



Research Paper On:

Environment of Integrity and Transparency in the Work of Charitable Hospices (Tikkiyahs) in the Gaza Strip





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● Introduction

As the fully-fledged genocide continues in the Gaza Strip, poverty and unemployment soar with the loss of all means of normal life. Consequently, charitable hospices (Tikkiyahs) spread as a necessary and urgent response to the emergency created by the war and its subsequent displacement and deterioration of living conditions to preserve life. Charitable Tikkiyahs are places where food is prepared and served to the poor and needy. They originated during the time of the Ottoman Empire and spread in Iraq, Anatolia, Saudi Arabia, and the Levant, including Palestine, especially Jerusalem (Takiya Naqshbandiya), Hebron (Takiya Ibrahimiya), and Gaza (Takiya Gaza Hashim).

The number of Tikkiyahs varies regionally between 5 to 7 in each area of the Gaza Strip in the north and south. Some of the Tikkiyahs depend on private individual initiatives, such as those of social media influencers or youth initiatives, some of them are affiliated with large and extended family gatherings and depend for their funding on wealthy family members inside or outside Gaza to help family members, and others are affiliated with institutions or organizations, which are the most widespread, as civil institutions, as part of their interventions to help displaced citizens, provide free food service, and these institutions may be local, such as Tkiyet al-Fares al-Shahim of the Tkiyat A project.

In view of the ongoing and prolonged war, the state of famine experienced by the Palestinian people, and the mass displacement they have been forced to endure, these Tikkiyahs are considered a savior for many citizens and displaced persons to meet their needs, and all funding, donations or donations received by these Tikkiyahs must be treated as public money, which must be subject to the standards of integrity, transparency, accountability and justice in the distribution and management of meals to ensure that they reach those in need.

This paper will contribute to understanding the workings of these Tikkiyahs, the mechanisms of fair distribution, or the extent to which those in charge of these Tikkiyahs adhere to the criteria of distributing the available meals in a fair and equitable manner without discrimination. The paper will focus only on institutionalized Tikkiyahs.

There is a need to identify, through this paper, the management mechanisms of the Tikkiyahs in the Gaza Strip, to reduce some of the expectations in the practice of some tikkiyahs in the distribution of aid in conflict sites, especially when the demand for the service is greater than the supply, as is the case in the Gaza Strip, which provides opportunities for some corrupt people in the management of these Tikkiyahs to circumvent funders to obtain private gains, in addition to issues that affect the integrity of the work of those in charge of these Tikkiyahs and their ability to achieve justice in the distribution. Therefore, this paper addresses the reality of the work of these Tikkiyahs with the aim of improving and optimizing the work environment for those in charge of these Tikkiyahs.

The main objective of the paper:

To identify the environment of governance, integrity and transparency in managing the work of charitable Tikkiyahs in the Gaza Strip.

Sub-Objectives:

- Identify the challenges facing the work of existing Tikkiyahs in the Gaza Strip.
- Prepare recommendations for the work of the Tikkiyahs to address and improve the integrity of the work of the Tikkiyahs.

Methodology:

The research paper is based on the following methodological tools:

- Collecting and compiling relevant information from various sources, including AMAN's reports.
- Conducting interviews with Tikkiyah managers, employees, and beneficiaries.
- Analyzing the updated information and data.
- Reaching conclusions that include the positives and challenges found.
- Prepare applicable recommendations and propose lobbying and advocacy mechanisms to adopt and implement them.

● First: Profiling and Classification of Tikkiyahs in the Gaza Strip

The Tikkiyahs are an outcome of the ongoing war. Although they date back to earlier times, they have not been as widespread or operating in this manner in the Gaza Strip as they are today. This paper explains the becoming of Tikkiyahs under the current genocide.

