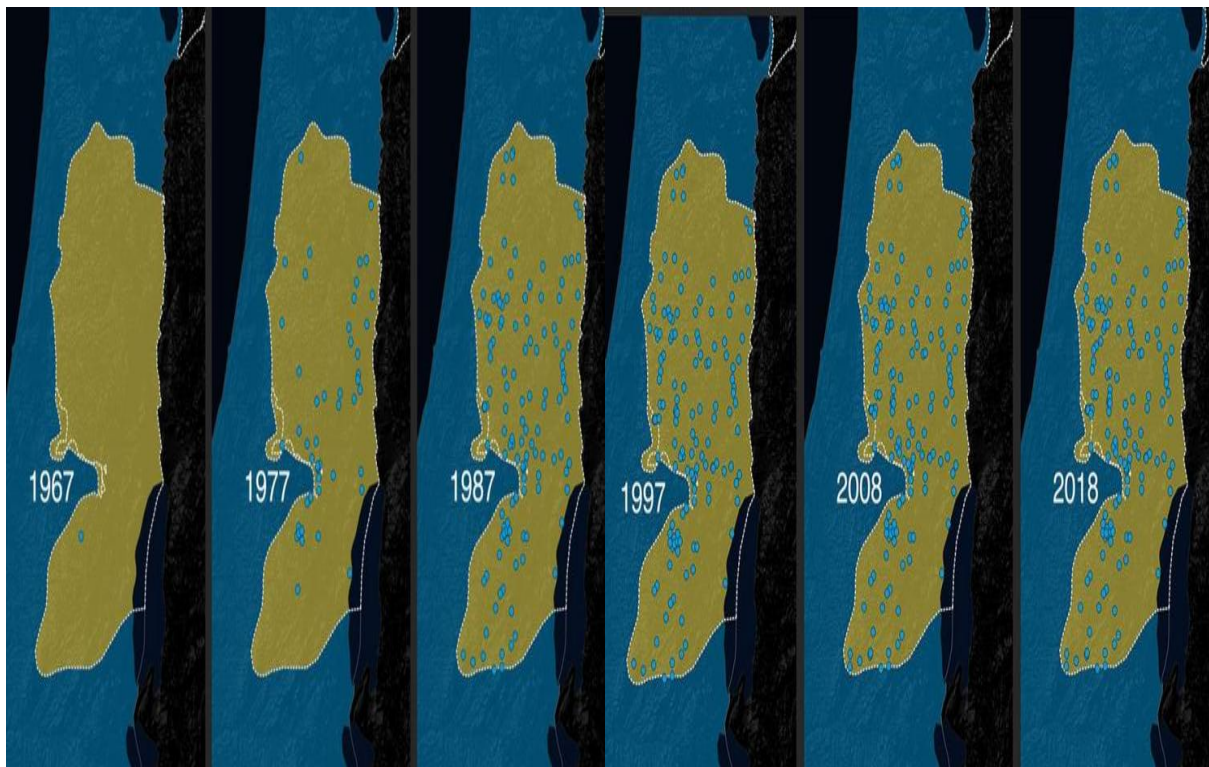
Note. In the public domain ([Google, n.d.](#))

The settlements are distributed throughout the occupied West Bank. Moreover, because many of them are covered by protecting the Israeli army protection from Palestinians, their existence separates Palestinian cities, towns, and villages. It complicates communication, transportation, and development in the Palestinian areas (Dweik, 2004).

The space of the settlements varies greatly. The largest settlement, “Modi'in Elite”, has a population of about 73,080, and its population has tripled in the last 15 years (The Independent Commission for Human Rights ‘ICHR’, 2007).

The number of Israeli colonial sites and military bases at the end of 2018 in the West Bank reached 448 sites, of which 150 settlements and 26 inhabited outposts were considered neighborhoods of existing colonies and 128 colonial outposts. The number of settlers in the West Bank reached 671,007 settlers at the end of 2018. With a population growth rate of about 2.7%, the importation of Jews from abroad constitutes more than a third of the net population growth rate in the Occupying Power. It is clear from the data that about 47% of the settlers live in the Jerusalem Governorate. Their number reached about 311,462 settlers, of whom 228,614 settlers were in Jerusalem. That part of the Jerusalem governorate, which the Israeli occupation annexed by force after its occupation of the West Bank in 1967. The percentage of settlers to Palestinians in the West Bank is about 23 settlers for every 100 Palestinians (PCBS, 2019).

In comparison, the highest in the Jerusalem governorate is about 70 settlers for every 100 Palestinians. The year 2019 witnessed a significant increase in the pace of building and expanding Israeli colonies in the West Bank, as the Israeli occupation approved the construction of about 8,457 new colonial units, in addition to the establishment of 13 new colonial outposts. The figure (45) shows the rapid spread of Israeli settlements in the West Bank in yellow (PCBS, 2020).

Figure 45 *Spread of Israeli settlements in the West Bank 1967-2018*

Note. By [\(BBC, 2020\)](#)

Space idea for Physical education lessons in Palestinian public schools

The investigation of internal logic allows us to clarify the space of the proposed motor tasks in Physical education sessions and the associated action component. Therefore, we will distinguish the motor tasks that take place inside schools from those that take place outside schools to show whether Physical education in Palestinian schools enhances education inside schools or prefers interaction with the natural environment outside the school.

We are interested in knowing whether Palestinian schools promote the development of motor intelligence related to the uncertainty arising from interaction with the environment.

Thus, we differentiate motor situations in terms of the criterion of uncertainty arising from the interaction of the practitioner with the environment. Knowledge differs depending on the type of situation: constants or variables. In the first case, high-quality mechanisms will be developed, and in the second case, information and expectations will be developed regarding environmental fluctuations” (Parlebas, 2001, p.250).

In this analysis, the focus will be on understanding the impact of the use of space in the performance of motor tasks in Physical education sessions in Palestinian public schools on the motor intelligence of students by discovering whether the practice of motor tasks requires reading, interpreting, anticipating, predicting, and making decisions related to interaction with space, in uncertain environments, Or that motor tasks require the automation of students' motor responses and the reproduction of typical actions in certain environments without unexpected events. The use of motor intelligence is not required (Parlebas, 2001).

In this way, we differentiate between motor tasks with uncertainty “doubt” from those that have certainty “no doubt” concerning the physical environment in order to shed light on the prevailing practice model in Physical education in Palestinian public schools and the extent motor intelligence used, in order to reveal the motor action component that is Promote it in Physical education for Palestinian public schools with regard to the external environment, we will distinguish the motor situations that are performed inside the school from those that are practiced outside, whether it is in the city or nature.

In Palestinian schools, there is no idea of practicing Physical education tasks outside the school walls. Therefore there is no practice of kinetic tasks in unstable environments. The continuous attacks, killings, arrests, destruction, closures of cities, curfew, checkpoints, seizure of mountains, and empty plain areas next to Palestinian villages prevent Palestinians from reaching most of them. The areas that remained for the Palestinians are 22% of the land after the occupation, and Israel's occupation seized more than 78%. Therefore, cities have become overcrowded with people and buildings, green squares are almost disappearing, and the streets and traffic in Palestine are dangerous because not all streets are well rehabilitated. For all these reasons, Palestinian schools prefer to perform the motor tasks in Physical education lessons within their walls, where their Physical education facilities provide comfort and safety.

The rules of the Palestinian school administration state that the school is responsible for providing security and protection for students during working hours, as we see schools in Palestine may resemble a prison, as it is surrounded by a high concrete wall and a closed gate on which a person works as a guard. It contains specific facilities that are sufficient for students and teachers to practice their duties, which undoubtedly means isolation from the city's social environment and the nature surrounding the school.

One of the conditions for the Ministry of education's approval of the school building in Palestine is that it contains an outdoor yard and is not a compulsory condition for the availability of a closed hall to practice sports in the school's outdoor playground. All the necessary tools are available, which also encourages teachers not to leave the school. Because these facilities provide comfort and safety: no time is wasted in traveling, and students are not exposed to dangers, whether from the streets, occupation practices on the mountains near the village, or natural dangers such as falls or wild animals. However, according to the pedagogical approach, if the school intends to promote knowledge and respect for the natural environment, it would be more appropriate to hold Physical education sessions outside:

All schools may be similar in architectural design contain a large building consisting of floors and includes classrooms, room for teachers, administration, scientific labs, a store for supplies, and other necessary rooms. We rarely see a closed hall in Palestinian public schools. The large yard is located in front of this large building, where school activities and Physical education lessons are held. Students were gathering in the morning before the start of the first class.

According to the fourth purpose of the pedagogical approach within the Palestinian resolution by decree No. (8) Of 6/4/2017 on general education, we see that it aims to "*Expand their thinking in a healthy and balanced environment*" this pedagogical idea indicates an open mind citizenship, who deal and balance the traditions and religion with science and

technology, individual approach with social duties, personal health with environmental protection in a safety context. We see that all motor tasks are practiced inside the school space. Therefore, Palestinian schools choose to benefit from the comfort, safety, health of their students in a safe environment rather than students' contact with external environmental phenomena. This provides them with the use of the facilities they have. During the rainy days, the teacher fears that the students will catch cold diseases such as a cold or flu or slipping from the wet ground, so they move to the classroom and do not go outside the school at all in order to avoid any risks of external accidents.

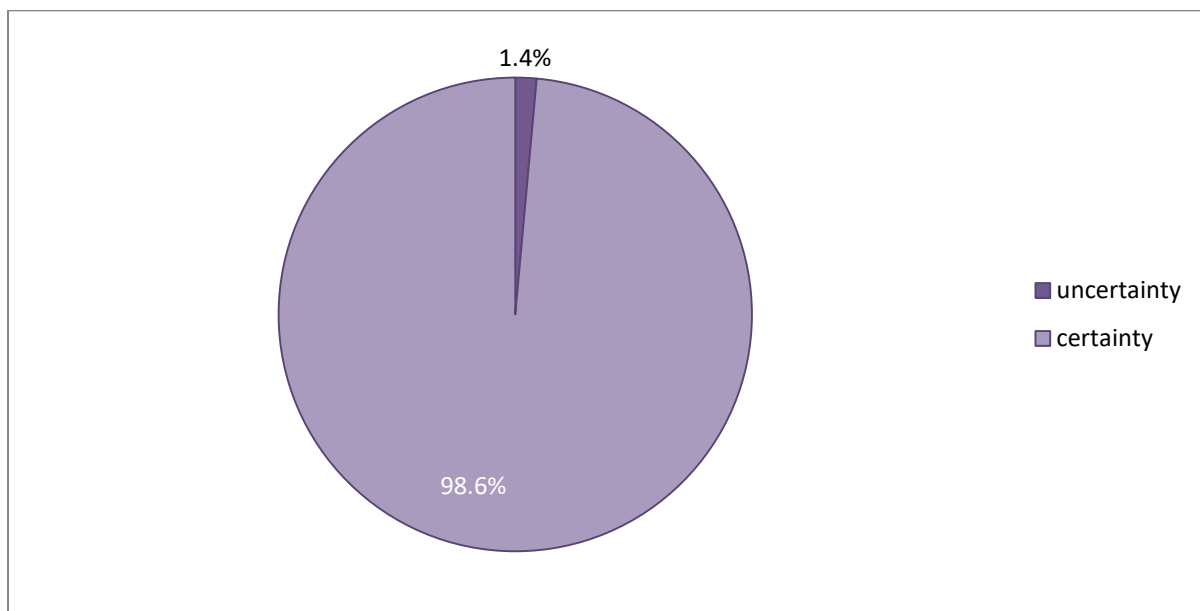
There is no doubt that the schools decided to practice the motor tasks within the school walls; Thus, Palestinian schools enhance the value of closed space and performing motor tasks in a certain environment and moving away from the vision of pedagogical approach forcibly. In fact, and by analyzing the motor tasks of Physical education sessions in Palestinian public schools "all within the school walls", we see that all lessons, including fitness exercises, small games, football, basketball, handball, volleyball, and athletics, badminton, are practiced in the school's outdoor courtyard, except for gymnastics and ping pong lessons, which are practiced in an indoor room if this is provided. Therefore, the outdoor yard use is limited to days with good weather "without rain". Thus, students stay away from natural phenomena and thus enhance the value of security and safety.

Considering all the proposed motor tasks are practiced within the school walls, we will focus on investigating the internal logic of motor tasks with motor intelligence in an uncertain environment within the motor tasks within the school, where students have to face the uncertainty resulting from an unstable environment, that they have to read and interpret the information available for action.

We find that it is in two motor tasks, two small games that teachers used in warm-up tasks, and in the schoolyard, the "fisher" game. The two fishermen try to catch the students

by hitting them with the ball. The students, “the fishes”, have to escape from them and hide by taking advantage of everything on the schoolyard, such as walls and goals, and the game “catch”, in which team A tries to catch the students, and team B has to escape and hide by taking advantage of everything in the schoolyard. The students in Team A have to read the environment to adopt strategies that allow them to stay free, and the catchers in Team B to catch the fleeing students.

