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**Faculty of Graduate Studies**

**The Stereotypical image of the West in the Eyes of  
Palestinians in the Perspectives of University Students**

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Perspectives of University Students**

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**Declaration**

**I hereby declare that this thesis represents my original intellectual work and that I have not used sources other than noted by citations. I certify that all the assistance received in preparing this thesis and sources have been acknowledged and has not been submitted elsewhere for certification or publication**

**Ahmad Ghazi Abufarha**

## **Dedication**

My life was full of people who support me and give colors to my living. The first people I dedicate my work is my dear mom, Amal, whose name itself lights my roads. My work is also dedicated to my faithful wife, Lubna, who always cares to support me and stand with me.

I dedicate this humble work to Aysha, Bakr and Omar my lovely sweet children

Amro, Maysa, Ghaida, Raghad and Yara, my brother and sisters, I always remember you and wish for you a nice and stable lives

My father, Ghazi, I will not forget your intellectual mind and encouraging me to write.

I dedicate this work to all oppressed people who suffer injustice and resist tyranny.

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**Abstract**

This research deals with the Stereotypical Image of the West in the Eyes of Palestinians. This world is full of conflicts and contradictions. People are easily got involved in conflicts and wars and easily manipulated by media. Having negative stereotypical images of others without dealing with them is not fair. People have to study each other objectively and care about building bridges with each other. Palestinians as the other people may have negative stereotypical images of other people. Researchers should look deeply into the real reasons and motivations of such these negative stereotypical images.

This research is divided into Four chapters. The first chapter deals with the methodology of the research and the tools of improving the theories. Two main tools are used in the research; A well planned questionnaire and interviews with Palestinians intellectuals experienced the living in different countries in the West.

The second chapter is the theoretical background and related studies. A lot of important arguments and discussions will be dealt with related to Orientalism, Occidentalism, themes of the novella Season of Migration to the North and a historical context of the conflict between Muslim East and West.

In the third chapter, the data will be analyzed carefully, and the results will be discussed. The fourth chapter will have a conclusion and important recommendations to help people build bridges between different cultures.

**Keywords:** Stereotype, West, Palestinians, Orientalism, Occidentalism

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## **Introduction**

According to Clifford woody, "Research comprises defining and redefining problems formulating hypothesis or suggested solutions, collecting, organizing and evaluating data, making deductions and reading conclusions, and at proceeding cautiously testing the conclusion to decide whether they fit the formulating hypothesis."(Kothari, 2009 )

East and West have been in an eternal conflict since the beginning of civilizations. Each side has its own cultures, traditions, social lives and views. In the past, it was one kind of imagination to open channels and build bridges between East and West. In those days, thanks to the widespread technology and social media, it is easy to remove some of the obstacles to let East and West get closer. One of these obstacles is stereotype picture and prejudgments of each other's.

Palestine is located in the far west of Asia. Throughout history, Palestine is considered as a crossroad between three continents: Asia, Africa and Europe. It was also a field of battles between Western forces and Eastern ones. Jerusalem, the capital city of Palestine was attacked fifty-two times and captured and recaptured forty-four times as well as destroyed two times (Barnett, 2016). That means, Jerusalem and Palestine territories witnessed entering many different cultures in it. Invading, capturing, recapturing, colonialism, mandate, and occupation made Palestinians more experienced people of cultures throughout history.

It was heavily approached how the West deals and looks at the East. Hundreds of studies and articles are found about the subject. It could be justified to see that number of studies about how West looks at East because East is always in the situation of defending. It used to address West to rethink of its perceptions about East

and especially about Palestine as we are in a continuous occupation and West insists to support the occupiers. I think it is the time to analyze how Palestinians look at West. Why that? Because Palestinians need to break through the real motives and reasons of our negative perceptions for West.

It used to have two reactions from the colonized people for the colonizers. The first reaction is hostility as an answer to the initiate hostility and exploitation from the colonizer. The second reaction is admiration to the defeaters and speak, think, and perceive like them. It is an action of submission to the colonizers of not having the needed equipment to face them. Arabs and Muslims had remarkable impacts on the world . But if Arabs and Muslims are now weak and oppressed that does not mean that they do not have their own considerable narration with their own values to address the world. Strength and tyranny don't mean that one is in right side. Arabs and Palestinians are capable to rethink of their own cultural components which maybe benefited from other cultures and at the same time keep our genuine origins and heritage

In this research, the researcher will look deep into the real reasons why Palestinians look negatively to other nations and cultures especially the West and it will be noticed if contradicted people have the chance to conceal with others and what is needed to be on the right way. Education, knowledge, and intellectuality could be the right weapon to encounter others namely the West. If we believe in our ability to be independent and full of trust, we can change. Change is the ambition that we want to reach.

## **Objectives of the Study**

The following objectives represent the whole of our research work: -

- 1- Find the roots and real reasons of the stereotype picture and try to find ways to reach the real picture
- 2- This study aims to tighten the cultural gap between Palestinians and Western societies making use of the wide-spread technology.
- 3- This study will highlight on the role of media in enhancing the stereotype picture of other cultures.
- 4- This study may be a spark for other researchers to focus on other types of stereotype and highlight on the ways of limiting stereotype.
- 5- This study will be published in the West to evoke Western researchers to do researches about stereotype picture of Palestinians and reconcile between societies.
- 6- To know the real cultural traditions and ways of lives by asking highly educated Palestinians figures who lived in Western societies.
- 7- To build bridges between Palestinian people and other Western societies.
- 8- To decrease the reasons of hatred between East and West.
- 9- To create a new speech in media help both Eastern and Western societies to understand each other.
- 10- To evoke critical thinking and read, hear, and understand beyond the surface.
- 11- To exchange experiences, benefits, and knowledge between different cultures.

## **Chapter One: Theoretical Background and Related Studies**

### **Occidentalism**

Since time immemorial, "the West" has formed the image of "East". Today, the debate is taking place on the features of the stereotypical image of Western society in the Islamic and Arab world of the Middle East which is considered a valuable opportunity to correct the misconceptions on both sides. It is not surprising that the spread of ideas about Western society is one of the reasons that lead to the retreat of Arab and Muslim immigrants in European societies. Especially since some often complain about the extent of the ugliness that characterizes the image of Arabs and Muslims in Western public opinion. There is no doubt that this topic is one of the worthiest of discussion (Baber, 2002).

Some researchers believe that Occidentalism is the other side of Orientalism. If Orientalism is the vision of the ego (the East) through the other (the West), then the Occidentalism is the vision of the other (the West) through the Ego (the East). Through this relationship, the inferiority complex of the ego (East / Arabs) and the greatness complex of the other (the West) are dissolved. The difference is that the emergence of Orientalism was not neutral, as it appeared in a phase of Western colonialism aimed at domination and control, while Occidentalism arose as a result of neutral cultural and civilizational contexts not aiming at hegemony and domination but at liberation ( Jonathan, 1995).

It is surprising that no one has ever raised the second side of the issue, which is the extent to which the Orientalists' view of the Western world has been distorted. Even though the other side carries the same degree of danger, if not more. As the West has, for many centuries, thousands of Orientalists. While the Arab world

does not include a sufficient number of "Westerners" or experts specializing in the civilization of the West who contribute to convey a true picture of it (Foucault, 2000).

It is noticeable here that the word "Occidentalism" is not one of the common words that one spells out along the lines of the word "Orientalism", for example. It is worth noting that the term "Orientalism" appeared with the book of the Arab-American thinker Edward Said, which has the same name, in 1978. As for "Occidentalism", during the last century, scattered writings have appeared, most of which revolve around political systems and scientific or intellectual currents, reducing the West to a perception with a unilateral dimension that tends to release negatively or positively (Said, 1995).

The "Crusades" are the first thing that comes on the minds of some Arabs when it comes to talk about the image of the West in Islamic society. Although these fierce campaigns against Islamic sanctities and the Arab world date back to the Middle Ages, which leaves no room for doubt that there has been a development in the West's engagement with the Islamic world, many still see Europeans as if they were like monsters lying in wait for its easy prey, Muslims. As for the French campaign that Napoleon Bonaparte led to Egypt in 1798, it was associated with colonial European conflicts towards the Arab world (Nicholson, 2013).

Some Arabs look at Western society as if it were a decadent environment dominated by degeneration in relations between the sexes, for example. There is no doubt that this is due to the media and the distortion of the image that is not identical to reality. If we look at the Islamic world and take this meaning with the Arabic eye, which conveys a wrong image of Western society, it spread among people like

wildfire. As for people who travel to Europe, they mostly convey only the negative aspects of European life (Abraham & Appiah, 2006).

Despite the existence of militant anti-Western movements that characterized the Islamic world in the past 150 years, it turns out that Muslim thinkers have a superficial knowledge of the West, at the most. In fact, they hardly take constructive steps to study and understand the philosophy, culture, and history of the West. The stereotypical view of the West is still prevalent among our scholars to this day, and it is the same view that prevailed in the West about Muslims and Islam during the days of the Crusades. And scholars still believe that the West is the only one responsible for drunkenness, freedom of sex, immorality and all forms of immorality and pleasure, and all this they teach to the religious (Buruma&Margalit, 2004).

This wrong stereotype of the West stands as an obstacle to our acquiring some of the good aspects offered by it, while it includes many aspects of our scientific heritage, which the West has adopted and developed. Instead, the widespread hatred of the West in the Muslim world has become an important sign of religiosity. This position arose in the colonial period and should have been abandoned with the end of the European colonies. However, it is noticed that this view has become so strong and intensified that it has taken root to the point where it became difficult for Muslim reformers to combat it (Scheill, 2016).

Arab world used to deal with the West according to double standards. On the one hand, the Islamic world stands as hostile to the West, and insists that Muslims distance themselves from Western culture as much as possible. On the other hand, many of them are eager to migrate to the West! The West where some Muslims who consider America the "Great Satan" while at the same time they are taking advantage

of the economic advantages and opportunities that this country offers them. They take pride in their American passports, and even if they have not obtained them, they wait warmly for the day they acquire their US citizenship, for example. Here the question must be asked: Where did these double standards come from? And if they really hate America, why do not these Muslims leave this country and simply return to their homelands which they consider "The center of Islam"? (Ushimura, 2003).

However, there is no doubt that Arabs themselves have an important role in drawing the wrong stereotype about terrorism, for example, because of terrorist groups and their distortion of religion and the world, and barbaric acts that appeal to humanity. It is also our role as Arabs in spreading bad stereotypes about each other. There are many examples that confirm, whether with our conviction or unconsciously, Arabs do this distorted stereotyping of each other. In the seventies, after the rise in oil prices, the West portrayed the Arab from the oil-producing countries with this ugly, greedy man who has no interest in life except that he spends boldly and runs behind females wherever they are. How many of Arabs have helped the West in this standardization? There are those who wrote articles and thousands of stories and gave lectures to confirm this hateful image that we have been suffering from raising until now (Koenig & Eagly, 2014).

The West has established many research institutes to study Islam, history, and culture of Muslims. Also, many Western universities have devoted departments to study these issues, which led to the emergence of scientific studies. As for the Arab world, there are only two or three such institutes that are interested in studying the West in a modern scientific way. Universities in Arab countries had to establish departments to study Western affairs, and it was necessary to establish institutions and assign them to this matter. These institutions must take care to study the history and

culture of the West critically and objectively so that Arabs do not only realize the narrowness and weakness of the current Western culture, but also recognize its advantages and aspects that they can learn from and adopt (Zogby, 2002).

It is important to understand that the Arabs and the West are condemned to live together, Arabs and Muslims must assure the West that they do not have any inherited hostility, and together different contradicted people must open a new page for civil and human cooperation, to recognize the right of the other as we want him/her to recognize our right. The important thing remains that the role of Arab and Muslim intellectuals and Western intellectuals must not stop to achieve optimal understanding and acquaintance between Arabs and the West, to reinforce the positive features, and to correct the wrong stereotypes on both sides. Moreover, to stop the distortion campaigns, to start from prejudices that have formed heavy legacies throughout history (David, 2014).

The word "Occidentalism" is considered sometimes as an intellectual project that seeks and establishes another context of civilized communication with the West in which the concepts of victory, subordination and coercion are excluded. Such a context requires a fundamental transformation that leads to the dismantling of the cognitive dependence on the West, and its counterpart according to the principle of free recognition. There is no illusion or delusion. It is on this principle that the idea of "Occidentalism" will take shape and open the way for crystallizing and demonstrating a method of work that acquires "Occidentalism" its positive meaning and its best intention. The path through recognition and creative criticism and the paths of intellectual subordination, whose negative repercussions we are still experiencing for over five centuries with no modernity (Turner, 1997).

This leads us that during "Occidentalism" process it is necessary to overcome the historical barriers left by the course of Western modernity, when it established a stereotype on the basis of its words and visions without studying or analyzing its constructive civilization and modernity. The outcome was that the situation reached this point with no acceptance of everything related to the world of concepts, ideas and innovation which made "Occidentalism" in this sense the other face of negative Orientalism, and Islam lost its essence, identity, and special characteristics that made it neglected and unable to produce an understanding identical to the spirit of the time that it expresses, neither against itself nor against the other (Hanafi, 2006).

In sum, the researcher concludes with no doubt that the West is not one nor an absolute. It is characterized by diversity, differences, contradictions, and conflicts. Thinking about the West as (another) who has its various human and cultural experiences would reduce the mythical dimension that characterized the images of the West. Arab societies, in turn, are characterized also by cultural, religious, and social diversity. Consequently, images of the West can only be analyzed based on this diversity. As for the only possible solution to this phenomenon lies in correcting the image on both sides, especially in the media, and considering in the Arab world that Europeans have their own philosophy in shaping their lives. As there are other concepts of absolute individual freedom or the relationship of men and women, there is another view of the issue of the consideration of the body. It is owned by an absolute owner without any religious or family interference or oversight. To fix this image, it requires the exchange of youth between the Arab world and the West, this could make the image of European presented properly. However, clarifying and

understanding the European philosophy of life does not necessarily mean believing in it!

### Orientalism

It is not surprising, that many images of the Arab world were entrenched in the minds of a world by a famous movement that appeared in the nineteenth century. The Orientalism movement, which reached its peak in the nineteenth century coinciding with the beginning of the disintegration of the Ottoman Empire and the growing colonial aspirations of Britain and France in the Arab world, instilled in the imagination of Western culture perceptions of the lands in the southern Mediterranean and eastern Greece (Lowe, 1994).

Artistic works of the Orientalists still adorn the walls of museums and art galleries around the world, although, as evidenced by a new exhibition in the British Museums, they rarely objectively reflected the Arab world. Perhaps the Orientalists' focus on projecting the Orient as a fictional, reactionary world that was steeped in pleasure may justify the exploitative and sensational ideas that have spread in Europe and the United States for centuries about the nature of life in the East (Hoeveler, 2011).

Whether it is agreed or not, there is a general picture in the West about the Arabs, usually they are all placed in one box (or solitary confinement in an unknown place), which does not resemble the truth in anything. Arabs themselves sometimes do not know other Arabs, but the West somehow managed to know Arabs: simple human beings, camel image, desert, veil, and more recently migration and wars are enough to represent more than 400 million Arabs, or 5% of the world's population. This Orientalism that the late Palestinian thinker Edward Said talked about in his book "Orientalism" still governs the way the world sees us, as Saeed says: "The discussions

of the East in the West have always been characterized by the complete absence of the East." This stereotyping and generalization in considering the Arab encompasses many aspects (Said, 2001). Therefore, Arabs and East are something different from the superior West and they deserved to be ruled. (Said, 1994).

Edward Said revealed in his criticism that the West has drawn a stereotypical picture of the East in its literary, intellectual and historical codes, representing all East that was conceived, and even produced, politically, socially, militarily, ideologically, scientifically and imaginatively in the post-Enlightenment era, which was not the true East of "reality". That is, the West relied on a discourse that is a representation (perception) of the truth, not the truth itself, through the prevailing language and culture and its dominant institutions, and this false representation spread and entrenched it globally, thus becoming a pretext for stigmatizing the East as backwardness, tyranny and inferiority, and a reason for rejecting it and justifying its hatred for it, colonization, possession of control and hegemony (Oldmeadow,2004).

It is an indication of Western centralism and its superiority. Saeed concluded that Orientalism is a form of delusional neurosis, paranoia, knowledge and a pattern of Western projection on the East, to have the will to control it, that differs from the pattern of normal historical knowledge. For example, some of those stereotypes, west thinks that all Arabs are necessarily Muslims. The fact is that there are more than a billion Muslims in the world by the idea, and the largest Islamic country is not Saudi Arabia, as many thinks, but Indonesia. Indonesia is not Arab. Iran and Turkey, who are often grouped together with the Arabs as "the Middle East", are also not Arabs and they do not speak Arabic (Gingrich, 1998).

Also, not all Arabs are Muslims. The three monotheistic religions came out from the Arab world (Egypt - Judaism / Arabia - Islam / Palestine - Christianity) and this means that there are millions of Arabs who believe in religions other than Islam, and there are many who do not believe in any religion or God, both non-believers and atheists. Putting all Arabs in one box may be easier and you may see the surprise on the face of a Western person (the generalization here is intended to clarify the idea and not because Arabs see the West all in one image). By making Jesus white with blue eyes, when in fact he is brown from Bethlehem, he might have helped with this generalization. And you must tell them your history and the history of your fathers and grandfathers so that they can believe that the presence of a brown Christian Arab is in fact normal and logical (Shaheen, 1991).