1. Classification of Tikkiyahs: The currently existing Tikkiyahs vary according to their establishment initiative as some originated from small individual initiatives while charitable associations manage other more important ones. They can be classified as follows:

a) **Individual Tikkiyahs:** Some people, through individual effort and personal initiative, set up their own Tikkiyahs on a voluntary basis, where they bring cooking supplies, prepare meals, and distribute them to the public.

b) **Tikkiyahs formed by youth initiatives:** This type of tikkiyahs is formed by youth groups, usually consisting of between (5-10) individuals, who carry out the cooking process in a cooperative and participatory manner.

c) **Tikkiyahs formed by local families:** Some families, especially large and extended families, establish their own tikkiyah, where they rely on the family's wealthy people from inside and outside Gaza and hire their sons to work in it, and then distribute the food and production of the Tikkiyah to the family members, such as the Masri family Tikkiyah, the Kahlout family Tikkiyah, the Mughanni family Tikkiyah, ... and others.

d) **Tikkiyahs affiliated with institutions and organizations:** This type of Tikkiyah is the most widespread, where organizations prepare and serve free food as part of their services to citizens and displaced people. These organizations may be local, such as Tikkiyaha al-Fares al-Shahm, affiliated with the UAE's Tikkiyah al-Khair project, or Our Children's Kitchen Tikkiyah, affiliated with the Association of Deaf Children, or international projects, such as World Kitchen Tikkiyah.

2. Food distribution mechanism: We can say that the traditional distribution method of tikkiyahs, which is to line up in line to get free food, was used in the first months of the war and is still applied in some tikkiyahs to date¹. However, as the war continued and the number of displaced people increased and their presence in displacement camps, whether in agricultural areas, barren lands, specialized displacement centers, or schools, whether government or UNRWA, in the southern Gaza Strip, a trend emerged among volunteers and organizations to establish tikkiyahs within the displacement camps themselves, so that the tikkiyah meets the needs of the residents of the camp or the shelter center itself. Within the displacement camps themselves, so that the Tkiyah meets the needs of the residents of the camp or the shelter center itself. The Tkiyah may be based in a place outside the camp, but it supplies it periodically; that is, the distribution method is for specific beneficiaries within lists of names known to it, with their personal ID numbers and contact numbers, and the distribution is done through intermediary persons known as "manadib²", so that the tikkiyah gives the intermediary person the share of those he represents from his area or tent group to distribute it himself. Some organizations may take a different approach to distribution by relying on a list of registered beneficiaries based on their classification and the nature of their work, such as Tkiyeteh that targets widows and orphans, or Tkiyeteh Our Children for the Deaf, which primarily targets people with hearing disabilities. Other organizations rely on giving their staff a certain number of meals to be distributed by themselves to the residents of their camp, school, or neighborhood³.

1 Interview with Fayrouz Awad, coordinator of Africa Tikkiyah, a Gaza-based tikkiyah part of Without Borders Organization, 5/9/2024.

2 This is a new term in the war that emerged within the displacement camps. Residents of a displacement community or a group of tents within the camp nominate someone to represent them before relief and aid agencies, providing them with their name, identity number, and all data related to them and the location of their tents, and to represent them in requesting assistance and expressing their needs to support agencies, which, in turn, deliver aid to him personally, and then he distributes it to his representatives later, in a coordinating role or as a communication link.

3 Interview with Muhammad Shahwan, Administrative Assistant, Tkiyet Dar al-Fadhila School of the World Kitchen Center, Rafah, 3/9/2024.

3. Tikkiyahs' areas of action: Some Tikkiyahs are in fixed locations and known to the people; they prepare food periodically. Other Tikkiyahs are mobile; they carry their tools and supplies and cook daily in different areas.

4. Funding of Tikkiyahs: They rely mainly on financial and in-kind donations as well as local and external funding. The latter is the most common, especially for family-based, individual, and youth group tikkiyahs. They receive their funding through social media pages and the families chat groups on WhatsApp and Facebook or via other apps like Fund Me or TikTok. Most of the funding is popular and informal.