Figure 46 Motor task duration per second according to space

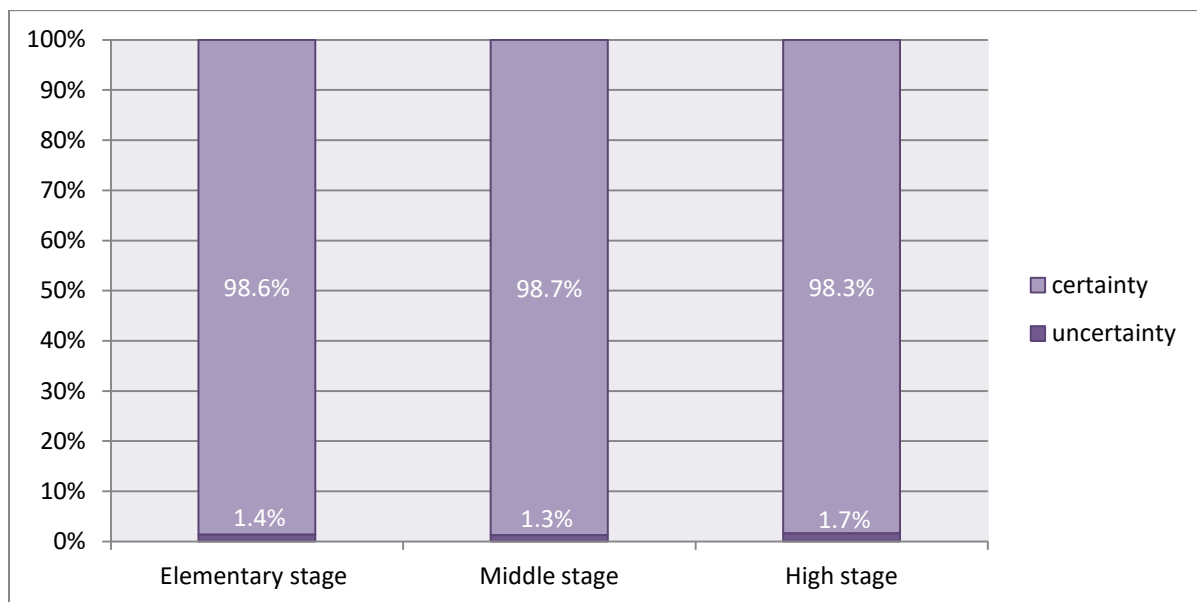


These motor tasks oblige students to expect information from space, respond to it, and adapt to it, which affects the development of motor intelligence, which is based on predicting the environment, making appropriate decisions, and adapting to it. However, it is very few (Figure 46), as it reached 1.4% of the motor tasks practice time. We see that the rest of the motor tasks, 98.6%, encourage students to adapt their motor responses to a certain environment, so students reproduce motor stereotypes. This is evidence that Physical education lessons in Palestinian schools focus their work in space on motor tasks without a doubt “certain”. Therefore, they encourage students to organize their responses to an unchanging “uncertain” environment.

We see that 26 out of 2213 motor tasks require predicting and reading space and making decisions related to it and thus require complex cognitive mechanisms (Parlebas, 2001). Thus, this approach limits the encouragement of motor intelligence and dealing with decoding the uncertain environment and moving away from nature and the external environment. Therefore, motor tasks prevail without the uncertainty of interaction with the physical environment significantly.

Given the strategies of Physical education teaching based on the certainly/ uncertainly environment used in the lesson between the three school stages, elementary, middle, and high school, from the next figure (47), we see the following

Figure 47 Motor tasks duration per second by score by space according to school grades



Palestinian students need to develop personalities linked with the sense of security and safety as they enjoy motor activities that have meaning in their actions, such as those oriented towards that practice within the school walls. The space analysis in Physical education practice showed an almost total unseen uncertainty due to the relationship to space, a lack of value of motor intelligence, and prompt decision-making. Thus, there is no difference between the three school stages in this trait.

There is no difference due to the few motor tasks in an uncertain environment, and this percentage appeared through some activities in which the environment is uncertain and cannot be saved in the student's mind, such as some small games “Fisherman and catch games”. The rest of the motor tasks with different practices, such as fitness, physical exercises, games skills, competition or collaboration or individually, and matches, were practiced in a certain environment.

Summary

The study of space in the Physical education tasks showed that the pupils performed all their tasks within the safe walls of the school and without requiring any motor decision-making concerning space. Thus, pupils develop personalities linked to a sense of safety and security values within the school walls, disregarding the spatial intelligence developed in decision-making values in spaces with uncertainty outside Palestinian houses. This principle of security, which leads to a neglect of spatial motor intelligence, develops regardless of the pupils' age.

The Physical education program like the mirror of Traditional space looks broken. The safe space of the household under female responsibilities is not, any more, counterbalanced with the risky outside space for men. The educational goal to balance different aspects of life in school, as a “balanced environment”, is lost. The sense of security and safety for the pupils is stronger than the environmental diversity, losing also the value of motor intelligence, prediction, and quick decisions in uncertain environments proper of manhood space.

The idea of a safe space within the walls of schools, houses and homes is underlined by the spatial structure of the Israeli occupation, such as land grabs, the prevention of freedom of movement, and the widespread overcrowding in the Palestinian areas.

RELATIONSHIP TO OTHERS IN PHYSICAL EDUCATION IN PALESTINIAN PUBLIC SCHOOLS

Society expresses the nature of social relations, the prevailing systems, the conduct regulator between people, and the unity of religion, history, customs, traditions, and common goals in which the members of society believe. Every human being seeks to achieve his ambition, as he needs communication, relationships, and interaction with others in society. Society, in general, is a network and fabric of social relations between people aiming to meet their needs and achieve their aspirations and goals. As Ibn Khaldun said, that person was not isolated but was naturally inclined to familiarity, collaboration, and living in peace with others.

Palestinian society: A group of people who live in a specific “unrecognized” geographical area and adhere to a set of principles, standards, values, social ties, and common goals based on a single language and a common history. They believe in the same fateful goals. They are members of one community, but they live in different geographical areas, as more than 50% of them live outside Palestine. Yet, bonds of familiarity and harmony connect them. They feel their national belonging, the unity of history, a common destiny, and the continuous quest for the liberation of Palestine from occupation.

Public education is responsible for the younger generations' socialization, thus imparting the rules that make group life possible. Meurieu (2006) says, from a critical perspective of education, that the educational institution should prepare its students to gradually move from their point of view and interests to the look for the Public interest, and to “make successive withdrawals from the self until it gradually realizes itself as a member of large-scale groups increasingly”.

In any case, although the school operates as a small community where students have to adhere to social norms and respect others, it can covertly promote individuality through its

mostly individual activities (Vázquez, 1988). The Palestinian society did not pay much attention to the sporting aspect, especially to the young age groups, and this can be seen through the lack of public sports facilities in Palestinian cities, villages and camps, and the lack of public sports and community activities for all age groups, whether it is recreational or competitive sports.

The lack of public squares and sports facilities, overcrowding of buildings, the abundance of cars in the streets, and people's dependence on cars and various means of transportation make children not find a place to practice sports and movement activity with innocent spontaneity as before. This led to families wanting to keep their children at home, especially in light of the community's openness to various social networking sites and the great interest in them.

All of these previous reasons led to directing children, youth, and the elderly towards unhealthy uses in spending their spare time, such as using the Internet and social networking sites in an unprecedented way or watching television for long hours, staying in cafes, or spending long hours on electronic games. Those who have money can reserve a private stadium for an hour and a half for an amount ranging from 20 to 40 Euros. The majority of the Palestinian community cannot do this. Unfortunately, sport has become an option only for those who have enough money, in light of a society suffering from a lack of monthly income for the Palestinian citizen. Private football academies that deal with children have proliferated in a purely profitable and commercial way. The monthly subscription ranges from 40 to 80 Euros, for eight to ten hours a week. From the above, we conclude that school sports are the only safe and most important refuge for the child to satisfy his desires, feel pleasure, and meet the natural needs in the various stages of his physical, psychological, and social development and empty his energies. Because it has a great impact on building a balanced personality characterized by good qualities, such as leadership, management, respect for time,

cooperation, initiative, self-confidence, and social interaction, which has become the obsession that all parents fear for their children because they have become afflicted with what is known as social isolation as a result of the wrong practices mentioned above.

Traditional Palestinian relationships

Many people lived in Palestine, including the Philistines and the Canaanites. The peoples of the Islamic State and other states and empires that dominated it from ancient times to the present day have blended in it. In the West Bank and Gaza Strip, three types of family structures characterize Palestinian society: tribes, clans, and families. While all three share extended family traits and special behavioral obligations on males, they are united by their interest in their origins and the importance of their continuation (Shurrab, 2002).

Palestinian Tribes relations

It is similar to the large family in the present day; the concept of the tribe came from the nomadic and semi-nomadic inhabitants. About 15 percent of the Palestinian population is of clan origin, with the vast majority of the Palestinian population descending from stable “agrarian” roots. The destruction of the Palestinian tribes has occurred largely due to the loss of the Bedouin lifestyle, which is a natural product of modernization. Because of the tribal population’s fear of the Israeli occupation, which claims ownership of the land, despite these practices, the concept of the tribe exists among its members through a sense of the identity of the tribe and adherence to their own customs and traditions, the most important of which is the traditions of marriage. These tribes are a mixture of different clans and various tribes, so many of the branches of the tribe are not related to the original lineage of the tribe, for management, not for pedigree (Aldabbagh, 1971; Shurrab, 2002).

There is also a tribal judiciary in Palestine, which has a prominent role in social life due to the successive occupations of Palestine and the absence of a formal national judiciary at the time that separates the disputants, so the idea of a tribal judiciary began. Over the past

decades and under the Israeli occupation, the Palestinians have relied on reformers and the tribal judiciary to solve their economic and social differences. The Palestinians decided to boycott the Israeli occupation police and courts after the PNA entered Palestine in May 1995. The tribal judiciary and the role of reformers have not been abandoned. Their work has been organized with the support of the official Palestinian judiciary and their attachment to the Ministry of Interior until now (Salhot, 1987).

As for the big city, there are few large gatherings families based on lineage because its society consists of immigrants from the countryside, and migration is often not collective, because the nature of urbanization prevents gathering based on lineage, if five brothers migrate to a major city, it is difficult for them to live next to each other in the housing. Therefore you find each one in one of the city's neighborhoods (Shehadeh & Kitab, 1982).

Strengthening by lineage because life in the city depends on daily work. Because the police provide more protection for the son of the city, it is not necessary to be protected by the family. Therefore the major commercial cities in Palestine are based on the family that includes a small number of families, other cities include large gatherings in terms of lineage, in these cities, there were a number of large families that were united by a single lineage, and they have preserved it until now. As for the villages of Palestine, they are often based on the grouping based on lineage, and they often live next to each other (Shurrab, 2002).

Palestinian clans relations

The clan structure in Palestine is more important than that of the Bedouin tribes. The clan is a group of families shared in kinship and descent, divided into lineages, and related through the offspring of the male father. Each extended family includes male cousins and their sons. As for the girls who marry outside the *hamula*, they then belong to the other *hamula*, and there remains between them what is known as the blood bond, and therefore it is related to blood (The Palestinian Encyclopedia, 2015).

The dispossession and dispersal of the Palestinians led to a greater fluidity in the incorporation of clans than elsewhere in the Arab world, largely out of necessity. Refugee camps are known to reconstitute identity and clan ties based on the original village “from which they were displaced”, rather than actual family ties. Often single families and not from a geographically dispersed clan attempt to join a more powerful clan, inventing common origin stories. The family tree is modified accordingly if they are accepted into the new clan based on common old family ties (Shurrab, 2002; The Palestinian Encyclopedia, 2015).

Clans served many historical functions that contributed to their survival in the modern era. First, clans are a source of individual and family security. Strangers will think twice before attacking a member of a clan, especially a large and powerful clan. When states are strong and can reliably protect citizens, clans weaken, and vice versa; if states are weak, clans are strong. This has become the main reason for the prosperity of Palestinian clans under Israeli occupation and under conditions of weak law enforcement among Palestinians (Salhot, 1987).

“Clans have historically been the organizing tool for cultivating shared lands *mush’a lands*. *Hamulas* are specifically peasant-based, and peasant clans would share cultivation responsibilities for most all fertile lands in Palestine “except for small private plots, and in some cases out of control, or state lands”. The prominence of *mush’a* lands has diminished consistently since the adoption by the Ottoman Empire of the 1858 Land law Code, the growing legal recognition of private property under British and Jordanian rule, and, especially since 1981, Israel’s expansive classification of state land in the West Bank for colonization purposes. Thus, an economic pillar for clan life has weakened (Shurrab, 2002).

The economic justification for clan organization has shifted from shared cultivation of *mush’a* lands to shared financial wellbeing in desperate economic times. Numerous clans have, in recent years, established foundations, NGOs, or other institutional tools to manage

finances and investments across the *hamula* jointly. Particularly in Gaza, such clan-based management and distribution of wealth have been essential to the survival of individual households where employment is scarce and savings often non-existent. Members of the clan living in the Diaspora contribute to these funds, in some cases in the tens of thousands of dollars (Robinson, 2008).

Palestinian families relations

The third grouping in Palestine is the urban family, a typical social formation throughout the Arab lands of the Ottoman Empire. Many of the most famous Palestinian families hail from this social class, and they dominated Palestinian politics until the 1980s and are still relatively prominent to this day (Aldabbagh, 1971).

The Ottomans were ruling their empire indirectly as they relied on local officials and prominent local families in the Arab lands as intermediaries for the population to impose Ottoman authority. Notable families also became important landowners throughout Palestine. There was a concept *mukhtar* “mayors”, which appeared in the Ottoman era by choosing an older person to link between the village's residents or the city and the official authorities, and his job had a high social status. He was one of the most prominent notables of the village. On November 7, 1864, the Ottoman Empire issued a system for managing public states, and in each village, a *mukhtar* was affiliated with the government (Shehadeh & Kitab, 1982).