A large part of the studies carried out by Western scholars about the Islamic world are based on visions and goals related to the West's plans and interests in the Arab and Islamic world. Hence, it is not sufficient and does not achieve the goals that Arabs and Muslims want from these studies. As these studies present to Western and perhaps international public opinion an image of our Arab and Islamic worlds with Western eyes that are not without prejudice and the stereotypical image of Muslims and Arabs in the minds of the West. This image has its roots in the Crusades and which owes to the Orientalists many of the reasons for its survival, is still active in the memory (Brown, 2010).

The stereotypical image of Muslims and Arabs is even employed from time to time against the interests of Muslims and their core issues, but rather in haste to accuse them violence and terrorism, as happened recently after the bombing of New York and Washington. Or even the image of the Muslim women that they are all oppressed and veiled, it is not the truth!. Arab women are veiled and religious without

a hijab. Some of them reject the hijab in form and substance and believe that it does not belong to Islam (there is a disagreement over the Hijab and Niqab in Islam), and some of them choose the hijab and others are imposed on them by the family or society. The matter is more complicated than a mere head covering. The idea is that the oppression of women is, yes, existent, but it does not often represent (ALL) Arab women and does not include (ONLY) the Arab women. All of these facts does not diminish the importance of the role that Orientalism has played and still in monitoring the features of Islamic civilization, despite some reservations about this work (Abu-Loughod, 2002).

The image of Islam that the early Orientalists drew on one side served to reinforce the first image drawn which showed Islam as a religion of superstition and ignorance, and as for its followers are enemies of civilization and closer to barbarism and savagery, and they are those with lusts who enslave women and look at them as nothing more than tools for pleasure. This new and confused image was not objective, but was formed based on previous rulings and appeared to express the pattern in which the Orientalists wanted to see Islam and Muslims, and not as they are in reality (Harb, 2008).

The image that emerged about Islam during the first era remained the dominant reference, and many specialists such as Edward Said, Shaheen, Bernard Lewis and John Esposito assert that the Christian mind could not get out of it or transcend it, and its fear of Islam pushed it away from objectivity and rationality in its study and transmission of it. Indeed, the efforts of some sincere Orientalists, such as Dr. Honka and Dr. Anne-Marie de Chambel are not denied, especially in explaining the preference of Arabs and Muslims over the current civilization, providing a true and clear picture of the contributions of Muslim scholars in various branches and

fields of knowledge, and searching for the Arabic origins of many vocabulary still used in Western languages ( Marsafi, 1994).

However, Orientalism and Orientalists were wronged if they are asked to do what the Arabs and Muslims should do, or act on our behalf. If we contemplate what the Arabs and Muslims do in this field, we find that it is minimal and limited. The study of Orientalism or Arab and Islamic studies in the West about the Islamic world is part of the study programs that deal with destructive doctrines in the Da`wah colleges in Islamic universities, with the exception of the Department of Orientalism, Imam Muhammad bin Saud Islamic University in Medina Al Munawwarah, we do not find departments on this specialization in Arab and Islamic universities. In most cases, this specialization is traditionally studied by getting acquainted with what the West is doing in terms of studies on the Islamic world in terms of doctrinal, legislative, historical, linguistic, political, economic, social and other aspects (McLoughlin, 2007).

The "lustful Arab" and the "terrorist Muslim" are nothing but a reflection of the desire of those who wanted to portray them in this way, describing them with all the traits and features associated with sensuality, which created many pictures that made the East a Western invention, and to approximate the idea, it was characterized by a romantic tendency, strange amazing creatures and memories, and exceptional experiences, to become an approach of biblical creation that strengthens it in terms of institutions , vocabulary, research heritage, images, sectarian beliefs, and even colonial bureaucratic devices, and colonial methods, according to Edward Said referred to it in his book "Orientalism" (Ahmad, 2000).

In short, the researcher concludes that the difference between the image of Arabs and Muslims, as it is in reality, and the one that comes with the mentality of the West when it sees us, widens to become in the end a mere metaphor, formed by politics, whether with its current events, or its historical loads recorded by the yearbooks, books and reports written by politicians, travelers, orientalist, and some Anthropological and Social Studies. The final solution to resist evil thoughts is humanism. Said wrote about it: "the final resistance we have against the inhuman practices and injustices that disfigure human history" (Said, 1978).

All we need was expressed by Edward Saeed's book *Covering Islam* when he says that all needed is the obligatory respect for the touched details for the humankind experiences and understanding the "other" in the basic of love and to acquire and publish knowledge in integrity and objective ways (Said, 1981).

#### Stereotypical image of Arabs in the West

The different types of mass media play an important role in raising the cultural awareness for the receiver people or to manipulate people. Those types of mass media participate in transferring different types of information in every aspect. Media also takes part in conveying the experiments and skills to the audience socially, economically, and politically.

The **magic bullet theory**, sometimes called the hypodermic needle model, assumes that a media message is "injected" wholly into the recipient's consciousness and is accepted entirely at face value. The *War of the Worlds* example is the most classic illustration of this media theory: radio listeners were told an alien invasion was happening and immediately panicked and sprang into action, without questioning the report or its origins.

Lasswell theorized that the magic bullet approach meant the originator of the message could directly influence, or manipulate, the intended recipients' perception. The theory relies on the idea that the public is passive and gullible, which makes it easier for the source of the message to influence its audience. (Laswell, 1927)

Some of mass media intend to distort the values of some groups, individuals, or even whole societies. This form a negative picture and stereotyping image according the audience of those mass media. After that, hatred and fear may spread towards people. The dangerous thing is that many bridges between cultures may be destroyed and the conflict between nations and cultures may take stronger dimension.

Studying the East "as the West created" opens many questions in the culture. These questions orbit round some conceptions and images that related to individuals in a culture about how they see the others in different cultures. The West studied the East as "the other" for many reasons. One of these reasons is to control the East and dominate it. But the most important reasons are to create the East as a conception that the west can see and know itself through that conception.

Edward Said sees Orientalism may be analyzed and discussed as an establishment to deal with the East. Orientalism can announce reports about the East, give opinions about it. In other words, Orientalism is Western way to control the East and overpower it. He sees that the East is the greatest and richest colony of Europe. The East is the source of civilizations of the West. The East is the cultural competitor of the West and one of its deepest images. The East also helped to determine the West as its picture, idea, identity, and the counterpart experience.

Edward Said describes the West as a self which cannot see itself except by passing through the other. The other is the East. Knowing the self is by making

prescriptions and differences of the other. The West made the characteristics of the East and built upon that image. The image is that the East is drowning in religion and mindless case, primitive and not adult. While the West is completely different. The West is civilized, adult, prosperous and rational.

The Western media distortion process practiced for Arabs and Muslims, not only through the press, radio, and television, but also through cinema. Some American film manufacturers and producers work on producing movies carry on content hatred against Muslims, either in terms of content, or through the development of weird characters play the role of Islamic figures to distortion. " Arab "as it appears in the American Cinema: - Sadist, coward, degenerate, and a slave trader. That justifies the terrorist is prescribed and protects and kills innocent people. Hollywood, which is the city of American cinema, has recorded since the second Gulf War over than 40 movies such as: "killing game", "American Ninja and genocide", "in the sun" and "the human shield". (Shaheen, 2006)

These films are all tarnished the reputation of the Arabs, by offering an endless group of images where the Arabs seem like the intensity of the extinct peoples' backwardness, and represent a terrorist threat to others.(Tash, 1993). The western cinema since its early stages has started the distortion of the Arabic personality when it appeared in the twenties. The perception of Arab in films is in the form of sexually man, obsessed with women, the Arab image is associated always with the camel and the desert. After the establishment of the Zionist entity in Palestine, the forties period and the fifties were full of cinema films that depicting the Arab as a reactionary, fanatic, cunning, liar, sexually insatiable and lazy.



A scene from a film named (Conan the Barbarian) produced in 1982 shows how the Arabic man is obsessed with women and cannot control his sexual desires

Among the most important films of this stage, "Thief of Baghdad" and "Captain Sinbad" and "crusaders mighty men" and "desert attack" and "flight Phoenix". There is no doubt that what the Western media presents from movies or cartoons carry stereotyped images and inequitable, and which are exposed mostly millions of people at one time, and who are affected by them and catching up with each other, take roots in their minds, which leads to the formation of a collectivity culture hostile to Muslims and Islam in particular. The researcher Jack Shaheen, after an analytical study of more than 900 American films, has found that the Arabs are portrayed in negative classifications, that their lives are full of luxury, with incurred manifest shirts and the signs of luxury, extravagance, flatulence and obesity are clear at their appearances.

They also are portrayed as terrorists who are unscrupulous, with long beards. This image has taken root widely and deeper, especially after the events of September 11th 2001.(Boudhane, 2006)The danger of the American movies lies in that they don't display only in America, but also in a large number of countries in the world. These films have a big number of viewers. A study has indicated that the number of people

watching American films in Europe has risen up from 71% to 80% in 1996. Studies also has pointed out that the American films are freely display in Germany and Italy, and 70% to 80 % of the hours available in Canadian television and movies galleries are for American films and serials. In Switzerland, the cinema galleries show 10 films, 9 of them are American films. There are also five American distribution companies in Europe, which could give the Hollywood industry an absolute control over world cinema (www.al-tabari.org, 2014).

The films portrayed in Hollywood and other Western films companies show that Muslims are violent by nature. Films are the most powerful types of media in the 20<sup>th</sup> century. All the stereotypical images about Arabs are bad and negative. That view spread into the deep Western awareness. Showing Muslims as devil and terrorists is old and stable in Hollywood. Back to The Future film (1985) showed invisible terrorists belong to Arabs. G.I. Jane, A film distributed by Hollywood and produced by Largo Entertainment, showed men who didn't have faces were acted as targets to shoot in. Those men spoke Arabic. In the "The American Ninja films", white brave men fight evil people from the Arabs. Sardar says that the stereotyped picture of Arabs and Red Indians are similar. The Lost Patrol film (1934) portrayed Arabs attacking a British military unit. That film was reproduced again in another name as Bad Lands (1939) portraying the Red Indians as evil and bad guys. The same film itself was reproduced to be the Sahara (1934) showing that Nazi soldiers as evil. Sardar insists that the stereotyped picture of Arabs and Eastern people in the Western media is not innocent and on purpose (Sardar, 1999).

Ahmad Bin Rashid says that the Muslims stayed to capture the role of the "other" and the "opposite" in Western media. The stereotyped pictures are still existed

in Western media such as films. The Western discourse against Arabs lacks depth, balance, and real realizing (Rashid,2001).

Edward Said concludes that the USA needs a deeper look about Islam. Edward advised study centers in the West to do real rational researches about Arabs and Muslims. The view which should not be biased and does not have ideological trends and wrong thinking about it. (Said,1981)

Hitches Djait sees that the roots of that stereotyped picture about Islam in the West goes back to the age of the Islamic conquests and crusades campaigns. The churches at that time wanted to prevent Europe from the danger of Islam, so they started to create a bad image about it. Hitches Djait wrote about some of the European writers such as Voltaire whose view about Islam was extreme and non-human and depends on violence and power (Djait, 1985).

The departments of studying the far east and the middle east which specialize in Islam and religions establish this bad image and stereotyped picture of East in general and Islam in particular. Great orientalists such as the Jewish Goldziher, Marglioth, Hamilton Jip, Bernard Lewis and others participated in establishing the stereotyped image of Islam. MazinMotabiqati assures that anyone wants to see how Orientalism is still strong, you can visit these departments and see the given curricula about Islam (Motabiqati, 1995).

Ali IzzatBegovitch, the Bosnian leader (1925-2003), said that in the past we were afraid from the cruel king or prince but in the contemporary ages we are afraid from the cruel media, especially the TV. Begovitch says that tyrannical states do not need armies to control people and audience. They just need media, especially T.V because it controls districts, feelings, awareness and thinking. The state repeats on the

media what it wants to convince the audience. After that, the audience will defend this image as the states wants (Begovich, 1991).

In 2000, a conference about the Arabic-American relationships was held in Amman. The researchers (Arabs and Americans) dealt with some of the stereotyped pictures about Arabs especially portrayed in Hollywood. Some of the titles of the researches in the conference (The image of the Arabian in the political cartoons),(The image of the Arabian in the American cinema) and (The image of the Arabs in the American media). Sami Al –Khasawneh, one of the invited researchers, in his introduction in the mentioned conference said that the American media established a very bad picture about the Arabian human as he was described as stupid, rich, terrorist, stubborn, hijacking planes, dirty, greedy, gluttonous, liar, women lover and many other negative descriptions (Khasawneh , 2001)

On 14 December 1997, Aljazeera channel conducted a program presented by the journalist Ahmad Mansour. The program received AbdulqaderTash, the media professor and chief editor of Arab News newspaper. The guest assured that the stereotyped image of Arabs and Muslims was not innocent but well-planned intended throughout decades. Tash said that the stereotypical image of Muslims and Arabs became widespread to the Western public because of media and movies. In the past, only the elite Western people wrote about Arabs and Muslims badly, but now most Western people write and express comments and articles about Arabs. Tash said that the motivation of distorting Arabs and Muslims was religious because the Western-Christian leaders saw that Islam was dangerous and may spread fast. Therefore, the war against Islam started centuries ago. One side of the war was media. Ahmad Mansour asked Dr. Tash: Do Arabs and Muslims participate in enhancing the stereotyped image of themselves through their behaviors and weakness? Tash

answered that the responsibility mainly is on the west for distorting Arabs and Muslims and the behaviors of some Arabs are just helping factors. Dr Tash said that there is a shortening from Arabs and Muslims towards improving their image. Dr. Tash concludes that conversations and discussions between Arabs and the West should be conducted to bring views closer and to tighten the gap between Arabs and Western people (Aljazeera, 1997)

The Arabic civilization did not produce racism or fascist, Nazist or colonialism as the West did throughout history. Muslims did not kill tens of thousands of people in few seconds as USA did in Heroshima and Nagazaki. Arabs and Muslims are under a big conspiracy from the West. Therefore, we must improve our image and defend the negative image of ours. Documentary programs in many languages should be done and distributed all over the world to remove the bad distorts. Conferences about Arabs and Islam should be conducted in the West to show how Islam is tolerant with others and how Islam encourages the understanding. It is the mission of all of us as Muslims and Arabs.

### **Season of Migration to the North**

The novella of Season Migration to the North is considered one of the best 100 novels in the twentieth century and one of the finest Arab modern works." In 2001 it was selected by a panel of Arab writers and critics as the most important Arab novel of the twentieth century" (Ashcroft,2000).

The researcher personally is impressed by it, the novel affected him so much. How could the victim play the role of the executioner if he could snipe the chance for that? Al TayyibSalih who wanted to reinscribe Joseph Conrad's Heart of Darkness embodied the journey of an oppressed people travel from the South to the North in the contrary of the travelling from North (Europe) to the South Africa.

" One such work is Tayeb Salih's *Season of Migration to the North* Published in 1969, Salih's novel is significant, not only for its appropriation of the topoi—the journey into the unknown, the quest for self-identity—of Conrad's *Heart of Darkness*, but also for its efforts to resist, reinterpret, and revise from the perspective of the colonized Other, the epistemology and language of discourse signified in Conrad's novel." (Firchow,2000).

This novel depicts how Colonialism is harmful on the colonized. Even though Mustafa Saeed the protagonist of *Season of Migration to the North* was genius, open-minded, well-informed, and highly educated, he carried in himself much grudge. He utilized the stereotype image of Africa as a tool of having sex with white Western women and destroyed them both intentionally and not intentionally. Mustafa Saeed was a reflection opposed to the attackers. He used his sexual defect and enjoyment as a recrimination for the English Colonization to Sudan and to reflect The Colonization torture (Wallada, 2018).

The Sudanese novelist Saleh Al-Tayeb wrote his novel in the mid-sixties, at that time the societies of Africa, the Arab world, and the third world had recently emerged from the furnace of long-term military colonialism, and these people had hope to get rid of the devastating and chronic effects of colonialism, which left in the fabric and composition of these societies. AL-TayyibSalih held a trial like the international trials to illustrate the disturbed relationship between East and West. He wanted to assure the ridiculous co-existence in humane, moral and cultural aspects. (Majid, 2000).

The migration season to the north, when it appeared, was a special and exceptional event in the history of the Arabic novel, and its appearance opened new

horizons for Arab culture, in the context of the world witnesses to the manifestations of Arab immigrants and refugees in Europe, and the position of European countries on that with the rise of the right-wing, therefore, the novel may acquire new meanings and new understanding, and give the reader an opportunity to read events in an amazing and different way ( Parry, 2009).

The novel, *Season of Migration to the North*, focused on the clash of civilizations with a narrative full of feelings of change, and a fertile memory full of conflicts between the nature of life in the city of London, and life in Sudan. It does this through two characters: Mustafa Saeed and the narrator. Saeed, the successful, pragmatic, and morally dissolved, returned to Sudan with a personality who was unable to cope positively with society (Irwin, 2004).

Mustafa was a foreigner who invaded the West civilization aspects. Mustafa did that although he did not have equal weapons in that conflict. He dared to react and destroy. Mustafa Saeed wanted to make an equal integration with the West by making a cultural blare. Mustafa Saeed's letters and papers revealed what had happened in the court in details. The West insisted to sentence Saeed culturally and historically. The West (the other side in the court) claimed the objectivity and justice but that was outwardly (Makdisi,1995).

The novel came at a time when the relationship between the East and the West was a colonial relationship, based on suspicion and mistrust, based on an attempt to explore and search for spaces for intellectual and social convergence in order to agree on a human direction of this relationship, away from historical conflicts, and Saleh succeeded in preparing for this trend, as the novel of the migration season to the north met with exceptional acceptance in the east and the

west, as the reader takes a journey between the social and cultural levels in Sudan, which was living the manifestations of backwardness to Britain, which was then enjoying the manifestations of progress and urbanization in all levels (Geesey, 1997).