Organizations depend mostly on external funding. Some of them are affiliated with international organizations. Some of the Tikkiyahs represent an extension of relief programs to combat famine like the ones organized by the World Food Program and World Central Kitchen. This type of funding is secured via two channels: transfers to the implementing organizations; in which case, the organization has full freedom to supervise the implementation, purchase of food supplies, and cooking. In the other case, the parent organization provides the local project with the supplies and the local project cooks⁴. Some depend on domestic government funding from the Gaza-based Ministry of Social Development, which continually funds some existing tikkiyahs.

5. Staff of the tikkiyahs: The functions of the tikkiyah staff vary between chef, assistant to chef, administrative personnel, genitors, and distributors. They work on a volunteer, waged, or short-term basis.

⁴ Interview with Hassan al-Hindawi, director of Al-Aqsa Martyrs Hospital and its affiliated hospice funded by the World Kitchen Center, Deir al-Balah, 4/9/2024.

● II. Integrity and Transparency in the Work Environment of Gaza-Based Tikkiyahs

The ongoing war has created a state of confusion, chaos and insecurity in the absence of the rule of law and its enforcement agencies, and weak accountability, or rather the lack thereof, whether governmental or societal accountability, which has created an environment that provides opportunities for corruption in the management of humanitarian aid in all its forms⁵: intermediaries, favoritism, illicit gain, and even sexual extortion, in various fields, whether economic, such as the sale of cooking gas in illegal ways, or health, such as the sale of medicine allocated to government hospitals in private markets. This applies to the work associated with the management of tikkiyahs in some respects, and these tikkiyahs are scattered, random, disorganized, and varying in their performance, which we explain from the perspective of the values of integrity and transparency to prevent corruption as follows:

1. Principles of transparency: It means the extent of adherence to the declared standards of work procedures applicable to all, and the extent of the free flow and disclosure of information. In the work of tikiyyeh, we find that the conditions of working in an environment of continuous warfare by Israel have contributed to a low level of commitment to this principle, whether in terms of clarity of the mechanism of the Tikiyyeh itself, the beneficiary group, the total value of its budget or the volume of food supplies supplied to it by donors, or the publication of the names and number of beneficiaries in publicized lists. The public often does not know the criteria that tikiyyeh adheres to in its food distribution, especially since Tkiyet's services are not signed by its beneficiaries, although they may sometimes include the distribution of cold meals, "relief packages" and bread on a daily basis. Although it is difficult in the current situation to obtain the signature of Tkiyet beneficiaries, we can benefit from the guidelines on the transparency of policies and procedures in times of emergencies⁶, issued by the AMAN Coalition. The Tkiyet can disclose the names, lists and data of its beneficiaries through its official website or at its headquarters to ensure transparency and control and enable citizens to verify that there is no manipulation of the lists, and it is possible to use text messages (SMS) to notify citizens that they are followers and beneficiaries of the Tkiyet, which would be a confirmation that the citizen himself is actually a beneficiary, and not someone else.

Some of them rely on securing supplies on a daily or weekly basis, as the Israeli occupation prevents them from entering, so that the financial officer goes shopping and buys the supplies for the day's meal and brings them for cooking⁷, while takiyas located in the center and south of the Gaza Strip rely on supplying large quantities of cooking supplies and using them within a week or ten days, and keeping them in a warehouse belonging to the takiyah. The procurement system is extremely difficult to adhere to under normal circumstances due to the paper crisis as a result of the closure of the crossing, the displacement of suppliers and traders, the change in the location of their warehouses due to the operations of the occupation army, the difficulty and high cost of transportation due to the high cost of fuel, and the scarcity of food rations themselves. The procurement committees or the procurement officer of Tkiyet Foundation follow up their work only electronically, after going to the market with a committee composed of at least three people to check prices, and quality, and choose the appropriate offer⁸.

