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***Americanization: Its Impact on Palestinian
Culture & Society***

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معهد الدراسات الاقليمية

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Thesis Approval

Dedication

I dedicate this work to my family for their ongoing support and encouragement throughout my studies.

Declaration

I certify that this study submitted for the degree of Master in Arts is the result of my own research, except where otherwise acknowledged, and that this proposal (or any part of it) has not been submitted for a higher degree to any other university or academic institution.

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Abstract (In Arabic)

ملخص باللغة العربية

ان معتقد الامريكيين وتقاليدهم ليست محصورة ضمن حدود الولايات المتحدة فقط بل أنها تمتد إلى مستوى عالمي يتخطى الحدود الجغرافية والسياسية. و للشعوب الاخرى نظرة ايجابية عن الثقافة الأمريكية اتسع ذلك التأثير من خلال العولمة بشكل ملحوظ ما بعد فترة التسعينيات و انهيار المعسكر الشيوعي.

يتناول هذا البحث مدى انتشار الثقافة الأمريكية في فلسطين ومدى تأثير الأمركة على الشعب الفلسطيني بشكل خاص؛ حيث نجد أن الثقافة الفلسطينية تتأثر من الثقافات الأخرى الى درجة انها اتخذت طابعا مختلفا عن المؤلف من عادات وتقاليد.

من هنا يواجه المجتمع الفلسطيني تحدي ما بين المحافظة على التقاليد الفلسطينية وبين التأقلم مع الامركة والتعاطي مع مظاهر العولمة التي تفتح الأبواب الواسعة للتجارة والثقافة والتبادل ما بين الشعوب على مختلف الأصعدة.

أما بالنسبة للشعب الفلسطيني فنلاحظ أن التحدي قائم على الأخص في كيفية التعامل مع تأثير الأمركة و يستدل من هذه الدراسة ان المجتمع الفلسطيني تخلى او بالاحرى بدل من بعض عاداته و تقاليده وكان التأثير الحضاري الامريكي ملحوظا في تبني عادات و تقاليد امريكية و خاصة في اللباس والترفيه الموسيقى و الطعام و التعامل في الاسواق, مع تغيير في مظاهر الحياة من استخدام المصطلحات الامريكية في الحديث العام او في استخدام التكنولوجيا او حتى العادات في الاعراس و الافراح على سبيل المثال مما اعطى الفرد الفلسطيني نوع من الهوية المحدثة تختلف عما كنا عهدناه في السابق.

Abstract (In English)

As Globalization makes the world a global open market for economic and industrial products, Americanization, one of its main components that produces different effects on the societies it encounters. This study investigates the influence of Americanization on Palestinian society, culture, traditions and habits through economic, political and cultural influence.

While Americans do not explicitly seek to transmit their values, traditions and cultural behaviour to the rest of the world, we notice that Palestinian culture is being influenced in various ways by the effect of Americanization.

The Palestinian national identity is being affected by the American culture. Palestinians seem to adopt certain values that are being labeled as American though such values do not belong only to America, but are in fact the shared inheritance of humankind regardless of nationalities. However, since such values reflect the ways in which, throughout history, Americans have been enriched by the traditions and understandings brought to these shores by immigrants from diverse societies across the globe, Palestinians do refer to them as rather "American".

On another hand, the American impact is increasing in everyday's life and markets in Palestine; very popular American brands are being imported to the Palestinian markets such as "Levi's" and "Disney" products; others are being imitated by design, style and name such as "StarBucks" (Star and Bucks), "Blue Dolphin" restaurant and other and are substituting locally made products or certain traditions with certain satisfaction which has to certain changes in the Palestinian culture, from clothing, food, language, music, education, ideas, markets and other.

This study investigates the influence of the American Culture and style of living on Palestinian society, culture, traditions and habits in everyday life.

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Definition of Terms

Americanization: To **ameri·can·ize** (ə mer'ī kən īz') *transitive verb, intransitive verb* **-ized', -iz'ing:** to make or become American in character, manners, methods, ideals, etc.; assimilate to American customs, speech, etc. For purposes of this study, Americanization is a term used to identify the influence the United States has on the culture of other countries, substituting local culture with some aspects of the American culture.

American Dream: A term first used by James Truslow Adams in his book, *The Epic of America*, written in 1931¹. The term "American Dream" was explained as a dream of a land where life should be better and richer and fuller for everyone, with opportunities for all people according to their hard work and ability or achievement. It is a social order in which each individual is able to attain his goals of which they are capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position. In the American Declaration of Independence, the Founding Fathers: "...Held certain truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of Happiness."

The "American Dream" means an economy in which people who work hard can get ahead and each new generation lives better than the last one. It also means a democratic political system in which the majority of people feel they elect officials who will speak for them.

¹ James Truslow Adams, *The Epic of America, New York:* (Simon Publications first published 1931, 2001)

Culture: For purposes of this research "Culture can be understood as the order of life in which human beings construct meaning through practices of symbolic representation."² On a social level, Culture is defined as the way of life, a set of deeply embedded social relationships and practices for a society that is passed from one generation to another. It is manifested everyday in meals, weddings, music, literature, lifestyle, food, painting and sculpture, theatre and film. Such social traits can affect the processes of consumption and the production of consumer goods. Culture also affects art, science, as well as moral systems.

Cultural Globalization: Changing the ideology from the traditional culture of employment in developing national traditions based on formal labour, housework, agriculture which are basically centred around housework and dependent on males for financial support, to an intervention in capitalist economy; that offers more employment opportunities and empowerment in the working field and at the same time increases the participation of men in house work.

Cocacolonization or Coca-colonization: is a term often used pejoratively to liken globalization to Americanization. Although it is sometimes used more benignly, often the term implies that globalization is either a concept lacking depth and merely about the importation of Western or American goods, particularly the giant soft drink Coca-Cola or a dangerous invasion of Western or American cultural values

Democracy: There is no universally accepted definition of 'democracy'. Nevertheless, in general terms, democracy is a form of government in which state-power is held by representatives of the majority of citizens within a country. In political theory, democracy describes a small number of related forms of government and also a political philosophy. Democracy guarantees minority equality and rights

² John Tomlinson, **Globalization and Culture**, (The University of Chicago Press, 1999), p18

Declaration of American Values: A group of prominent social conservatives adopted a "Declaration of American Values", in a meeting in Denver in 2008. The introductory and concluding language use phrases from the Declaration of Independence. Its ten paragraphs focus on the right to life, marriage and family, parental rights, free exercise of religion, opposition to pornography, rights of private property (while acknowledging stewardship of the environment), right to own firearms, checks and balances so that the judiciary does not usurp power, a strong military and a fair tax system.

Egalitarian: Individual equality and the absence of boundaries between classes; these are fundamental values within American culture where everyone is regarded as equal and all enjoy social mobility. This aspect of society has led to prosperity and recognition of the hard-working poor, the ambitious and the independent individuals. Egalitarianism does not necessarily mean a fair distribution of wealth; in fact it implies that every US citizen has the equal opportunity to fulfil the American Dream.

Fast Food: The modern history of fast-food in the United States began on July 7, 1912 with the opening of a fast food restaurant called the Automat in New York. Fast food is comprised of meals that are quick and easy to prepare and to deliver in restaurants. The list of fast food includes hamburgers, French fries, shakes, coffee, soft drinks, hot dogs, chicken, donuts and other e.g. McDonald's is the largest fast-food chain in the world. The brand is most associated with the term "fast food" where hamburgers and fries are cooked instantly and delivered quickly without having customers wait a long time to be served.

Globalization: According to John Baylis, "Globalization refers to processes where many social relations become relatively delinked from

territorial geography, so that human lives are increasingly played out in the world as a single place."³

It is transmitted through a complex of economic, political, cultural and geographic processes in which the mobility of capital, organizations, ideas, discourses and peoples has taken a global or transnational form. Globalization has effects on several levels of society such as political, cultural, social, economic, legal and ecological aspects. The internet, fax machines, satellites, telecommunications and cable TV are sweeping away national boundaries making the world become a global village. Just about every day we hear something about globalization. The mass media give us the impression that the forces of the "free market" are knitting together the peoples of the world into one net.

Westernization: The process in which the "Western culture" influences non-western countries in different matters such as industry, technology, law, politics, economics, lifestyle, diet, language, alphabet, religion or values. Westernization has been a pervasive and accelerating influence across the world in the last few centuries. It is usually a two-sided process, in which western influences and interests themselves are joined by a wish of at least parts of the affected society to change towards a more westernized society, in the hope of attaining aspects of a western way of life. Some societies view westernization as modernization or as "being more civilized".

³ John Baylis & Steve Smith, **The Globalization of World Politics**, 2nd edition, (Oxford University Press, 2001), p 14

CHAPTER ONE

INTRODUCTION

The name America has been used since a German cartographer, Martin Waldseemüller, named the two continents after the explorer and navigator Amerigo Vespucci in 1507. Colonists from England, a century later, at first reserved the designation Americans for the original native inhabitants. Soon, however, the descendants of English settlers felt native enough to call themselves Americans, thereby distinguishing themselves from English visitors or immigrants. By 1700, writers on both sides of the Atlantic were discussing what it meant to be an American-referring by then to the descendants of those who came from Europe. This remained until the Declaration of Independence, of July 4th, 1776 which referred to all Americans as citizens of their own country, rather than being colonists from England.

That has changed in the face of globalization as the importance of space and territorial boundaries declined. American nationality achieved high ambitions in defining elements of American identity in the globe.

Since the world is being influenced by globalization, there is no escape from its impact. The spread of American cultural traits, otherwise known as Americanization, one of Globalization's main constituents moves into and produces different effects on the national cultures and societies it encounters. The territory of America, in the sense of human community, no longer coincides with its physical isolated boundaries. The researcher believes that since the ongoing controversial debate about globalization

and Americanization is becoming more dominant in world politics, it is crucial to understand the process of cultural transfer and its effects on local societies and their attitudes toward the United States.

Popular American brands are being imported to, or being imitated in global markets. In the process of marketing their own products, Americans seem to impose certain values, traditions and cultural behavior. Often, the terms and requirements that American businesses and corporations impose on the sought global markets leave limited space for these markets but to be fully or at least partially became Americanized. The American products themselves, whether clothing, fast food, music, education, films, computer games, commercial goods or other, are a representation of American culture. In becoming dependent on them, local cultures and traditions are losing a major chunk of their identity and eventually, possibly their very existence. As Baylis says, "American soft power in the shape of popular culture, styles of dress, even American fast food appeared to have an irresistible appeal to many ordinary people around the globe."⁴

One reason behind such spread is the fact that American values, which Americans cherish, are oriented towards a global context and are not limited to a narrow set of national interest, since Americans themselves come from different cultures.

Another reason is American interests. This might seem limiting to the general perception that America wants to spread democracy. As Lieven argued, "This concept is not opposed to the long-term spread of democracy. On the contrary, it is an essential precondition for true democracy in much of the world. For it would be a guarantee of

⁴ John Baylis and Steve Smith, *The Globalization of World Politics*, 2nd edition (Oxford,: Oxford University Press, 2001), p. 123

international peace, order, trade, and development, without which democracy can in any case never long endure." ⁵

Different countries receive Americanization in different ways. In some, it has negative connotations, where it is perceived as domination, particularly when it is linked to hegemony in cultures, politics and international relations. Americanization's disregard to the human needs of an impersonal marketplace is also being criticized for its creation of unequal development of economic, social, political and educational levels in societies, among the rich and poor and also between men and women.

Other countries, regard it as a positive influential factor; when it supports democracy, freedom, economic development, and social prosperity. At the same time, Americanization opens up spaces for the empowerment of minority groups such as women.

The Palestinian culture, subject of this study, is but one of many cultures that are absorbing significant Americanization to the point that some of the national cultural traits and identity are being eroded. The main cities in Palestine, such as Jerusalem, Ramallah, and Bethlehem are more and more becoming modern cities with everything from Pringles to burgers, donuts, coffee shops, pizza and Coca Cola all over.

Palestine is introducing itself to the world of globalization. American brands of food and other products are everywhere; Americanization is globalizing American culture and American cultural icons. The more a person thinks about it, the more he realizes that it is not the products and restaurants themselves that are only American it is that so many Palestinians are attracted to them.

⁷ Anatol Lieven and John Hulsman, co-authors of Ethical Realism, Ibid

Benjamin Barber, in his book titled “**Jihad vs. McWorld**” 1995, argues that the culture of the United States and other Western nations have replaced the traditional values of some societies. Young people around the world wear western clothes, listen to western music, and adopt western attitudes.⁶

Palestine has a rich and beautiful cultural heritage that has developed throughout its long history. National identity is not disappearing, but is rather reshaping and developing a different outfit, where another culture, seems to be establishing itself in Palestine due to the impact of Americanization and the influence of other cultures as well.

a. Research Objective

The objective of this study is to examine the impact of Americanization on Palestinian culture. It investigates how American political, economic, social, cultural, and educational aspects have affected the way of life in Palestine.

This study is intended to verify the extent of Americanization on Palestinian culture and society with an initial perception that Palestinians have a negative interpretation of the United States and its culture. The real emphasis will focus on the segment of people who mostly live in cities such as Jerusalem, Ramallah, Nablus, Bethlehem and Hebron. The reason for that is that these are the people mostly exposed to the international world either through immigration, studying abroad or mixing with foreigners within the country through work or education.

It is hoped that this study will yield recommendations that will enrich Palestinian society as a result of cultural interaction between the United

⁶ Benjamin Barber, **Jihad vs. McWorld: How Globalization and Traditionalism are Reshaping the World.** (New York: Random House, 1995).