The *mukhtar* works voluntarily and does not receive any financial return, with the added advantage of consolidating the principle of love of the land and the town and passing it on to future generations, emphasizing the sanctity of the Palestinian land. The *mukhtar's* job is to provide social services and repair relations, and help the town's people in all available ways. The “*mukhtar*” of the towns provides many community services, foremost among which is working to resolve disputes between people and stamping many important papers to complete some transactions and identification papers (The Palestinian Encyclopedia, 2015).

Just as the Ottomans relied on these prominent families to secure their rule, so did the British during the Mandate period. Indeed, the tension between prominent families reached its climax under British rule, as families were divided between supporters of the British government and those against it. The British were able to play a game of divide and conquer, weakening Palestinian society and giving a clear advantage to the nascent Zionist foothold in Palestine during the 1920s and 1930s (Aldabbagh, 1971; Robinson, 2008).

Similarly, during the rule in Palestine, Jordan and Egypt used prominent families as intermediaries for the Palestinian population, as long as they did not engage in national politics. During the 1950s and 1960s, mayors, city council members, and other local officials always belonged to these prominent families. Even during the first fifteen years of Israeli rule, prominent families maintained their privileged position. However, they increasingly adopted a nationalist line in line with the growing power of the Palestine Liberation Organization in the 1970s. Israel pursued contradictory policies towards prominent families in the 1980s “and beyond”, which helped to weaken their standing in society. One of the most prominent of these policies is the confiscation of land in favor of the settlement project in the West Bank, which expanded rapidly after 1981. Many prominent families' lands were confiscated. Notable families have also been undermined by social modernization, notably the growing emergence of an educated middle class and the outbreak of the First Intifada from 1987 to 1993 (The Palestinian Encyclopedia, 2015).

Most notable families aligned with Fatah politically with the establishment of the Palestinian Authority in 1994. In addition, some notable families were independent politically but assumed a mainstream nationalist posture consistent with Fatah ideology under the Oslo accords. Notable families have an interesting instability and a relatively effective state as only under these circumstances can notables use their superior skills sets “*education and resources*” to maximum advantage. Chaos and state breakdown work to the advantage of

those with guns and brawn, not the notables' comparative advantage. This is one key difference between clans and notables: clans are most powerful when the state is weak, while notables benefit the most from a stronger state (Robinson, 2008).

Mosque relations

The mosque in Palestine had a great social status besides its main mission, a place of worship in which Muslims pray. It was a place where people gathered after prayers, and religious and cultural competitions were held. It was considered a media center that informs the people of the neighborhood through the imam or the mosque committee about all the needs of the community, so they call Among them was to help the people, visit the afflicted and the sick, console and help the poor, and a lot of social work.

The mosque had also a health role in establishing clinics and health centers, carried out medical days, and held seminars and scientific lectures for health education and guidance according to the community's needs, including awareness and hygiene campaigns and intellectual and religious seminars also held, and reinforcement lessons for students at different levels of education. Mosques allocate places for women to pray and activate their role to revive the mosque's message and link families to mosques to teach women feminist skills such as knitting, embroidery, calligraphy, and much more mosque a scientific and cognitive institution.

Consequently, in the past, social life and relations between Palestinians were characterized may have been simplicity and peace of mind. Its main pillar is religion, customs, traditions, and autism based on the principle of Arabism. There are no differences between people depending on the place of residence or dialect. People stood next to each other and formed one hand in the crises they faced. The joys and happy occasions lasted for more than a week, and the tribes rallied together in celebration. They gathered on Palestinian folklore, such as the anthem and folklore clothes.

Where the system of tribes and a large clan were common, as they lived in the same neighborhood, the tribes visited each other, and each clan gathered in a special diwan prepared for it, with the presence of Arabic coffee (Aldabbagh, 1971). They chatted for hours, discussing their daily lives without being distracted by something like what we see nowadays, such as the Internet and technology, that has reduced social relations between people. This was the social life of the Palestinians and the relations between them until the Nakba came, destroyed, and dispersed an entire people in the refugee camps that still exist today.

Relationships under occupation

The Palestinian society has faced significant challenges because of the Israeli occupation's continued attacks on all social and economic life facilities. These attacks do not distinguish between the social, economic, civil, or public sectors, even though these attacks have reached stark limits in striking all the social fabric elements. The persistence and cohesion of the Palestinian society under these compelling circumstances for extended periods indicates the tremendous social stock of the Palestinian people, which is the basic pillar of steadfastness.

Under the conditions of occupation, the Palestinian community was able to form national gatherings that enabled it to express itself and its goals. It also enabled it to continue as a political and cultural identity that expresses the adherence of a Palestinian entity to live on the land of Palestine, not as communities under occupation or within the framework of the State of Israel. This continuation is considered one of The Palestinian people's greatest achievements, especially if we consider the level of challenges imposed on them over the last century (Alqalqili & Abu Ghosh, 2012).

Through the years of occupation in the West Bank and the Gaza Strip, Palestinian society has managed to form many and varied social networks in various education, health,

sports, and all fields. These gatherings have opened the spaces for individuals to participate in and engage in collective social work.

Palestinian family relations

The form of Palestinian families differed from what they were in the past due to many circumstances such as changing the lifestyle and tendency to modernity. With the continuous practices of the Israeli occupation, so many Palestinians turned to a life of urbanization. The concept of Tribes seemed to fade gradually (Shurrab, 2002).

There are few large family gatherings in the big cities based on lineage because its community is made up of immigrants from the countryside, and immigration is often non-mass, because the nature of urbanization prevents gathering based on lineage, if four brothers migrate to a big city, it is difficult for them to live near to each other in housing. So you find each one in deferent city's neighborhoods. They still cherish and preserve their kinship, but they may not see each other for weeks because modern and urban life depends on daily work. Just as the Palestinian police provide protection to community members, it is not necessary for the family to be protected by its large tribe. Therefore, the great commercial cities in Palestine are based on a family that includes a small number of families, and some cities still include large gatherings in terms of proportions. In these cities, there were some large families brought together by one dynasty, and they kept them until right Now. As for the villages of Palestine, the grouping is often based on lineage, and they often live next to each other (Shurrab, 2002; Kanaana, 2010).

The basic family in Palestine begins with a male and a female, who met by choosing them in a sacred bond, and by their will as a social group and through marriage only, and on the condition of a formal contract that is registered in the court within the Sharia, the individual's membership in it remains in place, as long as the obligations of each individual towards this family and its members are more sacred, higher and greater from his

commitment to any other party, whatever it was, distinguished by patterns to achieve the goal of continuing life between spouses, with special functions, the most important of which is to satisfy the sexual drive of the female and the male in a legitimate manner, and to take care of the offspring as a result of this drive and maintain it, and to organize a solid socio-economic activity that takes care of the interests of all its members, by preserving the character biological, cultural and social, which is characterized by basic features, the most prominent of which is the establishment of a marriage relationship based on basic and acceptable social legal ties, according to the law and the norm prevailing in society, and they reside in one place under one roof, and each of them performs the role that the Islamic Sharia and society predetermined for him, with interaction accompanied by gratification Biological, social and economic needs (Shehadeh & Kitab, 1982).

The Palestinian family achieves great social meanings, the most important of which are childbearing protection and preserving society safe from pests and diseases, chief among them moral decay, sexual disorder, and society's safety from diseases. The result of unlawful sexual relations and practices and the family also instills a readiness to take responsibility in its members. The man is responsible for taking care of his family. The woman is a shepherd in her husband's home and is responsible for her pastoral care (Shurrab, 2002).

The family in Palestinian society is of great importance, as it is a social institution. As a social system, it performs its roles towards its members. It enters into interaction with the large community and its systems. The family is the first social medium in which a child is raised and raised. It plays its role in socialization according to its capabilities and experiences; It integrates the child into the general cultural framework of society. It teaches him the values, customs, and other patterns of behavior of the Palestinian society, where the Palestinian family constitutes a great value for the individual because the Palestinian society continues to suffer from the unpleasant occupation that affects the educational and qualified

media and the Palestinian economy, which can contribute effectively to the upbringing process. It affects the crystallization of the child's personality (Aldabbagh, 1971; Shurrab, 2002).

Among the changes in the family's conditions in the modern era is that dependent relationships still govern the nature of the relationship between a man and a woman within the family system. The male sovereignty in some Palestinian families has given men the absolute power to impose control over women, bearing in mind that the family in Palestinian society constitutes the nucleus of social organization and a center for economic and national activities. It is the mediator between the individual and society (Shurrab, 2002). The Palestinian family is of great importance in refining the identity of individuals through the process of social upbringing, teaching customs and traditions, controlling and directing the behavior of the individual, and reinforcing the idea of a traditional society for him, as it is an extended family, Its extension is not limited to establishing kinship generations together in the dwelling itself, but also terms of the network of relationships, interactions, and commitments, so that the individual's first and last belonging to the family, and it becomes his moral, national and moral reference (Alhourani, 2013).

One of the characteristics of the Palestinian family is that it is a productive, social and national unity, as it presupposes cooperation between individuals, and interdependence as it is based on the unity of ownership and economic integration, and imposes love for the nation and sacrifice for its sake, and this makes it difficult to disentangle the individual from the family and the emergence of alternative mechanisms for his social support, It is also difficult to separate the Palestinian family's affiliation from the homeland due to its religious and historical connection to it (Kanaana, 2010).

Another characteristic is that it is a hierarchical, patriarchal family in lineage or affinity and authority, division of work, and roles. Hence, power, status, and influence begin

with the oldest male descended into the youngest female age, so the father is represented at the top of the pyramid, the division of labor and status is based on sex and age. In some families, women represent an inferior position in the family structure, especially in rural and camp areas; there are different interpretations of this phenomenon that not all the observers agree upon (Shurrab, 2002)

Another one is that it is a traditional conservative family. Its traditions are evident in the social context and preserve traditional socialization principles, which are transferred from society to the individual, such as the duty to respect the older person, return to him in all his decisions, and put his family in all the details of life, he cares about all his relatives, asks about them constantly, and stands beside them when an event or joy occurs. Thus, all residents of Palestinian communities and relatives know everything about each other and care about people's words about them very much, and here lies the essence of the continuity of the Palestinian society with its conservative and traditional features, which have become an essential mechanism for controlling individual conduct, directing and guiding him, and strengthening traditional relationships across generations it (Kanaana, 2010).

Despite the transformations in the Palestinian family, there are traditional cultural values inherited in Palestinian society. They may sometimes form a basis for standards of education and socialization. Among the most important of these values is the idea of differentiating between male and female still existing in the process of upbringing in some Palestinian families, especially in the Palestinian villages and countryside and camps, as well as the desire to have males rather than females, and the preference for male childbearing is linked to many factors with Palestinian customs, especially in the prevalence of the concept of basic strength of the business. Agricultural, and the belief that the female is a source of property dispersion through the Islamic inheritance system in their belief and the woman's right to inherit.

After we see that the Palestinian society is based on the family system, which is inherent and traditional in Palestine, all of its members believe that they have a reference and the illusion of the elders in the family and that he has relatives who consult with them and take their opinions and stand with him in any harm that befalls him. The family interferes with all the decisions of its members related to marriage. They care about the name of those who will be suitable from other families because they consider families not the same in reputation and name regardless of their financial level or their children's academic certificates. Still, the criterion is the origin, societal acceptance, and good reputation based on their children's morals and behavior. Moreover, to avoid the occurrence of one of its sons in a moral, social or religious mistake or to cooperate with the occupation.

Each family differs from the other by its name and residence. However, it is united on belonging to Palestine and defending it. The differences between families exist, and this is a natural thing at the material level. Social position, but you see them all cooperating in a time of adversity, especially with repeated Israeli invasions, closures, and siege, so we see a fund box called the Social Integration Fund. Every family can donate to help those affected and those with limited income; they even help build the homes of those who were destroyed by the Israeli occupation.

The basis of family formation in Palestine is formal marriage. Marriage in Islam is an agreement that occurs between a male and a female, whereby they agree to marry and form a family, it is the enjoyment of both husband and wife with each other for marriage, and this occurs within certain conditions, where each of them has rights and duties, but the ultimate goal of marriage according to Islamic law is to preserve the human race, and its multiplication of the architecture of the earth and the worship of God. In addition, it is notarized by a notary from the court, and marriage is not considered legal and complete except in the presence of the wife's guardian and two rational adult witnesses. The husband

and wife's offer and acceptance occur with a dowry written on the husband for the wife (Saleh, 2008).

Palestinian women's relations

Women constitute half of the Palestinian society at 49% of the total population for the year 2020. The number of males reached 2.66 million, and the number of women was 2.57 million, meaning that there are 103 males for every 100 females (PCBS, 2020). The Palestinian mother is considered the first school to teach sincerity, seriousness, and facing tasks with full merit, form a healthy society as one body in mercy, sympathy, material, and moral solidarity, and consolidate the love of sacrifice and altruism. Giving to others without expecting anything in return. The Palestinian mother is adept at managing her family's affairs, taking care of them, and helping her husband morally, so that he can provide the necessities of a decent life for his family members, and there are a few families who rely on women to provide the necessities of life, the Labor Force Survey 2019 indicates that females head 11% of households out of approximately 970,000 families. But, commonly, the woman is only asked to take care of her family and her home (Saleh, 2008).