⁵ Transparency International defines corruption in humanitarian aid as the exploitation of aid provided to weak or needy countries and its diversion in favor of groups that are not targeted, or for which the aid was requested, whether related to projects or humanitarian aid, as well as the exploitation of aid in certain family, tribal or sectarian interests. Moreover, aid can be used to obtain sexual services, or preferential treatment for family members or friends, such as employment operations or personal gain from logistical operations, or the exploitation of purchases related to such aid for personal or factional interests.

⁶ Guide to Preventing Corruption in Humanitarian Assistance, *Coalition for Integrity and Accountability - AMAN*, 2021, p. 29

⁷ Interview with Fayrouz Awad, Coordinator of Without Borders Africa Tikkiyyah, based in Gaza, 5/9/2024

⁸ Interview with Mohammed al-Ijlil, Monitor at the Heroic Hearts Foundation and the Piasos Foundation, which supports 35 hospices in Khan Younis and Deir al-Balah, 9/9/2024, and Ahmed al-Madhoun, Coordinator of the Watermelon Charity Campaign, Hill International Foundation, which supports a number of hospices in Deir al-Balah and Khan Younis, 9/8/2024.

2. Accountability: It means asking officials to submit clarification reports and information to stakeholders on how they used their powers and performed their duties. They should share information on how they delivered the tasks entrusted to them and whether they succeeded or failed. Reporting aims to ensure that they comply with the values of justice, clarity, and equity⁹, which can be assessed by:

- **Warehousing:** Based on the interviews conducted by the researcher, it became clear that there have been sophisticated procedures for managing warehouses since the beginning of the war until now, especially with its lengthy duration. Each Tkiyah has its own warehouse, which may be in a separate place from the Tkiyah headquarters, or it may be in the headquarters itself, depending on the governorate and the extent of the concentration of IDPs in it, and each of them may approach the legal principles followed in managing warehouses, in terms of having records and books of incoming and outgoing orders, more than one person overseeing them¹⁰, a storekeeper, an external observer who supervises it, and organizing surprise visits and inventories to the warehouses. Other takiyas may manage warehouses in an unprofessional manner, such as counting the number of bags and items they have on hand because, based on their availability, they determine the meals to be cooked during the week¹¹, i.e. for technical rather than regulatory reasons, or counting them in a simple notebook as notes, and writing off the items that are consumed¹².

The determinant here is the initiative or organization managing the tikkiyyah, the way it is managed, the extent of its experience, the existence of previous institutional backgrounds in carrying out takiyah activities, and the existence of an internal system. In organizations that follow an indirect way of managing warehouses, quantities are monitored and controlled through the calculation of supply items and their correlation with the cooking schedule planned by the executive staff¹³. In cases of takiyas affiliated with international organizations, the inventory or counting process was not carried out when delivering supplies to the takiyah, especially at the beginning of the war. The researcher attributes this to the severity of the famine and displacement at the time, the requirements of rapid relief, and the great need for food by everyone; however, this facilitated the emergence of suspicions of corruption and weaknesses in the integrity of those working in the takiyas, which is confirmed by the sale of supplies of some takiyas, especially those affiliated with international organizations, including "pots, ladles, bags and packaging tools with labels bearing the logo of the international organization. in addition to the sale of takaya ration items that are not normally distributed but are used internally, such as frying oil, rice, charcoal, honey, and butter, including items specially imported from the crossing for the takaya, such as 5-liter frying oil labeled with the World Food Programme (WFP) logo, on the market at prices up to ten times higher than they would normally be.

- **External and internal oversight of the cooking and food distribution process:** Tkiyahs are often monitored by supervisors or administrative staff whose duties include monitoring, and in very rare cases there may be a monitoring officer specialized in the Tkiyah. Oversight can be divided according to the Tkiyet's activity into two parts: the first includes the cooking process itself, which is monitored through photography, documentation, and field visits during cooking, or by matching the number of meals produced with the number of beneficiaries. The second includes the food distribution process, which is done through the delegates, or the refugee camp administration itself. In this case, it is monitored by the staff of the takiyah, the administration of the displacement camp, or the administration

9 Guide to Preventing Corruption in Humanitarian Assistance, Coalition for Integrity and Accountability - AMAN, 2021, p. 9.