States and Palestine. Likewise, a better understanding can help build better relations between the two countries.

b. Research Significance

This research holds much significance since it was not carried out before. A reader would find various references on the Palestinian culture in general or Americanization separately, but this topic in particular where the impact on Americanization is being studied against the rooted Palestinian culture, was not addressed in previous papers or studies. Therefore this research holds a significant value and presents a base for scholars for further studies in the future.

Therefore, the author found major difficulties due to the lack of literature, and had to base the study on personal observation, analysis and a lot of readings on similar studies done on different cultures.

Such study expands our boundaries of knowledge in the field and can present valuable implications on American- Palestinian relations. It is hoped that better understanding of Americanization and its impact can help construct better relations between the two people.

c. Research Questions:

This study will seek answers for the following questions;

What is the impact of Americanization on Palestinian culture and society?
Are American values replacing traditional and national Palestinian values? How is Americanization influencing social relationships, and to

what extent? How does the American culture affect the role of women in Palestinian society? When Palestinians use American products, what does it mean to them? Does it mean another international consumer good, or there is a cultural baggage attached?

d. Research Hypotheses

This research proposes the following hypotheses: Americanization is eroding the traditional values of Palestinian Society

The first is that Americanization is eroding Palestinian Culture. The second is that an 'Americanized' Palestinian society is better for the Palestinians.

Americanization is negatively influencing social relationships among Palestinians.

Americanization empowers women in Palestinian society.

The more Americanized the Palestinian society, the better Palestinian-American relations may improve.

e. Theoretical Framework

In addressing the above hypotheses, the concepts of globalization, Westernization, Americanization, modernization will be defined and studied to explain their relative impact on the Palestinian society. Likewise, the term culture will be defined and studied in a framework of cultural imperialism or domination. 'Cultural domination refers to either: (1) the forced acculturation of a subject population, or (2) the voluntary embracing of a foreign culture by individuals who do so of their own free will.

f. Research Methodology

The methodology used for this research will be as follows:

First, since both Palestinian culture and Americanization deal with cultural attributes, both will be defined and elaborated upon. Culture will be discussed separately. Then Palestinian culture will be discussed in inter relation with both Arab culture and other factors that help shape it. Americanization's cultural characteristics will be pointed, and the impact of these characteristics on Palestinian culture will be dealt with. The research will also employ the methods of surveys, questionnaires and interviews to seek answers to the questions raised.

g. Research Limitations

First, the term Americanization is a vague concept. Though the term was first introduced in the early twentieth century, its implications and effects started to be visible only in the last decades. With that in mind, there are few primary academic resources that deal with either the term or its effects. However, there are many resources that deal with globalization. Effort therefore, will be to try and conceptualize and interrelate both terms.

Furthermore, being a young Arab Palestinian woman, all observations, analysis and interpretations could easily be influenced by the researcher's own views and biases. The researcher tried to eliminate all personal biases and tried to present an objective study.

CHAPTER TWO

REVIEW OF LITERATURE

This chapter provides a literature review of books related to the topic of research. It undertakes a full critical appraisal of relevant scholarly publications, and books to outline what has been done in this field of research. This literature review will review major books that dealt with Globalization and Americanization. In some of these books, brief notes related to either the Arab or the Palestinian culture had been mentioned. The purpose this review is to evaluate what has already been done in order not to duplicate and to produce new work in the field.

John Tomlinson, in his book *Globalization and Culture* (1999), studies show the reciprocal relationship between globalization and culture. He investigates how globalization lies at the heart of modern culture. At the same time, cultural practices lie at the heart of globalization. He maintains that "the huge transformative processes of our time that globalization describes cannot be properly understood until they are grasped through the conceptual vocabulary of culture; likewise, that these transformations change the very fabric of cultural experience and, indeed, affect our sense of what culture actually is in the modern world."⁷

The Globalization of World Politics (2001) by John Baylis and Steve Smith provides an overview of contemporary world politics. The book relates politics with globalization. It presents both arguments in favour of

⁷ John Tomlinson, *Globalization and Culture*, (The University of Chicago Press, 1999), p 1

globalization and against it. It shows the effects of Globalizations on world politics and its peoples giving case studies.⁸

In his book *Globalization and Its Discontents*, Joseph E Stiglitz claimed that ideology and bad economics disguised the actions of special interests. Private interests lobbied successfully for alleged privatization and liberalization, resulting in crisis. Free market ideology served as an intellectual cover for these interests in efforts to justify alleged misadventures in privatization. Stiglitz claimed that experience with these policies disprove the case for rapid privatization. He stressed the need for stronger and more open international governance. This research called for more open international governance in order to control privatization and dominance.⁹

In another book, *Making Globalization Work* (2006), Joseph Stiglitz surveys the iniquities of the global economy, and the mechanisms by which developed countries exert an excessive influence over developing nations. Stiglitz argues that through recourse to various measures – be it over trade tariffs, subtler subsidies, a patent system that developed countries are far better prepared to navigate, or the damage done to poor countries by global pollution – the world is being both economically and politically destabilized.¹⁰

Making Globalization Work (2006), by Stiglitz exposes the issue of how globalization is currently being managed. It portrays the vested interests behind many decisions and shows how these interests reduce the prospects for negotiating fairer terms for those worst affected. Stiglitz tackles the problems immediately facing the world, arguing that strong,

⁸ John Baylis & Steve Smith, *The Globalization of World Politics*, (Oxford: Oxford University Press, 2001)

⁹ Joseph E Stiglitz, *Globalization and Its Discontents*, (New York: Norton & Company Inc. 2002)

¹⁰ Joseph Stiglitz, *Making Globalization Work*, (New York: Norton & Company Inc. 2006)

transparent institutions are needed to turn globalization to favour the world's poorest, and to address the democratic issue that is so keenly felt across the world.

Thomas Friedman in his book *The World is Flat* (2005), argues that the union of advanced technologies, new ways of doing business, the removal of economic and political obstructions, and the rapid introduction of millions of young Chinese, Indian, and East European professionals into the world economy has dramatically levelled, or “flattened,” the global playing field. Overwhelmingly, Friedman finds this to be a positive development, opening up opportunities for billions of people to tap their full potential, boost their prosperity, and live their dreams, while creating an explosion of inventions and innovations that will benefit all. Americans with the knowledge, skills, and adaptability to compete in this newly flattened world can look forward to a future full of interesting work and a rising standard of living.¹¹ According to Friedman, the United States has sustained its position as a world power from the 19th through the 20th centuries. However, the advent of the world-wide web and the spread of capitalism has opened opportunities for competition and free enterprise to nations who are seeking to adopt the lifestyle experienced by Americans. Palestinians are among those people who are seeking opportunities to have access to the American economy and culture.

Eleanor Abdella, Doumato, Marsha Pripstein Posusney, in their book *Women and Globalization in the Arab Middle East: Gender, Economy, and Society* (2003), assess the impact of globalization on women in Middle Eastern societies. The authors examine trends within, as well as among, states in the region in order to explore the gendered effects of social change. Detailed case studies in the book reveal the mixed results

¹¹ Thomas Friedman, *The World is Flat*, (New York, Farrar, Straus & Giroux, 2005)

of global pressures.¹² The gendered impact of globalization on women lead to uncover the inequalities that women face in societies, an issue that Palestinian women also share. The advancement of information technology has helped women movements spread their campaigns globally. More needs to be done to bring about changes in gender power relations particularly in Palestine, however, it will take some time to achieve full equality between men and women.

In his book *Globalization: A Very Short Introduction* (2003), Manfred Steger argues that protectionism includes groups who see free trade, global investments, the neoliberal agenda of multi-national corporations, and the Americanisation of the world as having contributed to most of the countries.¹³ Steger argues that protectionism can be found in progressive political parties who promote a fairer relationship between the global North and South. He also mentions the growing number of NGOs and transnational networks concerned with the environment, fair trade, international labour, human rights and women's issues, and how such issues have been influenced.

He further argues protection is required from the negative effects of globalization. This study agrees with the same principles, where protection is seen as highly essential in preserving Palestinian culture.

Frank J. Lechner and John Boli in their book *The Globalization Reader* (2004) indicate that Globalization effectively captures the growth of linkages across national boundaries, the global expansion of a market economy and the rise of a complex but integrated world society. This point is emphasized in this research through studying the Palestinian market, the daily life from wedding traditions, clothing, use of English

¹² Eleanor Abdella, Doumato, Marsha Pripstein Posusney, **Women and Globalization in the Arab Middle East: Gender, Economy, and Society** (Colorado: Lynne Rienner Publishers, 2002)

¹³ Manfred Steger, **Globalization: A Very Short Introduction** (Oxford: Oxford University Press, 2003)

language and so on. And this study clarifies how such expansion of the American culture influenced both Palestinian culture and the Palestinian way of life.¹⁴ The authors also stress the fact that Globalization is a term that has become an all-purpose catchword in contemporary debates. Furthermore, with its broad coverage of political, economic, cultural, and individual dimensions, this book provides readers with a deeper understanding of the globalization process and contemporary capitalism. These are driven and led by greedy Western countries in Europe and North America who have established rules of trade that did not necessarily serve the interest of the poor of the world.

Henry and Springborg produce a blunt reflection of Middle Eastern leaders in their book *Globalization and the Politics of Development in the Middle East* (2001). They open with a portrait of the Mediterranean region sixty years ago, e.g., "Egypt appeared in the mid-1940s to be as economically developed as war-torn Greece and equally ready to catch up with the rest of Europe." What has happened since has been a disaster, and the cause, in their eyes, has been a lack of democracy. Heavy-handed political interference in the economy for the benefit of autocratic rulers has been the bane of the region.¹⁵ They analyze in detail how political despotism held back economic growth in the various types of Middle Eastern states, which they divide into "bunker states," such as Algeria and Syria, "bully praetorian states," such as Egypt and Tunisia, and the somewhat more successful "globalizing monarchies," such as Morocco and Saudi Arabia. Henry and Springborg also provide a depressingly accurate account of statism in what they call the "fragmented democracies," such as Israel, Turkey, and Lebanon. For instance, they

¹⁴ Frank J. Lechner and John Boli in their book *The Globalization Reader*, (UK, BlackWell Publishing inc. 2004)

¹⁵ Henry and Springborg *Globalization and the Politics of Development in the Middle East* (Cambridge: Cambridge University Press 2001)

argue that the Israeli high-tech sector has been hobbled by a state that is consumed primarily with resolving Israel's identity conflicts (including the political Right wing of a Greater Israel) rather than with promoting economic growth.

The Globalization and Development Reader: Perspectives on Development (2007) by J. Timmons Roberts, and Amy Hite covers the issues of processes of social change and development in the "Third World", and raises the question: "Why are the poor countries poor?" It includes essays that offer excerpted samples; a general editorial introduction; and more.¹⁶ The 17 essays in the book assembled here represent the terrain of globalization study that necessarily informs and parallels media studies. In their exceptionally lucid introductions to the six sections of the text, editors Roberts and Hite rightly note that globalization is not the first time the world has undertaken or witnessed large-scale global economic change and its social impact. Colonialism, industrialization, and world wars over economic control of continents may thus be culled for insights and approaches for understanding and preparing for contemporary social disruption and transformation, so the first section presents the formative approaches from social critiques of capitalism to treatises by capitalist triumphalists.

The contributors discuss the changes that occurred as a result of modernization and Americanization and the focus on internal factors (poor nations lacked the right cultural values) to dependency theory and world systems theory (colonial and neo-colonial relations relegated poor nations to suppliers of cheap raw materials and consumers of more expensive imported commodities). They talk about the fundamental changes in social and political life that accompany globalization: namely, that due to increased communication technology, centres of control may

¹⁶ J. Timmons Roberts, *The Globalization and Development Reader: Perspectives on Development* (UK, BlackWell Publishing, 2007)

be more concentrated but also more dispersed, and that globalization has and will continue to transform social organization and cultural practices or as Thomas Friedman argues, communications technologies that "flatten" the world, creating a greater equality of opportunity. They debate over whether globalization advances or retards development among the world's poorer nations and peoples. The debate is between those who think the process is unwinding favourably unfettered and those whom argue for better policies, stronger democracies, and better education.

A radical, far-fetched, and grossly exaggerated, view of Americanization is found in the book written by Egypt-born social scientist Samir Amin, *The Liberal Virus: Permanent War and the Americanization of the World (2004)*. In his book, Amin promotes the view that the U.S., in her efforts to dominate and subjugate friends and foes, presents a clear danger to humanity. He advocates a new internationalism in which Europeans, Asians, Africans, and Latin Americans pull together to defend their own interests and counter "the excessive and criminal ambitions of the United States" -- what he calls the "American project" or the "Americanization of the world" by "securing military control of the planet."

Amin outlines five objectives of American global strategy:

- 1) To neutralize and subdue the other partners of the Triad (Europe, U.S.A., Japan) and minimize their capacity to act outside of American control.
- 2) To establish military control through NATO and "Latin Americanize" the former parts of the Soviet world.
- 3) To establish undivided control of the Middle East and Central Asia and their petroleum resources.

- 4) To dismantle China, ensure the subordination of other large states (India, Brazil) and prevent the formation of regional blocks which would be able to negotiate the terms of globalization.
- 5) To marginalize regions of the South that have no strategic interests for the United States.