The Palestinian woman is the one who has passed on the love of the homeland and belonging to it repeatedly to the generations through her upbringing of children, stories, and oral narratives. The Palestinian woman is the mother of the martyr, the sister of the prisoner, and the survivor of the occupation, and she is the martyr, the captive, and the educated in all fields of knowledge. In the popular community, she believes that the "house" is not just a building but also basic content. That content is the man and that the house's value is its content, meaning that a house that does not include a man is considered a house with a lack of content, so the man is whether he is a husband or son is the basic of the house (Kanaana, 2010).

The Israeli occupation practices against the Palestinian people, especially men, called on women to pay more attention to education than in the past to increase their opportunity to work and support their families. Now we see those who emerged in many sciences from Palestinian women such as literature, art, medicine, law, engineering, and economics, and over the years of the struggle faced women Palestinian women have faced what the Palestinians have faced since the British Mandate until the present day, for example, in the year 2020, three women from the Israeli occupation were martyred, and 128 were arrested, of whom 40 remained in Israeli prisons so far; so each of the women chose a different form of resistance, steadfastness, and defiance to support men and a maker of the future youth (Saleh, 2008).

Social education in Palestine is based primarily on the religious factor and the customs, traditions, and social and family norms that derive their essence from Islamic law. Hence, the friendship between men and women in our society is considered one of the situations that cannot be found in Islamic law teachings. It refuses to mix with a man and a woman without an official reason and a legal guideline (Kanaana, 2010). The Islamic religion did not prevent a man's relationship at all. For example, mixing with education, work or treatment is possible, but what is forbidden is friendship or relationship without justification. There is an authentic *hadeeth* about the Messenger of God; may God bless him and grant him peace. Its meaning is that a man is not alone with a woman, but Satan is the third of them (Suwaidan & Adlouni, 2004).

The upbringing of the Palestinian society is mostly masculine. It prepares the man to be the leader the owner of the initiative and all the keys to power in his hand, and that his sister, daughter, or wife be subordinate to him and under his absolute leadership. It prepares women psychologically and physically with weakness, raising children and serving the man. The common education gives men opportunities Greater in relationships. If the man made a

mistake, then the mistake occurred to him and his family, less than the woman's mistake and her family. It may sometimes amount to killing her, in the principle of honor killing (Saleh, 2008).

Since the upbringing and customs in Palestinian society are mainly derived from the Islamic religion, Islam honors women and gives them many rights, and among these rights: the duty of the man over the women in his family, such as ties of kinship, attention to her and asking about her, and among the Palestinian customs and traditions that on the morning of Eid al-Fitr, al-Adha and in Ramadan, all the men in the family visit the women in their homes from their families, and they give them a sum of money to appreciate them. They also care about them and do everything that pleases them concerning a man's relationship with women from his family, such as his mother, sister, wife, aunt, mother-in-law, nieces (The Palestinian Encyclopedia, 2015). The participation of women in decision-making positions is still limited compared to men. For example, 5% of women are municipal councils, 13% of the cabinet are women, and 11% are female ambassadors in the diplomatic corps. The contribution of women in the government sector reached 45% of all employees. The gap between women and men in decision-making becomes apparent when looking at the percentage of women with a manager's rank or higher, which is 14% compared to 86% of males. In addition, the unemployment rate among Palestinian women is 40%, while among males is 23% (PCBS, 2020).

Perhaps what prevents Palestinian women from obtaining their rights is the intransigence of a society that is characterized by patriarchy in the past more than the present, and in the least example of this is that men prefer to have males over females because they believe that the male carries the family name and preserves their offspring and their name and is a source of livelihood in the future. Furthermore, the female and the mother's family name is not mentioned in registering the son or daughter's name in government departments. It is

only limited to the father's family. The mother should advise her daughters to maintain honor and walk in the street without drawing attention and avoiding laughing so that young people do not dare to harass her. Some families prefer that women stay at home and not leave it except for work or study only.

In education, women surpassed the male, as the percentage of female students in secondary education reached 92%. The percentage of males was 73%. In the university education magazine, the percentage of women reached 61%, and the percentage of males was 39% for the academic year 2019. Perhaps the reason for this is the new view common in Palestinian society that an educated woman has the opportunity to work more. She is more desirable to marry than an uneducated woman, to be able to share with the man in her family's expenses. If she does not marry, she helps her parents with the expenses of her family (Saleh, 2008).

Palestinian localities relations

Palestine is characterized by social customs and traditions inherited from parents and grandparents. It takes a large part of the lives of people in Palestine. It is considered one of the most adherent Arab countries in it (Shaath, 2004), such as the customs of group food, marriage, birth rituals, death, feasts, visits, hospitality, social curiosity, and even greeting. There are habits such as that the young are the ones who greet the older as a matter of respect. To reach the level of social law, many social customs are implicitly recognized among the members of Palestinian society, which is not written but preserved automatically. It is passed on from one generation to the next. It is worth mentioning here that Palestinian women adhere to customs and traditions more than males. Palestinian society preserves customs and traditions and considers them as features of preserving the ancestors' identity and heritage. I will now mention the most important of these customs, which we can benefit from in explaining the results of the study, namely:

What distinguishes Palestinian society is people's interconnectedness because they all share kinship and lineage, live in narrow places close to each other, and suffer from the same Israeli occupation. They know each other well, as the neighbors have rights that must be observed. These customs have become equivalent to customary law among neighbors. Among these customs are taking into account the feelings of the neighbors in joy and excitement. The constant visits between them and the women gather every day at one of the neighbors in order. When a new family lives in the neighborhood, for example, the old residents invite him and hold a party for them (Shurrab, 2002; The Palestinian Encyclopedia, 2015).

These relationships between people in Palestinian society are beautiful. Still, they can sometimes go beyond that to the point of curiosity, *Social curiosity has been defined as the desire to acquire new information about other people, leading to exploratory conduct, and was conceptualized as a motive-behavior system* (Renner, 2006). Hence, the person searches for information about his relative or friend and has the desire to know his privacy considerably, which leads to the person being afraid of falling into error because everyone who knows him will search and know Everything about him, and this affects his marital status and the reputation of his family.

This rapprochement between the members of the Palestinian community can be a double-edged sword. The positive side is that the person lives in a convergent, socially open society, so he does not feel that he is alone or isolated from what he feels psychologically and socially satisfied. As for the negative side, it is through that A person's life is very exposed, there is no privacy for him so that everyone knows the details of his life and work, which leads to a shift in a person's fear of people more than God, and avoids falling into a mistake before the eyes of people because he fears a scandal more than God's wrath on him. "For example, but not limited".

In addition to the plurality of religions, there are groups within Palestinian society according to the place of residence, origin, and upbringing. There are the urban residents, countryside residents, and camp residents:

1. The urban is one of the advanced forms of human gatherings. The city formulates ways of life that are compatible with its urban and economic structure and fit its social character. Life in the city has reached the height of complexity, changing its living patterns to align with contemporary civilization's components; residents must adapt to the city's conditions. The percentage of urban residents is 77% of the total population of Palestine (PCBS, 2020).
2. Countryside: It is an urban unit population that is less than the city's population. Most of its inhabitants work in agriculture and animal husbandry, and the rural population is 15%.
3. Camps: According to a UNRWA definition, Palestinian refugees resided in Palestine between June 1946 and May 1948 and lost their homes and livelihood due to the 1948 war. One-third of the Palestinian refugees registered with UNRWA, or more than 1.4 million refugees, live in refugee camps, including 31 camps scattered in the neighboring Arab countries, namely Jordan, Lebanon, and Syria, and 27 camps in Palestine its reached 8% of the total population in Palestine. According to UNRWA's definition, a camp is a piece of land placed at the agency's disposal by the host government to housing Palestinian refugees and build facilities to care for their needs. The plots of land on which the camps have been set up are government land or, in most cases, land that the host government leased from their original owners. This means that refugees in the camps do not "own" the land on which their housing is built and only have the right to "use" the land for residential purposes. The camps' socio-economic conditions are generally characterized by poverty, a dense population,

difficult living conditions, and inadequate infrastructures such as streets and sanitation. Considers the camps as waiting stations for refugees until they return to their homes from which they were driven out in 1948, known as the refugee issue. Therefore, they place a giant key at the entrances to the camps (Figure 48) to symbolize the right of return (The Palestinian Encyclopedia, 2015)

Figure 48 *Entrances to one of the Palestinian camps*



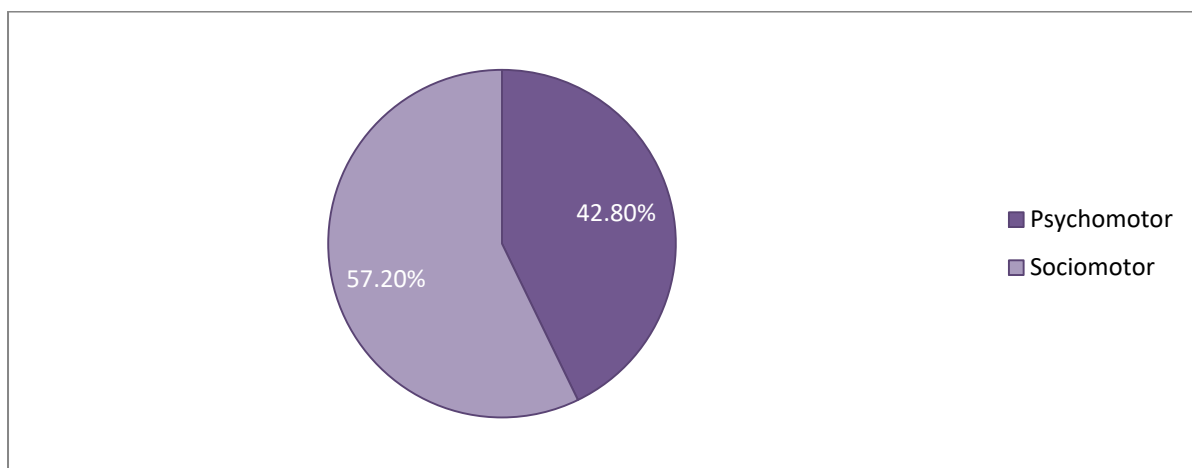
Note. In the public domain ([Google, n.d.](#))

Three communities that make up the Palestinian society show no differences between them despite the many Israeli occupation attempts to place the differences between the same social fabric, but they have failed. The social relations between them do not differentiate between the place of residence or the dialect. They are good relations because they believe that they are in one trench in front of this enemy and its practices Unjust, which does not differentiate between the Palestinian societies. The successive uprisings and the Israeli occupation practices have unified the Palestinian people according to their different places of residence, dialects, and religions.

Relationship idea for Physical education lessons in Palestinian public schools

We will begin to differentiate between psychomotor attitudes from sociomotor situations to know the social, emotional, and cognitive components promoted by the practices implemented in Physical education lessons in Palestinian public schools. After that, we will reveal whether the dynamic social positions are being implemented with partners or opponents, or both together. We will know whether Palestinian schools mainly promote collaboration, opposition, or without them. This figure (49) shows the task motor in Physical education lessons based on the students' interaction relationship during motor practice.

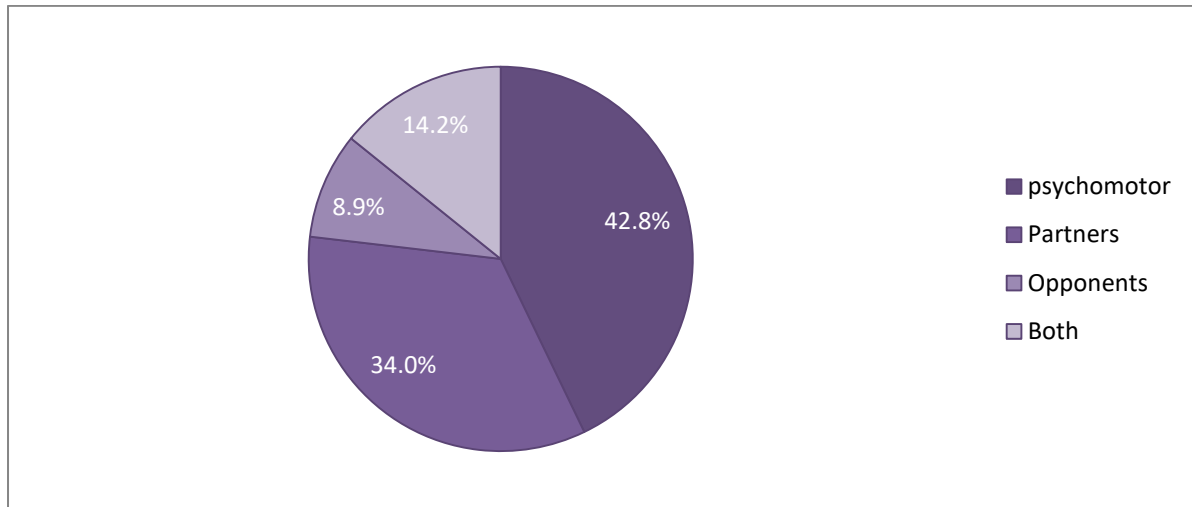
Figure 49 Motor task duration per second according to motor interaction