10 Interview with Ahmed Al-Madhoun, op. cit.

11 Interview with Yousef Hammad, Abu Nafez Charity Tikkiyyah, Khan Younis, 10/9/2024.

12 Interview with Jihad Mughrabi, Director of Tkiyet Barcelona, Asdaa Camp, Khan Younis, 5/9/2024.

13 Interview with Ahmed Al-Madhoun, op. cit.

of the supporting organization as coordinators, supervisors, or monitors, whether their presence is permanent, or through surprise inspection visits¹⁴, or through communication with the beneficiaries after the distribution process¹⁵, or filling out a questionnaire and post-evaluation¹⁶.

When Tikkiyyahs first appeared during the first months of the war, they lacked any oversight. As evidence of this, supplies of tikkiyyahs were sold in the markets, which indicates that they might have been sold by tikkiyyah staff. Several complaints arrived from citizens due to favoritism in distribution by some displacement centers¹⁷, or due to cooking amounts less than those agreed upon or claimed to be cooked¹⁸. In some cases, delegates received meals signed to the names of individuals who used to be in the displacement camp but were displaced to another camp. However, some sporadic efforts were made by staff like asking colleagues from other tikkiyyahs to attend the distribution process¹⁹.

It is difficult to carry out a holistic and effective oversight despite the many ways to control and improve work to combat the potential risks of corruption. Technically speaking, tikkiyyahs work is to “cook”, which renders oversight only formal and insufficient. To address the suspicions of corruption, it is necessary to understand the technical details, such as how many sauce cans should be added to a pasta pot. If a pot has a volume of 100 liters, and you use 20 Kg of pasta, you need 4 kg of sauce, etc²⁰. As necessary, the number of supplies used must be matched with the supply brought to the tikkiyyah’s warehouse to calculate the exact number of meals cooked. Several cases of stealing were noticed followed by claims that the supplies have been fully used for cooking purposes because the supervising organization was not aware of the technical details of cooking food. Furthermore, in some cases the number of meals delivered did not match the number agreed on. For example, thirty out of sixty pots were cooked while the tikkiyyah was provided with supplies and paid to cook sixty pots.

Monitoring by photographing has been the most common but found “untrustworthy²¹” because it does not reflect the real picture or the quantities and types or even number of food pots. Furthermore, the same photos may be sent to several funders stating that cooking was done with their funds.

Even with government support by the Ministry of Social Development, which provided tikkiyyahs with supplies like beans, pasta, lentils and vegetable oils²², there was no direct oversight. The Ministry prioritized schools and displacement camps, and shelters tikkiyyahs because of the killing, expulsion, and displacement of the Ministry’s staff and the multiplication of displacement centers. Oversight was carried out mainly by feedback from citizens or complaints to the shelters about insufficient food. The Ministry froze the funding of some tikkiyyahs because of illogical practices or stealing²³.

- **Complaints mechanism:** An absence of a complaints officer or dedicated complaints box in any of the existing tikkiyyahs was noticed. Complaints arrived at the organization’s supervisors and coordinators or to the manager of the tikkiyyah or administrator of the displacement camp, usually verbally and directly. Complaints focused mainly on insufficient food or technical issues related

14 Interview with Mohammad Al-Ijlil, op. cit.

15 Interview with Ahmed Al-Madhoun, op. cit.

16 Interview with Mohammad Al-Ijlil, op. cit.

17 Interview with Kamal Utbil, director of the Bir Canada IDP camp, Rafah, 10/9/2024.

18 Interview with Iman Abu Hatab, coordinator of the Tayara refugee camp in Rafah, 11/9/2024.

19 Interview with Muhammad Shahwan, Administrative Assistant, Tkiyet Dar al-Fadhila School of the World Kitchen Center, Rafah, 3/9/2024.