"At the present moment," he writes, "this objective should be considered an absolute priority. The deployment of the American project over determines the stake of every struggle: no social and democratic advance will be lasting as long as the American plan has not been foiled."¹⁷ With a future "conceived as the simple projection of the immediate," and guided only by capitalist accumulation and corporate profits, "the sole principle and objective [of] Washington in its imperial policy is immediate pillage" -- petroleum resources being at the forefront of that plunder. Amin warns that, "the militarist option of the United States threatens everyone. It arises from the same logic as Hitler's: to change economic and social relations in favour of the current chosen people (*Herrenvolk*) through military violence," and he affirms that, "to bring the militarist project of the United States to defeat has become the primary task, the major responsibility, for everyone." (p. 81)

Writes Amin, "In their revolt against the British monarchy, the American colonists did not want to transform their economic and social relations; they just no longer wanted to share the profits with the ruling class of the mother country. They wanted power for themselves, not in order to create a different society from the colonial regime, but to carry on in the same way, only with more determination and more profit." (p. 64) Amin in his evaluation of

¹⁷ Samir Amin, **The Liberal Virus: Permanent War and the Americanization of the World** (Monthly Review Press, 2004), p. 111.

the dangers posed by the aggressiveness of the United States call for a global alliance to defeat the "Americanization of the world."

Given the review of literature, and going through some books outlining the studies and research that have been done in the field, we see that Globalization, being the heart of modern culture, and the fact that some relate it to politics, culture, economy, technology and so on, it can be also observed from the same perspective in the Palestinian daily life. All aspects of life are being influenced by globalization and Americanization in particular, to a certain extent, as per this study.

Some may not welcome the effect of Americanization on the Palestinian culture; they perceive it as having a negative influence on certain segments on the society such as the poor, as Frank Lechner and John Boli discussed in their book *"The Globalization Reader"*. They stated that globalization captures the growth of linkages across national boundaries, the global expansion of a market economy and the rise of a complex but integrated world society, and such did not serve the interest of the poor of the world. In addition to the call of Joseph Stiglits where he says in his book *"Making Globalization Work"*, that there are interests behind it but however the world has to turn globalization to favour the world poorest.

This study shows that we see differences in the interaction with Americanization within the Palestinian society itself, where we see a more clear impact on main cities such as Jerusalem, Ramallah and Bethlehem, while at the same time, some villages and camps are being marginalized and kept isolated from the "new" style of life.

However, none of the mentioned books in this chapter talked about the influence of Globalization or Americanization on the Palestinian society in particular. But general observation, comments and conclusions were analyzed and linked to Palestine as a study case in this research.

CHAPTER THREE

CULTURE

This chapter examines the impact of Americanization on Palestinian culture. The title (Americanization: Its Impact on Palestinian Culture and Society) examines the two main terms that are directly attached to cultural bases that are being studied in this research; the American Culture and the Palestinian culture.

Yet both concepts, "Americanization", (American culture) and "Palestinian-ization" are very rich and complex. This chapter will highlight the main Palestinian traditional cultural characteristics that the research shows have been affected by American culture. The chapter will first define the term culture, then point out the primary characteristics of Palestinian cultural traits in their basic known form. Finally it will identify the main American cultural traits that are related to this research and have affected the Palestinian culture.

Defining culture

There is a clear difference between someone walking in downtown New York, and down town Ramallah for example. The observer cannot but notice all sorts of differences whether in construction, housing, communication, architecture, or in clothing, food, customs, and manners in those two cities. Both are very rich in their own ways with cultural differences.

Culture is as old as human history. Its definition has been disputed among scholars in various fields of social science or philosophy, and the debate will likely continue. One classical definition of culture is: "the complex whole which includes, knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."¹⁸

Raymond Cohen, in his book *Negotiating across Cultures* notes the difficulty in defining culture in one sentence. Yet, he discerns three points that have gained general approval among critics. Culture is a social quality and not individual, it is acquired, and each culture has a unique complex of attributes. "That it is a quality not of individuals, but of the society of which individuals are a part; that it is acquired- through acculturation or socialization by individuals from their respective societies, and that each culture is a unique complex of attributes subsuming every area of social life."¹⁹

To take a few examples to verify the first point, we can compare how Palestinians versus Americans, resort to blood to avenge the loss of honour. In the U.S. the general norm is that people resort to law, and then the state prosecutor prepares a case against the perpetrators, ending in their imprisonment. Blood feuds might exist, but they are the exception rather than the rule.

In Palestine, it is the opposite. Blood feuds are practiced in many parts of the Palestinian territories. The police are still not a major law enforcer, but the elderly or heads of the community are.

Another example is related to car accidents. In the U.S. when an accident takes place, insurance policies are exchanged, and then the legal system

¹⁸ Sturdivant Frederick, *Business and Society*, (Mc Graw Hill, 1977), p91

¹⁹ Raymond Cohen, *Negotiating Across Cultures: A Managerial Approach*, (Washington DC: United States Inst. of Peace Press, 1991) pp 9 -10

works automatically. In Palestine, even though someone involved in an accident might have insurance as required by law, yet, it would not help that person much since, tribal mentality usually takes precedence especially if there are injured people. What is striking in the Palestinian case is that even though a person might disprove of the tribal ways and practices because of personal views, one is obliged to follow suite. Otherwise, he would lose support of members of his community.

The second cultural attribute deals with how societies impose their ways of living on members of the community; practices, customs, traditions, clothing and other. For example, Americans try to educate their children on critical thinking, whereas, Palestinians generally tend to load their children with information while they have no right to question why. "In many traditional, rural non-western cultures, children learn that relationships or affiliations are more important than what one achieves as an individual."²⁰ That is true to a considerable extent in Palestinian Society. In American Society however, "because of the great emphasis placed on independence, self reliance and individual achievement, when a person fails in his or her personal or economic endeavours, an American feels individually responsible."²¹ In general, the primary or secondary resources used by both societies to transmit their social and moral values are quite different.

The third cultural feature shows how complex and special each culture is on various levels whether material, intellectual or organizational. The objects, decorations, homes, buildings, and towns we surround ourselves with are only part of the story, albeit a revealing part. How much about a culture can be learned from the things that are cherished, the spaces that

²⁰ Gary Weaver, **Culture, Communication and Conflict : Readings in Intercultural Relations**, (Pearson Publishing Company, 1997) p. 9

²¹ Gary Weaver, **Culture, Communication and Conflict : Readings in Intercultural Relations**, (Pearson Publishing Company, 1997) p. 9

are lived and worked in, the styles of dress and deportment! In addition, cultural intangibles should not be discarded. Customs of personal encounters, relationship conducts, hospitality, family build up and relations whether nuclear or extended are all but examples of this feature. However, as Cohen puts it, the most important of the intangible features are "the assumptions inculcated about how life's activities should and should not be conducted."²²

We cannot discard the fact that a society's conduct of government, economies and politics are directly related to cultural constituents. In fact, the whole scope of political behaviour differs from one culture to another. Many countries have democracies and constitutions, yet, practicing democracy differs from one country to another. "More consequential are such factors as the prevalence of bribery, the ethics of public officials, the basis upon which representatives serve (to promote the interests of a constituency, clan or ethnic group), how fresh blood is brought into the system, models of patron client relations, expectations of leadership, acceptance or rejection of the adversarial system and so on. Political culture, in brief, cannot be understood in isolation from the wider culture."²³

Since this whole research deals with controversial concepts such as globalization and Americanization, the researcher perceives appropriate way to use a definition of culture that is directly attached to these concepts. Both definition and argument is taken from John Tomlinson's "Globalization and Culture"²⁴

²² Gary Weaver, **Culture, Communication and Conflict : Readings in Intercultural Relations**, (Mississippi: University Press of Mississippi, 1997) p. 10

²³ Gary Weaver, **Culture, Communication and Conflict : Readings in Intercultural Relations**, (Mississippi: University Press of Mississippi, 1997) p 11

²⁴ John Tomlinson, **Globalization and Culture**, (Chicago: University of Chicago Press 1999 – pp 17-31,

Based on Tomlinson's "Culture can be understood as the order of life in which human beings construct meaning through practices of symbolic representation."²⁵

Both American and Palestinian cultures have their unique practices that make them special and different. It is specifically these three dimensions of social life that this research intends to address; the cultural, the economic and the political. The question therefore to be answered, is "What is the cultural, economic, political and impact of Americanization on Palestinian society?"

However, focus will be on the cultural and social dimensions in light of the economic and political aspects.

American Culture

It is not the intention of this thesis to thoroughly study American culture, but to point out some basic cultural traits that the researcher believes are central in domestic American practices and have much impact on other societies, in particular the Palestinian culture.

American culture differs from European culture. It is true that the first immigrants to America were Europeans, yet, they were not the standard Europeans. Many of them were persecuted in different countries because of their political or religious beliefs. Others were simply criminals expelled by the British, or poor people seeking new economic opportunities. To all these, America had become a sort of "safe heaven" where they were able to practice their own beliefs and values. Instead of

²⁵ John Tomlinson, **Globalization and Culture**, (The University of Chicago Press, 1999), p18

persecution they "arrived in an area of the world where their values and beliefs were very highly rewarded or reinforced."²⁶

When the United States was founded in 1776, Adam Smith's remarkable book, *Wealth of Nations*, was published for the first time. This book is considered a bible of a capitalist country built around an individuality system such as the United States. Smith states in his book that individualism and individual accomplishments, social mobility within a class system, and an anti-government philosophy are the base of free enterprise, market capitalism and political liberalism were. Adam Smith shows how the principles of free trade, competition and choice would spur economic development, reduce poverty, and promote the social and moral improvement to human mankind.

American basic cultural traits are as follows:

The American culture is a mix of qualities and values such as religion, equality, individuality, self reliance and independence, freedom, patriotism, and these values will be discusses below;

Religion:

Among the first groups to establish themselves in America were the followers of the European persecuted Calvinist Protestant faith. Members of this belief had remarkable impact on American culture. Residents of the first independent states held different religious backgrounds. They later united to become the United States of America, with a constitution of civil rights and freedom of religions, with state sanctioned religious equality and separation between state and religion. Simply speaking,

²⁶ Gary R. Weaver, PH.D. **American Cultural Values**, revised version, published in Kokusai Bunka Kenshu (Intercultural Training), Special Edition, 1999, p6

²⁶ Gary R. Weaver, Ibid p.4

different religions enriched the social culture of the United States. Emphasis was given to the nation under God rather than any particular religion. An example to this is the phrase on the older US dollar bills, 'one Nation under God,' and the phrase 'In God we trust'.

Equality:

As Gary Weaver argues, "Individual equality and the absence of boundaries between classes are fundamental for US culture, where everyone is regarded as equal and there exists social mobility. In theory, Americans assume everyone is equal in status or at least ought to be given an equal opportunity to achieve status through hard work."²⁷

This means prosperity and recognition can be gained by hard-working poor, ambitious and independent individuals.

Egalitarianism does not necessarily mean a fair distribution of wealth; in fact it refers to that everyone has the opportunity to fulfil one's American Dream.

People shouldn't be treated differently on the basis of their race, clothing styles, and the amount of money that they have. Martin Luther King Jr. had a dream that one day blacks could have freedom. He believed that all men were created equal. One ideal of American Democracy was expressed in King's words by, "I have a dream that one day my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today." King's meaning of that was people must accept each other for who they are on the inside than what they represent on the outside.

Individuality, Self Reliance & Independence:

²⁷ Gary R. Weaver, **American Cultural Values**, (revised version, published in Kokusai Bunka Kenshu (Intercultural Training), Special Edition, 1999)

Among the other American cultural interrelated traits are those of individualism, self reliance and independence. America is regarded as one of the most individualistic cultures in the world; people believe that they do not rely on others but are the architect of their own future. "The emphasis Americans place on individual achievement can be traced back to the Calvinist belief that each individual is equal in the eyes of God and can accomplish whatever is desired if he or she is willing to work hard."²⁸ It follows that, self-development is more important than the community in their private lives, and at work strong individual performance is significant in order to succeed. Self making has become deeply enshrined in all aspects of life whether economic, political or cultural. As an example to this, consider many U.S presidents such as Abraham Lincoln, who rose from total poverty to the President of the United States.

Some Americans offer to help the poor for example, they usually do so anonymously. When they help directly, they prefer to give receivers of charity opportunities to better themselves rather than give them money. They do not take away individual self reliance and independence. They teach others to be self reliant and independent. They would like to teach the needy how to fish, rather than offer them fish.

This is also practiced within the family. American families usually understand, even encourage, the request of their eighteen year old sons and daughters to become more independent. They can choose a career, go to college, study abroad, or simply move away from home.

Focus on Nuclear rather than extended family:

²⁸ Gary R. Weaver, PH.D. **American Cultural Values**, revised version, published in Kokusai Bunka Kenshu (Intercultural Training), Special Edition, 1999,p6

A lesson learned throughout their history for various independence and mobility reasons, Americans stress the nuclear family, comprising of the father, mother and children rather than the extended family. A small family can be highly mobile and easier to care for. That is not the case in Palestine where a person has responsibilities and bonds with not only the "home" family members, but that might extend further, the number of family members reaches to hundreds in certain families.

Freedom:

In America, personal freedom is an important value. It is clearly stated in the Declaration of Independence each individual is guaranteed the right to life, liberty and the pursuit of happiness.

America is a unique country, founded on the principle that we are endowed with "certain unalienable rights that among these are Life, Liberty and the Pursuit of Happiness." Yet today, taxes and regulations, government might limit such freedom, while compared to other countries around the world freedom in America is considered unlimited.

Patriotism:

Americans are very patriotic about their country and its national symbols. In one study conducted by the National Opinion Research Center at the University of Chicago in 2006, American "patriotism" ranked first among the thirty four nations surveyed. People rated how proud they were of their countries in 10 areas: political influence, social security, the way their democracy works, economic success, science and technology, sports, arts and literature, military, history, and fair treatment of all groups in society.

Americans love their country and stand by it. Patriotism is easy to understand in America - it means looking out for yourself by looking out for your country.

To summarize, the above traits, in addition to others, constitute the general cultural traits of American society.