It appeared that 42.8% (231,330 second) of the activities were psychomotor practice. The student performance alone without collaboration or opposition interaction, such as physical fitness exercises, performing skills individually, and some practical evaluation. Moreover, after the analysis, the study results that the activities' duration was heading towards the sociomotor. What is meant is that the students practice activities accompanied by other students, either in the role of partners or the role of opponents or both motor practice. The percentage of performance duration in the sociomotor reached 57.2%, (308,670 second) such as skills performance, team and small games in collaboration with partners or opposition

against opponents. Moreover, when looking at the types of motor interaction, we see from the following figure (50):

Figure 50 Motor task duration per second according to action domains



This type of motor interaction, “sociomotor” is divided into three types:

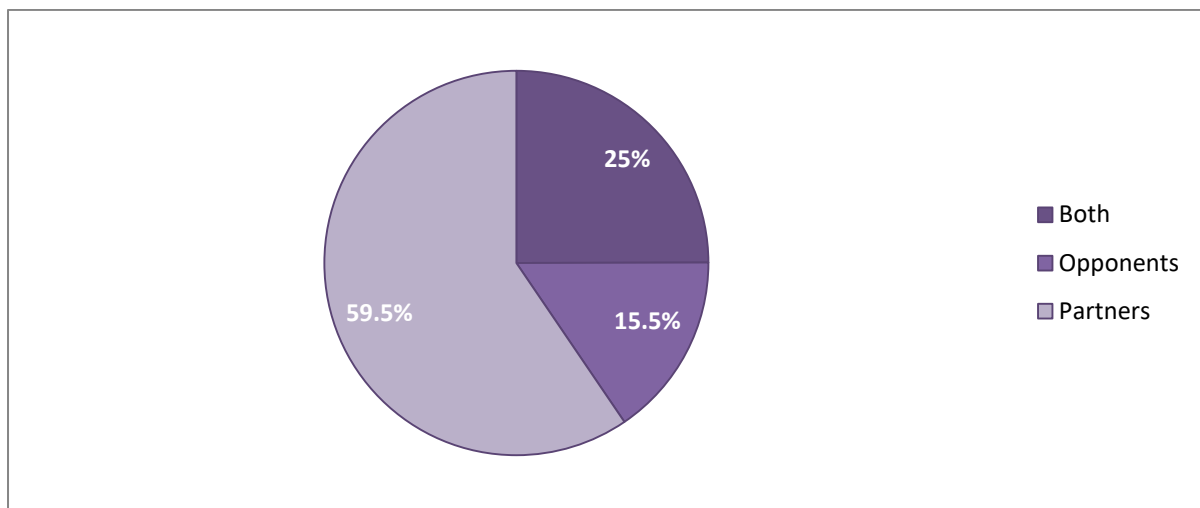
- i. Motor interaction with collaboration. The percentage of the duration for practicing it reached 34%, (183,675 second) such as performing the skill with partners in the reciprocal method. Especially in the application of skills interchangeably in different games.
- ii. Motor interaction with the opposition, the duration of practicing it reached 8.9% (47,950 second) such as performing skills through 1x1 competitions in different games.
- iii. Motor interaction with collaboration-opposition. The percentage of duration practiced reached 14.2% (77,045 second), such as team competitions football, basketball, handball, volleyball, and some small games.

When looking at the strategy of teaching Physical education in terms of motor interaction in two types of sociomotor and psychomotor interactions, we find that the sociomotor interaction is 57.2% (308,670 second) slightly greater than the psychomotor interaction.

We see that psychomotor interaction has taken a relatively close percentage of the sociomotor due to the relative difference in Palestinian society compared to traditional life. We find that individuality has increased compared to the past.

By investigating the types of sociomotor interaction separately from psychomotor interactions, we see that the collaborative motor interaction is 59.5% (Figure 51). The motor interaction in the presence of opponents' "pure opposition" and "collaboration – opposition" is 40.5%,

Figure 51 *Motor tasks duration per second according to sociomotor interaction*



In the motor interaction in the presence of opponents, motor social intelligence is enhancing because students use the intelligence while making quick and continuous decisions in the motor tasks until they hide their movement and focus from the opponents because they do not want to expect where, how and when they will move so that they can compete with them. In the case of motor interaction in collaboration, students do not use social motor intelligence as in motor interactions with opponents because they want to expose their movements and practices and ease of expectation from their partners so that they exchange movements with them to reach the goal of the motor task without competition, so the decision is expected and not hidden, for example, the activity of passing the ball Between two partners or more, the motor decisions here are clear and need to be shown.

According to the first, third and seventh purposes of the pedagogical approach within the Palestinian resolution by decree No. (8) Of 6/4/2017 on general education, we see that they aim for relationships action within and with others which are: to be “*Building good Palestinian citizens who are proud of their religion and country*”, which links citizenship with national patriotism and religion as a very important aspect of human beings; “*Contribute to building a Palestinian society with high values and morals*”. This Palestinian citizen is involved in society, he is a part of it, he is not isolated, he is linked with others in a moral approach, and “*Openness to society's humanity*”.

This idea fits citizenship living in a large world, eyes open to the recent development of the others cultures and communicating with them, discovering and learning what is different. In addition, the sixth purpose aims at individual work and a sense of responsibility, which is: “*Effective performance of their duties*”. Citizenship learning has to be effective.

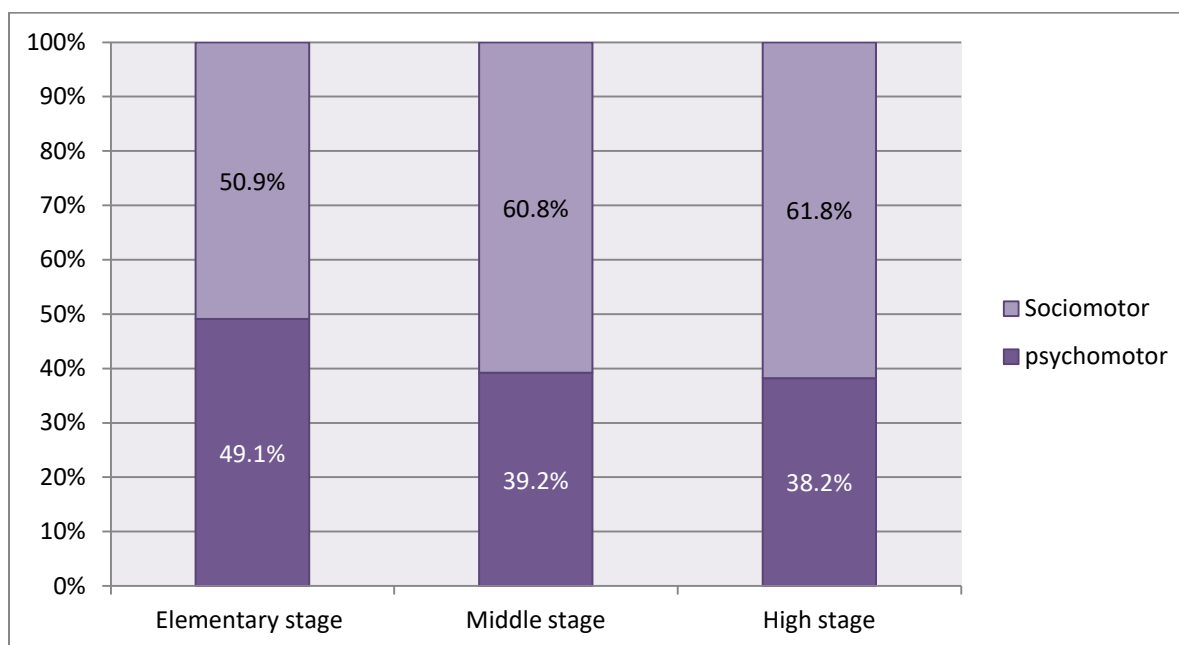
The new citizen built at school must know tradition and modernity, balance personal and social care, be aware of the political situation and, of course, do it effectively. This commitment affects the student, the teacher and the school itself. Values such as hard work care for material resources, and perseverance is among the attitudes to be developed; this idea calls for hard work and dedication in their workplace or study and their effectiveness in completing and accomplishing their societal duties, maintain the property of the community, and their sense of responsibility.

This means that Physical education classes in Palestinian public schools are concerned with building good Palestinian who are proud of their religion and country, contribute to building a Palestinian society with high values and morals, defend national rights and strive for nation-building and liberation, and openness to societies humanity is more than promoting social intelligence and, subjective decision-making.

Palestinian society considers social relations more important than the individual, as we understood from the external logic. The pedagogical approach promotes teamwork and those citizens are good, committed, and healthy with themselves and society. This is reflected in the student's personality outside the Physical education lesson through teamwork, satisfying his desire for collaboration and competitive work, and increasing self-confidence, which leads to finding a Palestinian student who is able to work within a team to achieve patriotism with the aim of building institutions and social initiatives.

Concerning the sports activities in the Physical education lessons, we find that most of the psychomotor interaction was in the traditional physical exercises that take part in the daily lesson and in which the students stand in the form of rows and locomotives performing exercises with discipline and order, such as the military queue and under the guidance and call of the teacher, and some physical fitness exercises performed by the student Perfectly individually, without opposition or collaboration with other students. Moreover, this motor interaction can affect the school student's personality, lacking self-confidence, introversion, and social isolation.

Given the strategies of Physical education teaching based on the motor interaction between the three school stages, elementary, middle, and high school, from the next figure (52), we see the following

Figure 52 Motor tasks by motor interaction according to school grades

It appeared that there are differences in the type of motor interaction between the three school stages, where the use of activities within the psychomotor interaction tends to increase in the elementary stage because the internal logic of the activities in the psychomotor interaction is more than the other school stages; The motor interaction within the sociomotor tended to increase in the high and middle school stages more than the elementary stage because of the internal logic of the activities in the interaction of collaboration and opposition, or both, such as matches and competition activities, more than the elementary stage.

Summary

The study of Physical education tasks related to relationships showed the existence of group value, by a slightly higher percentage than individual work, shown by the percentage of games with sociomotor interaction more than those with psychomotor interactions. Thus, Palestinian pupils develop a personality linked with these relationships: on the one hand, they enjoy motor activities that have meaning in their social relations, emotions toward others; it is a social affectivity and intelligence, such as those oriented toward team games. On the other

hand, to a slightly lesser extent, they enjoy orienting their motor actions and emotions toward individual subjectivity such as those oriented toward practicing skills and exercises individually. The school organizes the development of pupils' social personality according to their age. In the early years, individual desire is slightly emphasized, and as pupils grow older, relationships with others gain in value.

The pedagogical social model of balance between individual and group is a bit separated for the traditional life pattern. The modern Palestine is much more individualistic than the traditional society. This pedagogical social idea calls for citizens to seek in this way the Palestinian society develops: social relations slightly more important than the individual action. This society has community affectivity as a moral approach to “contribute to building a Palestinian society with high values and morals”.

Even if it is very complicated to link, the life under the occupation should have some influence in these variations of the importance of the group and the individual in Palestinian society. The occupation changes all the “natural” relationship between Palestinians and make them more ambivalent and suspicious.

RELATIONSHIP TO MATERIALS IN PHYSICAL EDUCATION IN PALESTINIAN PUBLIC SCHOOLS

We live in a world where we are deeply immersed in material culture through the daily use of many tools such as phones, cars, clothes, furniture, books, sports equipment, and many more, as they are widespread everywhere in society. According to Lawn and Grosvenor (2005), the impact of material culture in the educational process can be used to deal with students' social integration and direct them to understand their reality from this interaction, where material and technological cultures are developed; where students become aware of the physical reality of materials and their symbolic value, such as dealing with material with different physical characteristics, and they must know how to touch, hold, throw, manipulate and transform materials with different sizes, weights, and forms, and they must adapt their daily motor skills, and develop their coordination between the eyes and hands (Gil & Naveiras, 2007).

Morace (1993) mentions that material culture has changed rapidly over the past century in post-industrial societies. Different kinds of things are invented. Each time they are more specific, satisfying the function for which they are intended and must be aesthetic and sophisticated to attract the consumer. However, it has a concise, helpful life, regularly discarded and replaced with new ones.

This section will discuss the philosophy of the relationship to materials in Palestinian society, focusing on the state's commercial status in import and export. We will also discuss the economic situation of Palestinian citizens and dealing with waste and recycling. At the end of this part, we will have to know the materials philosophy of Palestinian society.

Traditional Palestinian economy

Traditional Palestine was a country rich in trade, industry, and export. Its agricultural and handicraft products reached dozens of Arab and European cities, where they move to and

from Palestine was easy. There was an economic integration with the world. Among the forms of economic life in Palestine historically, in 1840, the first post office was opened in Palestine during the period of Ottoman rule. The first Palestinian postage stamp was issued in the year 1865 (The Palestinian Encyclopedia, 2015).

Several international car agencies opened branches in Palestine before the Nakba, the most famous of which was “Mercedes-Benz” in 1933. The story of the “Gargour” family from Jaffa used to replace Mercedes cars from Germany with orange boxes. At that time, it was not possible to convert the Palestinian pound to the German mark, so they valued the price of The car by a number of orange boxes, so the price of the 170 Mercedes was estimated at 500 orange boxes. The port of Haifa competed with the port of Alexandria, and there was also an oil refinery. People used to live in comfort and luxury. Palestine was on an economic ascent as a rocket, and suddenly all these affluent people turned into refugees (The Palestinian Encyclopedia, 2015).