The fact that the nations, no matter how different their nature, are similar on the human level, as demonstrated the extent of the clear difference between the blind tradition of the West, which Mustafa has long been trapped in, and taking the real benefit from those advanced societies to serve Sudan as the narrator did, and it was expressed by Al-TayyibSaleh, in the clash of civilizations that it remains the preoccupation of thinkers until now ( Salih,1969).

Mustafa was accused to intervene other's lives and seduce them as well as killing. The West in the court tried to make that more terrible when they said they tried to educate Saeed and contain him. The West felt their civilization project was in vain. AL-TayyibSaleh in the novel revealed the view of English people towards the intellectual Arabs who know the Western civilization and stood firmly against that civilization. Professor Maxwell, one of the co-founders of Moral Rearmament Movement, declined more than once that West failed in civilizing Mustafa Saeed (Shaheen, 1985).

As novel was written after colonialism during the first migration of southerners to the north, after the Second Great War of Europe, and Al-TayyebSaleh described colonization in this novel as a germ, as he said in it: "Colonialism becomes a deadly germ, if we make ourselves a theater for it, and we see it as a destiny , it controlled our past and still continues today and also will still for the future. One of the witnesses was the political colonel (The father of Ann Hammond). He had a

realistic and reasonable view about his daughter marriage to Mustafa Saeed (Booker, 1998).

The marriage was unsuccessful because of many differences. Those differences were in values concepts, visions between two unequal civilization. He witnessed that his daughter had a reluctant unstable character. She was under the oriental philosophies which led her to engage Mustafa Saeed. She thought that her marriage to Mustafa as a bridge between the North and the South. He said that his daughter did not have the enough maturity to discover the other in the right manner. She was fascinated with him at first, but she discovered his deceiving. She had spiritual a dilemma because the two cultures were not coherent (Thieme, 2001).

The novel was filled with violence, as the main character is surrounded by nostalgia to the north that represents modernity, and Al-TayyebSaleh expressed the presence of Mustafa Saeed in the novel as a tool of modernity represented by the West, as it is the south, which is equipped with this human energies. Mustafa Saeed was stylized in the novel, because migration was not an option, as it is a product of colonialism - the deadly germ - and when he returned to Sudan, he did not find himself, and he no longer considered a tool for development and his end was death by drowning in the Nile River, so the modernity represented by the West was taken away. Saeed, the novel's soul, just as the Nile has robbed its efficacy, and with this development and this modernity built on the foundations of colonialism will deplete life, and dry at the end (Stampfl, 2009).

The writer embodied the relationship between East and West through the personality of Mustafa Said, the hero who tried to prove his manhood through his multiple relationships with British women. Al-Tayeb Saleh depicts the relationship of

Mustafa Said with Ann Hammond, Isabella and Jean Morris are detailed in an attempt to monitor points of difference and convergence between East and West and clarify the stereotype that each side holds from the other, as the eastern looks at the West as the civilized West, with beautiful blond women, all that suggests renewal (Dash,1989). On the other hand, the West carries from the East another image, their belief that the Arab with black eyes, and brown skin, lives in the desert between camels and elephants, in a scientifically and technologically backward country. Tayeb Saleh did not lose sight of the features that characterize Sudanese society, and this is evident through dialogues Between BintMajzoub, Wad Rayyes, and the Sudanese rural (John,1986).

Another important point is that the colonel says in the court he considers himself a liberal man. He doesn't have any bias against anyone. But at the same time, he is realistic. Such a marriage will not be successful. His daughter was affected by the Oriental magic and philosophy which was in Oxford curricula. She was hesitant to change into Islam or Buddhism. He wasn't sure if Ann committed suicide because of a spiritual dilemma or because of Mustafa Saeed's deceiving. TayyebSaleh employed the history and events to condemn the West. He mentioned Kutcuner (the English ruler in Sudan) when he captured Mahmoud Wild Ahmad in Atira battle. Kutchner asked: "Why did you come to my country? To destroy and revenge?" The intruder, the foreigner said that to the real owner of the land who fold his head and was completely silent (Davidson,1989).

It is worth noting that the novel, *The Season of Migration to the North*, is one of the most criticized and written reviews and studies on critical research in the modern era, ( Al- Halool, 2008) sees that the novel was an opening of a school of post-colonial literature, and the novel was characterized by the revelation that some

scholars considered departing from the ethics taboo, and this is the reason that it is forbidden to be taught in some Sudanese universities, and there are those who saw that the reason for the ban is politics. Many critics and scholars have been interested in preparing critical and comparative studies on the novel, and there are numerous articles that display a summary of the story of the migration season to the north, due to its importance and its literary value, which brought it to the world.

The reader can observe that there is a question which began with the emergence of the second generation in the novel with the figure of Mustafa Saeed, who felt the bitterness of colonialism and lived through it and witnessed the plundering of the riches of his country, and with retaining his hope for victory for himself, the self-image represented by Mustafa Saeed consciously became the image of the defeated colonial East pre-modern, represented in the state of primitive manhood, sensual and irrational gender, this East that was colonized by the West, depleting its wealth and exploiting it and monopolizing the capabilities of this East. The other: It is the European West, with its industrialized Western civilization and aristocratic traditions, which is embodied in part by the European aristocratic woman (the figure of Jean Morris). Thus, the relationship between the East and the West was a struggle between a primitive man and an aristocratic woman (Hughes, 2011).

However, that imagined portrayal of Mustafa Saeed on the subject is not real, as the novel tells us on his tongue that he views himself as just a lie made by colonialism itself. Later the philosopher Edward Said demonstrated that the idea and identity of the "East" was something of the fabrication of the Western colonial discourse, a discourse that was formulated from the real and imagined existence of the peoples of the East, a highly imaginative and largely fantasy image ( Said, 1993).

As A result, post-colonial societies have been replaced by other societies. Eastern or Western? Both, or rather none of them, there is no West or East after colonialism, in the novel, Mustafa Saeed disappeared, but the European aristocracy Jeanne Morris also died, which is the inevitable outcome of our new world we have been living in for almost a century and a half, a world without identities (Gyssels, 2001).

In short, the conclusion is that the “Festival to nothingness” inserts powerfully Tayeb Salih in the mainstream of world literature at the end of the twentieth century. It beautifully combines basic elements, from South and North, from Salih’s heritage and his world experience. Indeed, one’s heritage combined with “Wanderlust” constantly moulds the artist’s sensibility and one may be richer with every “Season of Migration” (Parry, 2005).

#### Muslim Eastern and West conflict: Historical Context

Arabs before Islam were divided and dispersed. They were tribes fighting each other for leadership or resources. They had no agreed leader uniting them. As a result, they were rival kingdoms. Arabs who lived in Arabia at that time were caught in the middle of two great empires conflict: Romans and Persians. Both did not pay any attention to the Arabs as a threat due to Arabia’s isolation due to the desert climatic conditions and the difficulty of reaching Arabia. Later Muslims called this era by (Jahiliyyah=ignorance), is an Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam in 610 CE. (Hoyland,2001).

Many social changes took place under Islam between 610 and 661, including the period of Muhammad's mission and the rule of his four immediate successors who established the Rashidin Caliphate. Several historians stated that changes in areas

witnessed security, family structure, slavery and the rights of women improved on what was present in existing Arab society. For example, according to Bernard Lewis, Islam "from the first denounced aristocratic privilege, rejected hierarchy, and adopted a formula of the career open to the talents. (Kister, 1965)

On principle of "God has sent Muslims to bring out the people from the worship of slaves to the worship of the Lord of mankind". The history of the spread of Islam spans about 1,500 years. Muslim conquests following Muhammad's death (Pbuh) led to the creation of the caliphates, occupying a vast geographical area. Conversion to Islam was boosted by missionary activities, particularly those of imams, who intermingled with local populations to propagate the religious teachings. These early caliphates flourished Muslim economics and trading. The Islamic Golden Age resulted in Islam's spread outwards from Mecca towards the Indian, Atlantic, and Pacific Oceans to form the Muslim world. Trading played an important role in the spread of Islam in several parts of the world, especially Indian traders in southeast Asia. (Lecker, 2005)

During the 92 years after the migration of the Prophet Muhammad. Muslims defeated the Kingdom of Persia in the East and all those regions were subjected to Islamic rule. Then they headed West to North Africa conquering a city after another until the year 92 H when Muslims conquered the Iberian Peninsula (Spain and Portugal) and ruled the peninsula for many centuries. All this caused a shock to the West, which made them fiercely hostile to the Muslims. Islamic civilization became a prosperous civilization while the West was falling apart into the Dark Ages from 400-1400 AD. (Macdonald, 2009)

By the end of the 11th century, Western Europe had emerged as a significant

power, though it still lagged behind other Mediterranean civilizations, such as that of the Byzantine Empire (formerly the Eastern half of the Roman Empire) and the Islamic Empire of the Middle East and North Africa. Despite deteriorating relations between the Crusaders and Byzantine leaders, the combined force continued its march through Anatolia, capturing the great Syrian city of Antioch in June 1098. After various internal struggles over control of Antioch, the Crusaders began their march toward Jerusalem. Then they occupied by Egyptian Fatimans (who are Shi'ite Muslims and enemies of the Sunni Seljuks). Encamping before Jerusalem in June 1099, the Christians forced the besieged city's governor to surrender by mid-July. Despite Tancred's promise of protection, the Crusaders slaughtered hundreds of men, women, and children in their victorious entrance into Jerusalem. (Newby, 1988)

Europeans (Christian state) waged campaigns against Muslims in Andalusia to recapture the Iberian Peninsula from Muslim rule. Christians called these wars "Reconquista= reconquering " started in 792 AD and ended with the fall of the last Muslim kingdom in 1492, and then the cleansing of the entire Iberian Peninsula from remaining Muslims through the so-called Inquisition. ( Berman, 2003 )

In the year 1453, the Ottoman Muslims besieged the city of Constantinople for weeks until they captured the city, and the loss of a city worth Constantinople left a great impact on the West Who felt the Islamic threat. Then Ottomans expanded north of Constantinople, penetrating the European continent until they sieged Vienna 1529 and tried to capture it. Several circumstances prevented this from happening. Cold winter and the geographical nature which is full of mountains prevented the transfer of war materiel as cannons to resolve the battle, so they incurred the heavy loss.(Peters,1999)

The Christian West realized that the strength of the East resides in Islam. For many centuries, the West has been suffering from the loss of large areas in favor of Muslims. Therefore, they wanted to study the East through Orientalism and work to dismantle the Islamic State from inside. Orientalism campaigns began in the eighteenth century to study East for knowing the weaknesses in it. West sent scientific and religious missions to the Muslim East and they succeeded to turn Ottomans empire to a Sick man of Europe. Ottomans were defeated in the First World War 1914 and that was evidence of the success of Orientalism's plans. Regions and states of the Islamic world were colonized by the Western colonial countries that tore the Islamic countries into small kingdoms and states. West planted dispute between Arabs by dividing borders. Also, they supported local kings and leaders who loyal to them and work for their agenda. (Hakan, 2011)

For centuries, East and West exchanged stereotypical impressions of the other to mobilize public opinion against the other and push people to participate in wars. They fought in the name of religion. In the early stages of the conflict, the stereotypical impressions of Muslims about the West that they are infidel (Kuffar), or in the Islamic term (misguided), but Muslims had limits that they could not cross in describing the West, given that Islam religion urges Muslims to respect and consider people of other monotheistic religions of Christianity and Judaism (People of dhimma) must be protected in return for tribute and not to interfere in their lives. The matters of peace and war are in the hands of the Muslims. The same limitations in perceiving were not in the West. (Hourani, 2002)

During the Crusades campaign, Christian clerics persuaded public opinion in Europe that Muslims are not humans, but animals with tails. During the rule of

Muslims in Andalusia, the West used to create stereotypes about East in the form of myths and exaggerations that are not true, such as the tales of the Arab nights that describe the East as immoral. Arabs and Muslims were racing to go to Andalusia to marry foreign women instead of marrying Muslim women or Arab woman because they believe that Western women are more beautiful than Arab women. They had blue eyes and fair hair. That was a problem at that time (Hallaq, 2009).

Although Muslims and Western empire were in conflict, there is a remarkable extract from Al Sunna books talks about the bright face of the West. One of the Sahaba, Amro Ibn Al Aas says about Western people: They are the wisest people in the problematic conditions, they upraise fast after catastrophes, they repeat attacking and don't surrender easily, they are the best to take care of orphans and poor people, they resist the tyranny of their rulers. (Sahih Muslim).

## **Literature Review**

It should be noted that the researcher searched heavily on an Arabian study or research which dealt with the stereotypical image of the West in the eyes of Arabs using a questionnaire but the researcher didn't find such that research. In this chapter, relevant studies and researches will be briefly mentioned about the stereotypes between East and West.

### 1- The Stereotypical Image of Arabs and Muslims in the Western Media

الصورة النمطية للعرب و المسلمين في الاعلام الغربي

This study was conducted by Abu Bakr Al Lawwa' in 2017. The researcher highlighted the intended negative stereotypical images of Muslims and how it was constructed carefully by the Western governments throughout years. The study traces the roots of vilifying the image of Arabs and Muslims and the increasing hatred

against Muslims. The study concluded that the negative image of Arabs and Muslims wasn't from not knowing the Arabs, but it was a plan from the West which has its aims and a continuation of the East-West conflict.

## 2- The False Education of the West: How the West vilifies the image of Islam

### التربية الخاطئة للغرب ؛ كيف يشوه الإعلام الغربي صورة الإسلام

This study was conducted by Shirley R. Steinberg in 2005. It was translated into Arabic by Hassan Bustani. The study introduces that the 11<sup>th</sup> September attack was a shock for the Americans who used to receive their perceptions via the formal media of the USA. The perceptions of the Americans were constructed by schools, colleges, universities and formal institutions. They knew that the USA is popular and loved by all people in different countries and USA has a noble message for the world. The study highlights the negative images of Arabs and Muslims in the American media. Arabs are greedy, sexual obsessed and not rational according to the American institutions. The study concluded that the victims of the false American education were Arabs and the Americans in the same time.

## 3- Covering Islam by Edward Said.

Covering Islam is the last book of a major trilogy that Edward Said wrote on the relationship between Islam, Muslims and the West. The other two are: *Orientalism* (1978) and *The Question of Palestine* (1979).

This book is about 'malicious generalizations about Islam' and, distorted depictions of Muslims as 'fanatical, violent, lustful and irrational'. In this book Said walks us through events such as Iranian Revolution, hostage crisis, Gulf war and World Trade Center bombing (1993) and subsequent negative media coverage.

It was first published in the year 1981, after the Iranian revolution and the hostage crisis. The revised edition was published in 1997 fully updated and with a new introduction. Islam then (1981 and 1997), as it remains today, was a topic of intense media attention.

The central theme of *Covering Islam* is the extension of the core ideas presented in his most important work, *Orientalism*. In that book Said discusses ‘the affiliation of knowledge with power’ arguing that the knowledge of Islam and Islamic peoples in the West through the discipline of Orientalism, proceeds not only from dominance and confrontation but also from cultural antipathy. Islam is defined as the mirror opposite of the West – its Other, and this establishes a framework which ‘radically limits the knowledge of Islam’. Said contends that so long as this framework operates, Islam as a ‘vital lived experience cannot be known’. The basic flaw in Orientalism as a disciplinary formation, asserts Said, is its imputation of a universal character to Islam. This he sees as a ‘violent attack on Islam and Muslims, an attack that coerces them into conforming to roles imposed by imperialism’.

*Covering Islam* has three main chapters: *Islam as News*, *The Iran Story* and *Knowledge and Power*. In *Islam as News*, Edward Said traces the history of relationship between Islam and the Christian West and specially the threat posed by Islamic armies to Europe. This sense of threat he argues, still persists in the psyche of the West. The fear and threat perception of Islam, Said argues has deep religious roots, where Islam is seen as a ‘competitor to Christianity’. The dramatic rise in oil prices in early 1970s was seen as an attempt by the Muslim world to conquer the world again and this left the West ‘trembling with fear’. This threat perception evokes anti-Islamic sentiment across the West.

In opposition to this long history of hostile coverage of Islam, Edward Said calls for a new knowledge which he calls 'antithetical knowledge'. He defines antithetical knowledge as a 'kind of knowledge produced by people who quite consciously consider themselves to be writing in opposition to the prevailing orthodoxy. Here 'the methodological silence of Orientalism is replaced by discussion of the political meanings of scholarship'. In antithetical scholarship Islam does not become 'reductive and monochromatic '. More importantly an antithetical scholar puts intellect not at service of power but at the service of criticism, community, dialogue and moral sense.

## **Chapter Two: Research Methodology**

### **Relevance of the Study**

The results of this study would be beneficial to various parts of the population. Firstly, University students can make use of this study. As young people are the pillar of any society, they can amend any false image of others to build new frames of relationships with other people especially Westerners ones. Secondly, the findings of this study can be advantageous for people who want to travel to Western countries. People who move from Eastern countries to Western ones may well face some cultural shocks. This study may help them to understand Western people more effectively. The present investigation is an attempt to study many cultural differences and reasons of having some false stereotypical images of others. This type of study would be supportive for ordinary people, researchers, sociologists, students, immigrants, and workers in the field of culture.

### **Scope of the Study**

Scope of the Study is limited to University students and counselors namely in:

Arab American University, Berzeit University, Al Najah University, Al Quds Open University and Khadori University

### **Research Methodology**

The research uses both qualitative and quantitative techniques. It is also a systematic investigation into revealing hidden knowledge. It is helpful to create or validate facts, solve problems, support theorems, or develop new theories.