American Culture vs American Way of Life:

It was perceived that American culture and American 'way of life' are one and the same. However, as this thesis developed, it became more evident that though both of them are interrelated; there is a need to separate or at least detach them. For as will be pointed out later, the American way of life has much more impact on Palestinian society than the basic cultural traits of American life; this is reflected in the way of dressing, behaving at work, school or at home, the way Palestinians speak and dream and so on, but looking deeper one would clearly see that even if a person's outfit is Americanized or Westernized, the core beliefs and values that he/she has and is in fact practicing is not necessarily far from the Palestinian rooted values.

Palestinian Culture

This study is intended to point out some general characteristics that believes have been affected by Americanization. This section will deal with the three dimensions; social, economic and political dimensions, taking into account that all are interconnected and build on each other.

Also since this study is interested in the impact of American culture on Palestinian culture, the basic cultural characteristics will be classified and described while keeping in mind the American characteristics; this will allow easier verification of their impact later.

Basic Characteristics of Palestinian Culture:

A researcher of Palestinian culture faces several obstacles from the outset. First, there are many external determinants such as the Israeli occupation, regional and international politics, inter-religious friction and/or dialogue, modernization, globalization and Americanization that have their effect on Palestinian culture and their impact must be considered. It is very hard to point out which trait Palestinian culture has gained from the above mentioned determinants.

In order to understand better the dynamics of contemporary Palestinian society, it is preferable to investigate them from their interaction with their natural regional cultural extensions stemming from Islam and Arab culture. It is comprehensible that Palestinian culture is an extension of Arab culture and has adopted the main aspects of that culture. This "one overarching society" hypothesis having similar characteristics is borrowed from Halim Barakat who noted that Arab society "is a single overarching society rather than a collection of several independent nation states."²⁹

Religion:

The difference in the Islamic and the American cultures stems primarily from the source of the cultures, which is religion. Since the eighteenth century, Islam and Islamic people have had to deal with the West on various levels. "Islamic people had to deal with the geopolitical and cultural hegemony of the West since the eighteenth century."³⁰

The Arab and Muslim worlds were split over how to deal with the new realities arising from the disintegration of the Ottoman Empire. There existed a state of contradiction between those wishing to 'modernize' and

²⁹ Halim Barakat. **The Arab World**, (University of California Press, 1993) p.183

³⁰ John Baylis and Steve Smith, **The Globalization of World Politics**, 2nd edition (UK: Oxford University Press, 2001) – p 463

those wishing to stick to custom and tradition. Both ideologies may be summarized in the words of Halim Barakat: "A group that addresses the Arabs to reject the present cultures because they are Western and imperialistic and stresses the return to religion and tradition. The second group stresses the discarding of the Arab culture because it is old, and because this group does not want to be ruled by the dead. Instead, we should blindly follow the Western cultures and civilizations because they are advanced. In between these two is a third group that merely took the position of a confused spectator with a mixed ideology."³¹

In the view of modernizers, therefore, Islam was backward and modernization required imitation of the West. "Modernizers argued that Islam was the cause of backwardness and decline, and that modernization required the imitation of Western forms of culture and organization. In Turkey, the Ottoman Caliphate was abolished in 1924, and Western forms of law, script, and dress enforced."³²

It is worth noting that the presence of the Christians of Palestine which usually constituted 10% (at present only 2%) of the Palestinian population had to do with the 'modernization process' of the Palestinian society.

Familial, patriarchal, dependant and traditional

Both Arab and Palestinian cultures are still patriarchal, familial, and generally traditional. "The Palestinian Arab family displayed many features that existed in complex traditional societies. Chief amongst them was the dependence of the individual on his family and his integration into it in such an intense way that the Palestinian culture was rightly

³¹ Barakat Halim. **The Arab World**, (California: University of California Press, 1993) p.78

³² John Baylis and Steve Smith, **The Globalization of World Politics**, 2nd edition (Oxford: Oxford University Press, 2001) – p 463

termed, "a kinship culture".³³ Halim Barakat noted, "Arab culture is still familial in essence, individualistic rather than patriotic."³⁴

Power is held by the influential and the richer families within a community. Within the one family, usually the elderly *men* hold all power. It follows that, the extended family is the strongest social unit in the traditional Palestinian society.

Women are subordinate to men, and usually are restricted to house work and raising of children. Only recently, and for various socio-political reasons related to the struggle for liberation and the need for an extra income, coupled with an openness of Palestinian society to the West, that the status of women started to change.

Lack of Equality and Opportunity:

In Arab and Palestinian society there exists a stringent class system and there is no equality between the people. It is as if Palestinians confront at least two cultures, one for the rich, connected to authorities and decision makers, "the privileged"; and another that is subordinate or followers to the elite. Adding to the dissatisfaction and anger of ordinary Palestinians is the recent appearance of two distinct cultures within the Palestinian community. "At one extreme are the Palestinians and educated in private schools and travel to in the United States or Europe. The 1993 Oslo Accords brought more divisions within the society. Many of the returnees got the best jobs through political connections, and many flaunt their money and automobiles. At the other extreme, are the majority of

³³ Othman, A. and Redfield, R 'An Arab view of point IV'. (The University of Chicago Round table No. 749, Aug 3rd 1952), re-quoted in Ibrahim Wade Ata, The West Bank Palestinian family. P 8.

³⁴ Al Qadi, Wael A. Al Tarbiya Awal, Jerusalem 1994, quoting Barakat Halim..p 82, quote translated from Arabic.

Palestinians, who have lived in Palestine under Israeli occupation and who spent their days doing menial chores in poverty."³⁵

There is rarely opportunity for growing economic mobility. Money and businesses remain controlled by a small portion of the population as long as such division within the same society exists.

Lack of Freedom

Palestinians are living under occupation and striving for freedom from external control. Further, within Palestinian society there exists limited personal freedom. There are many reasons behind this fact, including political, and social factors. A person belongs to a certain family, a community, a clan and what falls on it falls also on him. Citizens do not enjoy much freedom of choice. Besides that and as indicated above, people live together within the boundaries of the extended family for social, and reasons of poverty or other. The concept of privacy therefore, does not exist in Palestinian culture.

Other characteristics:

Until the mid twentieth century, men and women wore traditional Palestinian dresses. Baggy trousers, the long galabia, the tarboush for the urban men and the traditional kafia for the rural areas were the main dress code for men. Also, men had the traditional features of the Middle East mainly short hair and moustaches.

Women wore the traditional embroidered dresses, knit over days and months. Each village or city had its own colours and designs. Urban and

³⁵ *Culture of PALESTINE, WEST BANK, AND GAZA STRIP*, <http://www.everyculture.com/No-Sa/Palestine-West-Bank-and-Gaza-Strip.html>

more sophisticated women wore dresses and skirts. Trousers were an exception rather than the norm.

As for music, Egyptian singers such as Abdel Wahhab, Um Kulthum, Abdel Halim Hafez, Sayyed Makkawi were popular. Dabkeh was the local folk dance.

As for food, the main Palestinian and Arabic dishes were served. Rarely was a foreign European or American dish cooked.

As the west and mainly the United States were developing economically, politically, socially etc... the Arab and Palestinian societies and culture had to continuously deal with the capitalist world and new cultural system caused by Globalization and its constituents.

Americanization which is the trend of increasing integration of American economy in terms not only of goods and services, but of ideas, information and technology – had tremendous potential benefits on Palestine. However, Palestine was a receiving part on the cultural and economic levels, given the limited population size, Palestine has tended to give inadequate attention to the pressures that globalization places on it, particularly with regards to finance. It must carefully choose a combination of policies that best enables it to take the opportunity, while avoiding the dangers toward its lovely culture..

CHAPTER FOUR

AMERICANIZATION

The previous chapter examined basic American and Palestinian cultural traits. These cultural values are a part of what defines American culture. Each Culture is unique and formed by a certain group of people that fall under the influence of the same language, timing, clothing...

Americanization does not mean the American culture on the entire world. In fact, the most visible sign of globalization seems to be the spread of American hamburgers and cola (Pepsi and Coca Cola products) to nearly every country on earth.

The United States was built by people who came from many backgrounds, isolated the idea of imposing a certain model, and hence developed the new form that is being called Americanization which is unique by itself.

This chapter explores the term Americanization, which is the assembly of American culture; attitudes and values, taken as a whole that affects either domestic American way of life, or transcends borders to affect other countries, and this study, Palestine.

Brief historical background:

Initially, when the term Americanization was first introduced in the early 20th century, it referred to a movement in which the new immigrants to the United States were induced to assimilate and adopt the American speech, ideals, traditions, and ways of life.

When the United States entered the Second World War, Americanization was made an official part of the war effort. Many individual states within the United States passed legislation providing for the education and Americanization of the foreign-born.

With time, the term started to take on another dimension. As a result, it is hard to define Americanization in a precise way, since it is not a uniform or a coherent process in which aspects of economic, social or political life change in one direction or in a permanent manner; it is a complex process that has different speeds, in different parts of the world, and has differing durations.

This thesis uses to the word as follows: Americanization is a term used to identify the influence the United States has on the culture of other countries, substituting local culture with some aspects of the American culture. In other words, Americanization is a form of cultural imperialism was defined by Herbert Schiller as: "the sum of the processes by which a society is brought into the modern world system, and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even to promote, the values and structures of the dominant center of the system".³⁶

Observing Americans, one feels their pride in their national symbols, such as the flag and national anthem.

Globalization, Americanization and Culture

Thomas Friedman believed that there were different factors affecting changes in the world; he said: "Globalization is not the only thing influencing events in the world today, but to the extent that there is a North Star and a worldwide shaping force, it is in this system"³⁷.

³⁶ Herbert Schiller, **Communication and Cultural Domination**, (Definition re-quoted in an article entitled Cultural Imperialism: An American tradition by Julia Galeota, published in The Humanist 2004).

³⁷ Friedman, Thomas. **The Lexus and the Olive Tree**. (New York: Farrar, Straus Giroux, 2000)

Before analyzing the impact of Americanization on Palestinian culture, it is important to discuss the relationship between Globalization and Americanization, for there seems to be confusion in their understanding, and many people sometimes use the terms interchangeably. Likewise, concepts, such as modernization, westernization and their relationship to globalization and culture need further elaboration.

Globalization, according to Baylis, is what makes many values get detached from geographical boundaries; as he mentioned in his book "Globalization refers to processes where many social relations become relatively delinked from territorial geography, so that human lives are increasingly played out in the world as a single place."³⁸

It is the process in which “Western culture” influences non-Western countries in different matters such as industry, technology, law, politics, economics, lifestyle, diet, language, alphabet, religion or values. In the last few centuries Westernization has been a pervasive and accelerating influence across the world. It is usually a two-sided process, in which Western influences and interests themselves are joined, parts of the affected society to change towards a more Westernized society. Cultures that adapt American values do so with the hope of attaining a different way life or some aspects of it. Some societies view Westernization as modernization or as “being more civilized”.

Another reason is that Americans want to spread their values to the rest of the world .through the spread of the 'Declaration of American Values', which affirmed that American values are trans-generational and foundational.

When some Cultural Conservative leaders met in Denver, John McCain was endorsed for Presidency. The most important thing they did is adopt

³⁸ John Baylis & Steve Smith, **The Globalization of World Politics**, 2nd edition, (Oxford: Oxford University Press, 2001), p 14

ten key principles styled after the Declaration of Independence called, "The Declaration of American Values" The principles and goals they outlined focused on securing sanctity of human life, national interest and institution of marriage and family, fundamental rights of parents, free exercise of religion to all people, moral dignity of each person, individual right of owning, possessing, and using firearms, securing a system of checks and balances between the Executive, Legislative and Judicial branches within both state and federal governments, national sovereignty and domestic tranquillity, and finally to secure a system of fair taxes.

The Declaration of American Values reflects the consensus of the shared values that form the basis of America's greatness. They are what make America a great Nation.

Many Americans feel blessed given the feeling that they have a duty to spread democratic values to other people or nations in order to enlighten them.

This can be verified for example in President Bush's statement on strategic priorities; he said that America intended to make our world "not just safer but better" ... and that this was an action that would be "sustained by faith in the principles of liberty and the value of a free society." Bush intended "to extend the benefits of liberty and prosperity through the spread of American values and tangible rewards for good governance." Further examples to this, can be found in the various (cultural or social) rules and regulations, that American multinational and global organizations impose or prefer using.

It is important to understand that the two terms, Globalization and Americanization, are *distinctive*, yet very interrelated in their outcomes. In fact, there is another term that cannot be discarded when speaking about the two terms as well; Westernization.

Westernization also encompasses the spread of European languages, mainly English and the consumer culture of western capitalism in which the United States assumes a leading role. John Baylis argued that not only dressing, eating and daily life are forming Westernization, but also values, cultural attitudes and philosophical ideas do observe the idea of global domination of Western culture; "But also, styles of dress, eating habits, architectural and musical form, the adaptation of an urban lifestyle based around industrial production, a pattern of cultural experience dominated by the mass media, a set of philosophical ideas, and a range of cultural values and attitudes- about personal liberty, gender and sexuality, human rights, the political process, religion, scientific and technological rationality, and so on. We can see from this how easily the idea of the global domination of western culture can get conflated in the discourse of cultural imperialism with the ideas of the domination of capitalist culture, or even with the domination by individual nation-states – most obviously the United States."³⁹ In fact what Baylis discussed shows the change of the Palestinian's daily life from clothing to music, kitchen, language... and so on, vividly reflects the presence of the American pattern Palestine, but in fact more still needs to be done on a much deeper level in order to influence the cultural values and attitudes in Palestine.