The Arab Bank was established in Jerusalem in 1930, and after 80 years, the bank has become the largest banking institution in the Arab world and one of the largest banking institutions in the world. The bank was one of the most prominent phenomena of the economic renaissance of Palestine before the Nakba, and a number of banks and branches of foreign banks were established in various Palestinian cities (Naqip, 1999). Palestine was also known for “printing books, magazines, and newspapers” a long time ago. Presses and printing reached Egypt with the French campaign and then moved to Palestine in 1830. Books were published in Palestine and were a symbol of Arab culture. Even the famous saying “The book was written in Egypt and printed in Beirut and reads in Palestine” is only evidence of the spread of culture and intellectuals in Palestine for a long time (Aldabbagh, 1971).

Figure 53 *The Palestinian handicraft industry 1919*



Note. In the public domain ([Google, n.d.](#))

Economic life in Palestine was active and open to the world: institutions developed and grew, a vibrant private sector (Figure 53), thriving craft industries, and rapid transformation into modern cities. Oriental and Western music instruments, colleges that teach various languages: English, German and French, as well as Arabic and Turkish, and huge quantities of Palestinian products from Haifa port to various world markets, especially oranges and handicrafts of knitting and embroidery (Naqip, 1999).

Palestinian Bedouin economy

Bedouin is a lifestyle based on periodic movement in the pursuit of livelihood around fixed and temporary centers. The extent of stability in it depends on the number of living resources available there on the one hand, and on the adequacy of the technical means used to exploit them on the other hand, and then on the extent of social and natural security that can be available in it on the third hand. This means that the Bedouin is not an endowment in the desert. It is a life of movement and the pursuit of living sources within primitive

environments such as gathering fruits, hunting, and grazing. However, in its natural conditions, the desert necessitates its people to graze livestock and raise camels, which is the traditional image of Bedouin in Palestine (Shurrab, 2002).

According to The Palestinian Encyclopedia, (2015).As for the Palestinians in Palestinian villages and cities, they lived in fixed places with exploited or exploitable economic resources. These places are represented in the rural areas where the population settles and depends mainly on agriculture for their livelihood. In the urban areas in which the population settles and depends for its livelihood on the industry, trade, and other jobs. During the period of the British Mandate over Palestine, the Mandate authority succeeded in controlling the tribes by various means of intimidation and enticement, and it limited disputes, wars, and invasion. Some clans switched from a Bedouin life to a semi-Nomadic life during this period, while others shifted from a semi-Nomadic life to a life of stability in villages or even in cities.

The Mandate authorities did not take serious steps to improve the living conditions of the Palestinians, which caused their economic conditions to decline due to the lack of rain. The percentage of rain between 1922 and 1937 did not exceed 188 (mm), which is insufficient for agriculture and the emergence of pastures. The main crops were barley, wheat, corn, melon, and sesame. Sesame cultivation has stopped due to the lack of water resources, barley and wheat production has decreased, and they barely meet half of the people's needs. The number of camels and livestock has also decreased, and fodder and pastures have decreased. As a result, all of this has resulted in the intensification of the debt burden on the Palestinian Bedouin working in these areas. The number of unemployed among them has increased. In addition to the weak economic situation that the Bedouin were in, the British Mandate authorities facilitated the transfer of lands to the possession of Jews, resolved

legal disputes over land for the benefit of the Jews, and displaced the resident and dependent population on these lands (Aldabbagh, 1971).

Dozens of Bedouin communities in Palestine are at risk of forced displacement and deportation as part of a comprehensive Israeli plan to resettle Bedouins. The occupation authorities are seizing their lands and turning them into closed military areas to establish Jewish settlements and towns in their place. In the West Bank, the suffering of the Bedouins did not differ, and it still took up a large part of their lives. Bedouins - specifically in Area C, which constitute 60% of the West Bank's lands - have lost nearly 20% of their livestock raising revenues, especially in pastures. Hebron and the Jordan Valley, out of 40% of the revenues of this agricultural sector, due to the decline in grazing areas as a result of Israeli settlements, the separation wall, and military exercises (Shurrab, 2002)

Since the Nakba of 1948 of the last century, the story of the suffering of forced displacement of the Badia's residents began and extended until 1956, when the Zionist gangs seized the Negev desert, which constitutes 44% of the area of historic Palestine. The original Bedouin residents were left with nothing but a difficult life in communities that lacked the simplest essentials of a decent human life, such as medical and educational care and appropriate infrastructure (Shurrab, 2002) Every year, the Israeli military exercises cause the displacement of hundreds of Bedouins from their gathering areas and pastures to seek refuge in safer areas to avoid the dangers of such exercises. They like. The occupation that prevents them from services and aid and practices a policy of racial discrimination against them attempts to deport them by confiscating the land on which they live (The Palestinian Encyclopedia, 2015).

The Bedouins live in tragic conditions, during which they have lost the ability to access pastures due to the expansion of settlements, and most of their homes are threatened with demolition, and these communities do not have access to electricity, while water reaches

only about half of them; In addition, Israel plans to displace and expel them from their lands, according to statistics from the Land Research Center. According to UNRWA data, it provides services to 87 Bedouin communities in Palestine, and these services include 6,200 families comprising about 37,000 individuals who receive relief and health services (UNRWA, 2003)

Palestinian pound

Palestine had an official currency called the Palestinian pound (Figure 53). It continued to be circulated until 22/2/1948, when a decision was issued to withdraw Palestine from the sterling area. Britain imposed the English financial defense act restrictions on Palestinian funds in England and prevented their exit from it. These frozen Palestinian funds amounted to 130 million British pounds, of which 54 million pounds were in bonds to cover cash, and about 76 million pounds were bank balances. They were frozen under the heading “sterling balances”, which is, in fact, a right of the Palestinian people (The Palestinian Encyclopedia, 2015).

The Palestine Monetary Council dissolved and stopped issuing the Palestinian pound. Transactions in banknotes and coins continued in the Hashemite Kingdom of Jordan and the West Bank until 1949 when the Jordanian authorities began issuing the Jordanian dinar. In the Gaza Strip, the Egyptian pound replaced the Palestinian pound in 1951. In Israel, the transaction continued in the Palestinian pound until 1952, but the institution issuing the securities was the England Palestine Company, which was affiliated with the World Zionist Organization. In the early fifties, Israel established a central bank that issued the Israeli lira instead of the Palestinian pound, and after the fall of the West Bank and Gaza Strip to the Israeli occupation in 1967, the occupation authorities closed the Palestinian banks and imposed on the Palestinians in the occupied territories to deal in the Israeli lira and later in the shekel (Aldabbagh, 1971).

Figure 54 *Palestinian pound 1939 shape*

Note. In the public domain ([Google, n.d.](#))

Palestinian economy under Israel occupation

The form of economic life in Palestine has changed, where in the traditional life it was based on agriculture, handicrafts, and fishing until it became based on consumption and import of ready-made goods and foodstuffs, and few remained working in agriculture and fishing due to the Israeli restrictions on Palestinian society with all its components. The Palestinian economy turned to economic dependence. Trade is one of the economic components that are no less important than other economic activities. It helps increase the gross domestic product and assists in supplying the local market with various necessary commodities. Besides, it works in an integrative economic relationship with the rest of the economic activities of any country to achieve economic advancement and economic development. Since 1967, the Israeli occupation authorities have endeavored to impose restrictions and obstacles on the Palestinian economy's growth and development. To control it and attach it to the Israeli economy, it imposed its control over the natural and human economic resources, including land and water, in addition to its control over the crossings and the movement of foreign and domestic trade. Besides, it controlled, to a large extent, the Palestinian labor to ensure that the West Bank and Gaza Strip remain a market that provides them with cheap labor, and their products are consumed (The Palestinian Encyclopedia, 2015).

This has been achieved for her. From 1968 to 1992, 90% of the West Bank and Gaza Strip imports came from Israel. During this period, commercial movement between Gaza and Egypt, both export and import, was suspended. Israel allowed the Palestinians to export some agricultural products from the West Bank to Jordan as it deems appropriate while refusing to export industrial products under pretexts that only serve their interests. This was reflected in the indicators of foreign trade. The average value of the deficit in the merchandise trade balance in Palestine during the period 1978 to 1993 amounted to about \$ 359.21 million (Wafa, 2019).

In the Palestinian National Authority era, the successive governments of Israel have pursued policies to impose their control over the Palestinian economy to keep it subordinate to their economy and hostage to their interests. Moreover, maintaining the weak productive capacity of the Palestinian economy and paralyzing the Palestinian foreign trade movement, especially after the outbreak of the Al-Aqsa Intifada in 2000 (Naqip, 1999; The Palestinian Encyclopedia, 2015; Wafa, 2019).

The Israeli governments have worked to expel Palestinian workers who work inside Israel and have destroyed infrastructure, public facilities, and economic establishments, withheld financial revenues for the Palestinian government several times and for varying periods, closed internal roads and erected roadblocks, and completely besieged and dismembered all Palestinian governorates' and Imposing permits on Palestinian trucks wishing to enter Israel from the West Bank or Gaza, with scarcity granted and imposing convoys on trucks in the Gaza Strip until they reach the port of shipment. This limits the commercial process due to the lack of permits granted first, and the addition of a financial and moral burden on the merchant secondly, and the loss of competitiveness of Palestinian goods as a result of the high prices abroad, Israel has detained Palestinian commercial trucks for several hours at the border, under the sun. As a result of imposing an upload and

download system; Under security pretexts; This leads to spoilage of Palestinian goods, especially agricultural products, and their loss of competitiveness; The Palestinian merchant incurred additional exorbitant sums.

Preventing Palestinian merchants from using passenger aircraft for cargo. Unlike the Israeli merchant, airplanes are cheaper, and they travel in all directions, unlike cargo planes, which adds new financial burdens and leads to delay the Palestinian merchant. This constitutes a breach of what was stated in the Paris Agreement, with reciprocity and they use of sharp instruments for examination that leads to the destruction of goods, especially agricultural ones; Damaging the packaging leads to the destruction of the goods, in addition to that of the exported goods and the Israeli customs do not recognize the European Palestinian Agreement. Palestinian imports are exempt from customs. Therefore, the Palestinian merchant has to bring his wares according to the Israeli-European agreement with delays in import, or pay all that is owed to him to the Israeli customs

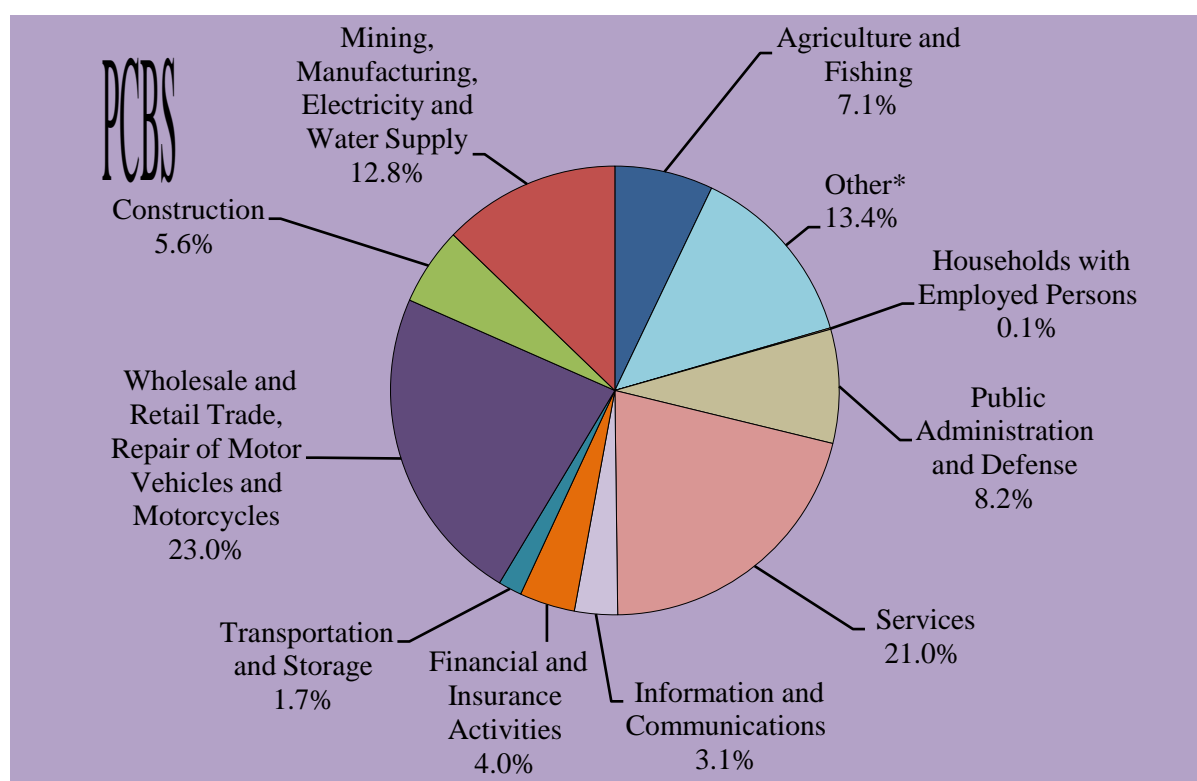
The Palestinian merchant must sign, at all borders, a pledge that his goods will be sold only in the territories of the Palestinian Authority. The Israeli merchant does not sign such an undertaking. What constitutes a clear violation of what was stated in the Paris Protocol regarding the free movement of goods between Palestine and Israel, and Palestinian clearance agents are not allowed to follow shipments directly inside Israeli ports and airports. Instead, it is through an authorized Israeli agent to carry out the clearance procedures.