#### **It consists of three steps:**

- i. Pose a question,
- ii. Collect data to answer the question,

iii. Present an answer to the question

### Hypothesis and questions of the study

Hypothesis is a predictive statement that relates independent variable to a dependent variable, and this is open to testing. This hypothesis is then proved or disproved by using the information from the sample. The hypotheses formulated for testing are as follows: -

H1: There are many false perceptions about Western people and cultures in the eyes of Palestinians.

H2: The main cause of misunderstanding between West and Palestinians people is related to the political attitudes of Western governments towards the Palestinian issue

H3: There are many Palestinians who see the Western culture and ways of life there better than the Palestinians culture.

H4: The British Mandate in Palestine in the first quarter of the 20<sup>th</sup> century caused and still causes a lot of suffering to Palestinians and make them have negative stereotypical images of West.

H5: The cruel treatment of Arab governments and the wide spread of corruption made many citizens to immigrate to the Western countries and made them think that Western cultures are better than Eastern ones.

H6: Travelling to the West changes the way of thinking to be more reasonable

### **The questions of the study:**

1- Is the stereotype picture of the West in the eyes of the Palestinians connected with the British Mandate in the beginning of the 20<sup>th</sup> century?

2- Did media enhance the stereotype picture of societies?

3- Is the stereotype picture of Western societies in the eyes of the Palestinians related to politics of Western countries?

4- Is there a big difference in understanding the West between people who didn't live in West and people who lived in the West?

### **Nature of the Study**

This research is a combination of many designs namely: exploratory, descriptive and analytical. Exploratory Research- It has conducted with the purpose of gaining better insight into a problem. Descriptive Research- There is no control over any of the variables; it can only report what has happened and what is happening. It takes account of survey and fact-finding enquiry of diverse kinds. It is also analytical in both words and numbers.

### **Research Design**

It was observed that research design makes research as efficient as possible hence yielding maximum information with minimal expenditure of effort, time, and money. Again it's a blue print that facilitates smooth functioning of all research operations(Kothari, 2009) . This research is a combination of both exploratory and descriptive research designs as well as analytical. Exploratory Research- It has conducted with the purpose of gaining better insight into a problem.

Descriptive Research- The researcher has no control over the variables. This design refers to a set of methods and procedures that describe variables. It contains review & fact verdict enquiry of different kinds. Descriptive studies portray the variables by answering who, what, and how questions (Babbie, 2002).

### **Sampling Design**

A sample is a sub-set or part of the target population; sampling is a process of selecting subjects or cases to be included in the study of the representative of the target population (Mugenda and Mugenda, 1999). For this study, a well-prepared questionnaire has been constructed. The questionnaire will be mainly online because of the current situation of lockdown. The sample size is restricted to 250 respondents.

The questionnaire was checked by four academic experts. The names of the experts were: Dr. MosadaqYahia, Dr. Mohammad Nawahdah, Mr. Jamal Masri and Mrs. DalalZeidan. The validity of the questionnaire was excellent.

After conducting the questionnaire, interviews will be made with eight Palestinian intellectuals who experienced the living in the West. There is a question in the questionnaire asks if the respondent has lived in Western communities or not. A comparison will be portrayed between the experiences of people who lived in the Western communities and people who did not live in West at all. Here, some of the differences in perceptions will appear according to Palestinians in the way of thinking towards the West.

The interviews will be made face to face, by telephone and by social media sites.

### **Population of the Study**

The population of this study is 58,556 according to the academic year of this study 2019-2020. It was distributed as this :

Al Najah University population is 23.000. (<https://www.najah.edu/ar/about/annu-facts/>). The Arab American University population is 11,880 . ( Wikipedia). The population of Berzeit University is 14,800. (<https://www.birzeit.edu/ar/about/facts>).

The population of Khadori University is 8,622 (<https://ptuk.edu.ps/facts-and-figures-about-ptuk/>). Al Quds Open University in 8,876 (<https://www.qou.edu/ar/aboutQOU/factsandStatistics.jsp>)

### **Data Collection**

For achieving the objective of this study and to conduct the investigation, data has been collected from both primary and secondary sources: -

#### **Primary Data:**

It was noted that, data collection methods for primary data include structured and semi-structure questionnaires, mailed questionnaires, structured and semi-structured interviews (personal and telephone interviews), observation and focus group discussions. Questionnaires are the most used methods when respondents can be reached and are willing to co-operate. These methods can reach a large number of subjects who are able to read and write independently (Creswell, 1994).

The study used primary data, which was captured through a prearranged questionnaire. The questionnaire included both closed and open-ended questions and had two sections. The first part deals with general information on the participants. while the second section sought information on some of the perceptions and attitudes related to the relationship between Palestinians and the West.

### **Presentation of Report**

The detailed report of the subject study is presented into 5 chapters given as follows:

#### Chapter – 1: Research Methodology

In this Chapter researcher represents Introduction, Title of the Study, Scope of the Study, Nature of the Study, Objectives of the Study, Review of Literature, Source of Data, Data Collection, Sampling Design , Hypothesis of Study, Statistical Tools,

Outline of the Chapter Plan, Limitations of the Study and Respondents Profile  
**Analysis.**

## **Chapter – 2: Literature Review and Related studies**

This chapter includes review of work that has already been done. It usually turns up several ideas for further investigation that will advance the research. Keeping this view, the empirical studies available in World and allied areas having direct and indirect bearings on the objective of present study have been scanned.

Many theories and topics will be discussed in this chapter such as Orientalism and Occidentalism. It will be discussed the conflict between East and west and the reasons led to that. Stereotyping as a main prominent component in this research will be discussed and analyzed widely.

A short analysis of the novella *Season of Migration to the North* by Al TayyebSalih will be portrayed. It will show how dangerous and disastrous to take false stereotype images of other people.

Historical contexts, views and events will be highlighted in this chapter. Religious texts talking about West will be dealt with. The role of wars and reasons of them will be portrayed to see how wars fed the conflict between East and West.

Colonialism and Imperialism will be presented in this chapter to see the effects in enhancing hatred between East and West. As well as the effects of U.S policies towards the Palestinian Issue and the reaction of Palestinians. Trump's attitude of Century Deal as one example of enhancing the conflict between Palestinians and Western countries especially the U.S.A.

### Chapter –3: Data Analysis & Interpretation

This Chapter is completely based on the primary information collected through questionnaire and interviews from both the groups of respondents. The main objective of this chapter is to identify the Palestinians views and perceptions towards West. The data will be analyzed carefully then analysis will be compared to views and facts to reach to the reality of the false image we take about West.

### Chapter – 4: Research Findings & Conclusion

This Chapter includes summary of each chapter and further findings of the study, and last but not the least the suggestions and recommendations to a better relationship between East (Palestine as the case study) and West.

#### Limitations of the Study

Every research has limitations related to place, time and conditions and this research is not an exception. Limitations of this study are as follows:

The sample size of the research is only 250 taken from the large population for the purpose of study, so there can be difference between results of sample from total population. Random samples of Palestinian university students were taken from different universities, ages, sexes, and educational attainment. The sample targets the holders of certificates Diploma, B.A, M.A or PhD and the people who are still studying.

Time is important and urgent. The time limitation of this research will be from the first of June until the first of October 2020.

## Chapter Three: Results' Discussion and Analysis

### Preface

The questionnaire contains two sections. The first section is personal questions about University, Gender, University degree, Age, Place of living and if the respondent visited Western countries or not.

The questionnaire was conducted through Google service and distributed via face book and face book messenger. The target group was academic certificates holders and the students who are studying in those universities: Arab American University, Berzeit, Al Quds Open University, Al Najah University and Khadori University. The participants were from the two sexes. The number of respondents is two hundred and fifty persons divided into three age groups.

The second section of the questionnaire contains twenty-seven paragraphs dealing with the subject matters of stereotype and differences between culture in both East and West. Some of the paragraphs dealt with the points of view of Palestinians towards the West. Each paragraph contains five options of responds. The responds vary from strongly agree, agree, neutral, disagree and strongly disagree.

The interviews were made with eight Palestinian academic intellectual who experienced the living in the West. The interviews system was semi-structured which helps the researcher to add or remove questions as the certain case needs. The eight Palestinian academic intellectuals are university lecturers in Palestinian universities and two of them are lecturers in the West. Those intellectuals experienced the West differently. Some of them lived in Europe others lived in the United States of America. One of the intellectuals is a female. Some of these intellectuals wrote books and articles which were published in the West to affect Western people.

### Results of the questionnaire

University				
Khadori	QOU	Berzeit	Al Najah	AAUP
9.4%	22.2%	7.7%	40.6%	20.1

As the analysis shows that the majority of the respondents were from Al Najah university of a percentage 40.6 %. It's not astonishing because Al Najah University the biggest university in the West Bank. The second largest percentage of the respondents is from Al Quds Open University which has many branches in the Palestine. AAUP in the third place of 20.1 %, while Berzeit and Khdori participants the less participating with percentages 7.7 % and 9.4 % in order.

Gender	
male	%50
female	%50

It was a nice coincidence that the participants of the questionnaire according to gender are equally divided.

University Degree			
PhD	M.A	B.A	Diploma
%3.6	%25	%68.5	%2.8

The majority of the respondents of the questionnaire is from B.A holders with a percentage of 68.5 %. This result seems reasonable because in the normal life the majority of certificates holders accomplished the B.A degree. The second largest percentage is for the favor of M.A holders with 25 %. The percentage of the PhD holders who participated in the questionnaire is just 3.6 %. This percentage is less than expected. The diploma holders who participated were 2.8 %. In general, the results of this paragraph reflect the normal numbers of certificates holders in Palestine.

Age		
Over 40	39 - 30	29 - 18
%28.9	%31.3	%39.8

The majority of the participants of the questionnaire according to age is from the age stage ( 18-29 ) with a percentage of 39.8. The next largest age stage of the participants is from ( 30-39 ) with a percentage of 31.3 %. While the age stage who are forty and more get the percentage 28.9 %. Generally, the percentages are convergent.

Place of living		
Camp	City	Village
%6.4	%42.2	%51.4

As it is shown in the table, the majority of the participants in the questionnaire live in villages with a percentage of 51.4 % which means over the half of respondents are villagers. This seems reasonable because more half of the Palestinian population lives in rural areas. The second largest percentage of participants live in cities with a percent of 42.2 %. The people who live in camps and participated in the questionnaire forms just 6.4 % of the sample.

Have you ever visited western countries	
Yes	No
%22.8	%77.2

Most of the participants in the questionnaire did not visit Western countries. The percentage of them is 77.2 %. That helps the research because the questionnaire targets mainly people who did not visit Western countries because the research deals with the stereotypical image of the West in the eyes of Palestinians. The stereotypical image is usually formed when people don't interact really with others.

1- I am proud of being Arabic and lives in an Arabic country				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
47.4 %	36.9 %	9.2 %	3.6 %	2.8 %

The majority of the respondents in the questionnaire strongly agree that they are proud of being Arabs and live in an Arabic country with a percentage of 47.4 % and 36.9 % agree that idea. That means, although all the problems people have in Arab countries, the absolute majority are proud of being Arabs. The interviewed intellectuals demonstrated that Arab countries have a lot of corruption and lack of vacancies as it will be discussed in the analysis of the interviews. Most of the respondents consider that being Arabic is their identity who they are proud of it despite all the difficult conditions in the Arab world. The percentage of participants who responded neutral is 9.2 %. The participants who disagree and strongly disagree of being Arabic form 3.6 % and 2.8 % in order.

2- I think that West is superior on East				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
26.4 %	51.6 %	12.4 %	8.4 %	1.2 %

The majority of the participants in the questionnaire agree that West is superior on East with a percentage of 51.6 %. Also 26.4 % strongly agree that West is superior on East. 12.4 % of the sample gave Neutral choice as an answer. The percentage of the participants who disagree that West is superior on East is 8.4 %. Superiority has many aspects. If we talk about technology, industry, and science for example, absolutely West is superior. But what about the social and spiritual and values side? A lot of people think that East is superior on West. It depends on the respondent perception of the term "superiority". If superiority means that West intervenes other countries affairs and invade countries, here superiority may take the negative side. 1.2 % of the sample strongly disagrees that West is superior on East.

3- I think that the conflict between East and West will continue				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
39.4 %	47.4 %	6.8 %	6.4 %	0 %

Is it a fact that the conflict between East and West will continue? The majority of the respondents agree and strongly agree that. 47.4 % of the sample strongly agree and 39.4 % agree that. While 6.8 % gave Neutral. Only 6.4 % of the sample disagree that the conflict between East and West will continue. From the beginning of life and forming societies and empires, the world witnessed many bloody wars ended millions of lives. Before Islam appeared, the Roman empire from the West and Persian empire from the East were in intense wars. After the Persian empire was defeated, Islam formed a strong empire in the East and wars continued between East and West. The present time also witnesses conflicts between Eastern countries such as North Korea and Iran with the USA. Therefore, it might be not imaginable to see the end between East and West.

4- I think that religion enhanced the conflict between East and West				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
24.1 %	39.4 %	16.5 %	15.7 %	4.4 %

The matter of religion is touchy, complex and controversial. 39.4 % agree that religion enhanced the conflict between East and West while 24.1 % strongly agree that. The percentage of Neutral choice for that paragraph is 16.5 %. 15.7 % of the participants in the questionnaire disagree that religion enhances conflict between East and West. Only 4.4 % strongly disagree that idea. The matter differs from each point of view for religion believers. In other words, Muslims think that they are targeted because of their religion, while Christians in the West may see that Islam threatens them. Religion itself may be a victim of misunderstandings and wrong employment in wars. States and organizations don't represent the attitudes of the whole people.

5- I think that the Western colonization and Mandate enhanced the negative image of Westerns in the eyes of Palestinians				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
35.2 %	45.2 %	7.6 %	10.8 %	1.2 %

The majority of questionnaire respondents agree and strongly agree that Western colonization to the Arab world enhanced the negative image of West in the eyes of Palestinians. The percentages were 45.2 % and 35.2 % in order. While 7.6 % gave the Neutral choice. 10.8 % of the sample disagree that Western colonization affected negatively to the Arab world. Only 1.2 % strongly disagree that idea. The Western colonization to the Arab world is still affecting Arabs in different aspects. Colonization means that Western countries utilize Arabs wealth and resources and means also controlling other people's affairs. Western colonization to the Arab world makes Arabs suffer heavily and away from progress. Even Arab governments claim that they are totally independent, Arab people see Western colonization control everything in the Arab world. It is reasonable percentages to people who are still suffering.

6- I think that Western communities are more clever than Arabic communities				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
3.2 %	8.4 %	8.8 %	47.6 %	32 %

The majority of the participants in the questionnaire disagree that Western communities are more clever Arab ones with a percent of 47.6 %. 32% of the participants strongly disagree that Western communities are cleverer than Arabs. Despite all the developed technology and progress the West achieve; Arabs are aware of what cleverness means. The Palestinian intellectuals who were interviewed in research see that Western governments offer a comfortable environment for creativity and progress, while in general Arab governments do not offer that environment. 8.8 % of the participants gave the choice Neutral. Only 8.4 % and 3.2 % agree and strongly disagree that Western communities are cleverer than Arabs.

7- I think that the Western woman is more beautiful than Arabic ones				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
3.6 %	11.6 %	19.2 %	42.8 %	22.8 %

Here is another controversial concept discussed between East and West.

Although Western movies and series portray the Western women in highly elegance and attraction, Palestinians are aware of that beauty does not belong to show. In the old times, it was thought that Western people are most beautiful women in the world as a kind of stereotype of the West. Most of the respondents of the questionnaire disagree that Western women are more beautiful than Arab women with a percentage of 42.8 %. The second majority of the sample strongly disagree that idea. While 19.2% gave the choice Neutral. They may believe that beauty is personal matter. Of course, that they are Western women are more beautiful than Arab ones and vice versa. 11.6 and 3.6 percent agree and strongly agree that idea in order.

8- I think that the Western cultures lack the concepts of honor and chastity				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
12.4 %	28.9 %	22.9 %	31.7 %	4 %

Again, we are facing another controversial concept that differs from one culture to another. It depends on how people define honor and chastity. Some Arabs may relate honor and chastity to behaviors that are not accepted in their communities. This point was heavily discussed with Palestinians intellectuals that lived and experienced Western people and cultures. All of those intellectuals clarify that honor and chastity concepts differ from one culture to another. It is not fair to generalize that certain communities lack such these important concepts. 31.7 % disagree that idea and 28.9% agree. While 12.4 % strongly agree that West lacks honor and chastity and only 4% strongly agree. 22.9 % of the sample give the choice Neutral. Those participants understand that honor and chastity are controversial concepts and it depends on how people may define such these concepts.

**9- I think that one important factor of the conflict between East and West is economy and controlling wealth**

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
52.4 %	41.9 %	3.6 %	2 %	0 %

Most questionnaire participants strongly agree and agree that economy and controlling wealth is an important factor of the conflict between West and East with percentages of 52.4 and 41.9 in order. Many Arabs think that oil is the key point of Western colonization. The spark of colonizing age started when the West invented cars. Cars need petrol as fuel. Arab countries especially gulf countries have the biggest reserves of oil. Till nowadays, oil is manufactured and produced from Arab countries to Western ones in low prices which means that Western countries and especially the USA control the wealth of Arabs. 3.6 % of the participants in the questionnaire give the choice Neutral while only 2.5 % disagree that point. No one of the respondents of the questionnaire strongly disagree.