Globalization allows you to listen to music anywhere and anytime, Americanization compromises the majority of world music; whether rap, rock, jazz, or pop. Globalization allows Coca Cola to spread around the world; Americanization makes it a way of life. And while corporations seem to simply sell Nike shoes or Gap jeans (both ironically, manufactured outside of the United States), they are also selling the image of America as the land of "cool". As Julia Galeota discusses, "This

³⁹ John Baylis & Steve Smith, **The Globalization of World Politics**, 2nd edition, (Oxford: Oxford University Press, 2001), p 89

indissoluble association causes consumers all over the globe to clamour ceaselessly for the same American product,"⁴⁰ which became available with the presence of Globalization and setting the "American" as the model in the minds of Palestinians, relating such concept to the American dream and the wish to have an ideal life with high expectations and hopes for significant opportunities. In one way or another, for most Palestinians, globalization seems to speak American.

Impact on Palestinian culture

As a person might travel almost anywhere in the world today, his American tastes can be satisfied practically everywhere, from McDonald's to MTV. This shapes a part of a larger trend in the spreading of American attitudes and values, it is sometimes referred to as the cultural imperialism, which involves much more than consumer goods. It engages the distribution and spread of American principles, such as freedom and democracy.

Although this process might sound appealing on the surface, it actually masks a frightening truth for the Palestinian culture, due to the overwhelming influence of corporate and cultural America.

The globalization, Americanization and Westernization alliance, in an era of continued modernization dominated by western ideals, laws, dress and way of life, have left the Islamic world in a space that has developed into some kind of resentment toward the West and its ideals. And yet, that is not the only issue. The recipients of an imported culture have two options, the first being to try to assimilate, incorporate most or all aspects of this new culture, or secondly to mix such new way of life and certain values with the existent ones that might be under threat or danger, as Julia Galeota discussed; "The prevalent proposed solutions to the problem of American cultural imperialism are a mix of defence and compromise

⁴⁰ Julia Galeota, an article entitled **Cultural Imperialism: An American tradition**, published in The Humanist, 2004.

measures on behalf of the endangered cultures."⁴¹ Thomas Friedman also indicated, "Many societies around the world can't get enough of it,"⁴² they are already changing, and will continue adjust their societies to the modern/Western cultures.

Some may tend to resist the infiltration. For when ever a powerful nation tries to dominate a weaker one, resistance is a natural result, as John Tomilson stated "Culture simply does not transfer in this unilinear way."⁴³For, "Movement between cultural/ geographical areas always involves interpretation, translation, mutation, adaptation, and 'indigenization' as the receiving culture brings its own cultural resources to bear, in dialectical fashion, upon 'cultural imports.'"⁴⁴

In their book **The Globalization of World Politics** , Baylis and Smith wrote that Muslims believe that they are attacked by the West militiarily and culturally, "Muslim Peoples saw themselves as assailed by the West, militarily through Israel, and culturally through everything from pop music to the thinking of Islamic modernists."⁴⁵

Another aspect that complicated the cultural situation in the Islamic world is the thought that Islamic history had lost its way and had gone off course. Sohail Hashemi noted that the Islamic challenge is underestimated and viewed as merely resentment of the power and wealth of the West. While in fact it gets its strength from a much more elemental factor: the widespread conviction that Islamic history has gone horribly astray, and that Muslim realities for centuries have been widely divergent from Islamic ethics. Furthermore, he noted that the social injustices found

⁴¹ Julia Galeota, an article entitled **Cultural Imperialism: An American tradition**, (published in The Humanist, 2004).

p24

⁴² Friedman, Thomas. **The World is Flat** (New York: Farrar, Straus & Giroux. April 2005)

⁴³ John Tomlinson, **Globalization and Culture**, (The University of Chicago Press, 1999), p 1

⁴⁴ John Tomlinson, **Globalization and Culture**, (The University of Chicago Press, 1999),p 84.

⁴⁵ John Baylis and Steve Smith, **The Globalization of World Politics**, (2nd edition Oxford University Press, 2001) p 464

in the very rich Arab states and the very poor had raised the awareness for the need to revive Islam on social and political levels. Coupled with that, in the Arab and Islamic world, national identity has been affected by American consumerism. Americans seem to impose certain cultural values as well as products, promote the commercial at the expense of the authentic, and substitute locally made products or certain shallow traditions with American ones.

In many ways, the United States represents the West. And the West, and through out history the West has been perceived as a threat to Islamic culture throughout history. Baylis and Smith argue in their book, *The Globalization of World Politics* that Muslims perceived themselves as attacked by the West, "Muslim Peoples saw themselves as assailed by the West, militarily through Israel, and culturally through everything from pop music to the thinking of Islamic modernists."⁴⁶ The principals that the U.S advocates are the same as those of the West. Likewise, the United States was negatively portrayed in the Arab world. A survey conducted in April 2008 by the University of Maryland and Zogbi International Institute showed that Eighty percent of the Arab world had negative views of the United States.⁴⁷

This awareness and resentment to the West and the United States fuelled the rise of militant Islam which advocates a return to the fundamentals of Islam. Hisham Sharabi, an influential Palestinian scholar and author, has maintained that Islamic fundamentalism expresses mass sentiment and belief as no nationalist or socialist (and we may add democratic) ideology

⁴⁶ John Baylis and Steve Smith, *The Globalization of World Politics*, (2nd edition Oxford University Press, 2001) p 464

⁴⁷ Partial results of the survey were published in an article at the Al Quds Arabic newspaper, on April 15, 2008, entitled in translation: The Arab world views America in black image: 80% have negative views of the United States of America. The survey covered 6 Arab States and 4000 people. Margin of error 1.6%.

has been able to do up until now⁴⁸. A prime motto for this movement was to stand firm against the West and its modernity. "In the post-Enlightenment West, the idea of a better future is a central one, with human progress premised on individualism, secularism, and democracy. In militant Islam, Muslims look forward to a better past"⁴⁹, meaning that Moslems see no useful purpose in the modern value, compared to the rooted Islamic beliefs and values, since for many centuries the world of Islam was in the forefront of human civilization and achievement. As Bernard Lewis indicated in the introduction of his book "*What Went Wrong*". Moreover, Thomas Friedman, a columnist in the New York Times, wrote an article describing why terrorists hated the United States, indicating that they saw Globalization as rather Americanization in so many ways. There, he noted, "...globalization is in so many ways Americanization: globalization wears Mickey Mouse ears, it drinks Pepsi and Coke, eats Big Macs, does its computing on an IBM laptop with Windows 98. Many societies around the world can't get enough of it, but others see it as a fundamental threat." 50

Palestinian Perception of America:

Many Palestinians, as nationals from different parts of the world, have immigrated to America seeking security, education, better economic opportunities, social mobility, and political democracy. As Raja Shehadeh, a Palestinian from the West Bank stated in an article: "Ever since I was a child I have been losing friends and relatives to America"⁵¹.

⁴⁸ Hisham Sharabi, *Neopatriarchy: A Theory of Distorted Change in Arab Society* (New York: Oxford University Press, 1988).

⁴⁹ John Baylis & Steve Smith, *The Globalization of World Politics*, (2nd edition, Oxford University Press, 2001) p 464

⁵⁰ Friedman, Thomas. *The world is Flat*. (New York: Farrar, Straus & Giroux. April 2005)

⁵¹ Shehadeh, Raja. *What we Think of America*, (edited by Granta, 2002) P. 71.

Palestinians traveling to America; usually for extended periods of time, are not expected to return. Most go to the U.S., "the dream land" get a good education and careers, and decide to settle permanently. Raja Shehadeh notes, "the migration has been going on since the end of the nineteenth century; today there are more Ramallah people in the US than in Ramallah",⁵².

Such people see the "nice" side of life in America, they perceive the United States as the ideal country having a unique culture and is not provided in one own country. Therefore, such people seek a different life which provides freedom, individualism, freedom of speech, democracy, pursue of happiness, however other nice values that are missing from the American culture would be neglected and not considered, such as family bonds, tight social relations, and so on.

On the other hand, those Palestinians, who never visited America might also be exposed to the American culture and way of life through various ways, such as internet, communications, importing of American goods and brands, education, and as well as the very important role that American institutions play in building up the Palestinian infrastructure, through funding several programs, varying from institution building, health care, education, construction works, in addition to cultural projects and supporting the civil society. Such support, of course, extends American values, and exposes thousands of Palestinians to such cultural qualities and features.

⁵² Shehadeh, Raja. **What we Think of America**, (Granta. 2002) P72.

CHAPTER FIVE

IMPACT OF AMERICANIZATION ON PALESTINIAN CULTURE & SOCIETY

Palestinian culture has been opened to and subjected to the effects of many cultural factors. Westernization and Modernization in a global world have had their share in shaping modern Palestinian culture and society.

Democracy is one of the major values that Americans tend to spread not only in Palestine, but all around the world. Democracy is seen in the discourse of the West as a universal human right, irrespective of other peoples' cultures and traditions⁵³. The perception by the Islamic world that the West, in general, and the United States in particular, aims to impose Western values, such as democracy, on the Muslim people is one of the main causes of tension between East and West⁵⁴. Different studies have been conducted to evaluate the incompatibility of the two concepts of Western democracy and Islamic values such as *Shurah*⁵⁵ to see if they are compatible or contradictory in the values they promote⁵⁶.

⁵³ Larry Diamond, et. al., eds., **Democracy in Developing Countries** (London: Adamantine Press, 1988)

⁵⁴ John L. Esposito, **What Everybody Needs to Know about Islam** (Oxford: Oxford University Press, 2002)

⁵⁵ Clifford Edmond Boseworth, **The Encyclopedia of Islam** (Leiden: E.J. Brill, 1960), vol. 9, s.v. "shura."

⁵⁶ John L. Esposito, *The Islamic Threat: Myth or Reality?* (Oxford: Oxford University Press, 1992); John O. Voll and John L. Esposito, *Islam and Democracy* (New York: Oxford University Press, 1996)

The problem is mixed with how the world looks at the Arab regimes and compares them to the American democratic principles. The West is portrayed as a homogenous democratic community standing against an illiberal Islamic enemy who resists democratic values. Americans attempt to spread democracy all around the world, and specifically in Palestine through various tools such as projects and raising awareness in the Palestinian society. By doing so Palestinians are called to promote their society and detach themselves from traditional values, as John Voll said in his book; "One of the consequences of such a scenario is the democracy within the Arab world which Western nations attempted to accommodate through the promotion of Arab civil society; where Arab citizens are called to detach themselves from their traditional values and way of living and to introduce them to a new blend of universal cultures"⁵⁷.

The Arab-Israeli conflict provoked a heated controversial debate about US foreign policy in the Middle East. One rationale for U.S support of Israel was that it is a democratic oasis in a region compromised of authoritarian Arab regimes. Thus in order to stabilize the region, U.S. policy focused on exporting democracy to the region; particularly to Palestine.

The U.S. Administration believed that elections in Palestine would make democratization possible. Thus it supported the election process that took place in 1996 which crowned the Fatah movement as an uncontested ruler to Palestine. In response, Palestinian fundamentalist Muslims parties argued that democracy is a concept imposed by the West on the Islamic ummah, and that democracy in this respect should not be exercised by the Palestinian Muslim community since it contradicts Islamic values, where Islam considers all people are equal regardless of colour, or nationality, or ethnic origin, or sex. They rejected democracy and considered it as one

⁵⁷ John Voll, **Islam: Continuity and Change in Modern World** (Syracuse: Syracuse University Press, 1994)

form of Western colonization and hegemony. For them, the intent of democracy is to split the Islamic community (Ummah) rather than to unite it.

Such judgment is based upon politics rather than theological thought. These groups can be described as prejudiced against the West and therefore, reject Western values in general and democracy in particular. They argue that the only one who has the authority to command people is God who alone can rule society. For that reason they emphasize the nature of the principles of Islamic political theory which empowers the caliph with the authority to lead the people. By rejecting democracy, they argue that God's Law (*sharia*) should govern all forms of human life⁵⁸.

A decade later, the radical Islamic group Hamas, changed its ideology toward democracy and decided to participate in the elections. The process had given them the majority of seats in Parliament. Many Western observers argued that this democratic election failed since it brought to power a party which did not believe in democratic values. The Americans led a political and economic embargo on the newly founded elected government, which has assisted greatly in increasing the rift between both groups in the Palestinian arena. After all, Hamas enjoyed broad popular support among Palestinians; any efforts to promote peace and democratic institutions will only be sustainable if Hamas is included in the process or when Hamas is undermined as a religious movement.

The US usually maintained that democratic process and the security apparatus reform were pre-conditions for US support of Palestinian statehood and a negotiated final settlement with Israel. As part of the security apparatus reform the USA has allocated millions of dollars at the

⁵⁸ See, Abu al-A'la al-Mawdudi, **Political Theory of Islam**, in Khurshid Ahmad, ed., **Islam: Its Meaning and Message** (London: Islamic Council of Europe, 1976),

to be dispensed by General Keith Dayton, who is based in Israel and is overseeing the training and deployment of Palestinian Military battalions in the West Bank.⁵⁹ From this, even the police force in Palestine will become 'Americanized.'

The Israeli occupation over the past decades has greatly contributed to subjugating Palestinian culture to the West. One of its outcome was that it led many Western countries, through civil institutions non-governmental organizations, NGOs and human rights monitors to get more involved with life in Palestine. They have their own norms and codes of work. They employ thousands of local Palestinian employees who get naturally exposed to Western cultural spheres.

From the above, it is hard to point out an exclusive role played out by Americanization in Palestinian society, politics, economy and culture. However, technology, education, institutions and NGOs work, tourism are fields that are also affected by Americanization as discussed below.

Americanization has affected life in Palestine through advancements in technology, teaching of English language, market, consumer culture, bilateral political agreements, American private institutions and NGOs.

1. Economic Level:

Globalization brought technological changes in Palestine which in turn helped certain segments of society integrate in the international and American market. Several technological American brands are being imported to the Palestinian markets, among them are Panasonic, Delta, Samsung, Canon and Motorola; others are being imitated by design, style and name such as Star Bucks (Star and Bucks) and the Blue Dolphin restaurant.