In most cases, the price stipulated in the statement is re-evaluated and raised randomly and without relying on materializing criteria. Raising the valuation ratio leads to a rise in the price of imported goods, so Imported Palestinian goods must obtain a “Standards” certificate; Any Israeli approval to enter the goods; What constitutes a major obstacle to Palestinian commercial activity, because it is often difficult to obtain Israeli specifications because their

requirements are higher than international standards and do not take into account the requirements of the Palestinian market.

Israeli specifications do not recognize European or American inspection certificates. The inspection must be carried out at the Palestinian Standards Institute upon import. This adds additional costs to the Palestinian merchant, noting that examination fees are relatively high. It also delays the clearance process, and the examination of the Palestinian side may take a long time, which may reach months. In contrast, the Israeli trader gets his results within a few days, and the Palestinian trader is not allowed to import from countries that do not have diplomatic relations with Israel, especially some Arab countries. Importing may be cheaper than others may.

According to Naqip, (1999), These Israeli occupational practices in preventing exports and importing restrictions have led to the reluctance of Palestinian merchants and farmers to export and rely more on import and Palestinian products locally and less expensive products because the costs of importing them will be high. The obstacles imposed by the Israelis impose on Palestinian traders in terms of export and import aim to force the Palestinians to import from Israel. For this reason, the Palestinian government called on the citizen to encourage Palestinian goods, and thus increased interest in the domestic product, and to import less expensive goods, especially Chinese sources, and in what follows a presentation: Percentage Contribution to Gross domestic product "GDP" by Economic Activity in Palestine at Current Prices, 2019 (Figure 55).

Figure 55 *Percentage Contribution to GDP by Economic Activity at Current Prices*

Note. From Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

Note. ²Other includes custom duties and net VAT on imports minus financial intermediation services indirectly measured.

The Palestinian market has tended to import Chinese goods, as they acquire a large part from the local markets in the Palestinian territories, due to the suitability of their prices for the poor and low-income people in light of the high costs of other goods, especially in light of the poor economic conditions of the people, the following table (22) shows the volume of imports and exports during the years 1995-2015 by the Palestinian Ministry of Economy.

Table 22 *Balance of Payments in Palestine/ Values in USD Million*

Year	Imports	Exports	Net trade balance	Volume of trade exchange
1995	1,658,191	394,177	-1,264,014	2,052,368
1996	2,016,056	339,467	-1,676,589	2,355,523
1997	2,238,561	382,423	-1,856,138	2,620,984
1998	2,375,102	394,846	-1,980,256	2,769,948
1999	3,007,227	372,148	-2,635,079	3,379,375
2000	2,382,807	400,857	-1,981,950	2,783,664
2001	2,033,647	290,349	-1,743,298	2,323,996
2002	1,515,608	240,867	-1,274,741	1,756,475
2003	1,800,268	279,680	-1,520,588	2,079,948
2004	2,373,248	312,688	-2,060,560	2,685,936
2005	2,667,592	335,443	-2,332,149	3,003,035
2006	2,758,726	366,709	-2,392,017	3,125,435
2007	3,284,035	512,979	-2,771,056	3,797,014
2008	3,466,168	558,446	-2,907,722	4,024,614
2009	3,600,785	518,355	-3,082,430	4,119,140
2010	3,958,512	575,513	-3,382,999	4,534,025
2011	4,373,647	745,661	-3,627,986	5,119,308
2012	4,697,356	782,369	-3,914,987	5,479,725
2013	5,163,897	900,618	-4,263,280	6,064,515
2014	5,683,199	943,717	-4,739,482	6,626,917
2015	5,225,467	957,811	-4,267,656	6,183,278
2016	5,363,768	926,499	-4,437,269	6,290,267
2017	5.853.850	1.064.884	-4.788.966	6.918.734
2018	6.539.590	1.155.634	-5.383.955	7.695.224
2019	6,613,454	1,103,808	-5.509.646	7,717,263

Note. Adapted from Statistical Yearbook, Palestinian Ministry of Economy

The economic situation of the Palestinian citizen

The Palestinian society is a consumer society, as the volume of imports during the year 2019 reached 6,613,454 USD dollars, while the volume of exports reached 1,103,808 USD dollars, according to the records of the Palestinian Ministry of Industry and Trade, and

this gives us an indication that the Palestinian society depends on foreign products imported into Palestine.

Concerning the Palestinian individual and his economic situation, we referred to the official departments of industry and commerce records and the Palestinian Central Bureau of Statistics. We found that the average per capita monthly expenditure in Palestine is equivalent to 309.6 USD, of which about 31% is the food share of the total spending, followed by the proportion of the spending on transportation by 18.5%, 8.7% on housing, smoking “tobacco and cigarettes”, 5.4%, and on education 4.1%, and the lowest percentage of spending on personal care at 2.1% and on recreational and cultural activities was 1.5%.

The average household spending per month is about 1318.8 USD “for a family of 5.5 members”. At the same time, 29.2% of individuals in Palestine suffered from poverty during 2018 according to monthly consumption patterns, meaning that their monthly household consumption was below the poverty line, which reached the Palestinian family of 5 members “2 adults and three children” equivalent to 758.2 USD, 16.8% Of the Palestinians have suffered extreme poverty. The extreme poverty line has reached the equivalent of 606 USD for the same family (PCBS, 2020)..

Almost all families in Palestine live in houses connected to the public electricity network. Approximately 99.8% of families and 99.7% of Palestinian families have sanitation. We see from the following table (23) that the population in Palestine tends to use technological materials such as phones, smart phones, and the Internet (PCBS, 2020):

Table 23 *Main Selected Indicators for Information and Communications Technology*

	%
Households That Have Computer “Desktop, laptop, tablet”.	33.2
Individuals “10 Years and Over” Who Use Computer	26.0
Households That Have Mobile Phone	97.3
Households That Have Smart Phone	86.2
Households That Have Internet Access at Home	79.6
Individuals “10 Years and Over” Who Use the Internet	70.6
Individuals “10 years and Above” Who Own Mobile Phone	74.9
Individuals “10 years and Above” Who Own Smart Phone	61.7
Individuals “10 Years and Over” Who Use the Internet and Purchased Goods	6.8
Households That Have TV	90.7
Households That Have radio	55.6

Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

The unemployment rate in Palestine is considered high, reaching 25% in the world in 2019. There are also 3% of children “10-17” years working. This affects their acquisition of materials, and in the following table (24), we see the Labour Force in Palestinian society:

Table 24 *Percentage Distribution of Population “15 Years and over” in Palestine by Labour Force*

	%
Full Employment “Working Full Time: 35 Hours and above Per Week”	29.8
Time-Related Underemployment	0.5
Did not Work and Seeking Job	10.6
Did not Work / Old or Illness	8.9
Did not Work / Home Duties	26.0
Did not Work / Students and Trainees	16.5
Did not Work / Other Reasons	7.7
Total	100

Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

According to the Palestinian Ministry of Labor records, we will get to know the types of jobs in which the Palestinians work. The following table (25) explains that.

Table 25 *Percentage Distribution of Employed Persons “15 Years and over” in Palestine by Economic*

Economic Activity	%
Agriculture, Hunting, Forestry, and Fishing	6.1
Mining, Quarrying, and Manufacturing	12.3
Construction	17.4
Commerce, Hotels and Restaurants	22.6
Transportation, Storage, and Communications	5.9
Services and Other Branches	35.7
Total	100

Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

From the above, we conclude that the economic situation in general in Palestine is weak and that the Palestinian citizen lives in economic difficulty in addition to the Israeli occupation and its daily practices against land and people, and this leads to (PCBS, 2020)::

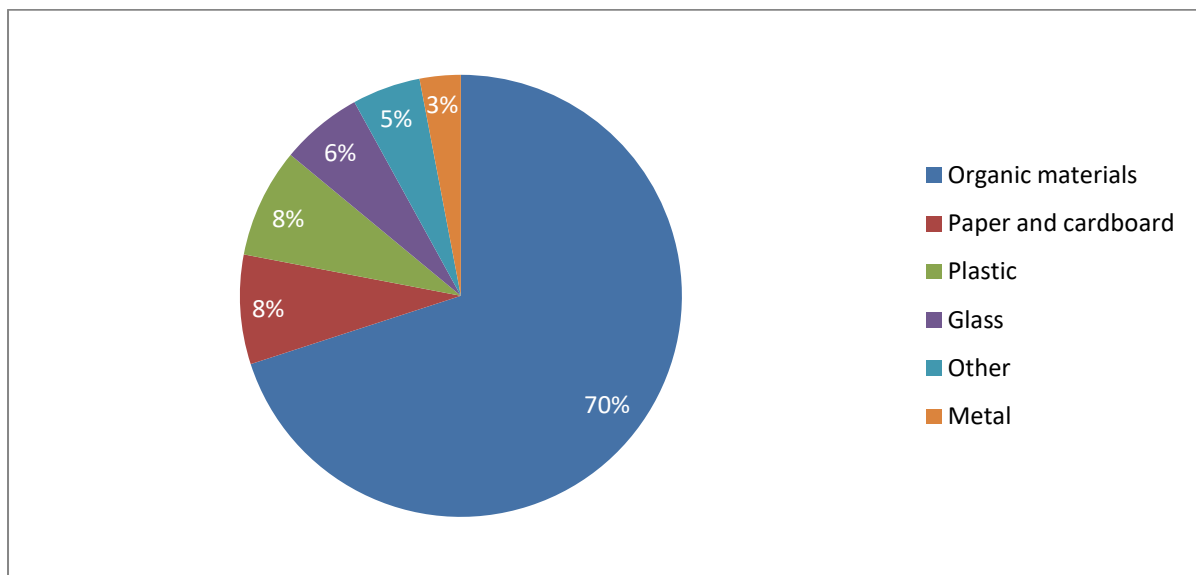
- The tendency of a Palestinian citizen to acquire less expensive materials is due to his/her inability to buy expensive ones.
- Many Palestinian families take advantage of some damaged materials. They do not throw them in trash bins but rather reuse them in another way to save money and not buy new materials.
- Many Palestinian families buy from second-hand stores because they are cheaper. These markets are spread in many areas in Palestine.
- The desire of the Palestinian citizen to buy materials manufactured and imported from China because they are cheaper.

Waste and Recycling

Waste recycling means recycling and using waste, whether domestic, industrial, or agricultural, to reduce the impact of this waste and its accumulation on the environment. This process is carried out by classifying and separating the waste based on the raw materials it contains, then recycling each material separately to turn it into usable products.

Palestine loses millions of shekels annually due to not seriously exploiting solid waste. According to some estimates, only about 1% of all solid waste is recycled in Palestine, whose annual amount is about 850 thousand tons. Recycling is done through individual initiatives or small projects. The following figure (56) shows the type and quantity of waste in Palestine, recyclable but not recycled (PCBS, 2020).

Figure 56 *Solid Waste in Palestine*



Note. Adapted from Statistical Yearbook 2020, Palestine Central Bureau of Statistics (PCBS).

Waste is transported in Palestine to random places that are contrary to environmental health conditions. Incompletely received and burned; Where the bottom layers of waste remain; It becomes a place for insects and rodents and a source of bad odors. So far, most families and economic establishments in the West Bank do not separate solid waste. More than 99% of dumpsites in Palestine do not treat solid waste, although only about 19% of

Palestinian communities in the West Bank collect waste daily. Throwing household waste into the closest container to the house is the method used by most Palestinian families. Data for 2019 indicate that 98% of Palestinian families dispose of their household waste by throwing it into the nearest container, compared to 2% of families resorting to burning or throwing household waste randomly (PCBS, 2020).

The government and private factories are working hard for the sake of recycling waste in Palestine. There are experimental projects, and every time a project was launched that was incomplete due to the protests of the people who lived next to the place where the factory was established because of the harm it caused to them, also that the Israeli occupation prevents the establishment of these projects in remote places from cities and villages, because he controls the land in these areas.

Given the improper handling of solid waste in the West Bank, which makes it a major source of pollution of water sources, soil and air pollution, as well as aesthetic distortion of the environment, and more than that the risk of hazardous materials leakage at dumping sites; What constitutes a danger to public health, whether by direct or indirect exposure to these materials

The Palestinian government depends directly on purchasing new materials from ready-made stores to meet the needs of schools, ministries, hospitals, and all state institutions, whether locally made goods or imported goods. Waste recycling is not used mainly in society or among citizens because there are no recycling factories.

Community property

Community property belongs to society as a whole. Its use is for everyone, including all state property such as government facilities, equipment and materials they contain, schools, hospitals, public parks, electricity and water lines, and others.

Palestinians believe that preserving community property is a national duty because it belongs to everyone and is not private. Protecting it is the duty of every citizen in society, such as preserving money and private property because preserving them will ensure their survival for the present and future generations. The preservation of community property is a manifestation of belonging and loyalty to the homeland. Because they believe that these properties can be destroyed at any time by the Israeli occupation, the Palestinians actually do not have control over the land on which these facilities and community properties were built (Shaath. 2004).

The process of preserving community property is not only represented in not wasting it or destroying it, but also by forbidding these matters and raising children on that, like preserving their property, community property must be preserved. These values originate at home, are reinforced in schools and universities, and are applied in all aspects and different stages of life. In its legal articles, the Palestinian law also refers to the punishment for those who abuse community property: “The penalty for violating community property is imprisonment for 3-15 years” (Palestinian Encyclopedia, 2015).