**10- I think that the Western media enhanced a negative stereotype about Arabs and Muslims**

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
55.2 %	38.3 %	4 %	2.4 %	0 %

As it was heavily discussed in the related studies in the section of stereotype of Arabs and Muslims in the Western media in this research, the majority of respondents strongly agree and agree that Western movies distort Arabs. The percentages were high. 55.2 % strongly agree and 38.3 % agree. Arab people see how Arabians are portrayed in the media in general and in Western movies. Arabs seem to be greedy, stupid and terrorists while Arabian women seem to love sex and seduction. Jack Shaheen clarify that idea in his famous book *The Bad Arabs*. Four percent of the participants give the choice Neutral while only 2.4 % disagree that Western movies portray Arabs negatively and enhance the negative stereotype of Arabs. This idea makes Arab infuriated and take negative attitude to the West.

11- I think that the Arab media enhanced the superiority of West				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
40.3 %	49.6 %	6 %	4 %	0 %

In the relation of the previous point, Arabic media which is directed by colonized governments enhance that West is superior on East. That is proved statistically. 49.6% of the participants in the questionnaire strongly agree that while 40.3 % agree. Arabic media fail to offer a bright image of the Arabian communities. In many decades, Arabic media focus on exaggerating and magnification of Arab leaders and governments while Western media gives large spaces of freedom and criticizing. Arabic media portrays the West as superior and cannot be exceeded. That may be true because superiority connects with progress which is existed in the West and existed in the Arab world. Only 6 % of the participants in the questionnaire give the choice Neutral and 4 % disagree that.

12- I think that the Western policies and attitudes towards Palestine enhanced the negative stereotype image of the West in the eyes of Palestinians.				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
39.5%	44 %	11.7 %	4.4 %	0.4 %

As it is historically and really documented, Palestine was occupied by Israel in 1948 with the help of the British Mandate the boss of the West in that time. Palestinians have been suffering from the occupation for more than seventy-two years and they are in sharp conflict with Israel. The Western policies towards Palestine support Israel and against Palestinians. This is proved here of what a sample of Palestinians responding. 44 % agree that Western policies towards Palestine enhance the negative stereotype image of Palestinians while 39.5 strongly agree. Western media portray Palestinians as terrorists and portray Israel as victim. In the Western media, Palestinians are not civilized but Israel is civilized. 11.7% of the participants give Neutral choice while 4.4 % and .04 % disagree and strongly disagree in order.

13- I think that the Arabic intellectuals and thinkers living in the West helped to improve the image of the Palestinians and made Western people understand the Palestinian issue more deeply

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
18.4%	53.3 %	18.4 %	9.4 %	0.4 %

Education, knowledge and intellectuality are important weapons in any conflict. The majority of the participants in the questionnaire agree that Arab intellectuals could improve the image of Arabs in the West with a percentage of 53.3 %. While an equal percentage of 18.4 strongly agree and Neutral in that point. Only 9.4 % and .04 % disagree and strongly disagree that Arab intellectuals could improve the image of Arabs in the West. Edward Saeed wrote many notable books defend Arabs and Islam and he was able to deconstruct the Oriental narration of the West towards the East and the Arab world. Edward's Books as *Orientalism*, *Covering Islam* and *Culture and Imperialism* could affect Western people and thinkers. Nassir Abufarha, one of the intellectual interviewees wrote *The Making of a Human Bomb* addressing the West.

14- I think that the Western culture is more elegant than the Eastern one

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
4.9 %	13 %	15.9 %	42.7 %	23.6 %

The majority of the participants in the questionnaire disagree and strongly disagree that the Western culture is more elegant than Eastern one with percentages of 42.7 and 23.6 in order. Although Arabs live in difficult conditions in their countries and the image of the Western life is bright, they believe that the Western culture is not more elegant than Eastern one. Arabs see that pornography in one product of the Western modern civilization and that could spoil the elegance which West declares. Palestinians and Arabs in general are proud of being Arabs and proud of their own culture. The first paragraph of the questionnaire proves that. 15.9 % of the participants give Neutral. While only 13 % and 4.9 % agree and strongly agree that the Western culture is more elegant than Eastern one.

15- I think that the Arab people who lived in the West improved their thinking				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
7.7 %	32.8 %	29.1 %	26.7 %	3.6 %

The results of this paragraph is remarkable. 32.8 % of the respondents agree that Arab people who lived in the West improved their thinking while 26.7 % disagree that. 29.1 % of the sample give the choice Neutral. The percentages are approximate. It means that it depends on the respondent experience of people who lived in the West. Some people may see that being more opening is a disadvantage while others may see it an advantage. Some people may come across an Arabic person who seems to be Western and does not belong to an Arabic culture. Others may see persons who lived in the West and developed their thinking and in the same time stick to their original culture. Therefore, it depends on the respondent perceptions. Only 7.7 % strongly agree that point and 3.6 % strongly disagree.

16- I think that the Palestinian culture was affected by the Western culture especially after Oslo agreement				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
8.9 %	50 %	22.4 %	17.1 %	1.6 %

Exactly half of the participants in the questionnaire agree that the Palestinian culture changed and affected by the Western culture after Oslo agreement and 8.9 % strongly agree that. It is reasonable for Palestinians to think so because the Palestinian life changed noticeably after the Palestinian Authority arrived. Life before Oslo was extremely conservative because of the Intifada and resistance actions. After Oslo, the Palestinian life opened, and the economic situation prospered which means new means and types changed and this relates to culture. Life in Palestine is more civilized, and this is more like Western life and cultures. 22.4 % give the choice Neutral. 17.1% of the participants in the questionnaire disagree that and only 1.6 % of respondents strongly disagree.

17- I think that living in the West is better than living in the East				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
13.4 %	27.1 %	18.6 %	29.6 %	11.3 %

The results again in this paragraph is remarkable. The percentage of the respondents that disagree that living in the West is better than living in East is 29.6 while 27.1 % agree that. The results between agreeing and disagreeing are approximate which means that this paragraph is controversial. It depends on how the participants in the questionnaire see and define living in the West and what angle they look from. For instance, some people look through the social side of living in the West and they believe that living in the West may not suit them. Others may look from the freedoms side and from the economical side which encourage Arabs to immigrate to the West. 18.6 % of the respondents give Neutral option. While 13.4 % strongly agree and 11.3% strongly disagree that point.

18- I think that the Western regimes are better than the Arabic and Eastern regimes				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
35.6 %	41.7 %	14.6 %	5.3 %	2.8 %

This paragraph is a comparison between regimes and political systems in the West and in the Arab world. The majority of the respondents agree that the Western regimes are better Arabic ones with a percentage of 41.7 and 35.6 % strongly agree that. These results show indignation and discontent from Arabs towards their rulers and governments. Western governments offer their people freedoms, vacancies, entertainment and keep their citizens' rights. Rules and regulations are more effective and fairer in the Western countries. The large numbers of immigrants prove that people move to better regimes to live under their rules. The percentage of the Neutral option is 14.6. Only 5.3 % and 2.8 % disagree and strongly disagree that the Western regimes are better the Arabic ones in order. Those people may be benefited from the Arabic regimes.

19- I think that the concept of "family" in the West is weak and disassembled				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
33.3 %	47.6 %	9.8 %	7.3 %	2%

According to many socialists and intellectuals, Arabs are more social than Western people and the concept of family is sacred and even in certain communities the extended family. Most of the participants in the questionnaire agree that the concept of family is weak in the Western communities with a percentage of 47.6% while 33.3 % strongly agree that. In the Arab world, it is normal to see old persons under the control of their parents. In many cases also, it might be seen the grandfather controls the family and the extended families. Old age hospitals are widespread in the West than in the Arab world. It is an advantage for large numbers of Arabs that the concept of family is strong. The Neutral option in this paragraph get 9.8 %. Only 7.3% and 2 % disagree and strongly disagree that point.

20- I think that the freedoms in the West helped the Arab immigrants to improve their levels of living				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
16.3 %	53.5 %	17.1 %	12.2 %	0.8%

Freedoms is one dream for Arabic people who live in Arabian countries. Feeling oppressed makes people think to immigrate to other countries. The majority of the respondents agree that freedoms in the West help Arab immigrants to improve their levels of living with a percentage of 53.5 and 16.3 % strongly agree that. Freedoms contains many forms such as the political freedom and the economic freedom as well as the social freedom. Freedoms mean less limitations and restrictions on the individuals and groups. Living in the Arab world lack a lot of kinds of freedoms which mean less improvements. Neutral option gets 17.1 % in this point. Only 13 % of the participants in the questionnaire disagree and strongly disagree that freedoms in the West helped Arab immigrants to improve their ways of living.

21- I think that education, way of living and economy help to change the Western stereotype in the eyes of Palestinians				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
16.8 %	66 %	13.5 %	3.7 %	0%

The majority of the participants in the questionnaire agree that education, way of living and economy help to change the Western stereotype in the eyes of Palestinians with a percentage of 66 and 16.8 % strongly agree that. When people feel and live deprivation and see other people have kept rights and freedoms, the view to others may be negative and wishing to live the same as others. That depends on the Arab governments to pass laws to have more rights and freedoms. It is a famous question in the oppressed Arab world: When will we live as Westerns? That explains why it is necessary to improve economy, education, and the way of living. It is like a bridge between East and West. The Neutral option gets 13.5 % on that point. Only 3.7 % disagree that improvement in the Arab world change the view to the West.

22- I think the Western movies and especially the American ones helped to distort the image of Arabs and Muslims				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
37 %	47.7 %	11.9 %	2.9 %	0.4%

It is like a fact which does not need a proof. The industry of cinema is one important kind of media that directs people and view of points. The Arabic guy in the American movies is usually a bad guy and easily destroyed while the American is clever, strong, and always wins. The numbers of films that distort Arabian character are countless. The majority of the participants in the questionnaire agree that American movies distort the image of Arabs with a percentage of 47.7 and 37 % agree that. This is an old trend in Hollywood. *Arabian Nights* is an old film portrays Arabs negatively and was on show in 1942. The neutral option gets 11.9 % in this point. Only 2.9 % and .04% disagree and strongly disagree that American films series give a negative image of Arabs on purpose.

23- I think that the Arab universities which relates to Western universities produce a better quality output				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
9.8 %	39.6 %	23.3 %	23.7 %	3.7%

This paragraph seems to a bit controversial because of the approximate results. 39.6% of the participants in the questionnaire agree that the Arab universities relate to Western universities produce better quality output while 23.7 % disagree that. Neutral option gets 23.3%. It is known in general that Western universities produce better learning quality outputs because they have all needed facilities and many of them are supported by governments. But the idea if Arabic universities apply the same systems of learning or it is just logos and claims. It depends on the belief of respondents if a university applies really as the Western universities or not. Only 9.8 % strongly agree that point and 3.7 % strongly disagree that.

24- I think that the admiration of Arabs to the west is a negative phenomenon				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
19.7 %	30.7 %	25.8 %	21.7 %	2%

This paragraph connects with the Occidental theory which explains why some people in the East admire The West highly and their perceptions are similar to Western way of thinking. The largest percentage (30.7 %) of the sample agree that admiration to West is a negative phenomenon while 19.7 % strongly agree with that. IbnKhalidon explains in his book *Al Muqaddimah* in chapter 23 that the defeated people admire the defeater's ones. That means some colonized people may admire the colonizers. It is a known phenomenon throughout history, but people's perceptions differ. The Neutral option in this point gets 25.8 % which means a quarter of the respondents do not know if this phenomenon is bad or not or maybe they do not want to express. 21.7 % of the respondents disagree admiration to West is a negative phenomenon.

**25- I think the tyranny regimes in the Arab world helped many Arabs to admire the West and to prefer living in it**

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
43.9 %	46.7 %	7.4 %	1.2 %	0.8%

The results of this paragraph prove that Arabs consider their governments and regimes tyranny. The numbers of Arab and Muslim immigrants in the West increase steadily and of course there are strong motivations to that. The majority of the participants in the questionnaire think that Arab tyranny political systems help Arab people to admire the West and prefer to live in it with a total percentage 90.6 between agreeing and strongly disagreeing. The total of percentages that disagree and strongly disagree that point is just 2%. Arab and Palestinian intellectuals think that the West controls the Arabic regimes to reach the point of superiority and following the steps of the West. Only 7.4 % of the sample give Neutral option.

**26- I think that there is a difference between the European political attitudes and the American political attitudes towards Palestine**

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
11.4 %	46.3 %	19.5 %	17.5 %	5.3%

Although many Palestinian intellectuals agree that there is a little difference in the European countries attitudes towards Palestine and the American attitude, 46.3 % of the participants in the questionnaire agree that there is a difference between Europe and the USA towards Palestine. 11.4 % strongly agree that. The American political system hostility towards Palestine and the Palestinian Issue is more apparent than the European attitude towards Palestine. The consequent American governments either Publican or Democratic are always against Palestine in the Security Council and they always against Palestine. Neutral option in this point gets 19.5 % which may reflect that some of the respondents are not interested in politics. 17.5 % of the sample see there is no difference between Europe and the USA in the matter of policies towards Palestine and 5.3 % strongly agree with this point.

27- I think that the biased declarations and tweets by the US president Trump against Palestine enhance Palestinians to lose the trust with USA				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
47.7 %	42 %	7.4 %	2.5 %	0.4%

Palestinians nowadays face the annexation plan from Israel which is strongly supported by the American attitude and personally from the president Trump. Before that, Palestinians faced the century deal which is also supported by the American president Trump. Trump's declarations and biased attitudes against Palestine raise the feeling of hostility against the USA according to the Palestinians. The majority of the respondents strongly agree that Palestinians lose the trust with the USA with a percentage of 47.7 and 42 % agree that. The total of percentages is about 90%. Neutral option in this point gets 7.4% of participants who are not interested in politics. While only about 3% of the sample disagree and strongly disagree the case of not trusting the USA because of its biased attitudes towards Palestine.

The five highest percentages of Agree and Strongly Agree in the questionnaire paragraphs were 9, 10,25,11 and 27. The total agreement and strongly agreement percentages were in order: 94.3 % , 93.5 % , 90.6 % , 89.9 % and 89.9 % . These absolute agreements refer to the touching of reality that these paragraphs talk about. Western media effects on Arabs, Western movies' effects on Arabs, the Arab tyranny governments and their effects on people, stealing the Arab wealth and resources by the West and the attitude of the American President Trump against Palestine, all these matters can considered as facts in the Arab world.

The highest paragraphs in the questionnaire get Disagree and Strongly Disagree are paragraphs: 6 (77.8%), 14 (66.3%), 7 (65.6%), 17 (40.9%) and 15 (30.3%). These paragraphs touch the pride of the Arabic people and sometimes those paragraphs do not belong to reality such as Western people are cleverer than Arabs. If

Arabs respond that the Western culture is superior to the Arabic one, that means that Arabs do not be a proud of being Arabs. Therefore, this paragraph is disagreed and strongly disagreed. Respondents also disagree and strongly disagree the paragraph talking that Western women are more beautiful than Arabic ones.

## **Results of the interview**

The interview contains ten main questions which their answers differ from one's experience to another. The number of intellectuals who were interviewed is eight.

The first question in the interview was: What is the main difference you noticed between living in the West and living an Arab country?

Western communities focus on achievements more than on passion and relationships. (see Appendix 2). It should be specified which difference in culture we shall talk about because culture is a very wide concept contains politics, sociology, social practices, economy, psychology, and modernity. Social practices have similarities and differences between East and West. One should be careful and specific in asking questions because cultural difference is varied (see Appendix 3). It was said that the main difference noticed between living in Arab countries and Western countries is how both communities define affiliation, which is the act of connecting or associating with a person or organization in different ways. The definition of belonging is different between West and the Arab world (see Appendix4)

It was indicated that the most important difference between West and the Arab world is the way of looking and how people perceive views. This side relates to sociology and specially for stereotype (see Appendix 5). Some of the intellectuals feel sorry because they saw in the West all the things they love to see in their homeland. West focuses on regulations, systems, and discipline. Those things are remarkable in the West and at the same time missing in the Arab world (see Appendix 6). The idea of difference depends on the individual him or herself. In other words, the immigrant can completely change, partly change or not to change at all. He sees that anyone can carry his or her culture to live with it in the USA (see Appendix 7).

Personal freedoms are existed in the West and restricted in the Arab world. (see Appendix 8). Some of the intellectuals see that the main difference between West and the Arab world is the political freedom and social freedom which are the most remarkable differences (see Appendix 9).

The second question was: Some of Eastern people think that Western societies lack values as: honor, chastity and purity which means that there are no restrictions to control their social structure, can you comment on that ?

The concepts of honor and chastity differ from one culture to another and it is unfair to reflect what you believe on others (see Appendix 2). Some intellectuals trace the change of honor and chastity concepts through history from the church rule to renaissance age to the first half of the 20<sup>th</sup> century to modernity and finally post modernity age. The social change was not easy at all and new ways of understandings were formed in the American society (see Appendix 3). The two worlds East and West have different way of defining concepts such honor and chastity and it is not good to judge others in your own perception (see Appendix 4).

Not all Europe is unified in culture. The Romanian society is divided into four groups. The Romanian whose origins Macedonian, the concepts of honor and chastity are like the Arab world and the three other Romanian divisions are similar to the Western ways of thinking. The way of Romanian living changed completely after 1989 revolution and ending the socialist period (see Appendix 5).

The concepts of honor and chastity are completely different in the European perceptions. The limitations and restrictions of the social connections between sexes are different from the Arab world (see Appendix 6). The concept of honor is very wide and is not related to sexual relationships. Honor means respecting self and

others. Honor means saving knowledge, career, and behavior. The West could exceed the matter of sexual relationships as one important ingredient of honor after the 1950s. The sexual revolution produced new cultures or new subcultures and it became ordinary to talk about sex. In this case, few intellectuals adapt the Western way of thinking which means they completely integrated in the American culture. (see Appendix 7)

Although the perceptions of honor and chastity differ from one culture to another, Italian people have more similarities with Arabs rather than the rest of Europe (see Appendix 8). Every Western society has conservative and liberal ways of living.