⁵⁹ For more information review www.mideast.jpost.com "Dayton to get funding to train PA forces" Jun 12, 2009

Julia Galeota claims that “Thought the United States does boast the world’s largest, most powerful economy, no business is completely satisfied with controlling the only American market; American corporations want to control the other 95 percent of the world’s consumers as well.”⁶⁰

Nevertheless, the free trade agreements with the United States, the opening up of the Palestinian economy and the favourable investment atmosphere that accompanied the peace process during the 1990's have helped boost the Palestinian businesses and economy.

US corporations were eager to venture abroad from the beginning, in order to trade and set up production sites and spread in other countries. This style of "Multinationalism" is not an American development but American corporations dominate this system. Of significance, the United States is the only nation that does business globally using its own currency. "Big companies often do the same thing overseas using the media, fast food, soft drinks, cigarettes and money to sell other countries on our way of life. Some nations even base their economies on our currency. Two-thirds of all U.S. dollars are held by foreign countries."⁶¹

One reason why Palestinians use the terms interchangeably is because the United States is often viewed as the driving force behind globalization. This is true to a great extent, since the United States is a giant in the contemporary phase of globalization. McDonald's, Coca Cola, Mickey Mouse, American movies, American computers, microelectronics, pop music, and cars, to site a few examples, are everywhere. Technology has now created the possibility and even the likelihood of an American culture. The internet, fax machines, satellites, telecommunications and

⁶⁰ Julia Galeota, **Cultural Imperialism: An American Tradition**, (North America: The Humanist Essay Contest Winners, 2004)

⁶¹ Lewis W. Diuguid, Impact Of America Threatens World's Diversity, *article published on Aug 9,2000 in the Kansas City Star on: <http://www.commondreams.org/views/080900-101.htm>*

cable TV are sweeping away cultural boundaries. Americanization is more and more shaping the perceptions and dreams of ordinary citizens all over the globe, as well as in Palestine.

American brands and companies are often viewed as a symbol of Globalization and more specifically as Americanization. Many of these companies are viewed as selling Americanized products. Of the top ten global brands seven are based in the United States, among them Coca Cola, Google, Zara, Apple, Pull & Bear, and Toys R Us. The beverage giant, Coca Cola, claims the top spot mostly because it is big and everywhere. It has vending machines in over 200 countries worldwide. Of the 25 biggest companies in the world, thirteen are based in the United States. Many of the world's biggest computer companies are also American, such as Microsoft, Apple, Dell, and IBM. Much of the software used worldwide is created by American based companies. The two largest personal computer companies, Dell and Hewlett Packard, which maintain over 30% of the market, are American based.

Satellite television, national and international radio stations, and the internet have opened the horizons for global products such as Coca Cola and Pepsi to disperse all around the world. Technology, combined with a marketing strategy employed by the mother corporations in America used Arab singing idols such as Amr Diab, Elissa, Nancy Ajram to market their products. This strategy has helped the dispersion of these products into the Arab and Palestinian markets.

In Palestine, the dollar is exhibiting itself in many ways, though its value has been declining especially for the last year. Property sales, salaries for those working with international organizations, house rent, mortgages and other are all quoted in US dollars.

Tourism:

The Holy Land is visited by thousands of American tourists every year. All those working in that sector are directly exposed to American business and culture.

Tourism is one of the significant factors that influenced the Palestinian culture, mainly in the cities that attracts tourists, such as Jerusalem, Jericho and Bethlehem.

Palestinians are exposed to pilgrims of different nationalities, but mainly English speaking and American tourists since from 2000 to 2008, there was a 40 percent increase in Christian visitors from the United States, the ministry of Tourism reported. Such interaction empowered Palestinians with English language, clothing, cuisine, and consumer market. Palestinian learnt more about the American culture by dealing directly with American tourists.

2. Social Level

The rich nature of the American global strategy focuses on diversity, rather than imposing a unified vision of the American culture; and that's why American values got accepted and integrated in almost every culture in the world since it matches different experiences, tastes and styles. An early example of this global tactic was found in Coca Cola commercial from 1971 featuring children from different countries singing: "I'd like to teach the world to sing in perfect harmony, I'd like to buy the world a Coke to keep it company". This illustrates the will to represent American goods as products capable of surpassing political, ethnic, religious, social and economic difference to unite the world.

Americanization as 'a way of life' impacts the cultural field of Palestinian society through different fields such as kitchen, clothing and communication.

Where cultures are subject to change gradually, they lose some of their traits and gain new ones. The aspects of culture that change vary across societies.

Hence, with the passage of time, new technologies emerge, new modes of work come up, social thinking undergoes transitions and so does culture. Every culture changes in time although the rate of change of every culture varies. The Palestinian culture might be perceived as still static and unchanged until these days, though this might be in fact slightly changing, in addition to some differences seen when comparing Palestinian villages, to the main cities such as Ramallah and Bethlehem.

One of the changes clearly seen as different from what is known in the pre-American era is education:

Education is one of the main cultural tools in any society. It is the process by which society transmits and communicates knowledge, values, traditions and information.

English language is sweeping the world. "Nearly a quarter of the human population or 1.5 billion people, now speak English as their common language. It is the official language of 75 countries and is being studied by about 1 billion people"⁶²

In Palestine, English is taught as a second language in the school curriculum whether private or public. Students have to study English from as early as kindergarten.

There are in Palestine private, American oriented schools that teach English as a first language. Schools such as the American Jerusalem School based in Jerusalem and Bethlehem, the American School in

⁶² Lewis W. Diuguid, **Impact Of America Threatens World's Diversity**, (*Kansas City Star*, 2000, on: <http://www.commondreams.org/views/080900-101.htm>,

Ramallah, Friends Girls School and Friends Boys School in Ramallah, and Bridge School in Jerusalem, all follow an American educational curriculum and apply American official exams such as: SAT and GMAT. They also offer as incentives to graduating students, the possibility for limited scholarships in the United States for undergraduate studies. Students of these schools usually wear a more 'American style' clothing; sneakers with open shoe laces, jeans under the waste, bandanas tied to the hands or heads; semi belly open tee shirts and other. The major part of their speech is English with the occasional use of an Arabic word.

At the University level, many of the universities in Palestine teach in English or employ primarily American textbooks to teach various subjects. This becomes of noticeable importance in fields related to business administration, public relations and marketing, and a broader set of values related to consumption. American business concepts, tactics and strategies are few examples. In addition, some of our private schools follow an American curriculum.

A few years ago, the American University of Jenin opened its doors to Palestinian students. Al Quds University in Abu Dis, Jerusalem offers a Masters Degree in its Regional Studies Institute called “American Studies”, as well as the new Bard Program that is being initiated in the University.

Regular Palestinian citizens frequently add English words and terms to their dialogue. Sometimes, they even replace Arabic words with English; most frequent words are: okay, hi, mobile, tennis shoes, baby, mama, man, fireplace and other. Palestinians also commonly use the brand names of products instead of calling the products by their proper names; Kleenex replacing tissues, Coca Cola replacing soda drinks, Tide instead of detergent, and Hoover instead of vacuum cleaner.

Furthermore, a complete revision of the Palestinian school curriculum, that was originally Jordanian, for all levels has been performed and funded by different Western donors.

The main intention was to develop curricula that would "meet future needs and new circumstances, social and moral values of the Palestinian people."

A deeper analysis into this revision plan shows the following objectives which are shared by the West in general and are very close to the American cultural traits indicated in chapter three in particular:

- To promote national unity, lay the foundation for the development of human resources, and accelerate the economic growth of the nation; foster the highest moral, ethical and spiritual values of integrity, responsibility, equality, and reverence for life; and to encourage accountability, and respect for the value and dignity of work.
- To promote Arab, regional, and international understanding, cooperation and peace; to promote liberty, justice, democracy, and human rights; and respect for other cultures and religious beliefs.
- To develop understanding of the natural and social environment, civic responsibility, artistic appreciation and expression, social skills, and promote physical and mental health; and prepare learners for the responsibilities and challenges of adulthood and citizenship.
- To develop knowledge, creativity and practical skills, as the foundation for academic or vocational training, for a creative, meaningful and productive life; and to develop the individual's potential, including those with special learning needs.
- To foster and the spiritual and religious well-being of the learner, respect for diversity, and freedom of belief⁶³

⁶³ The Palestinian Curriculum Development Center (PCDC) objectives can be reviewed on <http://www.pcdc.edu.ps/establishment.htm>

In addition to education, clothes and the style in dressing are also influenced by the West, and especially the American style;

U.S. Impact on Civil Society

The United States Agency for International Development (USAID) funds programs that help people living in the West Bank and Gaza lead healthier and more productive lives. Since 1993, Palestinians have received more than \$1.7 billion in U.S. economic assistance via USAID projects - more than from any other donor country. The United States plays an effective role on Palestinian civil society. USAID, has supported civil society institutions in Palestine in order to strengthen their institutional capacity. The volume of support by USAID alone, is mentioned in the USAID website; "Since its inception, the civic engagement program has funded 154 grants valued at \$8.5 million to local civil society organizations and emerging leaders in West Bank and Gaza. The program continues its support to civil society organizations, emerging leaders, and selected government institutions in order to strengthen their capacity to deliver basic services to citizens and constituencies."⁶⁴

The establishment of various American-style NGOs improved the lives of Palestinians, since they support different sectors and work towards improving Palestinian conditions on the way of advancing the overall situation of Palestinian people.

Impact on Women

While Americanization created exploitation and marginalization of many Palestinian workers for many reasons, as the lack of experience, lack of knowledge of the English language... it also opened new space for the

⁶⁴ For more information about USAID visit website on <http://www.usaid.gov/wbg/dgo.html>

empowerment of others such as women, a considerable change has happened to the "female" segment of the Palestinian population; they now have higher chances for work outside the house. The lack of male responsibility in the house, especially after the first intifada, has forced women to become a breadwinner in most homes, with Americanization and globalization, men no longer remained as the sole providers, although they still have more opportunities for financial and social advancement in society.

American companies, from telecommunications, mobile phones, internet, advances in transportation means brought the Palestinian people closer to the American community, additionally certain groups such as women's groups have been empowered by Americanization.

Many women were unaware of their rights, and many were still kept in remote areas where they have no access to means of communications; where they can get enlightened and learn about their rights. Dissemination of information on women's rights is, therefore, a vital instrument for improving women's status in society.

Therefore, in Palestine, American funded projects which work on bringing awareness and capacity building of women in Palestine brought women's equality with men in the Palestinian society at home, and at the work place to a great extent. Such programs have provided women's groups with American standards to rise against poor social codes, such as the belief that women should stay home, or have no right to freedom or education...

Also new information and communications technology have improved the access of women to health, education, and employment opportunities. Access to information technologies among Palestinian women in recent years has been enabling them to participate in economic development

through entrepreneurship and small-scale businesses in different fields such as embroidery, agriculture and so on.

Clothes:

In the not so distant past, Palestinians had a special dress code. Nowadays, and as a result of the various aspects of Americanization, people are combining different styles of dress.

In some remote Palestinian village communities, the traditional dress for both men and women are still visible. In urban areas, a mix of colours and shapes in clothing styles can be seen. Men are wearing long trousers (shorts rarely in public) and either tee shirts or shirts (sometimes with a tie). Women wear the complete Islamic sharia long dresses with veils covering the faces or the more fashionable ones; a mix of sharia and 'modern' style. Some women wear the scarf on their heads, while wearing loose or tight trousers or jeans. Other women wear some sort of bandana on their veils. Still others have some sort of *cool* hats or caps on their heads. Of course, makeup and hair styling is part of the whole new look.

Some 'Americanized' youngsters, usually within the richer classes of society, usually have a 'cool' look. Their jeans are lowered under the belt to show their Boxers. They walk with a Marlboro cigarette in their hands with a Coke or Red Bull, prefer to have hamburgers and hot dogs as their main meal and so on, this leads us to the Palestinian kitchen that has also included a new menu other than the traditional plates as argued below.

Food:

Palestinians mix between the traditional Palestinian food and other foods. Palestinian restaurants have an assortment of dishes and cuisine.

Though McDonald's or Burger King, have not yet penetrated Palestinian markets, Hamburgers are readily available. In fact, it seems that they are

everywhere in the main cities. Pizza and Broasted Chicken are also popular.

However, whereas in the US they are fast food, in which you are served quickly, here they are served as a major meal such as lunch or dinner. Americans go to fast food because they do not have time to spend.

Americans go to fast food because it is fast; Palestinians go to eat fast food because it is an opportunity to hang out together with family or friends. Palestinians take their time eating 'fast food'. We have imitated the food but not the cultural reasoning behind it.

Drinking Coca cola in the Palestinian territories is widespread, replacing fresh juices and water. Coke is becoming accessible to almost every sector of society.

Restaurants in Palestine tend to adopt American names more than Arabic or European Names. There are 19 out of 37 restaurants with non-Arabic names in Jerusalem, 8 out of 27 in Bethlehem and 25 out of 44 in Ramallah. The majority of those names are American, such as BlueDolphin, Four Seasons, Cigar Bar, Pizza House, and Express Pizza... This represents a high percentage of the overall restaurants in these three main cities in Palestine, and is a sign of how Globalization is affecting the Palestinian society and kitchen in particular.⁶⁵

Music:

Though there is Palestinian music, the circumstances of the occupation have not allowed for its development and growth. Thus, the markets are full of a rich assortment of Arabic, American, Latin and other music. The Egyptian famous singer Um Kulthum still ranks high, but since her death significant competition arose.

⁶⁵ *This week in Palestine*, (Jerusalem, issue no. 139, November 2009)

American pop, rock and rap music is heard almost every day on local Palestinian radio stations. Palestinian music bands such as "Shibat" are professional in playing old American music and ballads. In Shufat refugee camp, there is even a Palestinian Rap group composed of three lead singers. Reality TV music programs in which the US is a leader, have also affected the Arab world. Palestinians have participated in programs such as Super Star, and Star Academy.