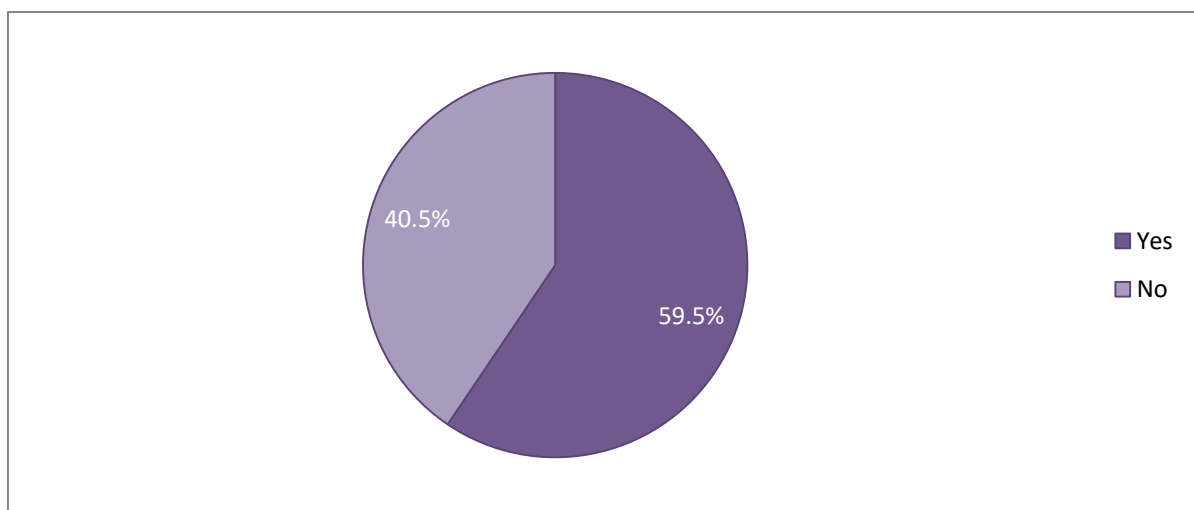
But in fact, the community property available in Palestine is few, and this is due to the financial shortage that the government suffers from, the financial constraints and the withholding of funds belonging to the government, and the suspension of donations from European countries and the United Nations by the Israeli occupation administration as a punishment they invent whenever they want to, and many Palestinian citizens they live in a relatively difficult economic situation, as they cannot pay its financial obligations towards its national institutions, such as the costs of water, electricity, and taxes. It is a form of preserving community property and allowing the Palestinian government to provide community property to all Palestinians.

Materials idea for Physical education lessons in Palestinian public schools

The study of motor situations with and without material in the Physical education lessons enables us to know the practice is using materials necessary for motor or practice. The enjoyment of the practice does not require materials. Thus, we can understand the action component that schools promote in facing the consumer society, In which material practices prevail (Parlebas, 1999). Studying the practices' internal logic allows us to distinguish between the motor situations with the material and the motor situations without the material (Etxebeste, 2012; Etxebeste et al., 2015; Santeodoro, 2015; Gil, 2017; López de Sosoaga, 2017).

This figure (57) shows the distribution of motor tasks in Physical education lessons in Palestine based on the use of materials during practice; the materials mean that the student uses one of it, such as balls or cones or any material teaching

Figure 57 Motor task duration by materials uses



It was seen that the use of materials in the performance of motor tasks was 59.5% (321,060 second), such as activities to perform games skills, matches, and some small games. The performance of motor tasks without materials reached 40.5% of the practice time, such as fitness, physical exercises, stretching, and small games. Moreover, the practice of skills those are without the use of material such as the sprint.

The materials used in the Palestinian schools are school-specific; they have been purchased in regular bidding every academic year or two through a public bid. Necessary equipment is specified, such as balls of different kinds, cones, hoops, gymnastic mats, tennis equipment, and athletics such as javelin.

The damaged materials are destroyed and recorded in the minutes of the official meeting of the Procurement Committee. Palestinian schools do not benefit from the recycling process in Palestinian schools because this process does not exist in the Palestinian community, knowing that the Palestinian government recommends this process for sorting waste. There is a municipal project that will be implemented in the future.

The Palestinian society is a consumer society and depends heavily on imports, as there is little national industry. Now work encourages the Palestinian product; Students use manufactured equipment purchased from a sports equipment store and provided by the education Office to schools as needed. The materials used in Palestinian schools are bought in stores specializing in sports equipment. Palestinian schools do not encourage the reproduction of materials in Physical education or other things. Whether obtained from nature or the cultural environment, it is not used for sports practice or manufactured for a different purpose. Students are not taught to use different materials with different sports practice properties rather than using specific materials obtained in specialized stores.

The materials chosen are soccer balls, basketball, handball, volleyball, ropes, hoops, mats and bases, and many other things. According to Etxebeste (2012), sports materials are made for a specific activity. The Palestinian government brings the materials requested by the school by purchasing them from ready-made stores and may have been donations from foreign or Arab international institutions, where they are used for all stages of education.

Students are also required to bring special sports clothes for a Physical education lesson. Distinct colors, such as red, green, blue, and yellow, are usually chosen to identify

students in groups according to color. Students buy these clothes from ready-made stores, and Palestinian schools have a special store for sports equipment. It is called a Physical education teacher room, in which the materials are ready and manufactured to use in games and sports activities. For example, students do not bring their materials with them, and the discarded materials are not used and reused again. The natural materials found in the schoolyard are like tree branches because they can pose a danger to students. Accordingly: the Palestinian school encourages the culture of consumer society.

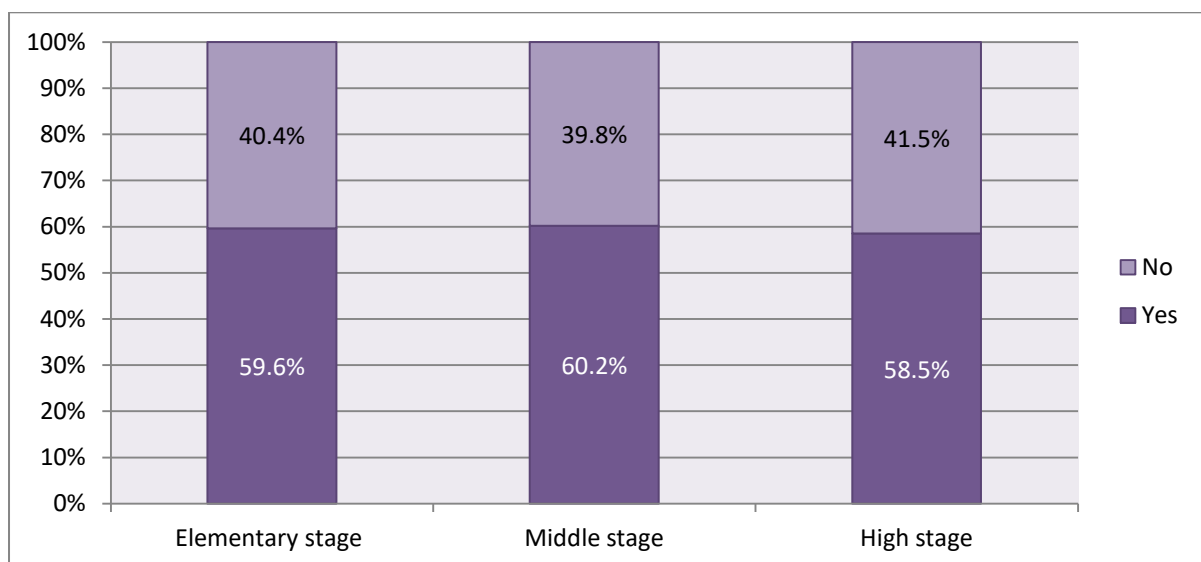
According to the second, third, and seventh purposes of the pedagogical approach within the Palestinian resolution by decree No. (8) Of 6/4/2017 on general education, we see that they are aim to *“Interact positively with the development of science and technology”*. This citizenship, proud of the Palestinian traditions, is completed with science and technology in modern life; *“Contribute to building a Palestinian society with high values and morals”*. This Palestinian citizen is involved in society, he is a part of it, he is not isolated, he is linked with others in a moral approach. The sixth purpose: *“Effective performance of their duties”*. This idea calls for hard work and dedication in their workplace or study and their effectiveness in completing and accomplishing their societal duties maintain the property of the community, and their sense of responsibility. The seventh purpose: *“Openness to society's humanity”*.

This idea fits citizenship living in a large world, eyes open to the recent development of the others cultures and communicating with them, discovering and learning what is different. This means promoting the principle of being good Palestinian citizens, who interact positively with the development of science and technology, contribute to building a Palestinian society with high values and morals, effective performance of their duties, and openness to societies humanity, that means encouraging students to conserve community property by preserving the materials they use in the Physical education lesson because

students know that the material available in their school are few. Suppose one is destroyed, such as a soccer ball. In that case, they will not use it in the upcoming lessons because the process of buying a new football needs a series of paperwork and approvals.

Looking at the teaching strategies of Physical education based on the materials used between the three academic stages, elementary, middle, and high school, from the following figure (58), and we see the following.

Figure 58 Motor tasks by materials used according to school grades



We find no differences between the three school stages in using materials during the Physical education lesson because they are related to the teaching plan. Their tendency to use materials and is derived from the Palestinian society's culture. The parts of the lesson between the stages and the practice of activities with materials are almost the same, but they differ in style and skills.

Summary

The study of the material culture of Physical education shows that the use of sports equipment in Physical education program is slightly higher than the lessons without objects. Thus, Palestinian pupils develop a personality linked with these two types of body techniques: they enjoy motor activities handling objects slightly more than empty-handed

activities. The property of the equipment belongs to the school community, so maintenance and preservation becomes the responsibility of every pupil. It seems that the use of objects is intimately linked to the proposed activity: learning sports requires play objects, while fitness and health activities do not. The material culture of Physical education develops regardless the pupils' age.

The balance between the values of simple life and technology in traditional life is slightly broken in the Physical education lessons. The importance of sports and their material technologies introduces a value of change and modernity to Physical education sessions, in a context of austerity and subsistence. The aim of Physical education seems to evolve positively with the development of science and technology, especially in sport. The choice of sport and its objects seems to be the result of a policy that seeks modernity and diplomacy as a way of presenting itself to the world under Israeli occupation.

PART IV CONCLUSION

CONCLUSION

As shown in table (26), we have been able to bring to light the internal logic of Palestinian physical education.

Table 26 *Main traits of Palestinian physical education*

Palestinian Physical education	Description
Physical education sessions per week	Two sessions per week for the fifth and sixth grades, One session per week for grades seven to 12th
Physical education session duration	40 minutes
Score memory system	Motor tasks with scoring memory 34.4%, without scoring memory 65.6%
Physical education session place	All the motor tasks inside the school wall
Physical education session inside the school wall	75% of motor tasks outdoor, 25% motor tasks indoor of the practice duration
Physical education session in unsuitable weather case	Theoretical topic in the classroom
Motor intelligence	Sessions are limited to motor tasks without any doubt 98.6% of the practice duration
Motor interaction	Motor tasks within psychomotor 42.8%, within sociomotor interaction 57.2% of the practice duration
Sociomotor interaction types	Motor tasks in the presence of opponents 23.1%, and the presence of partners 48.2% of the practice duration
Social intelligence	Motor tasks within opposition and collaboration-opposition interaction 23.1% of the practice duration
Highest motor interaction	Psychomotor 42.8% of the practice duration
Materials used	Motor tasks with Material 59.5%, without Material 40.5% of the practice duration
Material ownership	The materials used are the property of the schools
Manufacturing mechanism	All materials used are manufactured
Material characteristics	All materials used were for sports and was bought from specialized stores

The praxeological analysis of the intervention programs developed by Palestinian teachers in all levels of the public physical education has made possible the understanding of what its role

The study of the Physical education program in Palestine displays a certain balance between the importance of the group and the individual, and to a lesser extent between purposeful and purposeless time, sport-oriented material culture, and non-instrumental bodily health, as well as a disregard for spatial intelligence.

These values are part of a hidden education, a hidden curriculum that determines the concept of Palestinian citizenship, which, as we have shown, is closely linked to the social context. In this way, the idea of citizenship developed in the motor field has a great contribution to make to the moral education of Palestinian youth, educating not only their sporting ability or their health, but their deeper sense of being in the world.

Educational leaders in Palestine have a strong ally in physical education to build a citizenship in accordance with their life needs, putting under the spotlight the great contribution of internal logic in the development of intelligence, affectivity, and morality of students. The government's interest in physical education to pursue sports learning is understandable, in view of the use of sport as a tool of Palestinian diplomacy, as well as the pursuit of the health of the population in difficult circumstances; but it seems reasonable to promote local motor culture as a way of reclaiming ourselves as Palestinians.

The use of traditional games at school, an ethno-motor feature of our culture, deserves perhaps a more important development as a key instrument in the construction of citizenship, and to be disassociated from sports learning. The games of Palestinian culture are what make us Palestinians and we need to start paying more attention to their nature and prevalence.

Palestinian motor citizenship does not consider the gender of the students or their age, despite separating them into different class groups, as a factor that differentiates the kind of

values that physical education brings to the development of individual personality. School-driven citizenship tends to be equal for all regardless of gender, age, and religion.

The Israeli occupation of Palestine is a burden that prevents the normal development of education. The values associated to the internal logic of practice, closely linked to citizenship and being in the world are also influenced by these aspects of external logic, aspects that disrupt not only the daily life of compatriots but also the rights of any human being.

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