The third question is: Do Western people have negative stereotype image of Arabs and Muslims? The question differs according to the experience of interviewees. The stereotypical image of Arabs is negative in the West. The less Western people who have negative image about Arabs are the Italians. They are proud to consider themselves as the bridge between East and West. They are the best Europeans who accommodate the Arab culture (see Appendix 8). British people have a negative image of Arabs but in the same time they understand Arabs and their culture more than other Western countries (see Appendix 2).. Dr. Atawneh mentions that the stereotypical image of Arabs in the USA is to be greedy, stupid and sex lovers (see Appendix 3). The Zionist lobby tries to distort the image of Arabs via Western media (see Appendix 6). Romanian people believe that Palestine is very far from them and Arabs in general are rich and pay well. To sum up, it is like a fact that Western people have a negative image of Arabs and Palestinians from many reasons. One of the reasons is the effect of the Zionist lobby which support the right-wing movements and

governments. The second main reason is that the West feels superior over than the rest of the world including Arabs (see Appendix 5).

The fourth question is: How did you experience the Western media towards Palestine and the Palestinian issue in the country you lived in? Formal and governmental sites and channels are biased to the Israeli narration in the Arabian-Israeli conflict. There are no remarkable differences between Republican media and Democratic media. There are wide lines are drawn to the politicians who control the USA and those wide lines are biased to the Israeli attitude. The different American formal channels portray Palestinians as terrorists and Israel is the victim (see appendix 7). The leftists in Italy consider the Palestinian resistance as an extension to the global resistance against Imperialism. While the governing right wing in Italy is supported by the Zionism lobby. There are millions of newspapers are distributed in the north of Italy freely to support Zionism (see Appendix 8).

The Belgian media in general interested just in Belgians affairs. The socialist media talk about Palestine positively. The Nationalist media is against Arabs and Muslims and you can say against any foreigner (see Appendix 2). The attitude towards Palestine got generally got better after the spread of globalization. There is a difference between the Anglican ideology which supports Israel based on Bible perceptions and between the Leftists who support Palestine and Palestinians(see Appendix 3).

The Icelandic attitude towards Palestine is positive and Iceland was the first European country recognizes Palestine an independent state. Iceland has had the NGO the Iceland-Palestine Association (Félagið Ísland-Palestína) since 1987. According to its website, the association "supports the Palestinian struggle against occupation and

refugees' right of return (see Appendix 4). Romania experienced two periods in two different eras towards Palestine. The socialist period under Chawchesco regime, military fields were open to the Palestinian Liberation Organization to train officers. The socialist media in that period supported Palestine. After Chawchesco fallen, the new liberal media were controlled by the Zionist lobby and against Palestine (see Appendix 5).

The British media in general is against Palestine and support Israel. She personally sent messages to BBC because of one certain incident in Palestine was portrayed differently in TV (see Appendix 6)

The fifth question was: Do you think that the tyranny governments in the Arab world helped many Arabs to see the West as paradise? There is a consensus between the interviewed intellectuals that tyranny Arabic political systems help Arabs to see West as paradise. Western governments evoke the practical power in the people for production. Arab governments evoke the passion just for loyalty not for the production. In other words, Arab governments kill creativity (see Appendix 2). Arab political systems focus on what keeps their throne and the way to achieve this by building a state of security not a state of institutions, so this wastes opportunities for young people to build a productive state. In other words, Arab governments are corrupted and not objective as well as work for personal affairs (see Appendix 4).

Corruption and injustice are widely spread in the Arab world. Injustice and corruption may lead people to feel depressed and think to leave countries. Millions of Arab people immigrated to the West. If one asks what forces people to leave their homeland, relatives, friends, and memories? The answer is simple. DREAM. Or it may something that is less dreams. Maybe rights. People might see other countries as

paradise if they lose the simplest rights of living (see Appendix 5 and 6). The Arabic regimes are unsuccessful and unfruitful. They cannot build real states or organize societies. That means societies may leave their countries to live in real states keep their rights (see Appendix 8).

One of the intellectuals say, "I believe that Arab governments are expeller for creativity and expellers to proficiencies. The simplest right of a civilian is snatched in the Arab world. In the Western societies, your rights are easily existed. Therefore, you can freelance to your job and your creativity" (see Appendix 8). Freedoms are missing in the Arab world and people who see countries offer rights to citizens, why couldn't be a paradise? (see Appendix 9)

The sixth question is: What did you notice some positives in Arabs that are not in the West? The answers to this question were almost unified for the interviewed intellectuals. Arabs are more generous than Western people and the family concept is more powerful. Solidarity is existed in the Arab world more apparent than the West. The social life in the Arab world has more entertainment. Magnanimity and chivalry are concepts that are existed in the Arab world and Western communities may lack such these concepts. One of the interviewed supposes a situation where a woman is attacked in the West, no one may defend her directly. Some may call the police. But if this situation takes place in the Arab world, all people in the street will defend that attacked woman. Most of the interviewed intellectuals see that spiritual side in the Arab world is better than in the West. Most of them say that the spiritual side make persons stable.

The seventh question: Do you think that The British Mandate in Palestine in the first half of the 20th century affected Palestinians to take a bad image for the

West? There was a consensus that the UK takes the responsibility of the Palestinian catastrophe till the present days. Britain has a colonialist mentality. Britain planted Zionism in our lands and did unfairly and much injustice to us. Millions of Palestinians lost their original lands because of British policy. They did for us an unforgivable sin (see Appendix 7). The negative role of Britain in the Asia caused a lot of conflicts such as Iran-Emirates, Iraq-Kuwait, Iraq-Iran, Kurds-Iraq, Kurds-Turkey, India-Pakistan, and others. These conflicts were because of the borders put by Britain. That makes the majority of Asia hates the UK (see Appendix 8).

One of the interviewed commented: "Colonizing your country gives you negative effects and images for colonizers (see Appendix 9). Our Palestinian catastrophe is because of the British Mandate and this is historically proved and documented (see Appendix 6). The West and especially UK also employ tyranny Arab rulers to make sure that Arabs will not improve (see Appendix 5). Britain established the Israeli occupation and caused the Palestinian catastrophe (see Appendix 3).

The eighth question: Do you agree that Arab intellectuals who lived in the West helped to change some of the stereotype image of Arabs in the eyes of the West? Arab intellectuals such as Edward Saeed, Ibrahim Abu Loghod, Hisham Sharabi and Fawaz Turki and others could break through the double standard view of West against Arabs and Palestinians. Their works and writings could affect the American people remarkably. A lot of Americans could understand the Palestinian case more deeply (see Appendix 3). Many of the intellectuals say that they could change the attitudes of Western people. One of the interviewed intellectuals said that she was able to change her supervisor who is an intellectual and used to visit Israel to participate in conferences about religions. In the day of her graduation in PhD, the

supervisor gifted her a message says" I will never go to Israel because they kill Palestinians and steal lands. Affouneh's thesis entitled *Education under Israeli Occupation* could change most of her colleagues and the supervisor (see Appendix 6). One of the intellectuals who has a PhD in Anthropology, wrote an impressive book entitled *The Making of a Human Bomb* describes why some of Palestinians explode themselves against the occupation and indicates that Israel and the USA are responsible for the Arab-Israeli conflict and all of its consequences. The book is still taught in Wisconsin University till nowadays and thousands of Americans could change their attitudes towards Palestine because of it. That intellectual was affected by Edward's Saeed writings and way of deconstructing the Orientalist narration (see Appendix 7).

The ninth question wonders if Western people are more clever than Arab people. Although the question seems to be not discussable, but it is certainly tricky. The researcher wants to know the real conditions that make Western people and a continuous progress more than Arabs, which may some simple people think that Western people are cleverer. The answers to this question talk about the environment offered by Western governments leading to creativity.

The West offers to people the means of learning and the practical application for knowledge. While the Arab world deprived from the necessary means of creativity. This on purpose deprivation makes the Arab world inferior to the developed countries (see Appendix 5). Intelligence is personal and not related to certain societies or communities. Western governments help the uncreative people to be creative and promote them. In the Arab world, people who have professions are destroyed (see Appendix 6).

Western societies tend to read more than the Arabic societies. Most of Arabs knowledge is from media by hearing. It is viewed that the percentage of reading in Arabic societies comparing with Western societies is just 5%". Western governments offer the stimulus to creativity. This thing is missing in the Arab world (see Appendix 7). Discipline and regulations make creativity easier. We lack that in the Arab world. Western governments are serious to develop and make progress. (see Appendix 7)

Western governments encourage productivity and creativity. Again here, it is seen that Arab governments are unsuccessful and unfruitful and take the responsibility of the failure in all aspects in the Arab world. Cleverness is existed everywhere, but it is needed to have a stimulus to employ that intelligence. This is the duty of governments and regimes (see Appendix 9).

The tenth question deals with positives can be gained from the West. Or in other words, some advantages which are existed in the West and missing less existed in the Arab world. The answers were diverse and different, but they will be collected totally. The interviewees mentioned that respecting laws, respecting personal freedom, Punctuality, sticking to appointments, objectivity, and loving work. Discipline, critical thinking, rational controls passion and getting knowledge and doing researches. Being practical, not intervening others business, productivity, and creativity. These advantages could be acquired from living in the West.

The eight interviewees completely agreed on these points:

- 1- There are negative stereotypical images of Arabs and Muslims in the West.
- 2- The Western political attitudes towards Palestine is biased in favor of Israel.
- 3- The British Mandate had and is still having negative impacts on Palestinians.

- 4- The Zionist Lobby controls the formal means of Media in the West.
- 5- Western societies abide more to regulations and laws than Arabs which makes life more organized.
- 6- The concepts of honor and chastity in the West differ from what Arab believe.
- 7- Arab societies have better social lives than the West while Western societies are more materialistic.

The eight interviewees answers about these points varied from one point of view to another.

1- The Western societies sympathizing to Palestine differ from one place to another. While experts who lived in Italy, Iceland and Romania mention that the people in those countries sympathize more with Palestinians more than other Western countries.

2- One of the interviewees mentions that the Zionist Lobby had no role in Romania. That because the expert lived in Romania in the socialist era of Chawchesco, but after the revolution in Romania in the last eighties in the 20<sup>th</sup> century, the Zionist Lobby became more active in Romania.

3- One of the interviewees who lived in Iceland mentions that the formal Icelandic attitude towards Palestine is positive. That is justified by the fact of absence of the Zionist Lobby in Iceland which is a small country (330,000) population and it has little effectiveness in the political stage.

4- Living in the West doesn't mean necessarily that man can improve his way of thinking. Some interviewees assure that many Arabs who live in the West may take the negative side of the way of thinking and the way of living.

## **Chapter Four: Conclusion and Recommendations**

### **Conclusion**

Cultures can easily exchange experiences with each other's especially in the fast age of technology and the effect of globalization which makes the world as a small village. One important factor for cultures reconciling is to veil the real reasons of conflict and misunderstandings. Our Palestinian culture has been suffering from the Israeli occupation for more than seventy years. That occupation which was brought by the British Mandate. It is a must that Western people in general and British ones in particular to understand the reality of the conflict between Arabs and Palestinians against the Israeli occupation.

This research tries to look deep into the real factors of the cultures' conflict between Arabs and the West. The research tries to clarify why Palestinians have a negative stereotypical image of West especially the UK and the USA. A rational study is conducted to reach reality using the scientific research tools away from passion and sticking to objectivity. The sound of truth should be loud. The truth which touches Palestinians pains and suffering daily.

Certain hypotheses were tested carefully in this research. All the hypotheses were proved successfully through serial methodology. The most important hypotheses which was proved that Palestinians have some false stereotypical images about the West. A lot of Palestinians think that Western people in general have the idea of hating Arabs. In fact, Western people are also victims for their governing political systems. Their political systems show Western people the perceptions of the ruling class want. When asking Palestinian intellectuals who experienced living in the West about how they affected in Western people, it is seen that Westerns can change their false perceptions about Arabs easily. In other words, people away from their regimes

can easily interact and understand each other. The findings of the research indicate that all the hypothesis were successfully proved by the agreeing of the majority of the participants in the questionnaire and the respondents of the interviews except one Hypothesis namely H3 which supposes that large numbers of Palestinians see Western cultures are better than Arabic culture.

The same case is for Arab people who live under tough conditions include oppression, poverty, lack of freedoms and injustice. Like Western people, Arabs are victims for their political systems which are employed by the Western political systems. Tyranny can easily charge the souls with grudge and anger and may take the way of thinking and behaviors negatively. Justice is all needed. If people in different countries live with justice and integrity, they will interact peacefully, and humanity becomes prosperous.

One example for injustice for Palestinians is the attitude of the American president Trump towards Palestine and supporting unfair plans such as the Century Deal and Annexation Plan. More than 90% of the Palestinian respondents in the questionnaire see that the biased support for Israel from the USA increases the hostile attitude towards the West and the USA. Who cares about Palestinians feelings and suffering? Governments will never listen. The dependence is on people. People can change what politics spoils.

The role of Knowledge, science and intellectuality is important. These things are more important than weapons in conflicts. The pen of Edward Saeed destroyed a lot of negative charging thoughts. That pen affected more than guns. Edward Saeed inspired thousands of Arabs to follow his steps and change the negative attitudes for millions of Western people. Any intellectual lives in the West can affect and change.

It is a matter of willing and a noble aim. If the Arabic intellectual leaves a good impact through writings, speeches and good behaviors, that can last for decades or maybe centuries.

The role of media is crucial and sensitive. Media is like the sword has two sides. If people everywhere discover the falsity of formal media, they can make their own media. It is easier nowadays to have platforms in the net space. People in the East or in the West can do initiatives to spread love and tolerance between each side. Formal media used to manipulate masses in the way which achieve personal affairs. People have to understand that media is the most important reason in conflicts.

This research addresses people everywhere to understand the hidden and real factors of conflicts to remove as much as of dispute enhancements. We hope one day that all people live in peace and reject wars. It needs just determination and long-term plan.

## **Recommendations**

After long time of preparing this research, and based on the results of the research, the researcher comes up to these important recommendations:

1- This research is unique in propose, and a lot of efforts needed to be done to build bridges between cultures. The researcher recommends other researchers to do similar researches dealing with similar subjects and aims. Also, it is recommended that Western researchers come to Palestine and conduct studies, polls and surveys to see the real effect of Western policies towards Palestine and Palestinians.

2- It is recommended to establish independent cultural centers away from the formal centers directed by states. Social volunteers who love peace are addressed to take initiatives to spread such these centers which can really build bridges between cultures and remove obstacles for different cultures to reconcile.

3- It is recommended to Arab governments to rethink again in their interior policies and allow more freedoms in all aspects; politically, personally, and economically. It is recommended also for Arab governments to support scholarships and education in general and adapt the integrity and objectivity criteria to give justice for scholars.

4- The researcher recommends for the faculties of media in the Palestinian universities to produce highly professional short films and movies to address Western people and English people in particular to clarify the historical role of the British Mandate in the past, and the present attitudes of Western governments to show how Palestinians have been suffering.

5- It is recommended for Palestinians universities to adapt Intercultural Communication program to help students build bridges in East and West. This

program is adapted successfully in the Arab American University and it opens scopes for students to be aware of the importance of cultures interaction.

5- The researcher recommends English language students in the different universities in Palestine to hold cultural conferences and debates with Western students via the available technological application such as ZOOM. It is a double chance to strengthen English and practice it and in the same time convey noble messages between people to understand us as Palestinians more deeply.

6- It is recommended for Palestinian universities to teach an obligatory course extracting from Edward Saeed's writings about Orientalism, Culture and Imperialism and Covering Islam. This will inspire thousands of Palestinians students to imitate Edward's Saeed way of writing to deconstruct the Oriental narration. Many American universities teach Oriental studies, it is our turn to defend.

7- It is advisable for Palestinian intellectuals who experienced living in the West to write books explaining the experience, effects, and incidents to make use of their experiences. Such these experiences can change the way of thinking to a better pattern and may inspire readers to imitate good experiences.

8- It is recommended for individuals, groups, societies, clubs, institutions, corporations, organizations, and universities to spread and enhance important qualities and advantages lead to creativity and productivity. These qualities are respecting laws, respecting personal freedom and respecting others. Punctuality, sticking to appointments, objectivity, and loving work. Discipline, critical thinking, rational controls passion and getting knowledge and doing researches. Being practical and not to intervene others business.

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#### المصادر العربية :

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مقدمة ابن خلدون , الفصل الثالث و العشرون

المستدرك على المكتبة الشعرية , ومعجم الشعراء العباسيين , الأستاذ الدكتور مجاهد مصطفى بهجت , الجامعة الوطنية  
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## Appendix One

### List of Interviewees

Name of Intellectual	Experienced Western living	Position	Date of Interview
1-Dr. Khalid Rabaya'a	Belgium	Assistant professor in AAUP	Tuesday 21 July
2-Dr. Adel Atawneh	U.S. A	Assistant professor in AAUP	Thursday 23 July
3- Mr. Amro Ghazi	Iceland	Lecturer in cultural centers in Iceland	Thursday 15 August
4-Dr. Abdulhamid Shaban	Romania	Assistant professor in QOU	Tuesday 4 August
5-Dr. Sae'daAffouneh	Britain	Assistant professor at Al-Najah	Sunday 23 August
6-Dr. Nassir Abu Can'an	U.S. A	Lecturer in Wisconsin University	Wednesday 19 August
7-Dr. Layth Sbeihat	Italy	Assistant professor in AAUP	Saturday 22 August
8-Dr. Abdullatif Abu Issa	Britain	Assistant professor in Birzeit	Thursday 20 August

### The Questions of the Interview

Q 1: What is the main difference that you noticed between living in Arab countries and Western countries?