As for dance, the traditional Dabkeh is still popular though on a narrower scale than before. Salsa, rap, hip hop, rock and Roll and other kinds of dance are taking shape in Palestinian society.

Hollywood, films and Television:

Palestinians watch wide sorts of Arabic, European and American films but the latest is the most popular. Palestine has annual film festivals throughout the year for different countries.

Americans films have reached Palestine since the 1950s. American movies usually focus on human relationships and private feelings, not on the problems of a particular time and place. They tell different stories about romance, success, failure, moral conflicts, and survival; a lot of these movies are related to the persistent 'lone ranger' who despite all odds, perseveres and wins in the end. Movies from comedies to musicals and action have reached the world and affected different societies.

Palestinians watch American TV shows which reflect American values, also because they could see their own lives reflected in the stories of love and loss and wanting to live in that life style, and imitate the heroic characters. Many of them sometimes do not feel the culture portrayed in those films as a foreign culture but as a dream culture they want to live in. American films also provide visual stories with the most sophisticated techniques, editing, camera work and direction. Some cultural aspects of the American life that are exposed by movies such as dating, sweet

sixteen parties, and the prom graduation parties, are still not easily absorbed by the Palestinian culture.

The below table shows the top viewed American movies are the "Titanic" in different countries, then "Crocodile Dundee", then "Terminator 3", and finally "Friends" in row, according to the gross revenue of in each country;

Palestine could be a small example of this, though not all cities have movie theatres. They watch movies on TV or through Dvds.

AMERICAN MOVIES ON INT'L ALL TIME , BOX OFFICE MOVIE

	#1 Picture	Gross
<u>INTERNATIONAL</u>	Titanic	\$1,244,246,000
<u>UNITED KINGDOM</u>	Titanic	\$119,168,000
<u>GERMANY</u>	Titanic	€118,195,600
<u>FRANCE</u>	Titanic	\$138,928,000
<u>AUSTRALIA</u>	Crocodile Dundee	\$39,756,000
<u>SPAIN</u>	Titanic	\$35,544,123
<u>RUSSIA</u>	Terminator 3: Rise of the Machines	\$12,822,716
<u>SOUTH KOREA</u>	Friend	\$44,000,000
<u>SPAIN</u>	Titanic	10,841,850

The Following questionnaire was distributed among Palestinian students;

Q1: Do you watch TV everyday?

- A) Yes
- b) No

Q2: If not, how many times per week on average?

- a) 2-3
- b) 3-4
- c) 4-5

Q3: Do you prefer local or international channels?

- a) Local channels
- b) International channels

Q4: Which channel do you prefer for news:

- a) Al Jazeera
- b) CNN
- c) NBC
- d) Other

- Q5: Do you watch Fox TV?
 a) Yes
 b) No
- Q6: What is your favourite foreign TV show?
 a) The Bold and the Beautiful
 b) Friends
 c) Lost
 d) Other
- Q7: Who is your favourite international actor?
 a) Clint Eastwood
 b) Tom Cruise
- Q8: Who is your favourite international actress?
 a) Angelina Jolie
 b) Julia Roberts
 c) Meg Ryan
- Q9: What is your favourite foreign kitchen?
 a) Chinese
 b) Italian
 c) Mexican
 d) American
- Q10: What is your favourite music style?
 A) Pop music
 B) Salsa
 C) Jazz
 D) Classic
 E) Other
- Q11: Who is your favourite singer?

- Q12: What brand of cars do you prefer?
 a) American
 b) European
 c) Japanese
- Q13: Rate out of five: (the more you like, the highest grade you must give)
 Do you like American Fast food/drinks:
 1:
 2:
 3:
 4:
 5:
- Q14: Rate out of five: (the more you like, the highest grade you must give)
 How do you rate products in terms of quality:
 -----Chinese
 -----European
 -----Israeli
 -----American
- Q15: Which cigarette brand do you think is best?
 a) Marlboro
 b) Kent
 c) Highway
 d) L & M

Answers were as follows:

For the purpose of this paper, a questionnaire was distributed to around persons where it focused on the impact of Americanization on the different aspects of daily life in Palestine including Television, Music, Movies, Food, Styles (cars, and cigarettes).

This study reflected the direction of the Palestinians in different issues as follows;

- 57% of the Palestinians Watch TV everyday; where 50% of them watch Television from two to three times a week.

It was found that this segment are all interested more in International channels than local channels.

- 85% of the people preferred Al Jazeera news channel on other channels such as CNN, NBC.
- 12% of the people only watch Fox TV.
- Given several American TV shows, it was seen that most of the people prefer other than American shows;
 - 12% like "The Bold and the Beautiful"
 - 13 % like "friends" series
 - 10% like "Lost"
 - 65% prefer other programs.
- 35% of the people have Tom Cruise as their favourite actor, while 50% prefer Angelina Jolie.
- 63% prefer the Italian food, then comes the American food, and the Chinese food follows.
- None preferred the Jazz music, while 37% preferred the classic music
- 48% have American singers as their favourite singers
- 68% prefer the European cars

- KFC was the most favourite American food by 47% then Hamburgers followed by 42% of the list
- Chinese products were rated higher than other in terms of quality seen by the Palestinians (50%)
- 65% prefer Marlboro. KENT and L&M had the same grading by 12%

Family:

In a traditional Palestinian family, the father is considered the head and the provider of the family while the mother takes responsibility of the domestic needs and in charge of the emotional growth and values formation of the children. They both perform different tasks and being remarked separately by the children. Children see their mothers soft and calm, while they regard their fathers as strong and the most eminent figure in the family.

Because of this remarkable closeness, parents sometimes have difficulties letting go of their children and thus results to having them stay for as long as they want. For this somehow explains why grandparents are commonly seen living with their children in the Palestine. Unlike the way people grow old in America where they are provided with outside homes and care giving, Palestinian elderly enjoy their remaining lives inside their houses with their children and grandchildren looking after them.

Children keep their close relationship to their parents by staying at least before they get married. More over, Palestinians keep close connection with other relatives.

Giving a rise to the Palestinian economy and culture, Americanization has impacted family ties in Palestine. Though the extended family is still

part of the main blend of Palestinian society, yet, one can discern its gradual disintegration. There has been a considerable challenge and general weakness in family ties, where on the other hand in villages and country side, people are still tightly connected with the extended family not only the family (home) members.

Such change took effect at two levels, firstly with parents especially mothers got empowered educationally and economically, where they became more democratic and understanding to the necessities of the modern life, and secondly at the young people level, where they seek changes in the social orders starting by breaking some rules at home and keeping some distance from the parents and family in order to obtain some kind of freedom. Seeking for such freedom certain values on sexuality, schooling, or even health and welfare don't seem to matter for them.

Undoubtedly, the difference in the family values is largely a cultural thing, but Americanization and economic development contributed much to the changes moving into Palestinian families.

3. Political Level

Americans as the sponsors and mediators of the peace process help promote Americanization values in Palestinian society.

On the political level, the prime affect of Americanization is the democratization of Palestinian society. Donor countries including the U.S., whether channelling funds directly or through NGO's have been investing millions of dollars in the promotion of democracy, civil society and human rights in Palestine. Naturally, each donor has his own code of conduct and regulations in handling the situation to produce the intended outcomes. Yet, sometimes, there seems to be a clash between maintaining Palestinian cultural values and the adoption of the values of the donor.

U.S. assistance in projects of democratization and good governance provides training and capacity-building assistance to independent media and civil society organizations and support to local government, judicial, and electoral institutions. Since 1993 the budget for Democracy and Governance activities has totaled \$269 million.⁶⁶

The American value of Democracy and Freedom has affected the Palestinian society and culture to a great extent. What is evident from analysis and observation is that even though the Palestinians are living under Israeli occupation, compared to the Arab world, there is greater democracy in Palestine. And yet, democracy is not simply elections, but a series of practices, including due process, the rule of law, equality, freedom of speech and human rights. It is a way of life.

However, the Palestinian National authority, according to national and international observer bodies has been embezzling donor funds for years. Bribes, illegal practices, macho practices, and private businesses using public money are all of the examples of such behaviour. This has required donors to impose serious restrictions on funding and project implementation. By doing so, Palestinians learn from the experiences of others and benefit from the recommendations and teaching of the different donors.

The bottom line is that, political culture cannot be understood in isolation from the wider culture. The Palestinians experience with democracy is still in its beginning and need further development. Palestinians need to learn more on how to practice democracy in their daily lives. The old family bonds and traditions are not easy to be changed in a short period. This sets a kind of challenge to Palestinians, who need to become more open, and find different forms of the patriarchal traditional and familial ties that need to be weakened or sometimes replaced.

⁶⁶ For more information about USAID visit website on <http://www.usaid.gov/wbg/aboutUs.html>

Here, the main questions remain, are Western values in conflict with the genuine values and culture in Palestine? Do Palestinians see Western values as imposing a negative influence on the Palestinian culture? Is democracy the ideal solution for developing Palestinian cultural traits into a more western style culture? Are the Americans really interested in the democratization of Palestine even if it contradicts with the Israeli security, or American national interests?

The Palestinian culture has been opened to and subjected to the effects of many cultural factors due to Globalization.

Americanization supports the Palestinian market and labor force, it is also empowering women in the society and market place in various structures far from the traditional domestic roles; it allows women it to become more involved in international trade and therefore furnishes chances to becoming independent by working outside the house.

CHAPTER SIX

EVALUATION

In evaluating the impact of Americanization on the cultural dimension of Palestinian society, this research shows how the basic American cultural traits overwhelmed the Palestinian culture. As other cultures, the Palestinian culture is naturally subject to change and at the same time, to resist change. There are dynamic processes operating that encourage the acceptance of new ideas and values while there are others that encourage changeless stability.

This is most obvious in some social issues such as equality between men and women, parents relationships with their children, male and female relationships within or without the family structure have been affected in Palestine, personal freedoms; especially in urban areas, still this does not mean that Palestinian society has stopped being familial, patriarchal, or traditional. This does not mean that Palestinians are changing their religion, or have gained freedom or getting more social, private and public opportunities. In other words, the core Palestinian culture has not yet been "Americanized."

Visual representations though, what has been termed in this thesis "American way of life" in the form of food, drink, dress and music, have been and are still affecting Palestinian life. For one thing, it is utterly impossible to maintain the cultural purity of a country given the lack of state control on information the public has through globalizing factors

such as satellite and internet. States might try to reduce the effects of globalization through legislation, but that alone will not suffice.

Friedman suggested courtiers should attempt to “glocalize,” that is: to absorb influences that naturally fit into and can enrich [a] culture, to resist those things that are truly alien and to compartmentalize those things that, while different, can nevertheless be enjoyed and celebrated as different.

It is safe to think that Palestinians, with and without their knowledge have adopted this line of thought and follow-up.

This thesis has investigated the impact of Americanization on Palestinian society. To achieve this, it reviewed and inter-related the concepts of culture in a global contextual form, and globalization and Americanization in their general forms. It then deepened the discussion into verifying the main cultural traits of American and Palestinian Societies.

This study has showed that Globalization and its leading constituency Americanisation have had a major impact on Palestinian local culture; customs, traditions and values. The Palestinian society did not get manipulated by it; neither did it get weakened nor more vulnerable to exploitation. Palestine is not isolated and is exposed to the threats and opportunities of globalization and Americanization similar to many other countries around the globe.

Individuals and groups have choices whether to embrace or reject Americanization. Yet, their choice should be theirs without pressure from the United States. Even if Palestinian community consciously chooses to become Americanized or Modernized, the choice should be made freely and independently of the coercion and influence of American cultural imperialism.

Palestine, especially since the Ottoman Empire years, has been under continuous challenge in forming and maintaining a distinct Palestinian culture. Yet, its subjugation to the diversity and influence of other cultures, whether imposed like the Israeli occupation or chosen does not leave space for many choices.

The impact of Americanization has been and is still being manifested in Palestinian society. Likewise, the impact of other "modernizing" usually, "Western" cultures on Palestinian society cannot be discredited. These foreign constituents have blended together so that it is hard to discern clearly what impacted what. Nevertheless, we can clearly see the changes in traditions in different levels from the classic clothing to a more modern outfit and style like Jeans, from the traditional food plates to the integration of burgers, from the traditional Arabic music to the listening of pop music and rap. American 'way of life' can be felt in many facets of daily life in Palestine.

This thesis has also shown that Americanization, in its true cultural meaning that has to do with deep ingrained traits, such as individualism, democracy and freedom, has not really impacted Palestinian society. The "American way of life" is more and more exhibiting itself in Palestinian society. Palestinians, especially older generations, are still keeping their main customs, values and habits to a great extent; although some shallow values have been dissolved and have been affected. Older people tend to resist, they in particular, are often reticent to replace their comfortable, long familiar cultural patterns. Habitual behaviour provides emotional security in a threatening world of change. Religion also often provides strong moral justification and support for maintaining traditional ways.

In other words, Palestinians have embraced many aspects of the American "way of life" but have also successfully so far, upheld their own Arab-Islamic "distinctiveness". The domestic values and customs are

still there, in villages, camps or even in the main cities such as Bethlehem, Hebron or Ramallah, but the shallow image is what has changed especially in the young generation, for instance you can see a veiled girl wearing jeans, with sun glasses and speaking on the mobile while walking in the street. As time changes and globalization and Americanization spread wider, culture also changes in a world that has no boundaries. In one hand, older people continue to secure the age-old culture and on the other young generation tend to run with time. In the word of Thomas L. Friedman, the earth has become flat, and Palestine cannot remain isolated if it wishes to benefit by the flattened world.