20 Interview with Mohammad Al-Ijlil, Op.Cit.

21 Interview with Yousef Hammad, Tkiyet Abu Nafez Charity, Khan Younis, 10/9/2024.

22 This support has been suspended since 7/5/2024 as a result of the closure of the crossing and the unavailability of foodstuffs in the Ministry of Development’s warehouses.

23 Interview with Mohammed Ghoneim, General Manager, Ministry of Social Development, Director of Nuseirat Distribution Center, 9/15/2024.

to the quality of food. The organizations were interested in receiving feedback about food and its quality with a high response rate in this regard²⁴.

- **Coordination between takiyas:** This coordination is largely of a supervisory nature, meaning that there must be coordination between takiyas to prevent duplication of distribution, provide all areas with free food, and implement the principle of participation, whether in experiences or lists of registered beneficiaries, especially with the presence of repeated names of people who may have been displaced in one area, displaced to another area, and still benefiting from food rations and meals without their knowledge, such as the representative of their area, or the same person who has registered in more than one displacement camp. One of them is still benefiting from his rations and meals without his knowledge, for example as a representative of his area, or the same person has registered in more than one displacement camp, or the same displacement camp is supplied by more than one takiyah, and it is in a state of sufficiency, and this requires coordination to filter the names of their beneficiaries.

- **Food distribution mechanism and fairness:** Takiyas that follow the queuing method give food to each person standing in line without knowing their name, checking whether they are displaced or not, or whether they are related to the person holding the bowl behind them, who may be their brother living in the same tent many times, or any other detail, and do not seek any other procedure, considering that everyone is under the pressure of starvation and the need to save the lives of their families, and consider that they respect distribution justice because they pour equal amounts of food into the same bowl for each family or individual standing in line²⁵, and only increase it upon the beneficiary's request. at the request of the beneficiary, which is often estimated at 3 liters²⁶, while takiyas that are affiliated with refugee camps or displacement schools and supply food to a specific residential area also distribute it to them in the same amount, as they deal with lists of heads of families and tents, and there are takiyas that, as a matter of practice, especially with the prolongation of the genocidal war, are distributing it in the same amount. There are takiyas that, as a matter of practice, especially with the prolonged war of extermination, are practicing best practices, listing the names of beneficiaries and the number of family members they have, calculating the average number of family members and determining the appropriate amount of food for them based on their number²⁷, which ensures fairness of distribution and the proportionality of the amount of food given to a person based on the number of family members.

When the food is sufficient for the displaced people in the refugee camp or the area covered by Tkiyet, it is taken to the nearest area or another public street and distributed to passersby to prevent food waste, especially in the absence of refrigeration or electricity to keep the food quantities for another day. However, Tkiyet does not refer this food or supply it to new displaced people who may have been displaced to the area in the last 24 hours due to the occupation's periodic designation of safe and unsafe areas according to its operations, as they are the most in need of food, and this situation is almost recurrent in the Gaza Strip.

24 Interview with Hassan al-Hindawi, op. cit..

25 Interview with Fayrouz Awad, op. cit. and Youssef Hammad, op. cit.

26 Interview with Muhammad al-Maghrabi, storekeeper of Tkiyet Barcelona of Bayader Foundation, Asdaa Camp, Khan Younis, 6/9/2024.