Q 2: Some of Eastern people think that Western societies lack values as : honor, chastity and purity which means that there are no restrictions to control their social structure , can you comment on that ?

Q3: Does the Western society you lived in have a negative stereotypical image of Arabs?

Q4: How did you see the Western Media towards the Palestinian Issue?

Q5: What did you notice some positives in Arabs that are not in the West?

Q 6: Do you think that the tyranny governments in the Arab world helped many Arabs to see the West as paradise?

Q 7: Do you think that The British Mandate in Palestine in the first half of the 20th century affected Palestinians to take a bad image for the West?

Q 8: Do you agree that Arab intellectuals who lived in the West helped to change some of the stereotype image of Arabs in the eyes of the West?

Q 9: Can you mention some advantages you acquired from your experience in the USA?

Q 10: Are Western people more clever than Arab people?

## **Appendix 2**

### **Interview with Dr. Khalid Rabay'a**

**Q 1:** The first thing I noticed that Western communities focus on achievements more than relationships and passionate. They help you to accomplish your tasks. Arabs in general focus on relationships and passionate more. Hofstede talked about a term called "power distance" in his theory (Culture Dimensions). Dr. Khalid says that Arabs have high power distance who they see their managers and directors are somehow sacred. While Western societies have low power distance who they consider the distribution of tasks is good thing and managers and directors are just parts of the production process. Dr. Khalid says that the Israelis are the least in having power distance (13%) which explains some of their administrative successes.

**Q 2:** The concept of honor and chastity is different from the concept in Arab countries. You can say that the concept of "values" is totally different. But there is surely limitations and criteria organize their lives and they are completely different from the ones in the Arab world. For example, Western societies have the relationships of girlfriend or boyfriend which are legal and acceptable in the West. The counterpart in the Arab world is engagement before marriage. In the West, it's not acceptable to betray boyfriend and girlfriend which means that there is some kind of restrictions. After a period, the man and the woman decide to complete the relationship to be married or not. As you know, the decision of marriage in the West and in the Christian religion is not an easy one because it means a lasting relationship forever. Gays and lesbians are existed in Europe but in general normal people scorn them.

**Q 3:** Yes, they have. Belgians in general consider Arabs unsuccessful societies. In the eyes of Belgians, they consider that Arabs exploit the religion for their own affairs. They also consider Arabs hate other cultures. Belgians have this negative image because of the Moroccan community who live in Belgium. Many stealing events by the Moroccans let Belgians have bad image of Arabs. Many members of the Moroccan community misuse the law in Belgium for their own affairs. Once, my manager asked me to do a task and I said "Inshallah". The manager replied me not to say "Inshallah". I asked him why he said that. He relied me that many Arabs who say "Inshallah" do not achieve anything. The manager understood that the word "Inshallah" is escape from doing a task because of the negative behavior of some Arabs.

One incident happened to me when I visited one of my Swedish friends at his home in Stockholm. I stayed there three days. All the family members interacted with me except his sister. When they asked her about the reason, she replied that she hates Palestinians people. She illustrated that when she visited "Israel", she saw some Palestinian young people torture a donkey. She took the donkey to the vet and wanted to send it to Sweden saving it from the cruel Palestinians. She took a negative image of Palestinians because of that. I told her that bad behavior is not accepted in Palestine.

**Q 4:** The Belgian media is not one thing in Belgium. Some means of media in Belgium do not care about Palestine. They just interested in Belgians affairs. The socialist media talk about Palestine positively. The Nationalist media is against Arabs and Muslims in general. You can say they are against any foreigner. There are some Nazis movements who have extreme views against Arabs and Muslims.

**Q 5:** The spiritual aspect in the Arab world is better than in West. In the West you felt that they are like machines. They are spiritually empty. I used to pray at home but sometimes I find myself forced to pray in the office. Once I forgot to close the door. My co-worker noticed that I am performing prayers. He asked me what I am doing while I am praying. After I finished my prayers, he asked me if I lost something under the table because I was bending during the prayer. No, I was praying! He apologized to me. Once a time, I travelled with a professor on a train to France for 11 hours. I talked to him in many subjects. We discussed religions and the reality of our existence as humans. He told me that Europeans are the origin of civilizations and Europe is the core of the Earth. He said that USA is the daughter of Europe and the Arabs are not successful. I asked the professor about praying to God. We argued if life is just material or there will be another life after death. I told him that everything we do is for Allah. He asked me why I am sincere in my work. I replied because Allah wants me to be like that. Then he wondered why Muslims in general don't think as me. He asked me if he can convert to Islam. I told him that he can be a real Christian. He told me if he goes to a church, many people will think that he is a mad because churches are for old retired people. He needs to be productive not lazy.

In general, Western people lack the spiritual aspect but at the same time they respect laws, sincere in their professions, honest, accurate in time and have values and principles. I personally learnt a lot from them. I am now more objective than before travelling to Europe. I respect laws and time more. Living in the West acquired me the critical thinking in favor of my passionate.

One negative effect for the lack of the spiritual aspect in the West that the percentage of committing suicide is high. Many of western people do not find a comprehensive

answer for the reality of life. Many of them have questions but the nature of their materialistic life doesn't give them the needed answer, so they end their lives.

**Q 6:** I agree with you in this point because Western life in the materialistic scale deserves praise. Western governments evoke the practical power in the people for production. Arab governments evoke the passion just for loyalty not for the production. Because of that, Western societies are more effective than us- Arabs. Western governments and societies enhance individualism. If the individual knows his/her duties, then the whole society is in good manner. Arabs are more collectiveness. There in the West, there is an integration between people and governments but in the Arab world there is a disconnection between people and the authorities. I think democracy is one stage for the nation's growth.

**Q 7:** For the Palestinians, Belfour agreement made by UK was a real tragedy. UK gave Zionism the power to take over Palestine. More than half of the Palestinian people lost everything in Palestine because of Britain, and they suffered extremely. I asked many British people about that and they feel sorry nowadays. To bring an occupation for people is not just a mistake but a sin. I want to add a point here as for the difference between the English colonization and the French one. The English colonization respects the cultures of the colonized people whereas the French one tends to erase the cultures of colonized people. Here we see differences between the West even in colonization. Western civilizations believe in long-term plans in the opposite of Arabs who depend on short-term plans.

**Q 8:** Of course, I believe that. I think that any Arabic person who lives in the West can change some of his bad habits and negative characteristics. For example, Arabs in the Arabian countries are intolerance and dogmatic. They can change while living in

the West and produce a shining image of Arabs in the eyes of the West. The uncertainty avoidance in the Arabic nature is high which means less creativeness and being afraid of stepping up. If you can acquire the good merits from the West, you can live peacefully and effectively.

### Appendix 3

#### **Interview with Dr. Adel Atawneh**

**Q 1:** There are many differences between cultures in East and West. When you talk about culture, you talk about a broad concept which has a lot of components. Culture includes politics, sociology, social practices, economy, psychology, and modernity. But if you focus on the social practices then we have similarities and differences between East and West. Some of the similarities are for example in sleeping patterns, eating, financial patterns and religious practices. Western people go to the church for rituals and Muslim people go to the Masjid. But there are many differences such as drinking alcohol. It is easily accessible in the West but it is not like that in the East. In happy occasions and sad ones, the people gather to exchange feelings in both East and the West. The nature of thinking is different between East and West. In this point of difference, it is related to the differences between cultures.

From the 19<sup>th</sup> century age of industrial and economic development in the West, people there became more practical than emotional. They became more sincere to work, more respect to time and the importance of the time.

**Q 2:** I will speak about the American society more because I have lived there for about a quarter of century. The American society developed amazingly. Values such honor, chastity and purity are existed in the Christian doctrine. But here it is important to mention the historical context for the change. In the Renaissance Age, great

philosophers, and thinkers such as Descartes, Jan Jack Russo and Jan Lock focused more on the mind than the passion. Their writings and works affected the West to think more rationally. This made Western people to drift away religion. The Romantic Age witnessed the start of drifting away religion (Christianity) especially in England. In the middle ages, the Puritans groups spread in America to assure values such as honor and chastity but they broke the Christian rules and they killed a lot of Indian original people. They were corrupted. That is one reason for people in America to fight old traditions and fake restrictions.

The concept of marriage itself became different in the 1950s-1960s. The institution of marriage does not have the traditional necessity as it used to be traditionally. The relationships outside the marriage became widespread in the USA after the second half of the twentieth century. Free thinking, speech, doings, and relationships are widespread nowadays.

The existence of gays and lesbians appeared noticeably in the 1960s and 1970s in the twentieth century. The conservatives (right wing) in the USA disagree that gays and lesbians to have rights but the leftist groups are more open to these subcultures. Even the ones who oppose gays and lesbians are very careful when they declare in media about that issue because the US regulations keep the rights of any subculture.

**Q 4:** Until the 1990s, the Palestinian issue received little attention from the American community. Americans didn't know much about Palestine and because of the powerful media of Israel, Americans knew much about Israel. The Bible itself mentioned Israel, so the term is common to the Christians more than Palestine. The spread of social media sites helped Americans to know more about Palestine. The leftist movements in the USA support the Palestinian issue. After globalization and

particularly the social media sites, Americans in general changed their perceptions about Palestine. Prominent leftist thinkers such as Naomi Chomsky helped to change the view towards Palestinians positively. At the same time, the Anglican conservative Americans such as Genrich believed that the Palestinian people are not existed at all!

**Q 7:** The British mandate and the existence of English in Palestine lasted about thirty years. Britain established the Israeli occupation and cased the Palestinian catastrophe. Most Palestinians lost their lands and were forced to diaspora. Even the lands that were not occupied in 1967, the occupation is still threatening of occupying more lands to make room for settlements. Britain is the major responsible of our Nakba. From 7-8 million Palestinians are spread around the planet. Israel uprooted us and I am one of those who lost their original homeland and were forced to move. The European countries and the Americans did not do justice for Palestinians. That affected the Arabic view towards the West. Palestine suffered much from the Western biased attitudes for the Israeli occupation. The last few years, many western people tried to repair their view toward Palestinians, and they call for the two states solutions, one for the Israelis and the other for the Palestinians. In the past, there were to equal powers, the USA, and the USSR. Nowadays, there is just one dominant power controls the world. I mean the USA. That affected negatively on the Palestinian issue.

**Q 8:** Arab intellectuals such as Edward Saeed, Ibrahim Abu Loghod, HishamSharabi and FawazTurki and others could break through the double standard view of West against Arabs and Palestinians. Their works and writings could affect the American people remarkably. A lot of Americans could understand the Palestinian case more deeply.

Many news corporations such as CNN and FOX portrayed videos of some Shee'a in Ashora day who hit themselves with knives and swords. Those channels tried to convey a hidden message that Islam orders its believers to do that and Muslims deserve killing and shelling. As it was mentioned in *Heart of Darkness* novel by Joseph Conrad: "exterminate the brutes" as an indication to kill Africans because they are brutal. Many Americans were affected by those videos and made them take negative image of Islam and Muslims. There was also a famous film portrayed in the cinemas Not without my daughter which portrays Muslims as brutal creatures.

**Q 9:** During my experience in the USA, I acquired many positive things. The most important merit is objectivity. Also, I became more punctual in appointments and more sincere in working. Now I cannot judge anyone before I deal with him or her. I also became more patient and I endure more. Arabs in general rush to conclusions very quickly. Arabs are more emotional than rational. Western people in general are more rational than emotional.

## **Appendix 4**

### **Interview with Mr. Amro Ghazi Ahmad**

**Q1:** The main difference I noticed between living in Arab countries and Western countries is how both communities define affiliation, which is the act of connecting or associating with a person or organization. An example of affiliation is being a member of a community organization. Most of Arab communities are dealing with definition of affiliation in a narrow path, so they set Genealogy as a main factor for recognizing people and they built their system based on loyalty to the clan more than a place of living, in a way the person will work for his clan's sake instead of public

good and this will make people vulnerable under the threats of division. If we look closely at the situation in the Arab countries, we will find that people do not deal with public property as theirs, the property of the state! Rather, in their perspective it is the property of another clan seeking to preserve their influence, so they destroy it and this will keep everybody busy fighting each other to win a throne instead of building a country.

Western communities do not take genealogy into consideration as a factor for recognizing people, they found other backgrounds gathering people such as common interest, place of living and common hobby, which maximizing free choice to work for public good and try get most people participating in developing their communities.

**Q 2:** I understand some of Eastern points of view about Western societies living without a moral code! This is not true, because they are simply from a different world, where what is forbidden to them is allowed by others, but this is not the way to judge other societies. People in Western societies care about each other and have a social care system and very strict laws, but they have more freedom in everyday life.

**Q 3:** Sadly, a lot of Icelanders are misled by the media believing those stereotypes about Arabs and how the media makes the middle east seem. Icelanders watch news, especially the North American news; they have some sort of hardest news for Arabs. I blame the media for what is going on wrong in the world right now, because they just promote these stereotypes about Arabs.

**Q 4: Iceland–Palestine relations** refers to the relations between Iceland and Palestine. Iceland was the first Western European country to recognize the independence of Palestine. Iceland has had the NGO the Iceland-Palestine Association (Félagið Ísland-Palestína) since 1987. According to its website, the association "supports the

Palestinian struggle against occupation and refugees' right of return". On May 18, 1989, the Icelandic parliament resolved to endorse the Association's major goals, including both Israel's right to existence and the claim of Palestinians to nationhood.

On 29 November 2011, the parliament of Iceland passed a resolution that authorized the government to officially recognize the state of Palestine within the 1967 borders. The resolution was passed without opposing votes, although several opposition MPs abstained. Össur Skarphéðinsson, Minister for Foreign Affairs of Iceland, formally declared Iceland's recognition of the state of Palestine on December 15, 2011. Riyad Al-Maliki, the Foreign Minister of Palestine, visited Iceland to receive the diplomatic note in person and noted on that occasion that Iceland's recognition was important as Palestine was now recognized for the first time by a Western and northern European country. On May 19, 2019, the Icelandic band Hatari endorses the Palestinian cause during the final of the Eurovision Song Contest held in Tel Aviv, Israel.

On 15 September 2015, Reykjavík City Council voted to boycott Israeli goods in municipal purchasing, in response to a motion tabled by Björk Vilhelmsdóttir. At the time of the vote, it was not yet clear whether the policy could successfully be implemented in terms of Icelandic law. The move provoked swift and at times vitriolic criticism from supporters of Israel's handling of the Palestinian question, and on September 23 an extraordinary Reykjavík City Council meeting was called to withdraw the proposal. The withdrawal was approved unanimously at the Mayor's request. The government of Iceland had immediately distanced itself from the motion, and Prime Minister Sigmundur Davíð Gunnlaugsson called it "ridiculous". Icelandic legal experts clarified that such a boycott is illegal both in terms of Icelandic law and of international regulations.

**Q 5:** Probably the most outstanding feature of Arab customs is that of generous hospitality. To the Arabs, extending good hospitality is more than just an admirable thing to do--it is a matter of honor and a sacred duty. The reason for this is that the Arab Bedouins, especially those in the Arabian Peninsula, have always lived in a desert environment in which traveling nomads have depended upon each other's hospitality in order to survive thirst, hunger, and sudden raids or enemy attacks. In the course of time, these essentially Bedouin customs of hospitality became common to all Arabs, including villagers and city people. The result of all this is that when an Arab extends hospitality to you, he does it not only to make you, a guest in his country, feel at home, he also does it because his customs and culture require it and it demonstrates his virtue to do so. It is for these reasons that most Arabs you meet will turn out to be very skilled in matters of hospitality. Hospitality is shown regardless of personal cost and is expected to be returned.

**Q 6 :** Leaders' policies in the Arab world affect public opinion. Basically, leaders in the Arab political systems focus on what keeps their throne and the way to achieve this by building a state of security not a state of institutions, so this wastes opportunities for young people to build a productive state. Instead of that, Arab governments are promoting Western's industries and services to the Arab people in order to gain more revenues to cover security expenses, because most of Arab leaders and their families are running the big corporations in the Arab world in a way they represent themselves as an agent for the West civilization in the Arab world. so, a lot of Arab people came to a dead-end to progress their countries using their traditional culture which is suddenly unwanted by the governments in the Arab world. Therefore, it became popular in the Arab world to copy other nations' cultures.

**Q 7:** Palestinian-Arabs saw the British Mandate in Palestine as proof that the British intended to favor Zionism. The British administration claimed that they would enhance the economic development of the country, while at the same time securing their commitment to facilitate a Jewish National Home through economic—rather than political—means. somehow, this memory-enhancing their stereotypes toward the West especially regarding the conspiracy theory.

**Q 8:** There are efforts being made by Arabs living in the West, to change the stereotype about Arabs, and these attempts may sometimes succeed, but in general, the West suffers from the refugee problem, as Arab refugees constitute a large segment of the total refugee population in the West. Refugees' cost on Western governments is quite big and they are large groups living among Western societies and this will divide Western opinions about Arabs & Muslims; Some of them welcome refugees, and they are few. The rest highlighted on refugees' mistakes to promote the idea that Arabs and Islam are not fit to the West.

## **Appendix 5**

### **Interview with Dr. Abdulhamid Shaban**

**Q 1:** There are many differences between us as Arabs and the Romanians. They look to us differently. They see us as rich people who won petrol fields and they were very interested to get benefits from Arabs money. They believe that Arabs marry four women and do not eat pigs' meat. They believe also that Jewish people are thieves. There is a Romanian proverb (ParkinshtJidan ) which means : you are like a Jewish man! In Romania, its noticeable to differentiate between ordinary people and the people in authority. In general, Romanian people used to pursuit beard just to be alive. In the communist period, Romanians missed any means of entertainment. The ruling

class in Romania made balance between properties and politics. The ruling class after Chawchesco period were loyal to Israel. Chawchesco's era ended in 1989 and was executed by the revolutionists.