The public opinion in Palestine about the US has been shaped by the latter's strategic link to Israel. The result has been a negative image of American democracy and American culture itself. In addition to enmity to Globalization, modernization and other western ideals, idealistic and militant Islam is devoted to fighting "western imperialism" and Americanization, they don't resist the change itself, but in fact they resist being changed from the old rooted Palestinian image, to a different, more Americanized figure that has a different identity.

One of the characteristics of a state is the cultural identity of its citizens, nevertheless, some of the challenges that the Palestinians have to face are that Americanization might disregard Palestinians' needs as individuals, or might create an unequal development rate between men and women, rich and poor, as well in the economic, social, political and education levels on non-American societies.

Changes in politics, has brought changes in culture. However, Americanization of the Palestinian society does not mean that Palestinians will warm up towards the United States, that's why there is a need for a serious study of the American political system, history and culture in order to benefit from the positive qualities; such as the study of American democracy and the contributions of American democratic

thoughts, which should encourage Palestinians to discover how the core values of American society might enrich the Palestinian culture and Society.

CHALLENGES:

- In order that Palestinians get involved in Americanization, and learn from the experiences of the American culture and obtain what's best and build up on the existent culture, awareness should be necessarily brought up so as to work on maintaining the culture and traditions of the country which have been under attack by Globalization.
- Understanding that contact with the world causes many changes in different aspects, and such changes are essential and important especially at the cultural level in order to harmonize with the rest of the world and become a part of globalization

RECOMMENDATIONS;

- Americanization shouldn't be confused with Westernization or Globalization of economies and cultures.
- Establishing cultural centres that aim at enhancing the right understanding about the American values and culture through translation of books, organization of courses or workshops and other activities, and towards raising awareness on maintaining the Palestinian culture and what values to import from the United States.
- The Palestinians need to preserve their cultural heritage and values, however at the same time get exposed to the global change

- Palestinians must benefit from the advantages that Americanization offers at all levels, whether economic, scientific, technological or even on the cultural level
- The Palestinian government must make serious efforts in order to promote and empower the market and protect the local cultural offerings, which have been eroded over the last years
- The media market must be promoted in Palestine, in order to homogenize with the global broadcasters and producers. This would contribute to the preservation of the cultural identity and promote cultural diversity.

The research objective was to examine the impact and extent of Americanization on Palestinian culture and society. The research also explored whether or not certain American values have replaced traditional and national Palestinian values, and how Americanization HAS influenced social relationships, gender issues, and consumer culture.

Americans are obviously different than Palestinians in many ways, and different peoples are different and have different cultures. Each culture has its own personality. The fact that we are all human does not mean that we are all the same. Furthermore, culture is never static, though transformation in a culture takes place gradually and is not sudden or abrupt. Culture is a continuous process of change, but in spite of the change, culture continues to give a community a sense of identity, continuity and security.

In this sense, the study discussed the American social, cultural, educational, political and economic aspects that influenced the way of life

in Palestine. The study proposed that Americanization is eroding the traditional values of Palestinian society. The study argues that this is better for the Palestinians; since it brings positive values and new ideas to Palestinian culture that enrich it, such as democracy, individualism and freedom.

Through analysis, observation and discussions, it has been found that it is true that Americanization has a considerable influence on the Palestinian culture, but that change might be considered as rather shallow. It doesn't really affect the core traditions and values in Palestine, especially with regards to villages, camps and country side.

The American way of life that is publicized by Palestinians, through clothing, cuisine, language, education and so on... does not necessarily reveal and reflect the truth and the volume of such impact. Palestinians have embraced some parts of the American way of life, but have to a significant level upheld their own customs, beliefs, traditions and values.

The impact of Americanization in Palestine has to a certain extent entailed changes. It has decreased differences between cultures, and brought new information, ideas, technologies, and goods to the Palestinians. WORK ON THIS FINAL SENTENCE. BREAK IT UP INTO TWO OR THREE SENTENCES IF YOU NEED TO DO THAT. BUT MAKE SURE THAT YOU SAY EXACTLY WHAT YOU WANT TO SAY IN THE CLEAREST, BEST, WAY POSSIBLE!!!!

APPENDIX I

Interviews with Palestinians [Manuel Helou (63 years old) and his son Michel Helou (28 years old)] have been conducted to reflect the difference in perceptions towards America before and after 1967 as follows;

First interview

Name: Manuel Helou

Title: Assistant to Belgian Consul General in Jerusalem

Age: 64

Date: 10.12.2008

Time: 11:00

Location: Jerusalem

Q1: When was the first time you heard about America?
During school days

Q2: What was the image given to you at that time?
Image of a New World, very distant, beyond the oceans, perhaps almost unreachable in my eyes as a young child

Q3: Did you ever travel to the United States?
Yes, twice

Q4: If yes, would you like to settle there?
No, can't see myself leaving my country especially to the United States

Q5: Did you like or dislike the country in general?
In general I did like the country

Q6: What exactly did you like/dislike about America?
I appreciated America for the wide facilities, open opportunities that it offers, to its people irrespective of class, creed and political affiliation

Q7: How did you see the difference between the American life and culture and the Palestinian life and culture?!
No comparison at all. Two radically different East-West cultures

Q8: What do you think about the belief of people that whenever a person travels to the US (for education, work, commerce...), he would permanently settle there and never come back home?!

I agree with the opinion that, attracted by a free world and better job opportunities, young people living in America for purposes of education or work would ultimately choose to stay over there and never come back home.

Q9: Do you think that the role of the US administration in politics changed the perceptions of the Palestinians towards the Americans?

Palestinians feel very frustrated at the way the American foreign policy is being conducted for decades towards the Middle East conflict

Q10: Does US support of Israel influence your perceptions towards Americans?

Certainly

Q11: Did you ever change your views on America? How? And why?

Absolutely, I for one did change my views on America. On the one hand, America- ever since the June 1967 War dragging in its aftermath the occupation of Palestinian territories has not and is not at all following an even handed policy towards the Palestinian problem, despite well recognized, but never implemented, UN Resolutions adopted whether by the Assembly General or the Security Council. On the other hand, we as Christians have always looked highly towards American high ideals- ideals that should inspire USA to adopt a better balanced approach, especially towards the Christians living in this area, a very weak minority that is about to disappear utterly from the scene, under the effect of an unstopped emigration of Christian families towards other horizons, for better future and security to themselves and to their children..

Q12: How do you see Americanization integrating in the Palestinian society and culture? To what extent?

Yes, there are signs of Americanization integration within the Palestinian younger generation, who try to imitate the American style of living, a tendency that leaves its negative impact towards future generations.

Q13: What is your evaluation of the new lifestyle of Palestinians??? (do you see it as a positive or negative issue

The new lifestyle of Palestinians is progressing, but unfortunately away from traditions and values. Seeking to imitate the American way of life, younger generations are trying to develop more and more an artificial way of living, independent and remote from the authority of parents. Consequently family ties are getting weaker as years go by, and I fear that in a not distant future the bonds that have always held the Palestinian family together over the ages will collapse entirely.

Second interview

Name: Michel Helou

Title: Engineering Student- United States

Age: 28

Date: 16.12.2008

Time: 22:00

Location: America

Q1: When was the first time you heard about America?

When I was a little child, I always heard my parents talking about my uncles living there, the word AMERICA was always mentioned on TV, radio...

Q2: What was the image given to you at that time?

I always thought of America as the huge and nice country, pleasant, where you find all the fun and good chances, where people make good money and earn the best living, where people get the best education and a pleasant lifestyle.

Q3: Did you ever travel to the United States?

I moved to American in year 2000.

Q4: If yes, would you like to settle there?

I don't think I will move back to my home country, Palestine, I see my future and the future of my children in the United States. I want to guarantee a peaceful and cheerful life away from the stress and the complicated political and economic conditions back home

Q5: Did you like or dislike the country in general?

I love America

Q6: What exactly did you like/dislike about America?

I got excellent chances for education in America; I believe that all Palestinians would prefer living here if they're given the chance.

Q7: How did you see the difference between the American life and culture and the Palestinian life and culture?!

There is a huge difference. Those are two different cultures by all means; food, clothing, music, art, family bonds... everything is just different

Q8: What do you think about the belief of people that whenever a person travels to the US (for education, work, commerce...), he would permanently settle there and never come back home?!

Given the difficult living conditions in Palestine, and the political situation, I think that if people are given better opportunities, they should make use of them to the

maximum and think positively towards building a good and bright future for themselves and their children in the future.

Q9: Do you think that the role of the US administration in politics changed the perceptions of the Palestinians towards the Americans?

I truly see that when considering politics, the positive perception about America is touched.

Q10: Does US support of Israel influence your perceptions towards Americans?

Yes, definitely.

Q11: Did you ever change your views on America? How? And why?

Despite the political role that America plays, I see America as the country that gave me the chance when I could not have it in my own country, due to the second Intifada.

Q12: How do you see Americanization integrating in the Palestinian society and culture? To what extent?

We see it everyday, in the way they dress, the words they use, the very modern ways of communication, we also see it in music, food... people are still changing

Q13: What is your evaluation of the new lifestyle of Palestinians??? (do you see it as a positive or negative issue

It is positive as long as it does not touch the very nice aspects of the Palestinian culture. I see this as a threat to the Palestinian culture as it might be replacing it. Awareness should be raised among the young people so that they maintain our valuable culture even if they adopt the western style in their daily lives.

APPENDIX II

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only. He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the

mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent: For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us. He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands. He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our Brittish brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

APPENDIX III

The Declaration of American Values

We the people of the United States of America, at this crucial time in history, do hereby affirm the core consensus values which form the basis of America's greatness, that all men and women from every race and ethnicity are created equal and are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. We adhere to the rule of law embodied in the Constitution of the United States and to the principles of liberty on which America was founded. In order to maintain the blessings of liberty and justice for ourselves and our posterity, and recognizing that personal responsibility is the basis of our self-governing Nation, we declare our allegiance –

1. To secure the sanctity of human life by affirming the dignity of and right to life for the disabled, the ill, the aged, the poor, the disadvantaged, and for the unborn from the moment of conception. Every person is made in the image of God, and it is the responsibility and duty of all individuals and communities of faith to extend the hand of loving compassion to care for those in poverty and distress.
2. To secure our national interest in the institution of marriage and family by embracing the union of one man and one woman as the sole form of legitimate marriage and the proper basis of family.
3. To secure the fundamental rights of parents to the care, custody, and control of their children regarding their upbringing and education.
4. To secure the free exercise of religion for all people, including the freedom to acknowledge God through our public institutions and other modes of public expression and the freedom of religious conscience without coercion by penalty or force of law.
5. To secure the moral dignity of each person, acknowledging that obscenity, pornography, and indecency debase our communities, harm our families, and undermine morality and respect. Therefore, we promote enactment and enforcement of laws to protect decency and traditional morality.
6. To secure the right to own, possess and manage private property without arbitrary interference from government, while acknowledging the necessity of maintaining a proper and balanced care and stewardship of the environment and natural resources for the health and safety of our families.
7. To secure the individual right to own, possess, and use firearms as central to the preservation of peace and liberty.
8. To secure a system of checks and balances between the Executive, Legislative and Judicial branches within both state and federal governments, so that no one branch – particularly the judiciary – usurps the authority of the other two, and to maintain the constitutional principles of federalism which divide power between the state and federal governments.
9. To secure our national sovereignty and domestic tranquility by maintaining a strong military; establishing and maintaining secure national borders; participating in international and diplomatic affairs without ceding authority to foreign powers that diminish or interfere with our unalienable rights; and being mindful of our history as a nation of immigrants, promoting immigration policies that observe the rule of law and are just, fair, swift, and foster national unity.
10. To secure a system of fair taxes that are not punitive against the institution of marriage or family and are not progressive in nature, and within a limited government framework, to encourage economic opportunity, free enterprise, and free market competition.

We hereby pledge our Names, our Lives and our Sacred Honor to this Declaration of American Values.

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A couple of interviews⁶⁷ were conducted to verify how Palestinians perceive the United States. It is true that two interviews will not suffice as a sample for the whole population, but it is believed that the general trend in Palestine follows suite.

From these interviews, the June 1967 Arab - Israeli War was a turning point in Palestinian perception of America and Americans. Before 1967, Palestinian perceptions of America and Americans came mainly from the following sources: (a) Palestinian immigrants returning home to visit or to stay; (b) Palestinian students coming home; (c) American tourists, preachers, and visitors to Palestine; (d) American films and songs; (e) American commercial goods and products.

Before 1967, Palestinian image and perceptions of America and the Americans was very positive. Palestinians read and heard good things about America and thus formed a positive image of the United States through their migrant friends and relations.

However, in the aftermath of the June 1967 War, the major source of Palestinian image and perceptions of the United States became politics and America entered the Palestinian life in a different way. Palestinians started perceiving the United States as being an ally to Israel and their enmity to Israel was transmitted to enmity to the United States. Had it not been for US support to Israel, Israel would not have been able to build Jewish settlements around Palestinian cities and villages.

Based on the previous two interviews, one can see how the concept of Americanization is perceived as the Dream Land and the land of opportunities to Palestinians but away from the political role that the United States plays in the Palestinian-Israeli conflict. Both see the

⁶⁷ For the text of the interviews See Appendices.

American culture as being adopted by Palestinians but fear the Palestinian culture is being forgotten.

On the other hand, distinction is clearly noticed when talking about living in America; those who witnessed the 1967 war saw America as the very positive country before then, but with the political role it played, they refuse the idea of living there and abandoning their home country. But for the other generations, they think in a way that promises better chances for life and a different ways of living than that offered to them in Palestine.

The position taken on the United States by Islamic movements such as Hamas has been discussed in the context of Arab culture above.