27 Interview with Muhammad al-Kabariti, Supervisor of Tkiyet Biasus, Khan Younis, September 10, 2024.

● Findings

- There is deliberate starvation and food insecurity in the Gaza Strip as a result of the genocidal war that has been going on for over a year, which led to the emergence and continuity of takaya due to people's need for them.
- There is a weakness in monitoring the work of the takaya.
- There is no clear complaint mechanism known to the public.
- There is no coordination or networking between different takiyas to prevent duplication of distribution at all, and each takiyah relies on working independently.
- There are no measures to prevent the risk of corruption, especially gender-based corruption, to protect vulnerable groups such as women and children.
- There is a low knowledge of integrity values among those working in the takiyas.
- The management of warehouses and inventory of assets belonging to the takiyas is not in accordance with the legal and accounting principles recognized in many takiyas.
- The principle of transparency in all the work of the Takayas is not clear to the public.

● Recommendations to Stakeholders

Recommendations to the Boards of the Organizations that Manage Tikkiyyahs:

It is possible to create an anti-corruption organizational environment and framework through a set of measures that increase transparency, integrity, and accountability at work; such as appointing an employee specialized in complaints, or allocating a complaint box inside the tikkiyyah headquarters, so that feedback is obtained, and defects are urgently corrected.

- It is necessary to coordinate between all NGOs and international organizations that provide free food service in order to organize their presence regionally and cover all areas.
- It is important to supervise and monitor tikkiyyahs, by for example appointing a specialized employee, allowing complaints, or holding follow-up and feedback sessions and workshops.
- Takaya workers should be informed of the principles and rules to be followed in the work from the perspective of promoting the values of integrity, transparency and accountability, and following the code of governance in the distribution of food aid, especially in conflict areas.
- Follow due process in managing warehouses and conduct routine and surprise inventories to minimize suspicions of corruption.

Regarding the Principles of Transparency:

- A database of all existing individual, youth, institutional, or factional hospices must be developed to facilitate future organization and later supervision and oversight.
- Promote transparency in hospices by published lists of beneficiaries and sending SMS to notify them of their status as beneficiaries; hold an informative session for beneficiaries to raise their awareness of the hospice mechanism and beneficiary selection criteria.
- Obtain the signature of the hospice beneficiaries in case of distribution of cold meals or food packages.

Regarding the principles of integrity:

- Raise the awareness of hospice staff of the values of integrity and immunize them against corruption risks by sharing educational leaflets and organizing meetings taking into account the situation on the ground. Awareness should include knowledge of gender-based corruption.

Monitoring and Oversight:

- Strengthening internal control and field inspection of tikkiyyahs, both in terms of warehouses and the extent of their control, or in terms of distribution and the extent to which there is no suspicion of wasta, favoritism, nepotism, or discrimination in distribution.
- Establish a clear mechanism to receive complaints and grievances related to the work of the tikkiyyah.
- Codify and adopt written procedures as much as possible, to ensure integrity, transparency, accountability, and transparency.
- Open up to the community and inform the public about the extent of tikkiyyah's work, projects, and future plans.
- Conduct periodic updating of the lists of beneficiaries of the tikkiyyah to ensure the control of distribution operations.
- Equip tikkiyyah stores with solar-powered cameras to ensure their control.

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a) Books

- Guide to Preventing Corruption in Humanitarian Assistance, Ramallah: Coalition for Integrity and Accountability - AMAN, 2021.

b) Interviews

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AMAN was established in 2000 as a civil society organization that seeks to combat corruption and promote integrity, transparency and accountability in the Palestinian society. The Coalition was first formed by an initiative from a number of civil society organizations working in the field of democracy, human rights and good governance. In 2006, the Coalition was accredited as a national chapter for Transparency International.

AMAN is a Palestinian think tank and a specialized body providing knowledge on corruption at the local and regional level through producing specialized reports and studies. The periodic publications include: The annual Integrity and Anti-Corruption Report, the annual Palestinian Integrity Index and the National Integrity System studies and reports, in addition to the Coalition's continued contributions to produce reports and studies on the status of corruption in the Arab region.

As part of the global anti-corruption movement - and of international alliances and partnerships with relevant specialized coalitions and organizations - AMAN plays a key role in the transfer and contextualization of necessary international knowledge and tools to combat corruption in all sectors.

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