The Romanian society is divided into four main parts:

- 1- The Datcha Romanian. They are the genuine part of the Romanian society.
- 2- The Shtigan Romanian. They immigrated from India and their relationships are tribal. They work in dancing and professions such as carpenters, blacksmith, and builder.
- 3- The Ardial Romanians who live in certain territories and believe that Romania captures them because their origins are Hungarian.
- 4- The Mecadon Romanians whose origins are from Macedonia. They had Muslim background but the converted to Christianity.

In general, you find lying and cheating in the Romanian society, but they stick to appointments and sincere in working more than Arabs.

**Q 2:** The concepts of honor and chastity are different from what Arabs believe in. Also, these concepts are different in the divisions of the Romanian society as I mentioned in the first question. For example, The Mecodan Romanians are strict when they want to marry. One condition is required that the girl must be virgin. The police in Romania used to forbid the sexual actions in public. In Romania, the girl usually loses her virginity at 18. After Chawsecoperiod, the life changed socially and economically, and the situation flourished the life widely. The Zionist power became stronger and more effective. I lived in Romania for twoperiods. the socialist period

forbid the existence of lesbians and gays, but after the revolution they had more existence and rights .

**Q 4:** we have to differentiate between two periods of media in Romania. in the socialist period, the regime allowed FATEH to have military trainings to produce officers. But the socialist media focused on the interior affairs and was not interested in the international affairs. The formal Romanian TV used to be on show from 8pm to 10 pm (just two hours daily). The TV used to focus on the ideology and ideas of the ruling party. After the revolution took part, many new channels opened, and many newspapers appeared talking about prosperity and opening to the world. the Zionist power became more effective after the revolution which means that the Palestinian issue receives little attention than before. In other words, the negative stereotypical image of Palestinians increased.

**Q 7:** I see that the west is an occupier. The Arab world suffered enormously from the West. Italy occupied Libya, Spain occupied Morocco, France occupied Algeria, Tunisia, Syria and Lebanon . Britain occupied Palestine and many other Arab countries. The West in general is biased to Israel. The West was always interested to control our resources and wealth. The West focuses on making Arabs inferior economically and technologically. The West and especially UK also employ tyranny Arab rulers to make sure that Arabs will not improve.

**Q9:** I learned many positives during my living in Romania. I learned to be punctual and stick to appointments. I learned also to do my best in work and to love my work. I am now more open- minded to other cultures because I made a good balance between the Eastern culture and the Western one.

**Q 10:** Absolutely no. The West offers to people the means of learning and the practical application for knowledge. While the Arab world is deprived from the necessary means of creativity. This on purpose deprivation makes the Arab world inferior to the developed countries. The West intends that the gap between East and West become larger. I suppose that Eastern European countries are faster than us of thirty years of the social, healthy, educational and technological progress. I suppose also that western European countries proceed us in fifty years in that fields. But the technological explosion in China may make the gap between East and West shrink.

## **Appendix 6**

### **Interview with Dr. Sa'eda Affouneh**

**Q 1:** To be frank with you, I saw Islam's concepts in the West. I saw in the West everything I love to see in my own country. Their streets are clean. They respect laws and rules. I was so sorrowful to see these nice things in the West and not in the Arab world. They respect appointments. In general, Palestine isn't an independent state yet, but the other Arab countries are independent. I always wonder why we don't find such these beautiful things in the Arab world. I dream that our Arab countries will improve one day. When I lived in London, everything was clear and made me relieved. There was a lot of freedoms such as the freedom of expressing your opinion. There was no hypocrisy, no discrimination. You can express your ideas freely although I faced few situations of racism against me because I am Muslim. In the West, there are not any social pressure which may cause lack of social interaction. I faced a cultural shock because English people are not social in general. I felt alienation at first. I had to deal with others according to my culture and make relationships with them. English people respect privacy but at the same time they exaggerate in having distance in social relations.

**Q 2:** The cultural context for concepts in the Arab world is different from the one in Western communities. The concepts of honor and chastity are completely different in the European perceptions. The limitations and restrictions of the social connections between sexes are different from the Arab world. Therefore, the view of the Muslim Palestinian or the Christian Palestinian is different from the view of a European. I remember one day, we discussed the early marriage of young girls in the Arab world with some of my Western colleagues. They see us as a black spot in the world because of this matter. I declared my opinion that I oppose the early marriage of young girls before 18. I personally married at 29. I replied to them that you blame us for the early marriage of young girls. But all the relatives and society take care of that married girl as a part of the extended family. I don't justify the early marriage of young girls but it is the truth. In the West, you have the phenomenon of single mums. They have sex with males and after that no one take care of them. Their babies are given to other families or put in orphan shelters. I told my Western colleagues that the phenomenon of early marriage girls is less dangerous and more acceptable than single mums phenomenon. You have no restrictions and no limits in relationships.

In western societies, the multi relationships is rejected and couples mean that you are in relation with one person. The relationship between a woman and a man is culturally accepted. In Christian doctrine, the relationship out of marriage is forbidden. I think that Western people reconciled with themselves. They are clear and frank in their relationships. The relationship there is based on love, desire, coherence and building a family. In the Arab world, the marriage is based on conserving girls from shameful doings. You can hear in the Arab world someone says to a girl " It's better for you to marry" in order to satisfy the society.

**Q 3** : Of course they have negative stereotypical image of Arabs and Muslims because Western media show Arabs as stupid, dumb, silly and loving sex. Once I visited Vienna and entered watches gallery. The watches seemed to be beautiful and precious. I asked the salesman about the prices. He replied that the watches are from 7000 to 20000 \$ . I asked him, who can buy these watches? He answered the stupid Arabs buy these watches from our shops in order to reward us. Khalijy people buy these watches and our luxury shops are opened for Khiljy people. I said to him that thanks God I'm from Palestine. Arabs in the West are in two divisions: people who get benefits from Western culture and give a brilliant pattern. Unluckily we have large numbers of Arabs who forget their genuine nature and get involved in sins. Once they asked me to attend a course from eight to ten at night. As it's known the UK closes at five pm and people in streets after five are mostly drunk. I asked the university to understand my situation that I wear hijab and I may be harmed at streets because of racism. I acquired to have a one- to-one course and they agreed and understood my situation. They respected me even I didn't accept attending the course at night. Many Arabs are shy from their conditions and imitate the West. English people whom I met respected my privacy as a Muslim woman with my children.

**Q 4** : The English media is very bad towards Palestine and carries a false picture for the Palestinian case. The voice which supports Palestine is low. The formal English media is biased to Israel. You can sometimes see covering of Palestinian events such as the death of Yasser Arafat. Once they portrayed from Ramallah an action related to someone I know very well. They portrayed the event in a different way of truth. I sent a message to the BBC " you are showing the voice of the others, bring the truth and let the people choose with whom they will be" . They responded positively this time but in other times they repeated their lies. I think the Israeli media is very strong

and the Arabic media is very weak. I suppose that if I were born in England, I could be persuaded by the Israeli media. I have a nephew who was born in England and he carries the negative stereotypical image of Arabs. The educational curricula in Britain support the Israeli narration.

**Q 5 :** Arabs are hospitable and they love their families and take care of them. The social relationships are strong and I love that. Magnanimity and chivalry are obvious in Arabs. If you get in a bus in the Arab world, many people respect the elderly and women to be seated. But in the Western societies, in the same situation of the bus, they respect elderly and children because children are very important in their culture. The pregnant woman is sacred in the Western culture and you see all people help her. I remember one situation happened to me when I visited my children in their classes at school. The teacher came to the class to see who is absent and who is existed. She greeted them by saying good morning and talked with each student and put a tick on the ones who were existed. She didn't say who is absent from the beginning. She focused on the existed. That situation gave me a comprehensive educational vision to focus on the existed not the absent.

**Q 6:** When I travelled abroad to study master degree in the west, I didn't have a real cultural shock in the West. I had it when I returned to my homeland. My family and I had a difficulty in living when we returned back to Palestine. Corruption and injustice is widely spread in the Arab world. I could have stayed in the UK but I insisted to come back to my homeland with my new experiences and knowledge. The Arabic regimes and political systems are rotten and corrupted by the Western intervention in our affairs. The structure of values in the Arab world were spoilt because of our wealth and resources. Our countries and areas were divided to make the West utilize

our resources and wealth. The West chooses our rulers not us. We can make use of Western advantages and in the same time keep our values and genuine nature.

**Q 7:** That's true. Our Palestinian catastrophe is because of the British Mandate and this is historically proved and documented. During my living in the U.K, I used to remind British people to their responsibilities towards Palestinians and the Palestinian Issue. They must help us and compensate us for their doing. I always call to raise their voice to help Palestinians.

**Q 8:** Yes, I agree that and I want to mention one situation happened to me. My English supervisor was specialist in religions. He didn't know much about Palestine. He used to attend an annual conference in Israel as one of the speakers. He was famous and intelligent man. During three years under his supervision, I could change his mind about the Palestinian case. In the day of my graduation, he gave me an important gift. It was a message to his university. His message was " I will not attend any Israeli conference because they occupy Palestine and kill innocent Palestinian people". That was the gift. My thesis was entitled " Education under the Israeli occupation". My thesis affected him notably. I used to use the term "occupation" to be contextual understandable. The word (occupation) in the West is used as one synonym of profession or career. We, the intellectuals, are capable to improve the negative stereotypical image of Arabs and Muslims. One of the Western reporters wrote an article about me entitled " A woman with a Palestinian heart and a global brain". The article was published in the New York Times.

**Q 9 :** I became more ripen and more depending on evidences. Now I can look to the human being on his or her humanity not to judge people according to religion and color. I admit that there are stealing from others and rape actions in the West but it is

not the general case. I learned discipline, respect appointments, respect others, respect privacy, loyalty to work and differentiate between work and home. I also learned to have entertainment and enjoy my life.

**Q 10 :** Absolutely no. Intelligence is personal and not related to certain societies or communities. When Allah created the universe, he made people different and distributed everything equally. People have different and balanced skills. Arabs in the West are creative in their work and they do well. They don't have equal chances in their homeland. In general, Western governments help the uncreative people to be creative and promote them. In the Arab world, people who have professions are destroyed. In the West, you find an environment and conditions that help you to be creative and defend your rights.

## **Appendix 7**

### **Interview with Dr. Nassir Abu Canaan**

**Q 1 :** During my living in the USA, I didn't face any cultural shock at first. That because any one travels abroad can integrate with same community he belongs in in the West. For instance, there are many Palestinian communities in America and keep to their traditions and their own culture. Therefore, alienation is an option and not compulsory in the US. But after I decided to integrate with the American people and go away a little from the Palestinian communities. At that time, I felt the cultural shock. I personally tended to be Americanized and got involved the practical life, After the Americanization, I could evaluate my experiences more deeply. The practical life in the USA helped me to be open minded to other cultures and to produce more effectively. I couldn't do that when I was integrated only in the Arabic

communities. I learnt different ideas and I could trace my way of personal success. After learning the knowledge, you can simulate and adapt with other cultures.

The next important stage is transformation. You can contradict or be coherent with your genuine background. It depends on you. The American idea of economy is enough flexible to give and take. It accommodated the others in order to produce. The experience in the USA depends on your own pace. If you want to develop or not.

**Q 2:** In my opinion, the concept of honor is very wide and is not related to sexual relationships. Honor means respecting self and others. Honor means saving knowledge, career and behavior. The West could exceed the matter of sexual relationships as one important ingredient of honor after the 1950s. The sexual revolution produced new cultures or new subcultures and it became ordinary to talk about sex. They exceeded sex as a boogy and problematic. Here in the Arab world, the sexual problems are hidden and difficult to discuss. Therefore, the problems get wider with no clear solution. Openness doesn't mean pornography. It may be like that for the ones who believe in that. In the past in the West, the man goes and experience sex with no social restrictions. In the opposite, when a woman does sex with a man it can be a scandal. Here, women needed to have the same dealing and rights as men. The sexual revolution could give the woman freedom to do anything as men do. In the Arabic cultures, the sexual behavior of women relate to their integrity and dignity. According to the matter of gays and lesbians in the American society, we have two different points of view towards them. The Conservatives which are religious in general refuse the idea of becoming gay or lesbian. The second view, is the Liberal view which consider them ordinary and must have rights. It is a matter of freedom to build your identity as you want. The Conservatives consider family as the normal

structure of any society, therefore , any up normal change could destroy the construction of the family which is a necessity to continue life.

**Q 3:** Media is such a powerful force which can direct views, prescriptions and opinions. The American media connected Arabic culture with terrorism. It connected Islam to terrorism. They redefined the Arabic as anti-Western so that people carry hatred to Arabs. Americans perceive the Arabic image in an Oriental way as Edward Saeed discussed heavily in his books and writings. There are many Arabs who help the West to reinforce the negative stereotypical image unluckily. I want to notice that after September 11, many American found themselves obliged to search more about Arabs and Arab issues. They were astonished why certain people attacked us! What did we do for them. Therefore, after September11 , Americans could understand Arabs more. The Stereotypical image of Arabs is to be greedy, violent, stupid, uncivilized and sex lover.

**Q 4:** The American media is biased to Israel. The American media is the biggest promoter of Zionism and Israel. I noticed little differences between the different American channels such as FOX and CNN and other channels. They all call for the same idea. Israel deserves our support and the Palestinian are terrorists. The American media spread that Palestinian don't have choices and they can't manage themselves. They portray Palestinians as organizations not as people who want freedom and a good way of life.

**Q 5:** Arabs are more social than Westerns in general. They have more integration and they consider family as sacred. Also you can notice the solidarity in the Arab communities more than the Western societies. Arabs tend to have more entertainment and they are more generous than other societies.

**Q 6:** The Arabic regimes are unsuccessful and unfruitful. They can't build real states or organize societies. When I was in the USA, I used to go to my work at 7:30 am . It is the rush hour where you can't move easily. Here in Palestine, I go to my work at 7:30 a.m. The streets are empty and you can move easily and fast. The American governments and Western governments could create a stimulus to work and build. They could construct dreams to citizens to pursuit. The Arabic governments couldn't do for their citizens the same thing. Production makes life simply. Freedoms are missing in the Arab world. Any Arabic regime can rule just by military force and appear in the force also. The State means a constitution guarantees people rights and the personal freedom.

**Q 7:** Britain has a colonialist mentality. Britain planted Zionism in our lands and did unfairly and much injustice to us. Millions of Palestinians lost their original lands because of British policy. They did for us an unforgivable sin, The Zionist lobby affected heavily in Britain to colonize Palestine. The Zionist lobby affected on France in 1960s to support them military. Israel could build itself in the facilitated conditions fast. Israel could fix itself as a democratic civilized country in a short time. It has a powerful media which can affect largely. It is a 70 years old state with a global impressive role in the eyes of the West.

**Q 8:** It is true that Palestinian intellectuals established and confirmed the Arabic point of view and prove the Arabic self-identity and analyzed the Arabic components away from the stereotypical oriental image. Because of the intellectuals, Arabs have now a strong voice in the West. I want to mention one incident happened to me after September 11 and you know how Americans were negative towards Arabs at that time. I was preparing for my thesis in the University of Wisconsin, and a strong debate started. I could win the debate at the end because I had the Knowledge. My thesis

study was about "The making of a human bomb". It was published in 2009. Until this moment, my book is taught in 60 campuses and made many generations open their minds of the nature of conflict between Arabs and Israel. The book includes truths away from the Zionist lies. If you have the knowledge , you own power.

**Q 9:** I acquired much knowledge in life. I had the tools of thinking and critical thinking. My realizations' scopes opened widely. I acquired discipline and system. The university taught me to learn more and more. Certificates are not the purpose of learning. I was taught how to gather information and sort them in my life. I was taught how to evaluate and take decisions. I am now more open to others' thoughts and can deal more effectively with differences and contradictions.

**Q 10:** Intelligence and cleverness are individual and connected with societies. In general, Western societies tend to read more than the Arabic societies. Most of Arabs knowledge is from media by hearing. I suppose that the percentage of reading in Arabic societies comparing with Western societies is just 5%. If you read more, your realizations will be more and more open. In the American society, the environment and conditions help people more to be creative in the opposite of the Arab world. Having a stimulus is important to be more productive and more creative. Knowledge is the base of the society. Knowledge leads to awareness, awareness leads to right taking of decisions.

## **Appendix 8**

### **Interview with Dr. Layth Sbaihat**

**Q 1 :** The first thing I noticed in the Western cultures that people don't intervene in others affairs and they have a complete personal freedom. That thing is missing in the Arab world. In the Arab world, there is much social pressure on the individual. For

instance, I can't move easily without telling my friends and my family. Western people don't judge you in advance. Here in Palestine, I may feel infuriated because of my family and friends interventions. In the Arab world, you can be judged easily. Limitations and restrictions are existed in the Arab world, where as they are missing in the West. Some Arabs in the West keep the original behaviors either negatively or positively. In other words, many Arab people didn't change despite all their experiences in the West. In dealing with women, I feel differently when I deal with Arabic women in the West from dealing with a Western woman. I feel that we and the West are two worlds even when we are in their countries. In the West, you can express your point of view easily and everybody is free to shape his or her identity in the way he or she chooses. Every place I visited, I took some of its culture. I reached a point that the ( human ) is the common background to deal and interact with others. Shaping one's identity is easier and more comfortable in the West. I saw little hypocrisy in the West.

**Q 2:** I saw in Italy many similarities between East and West in the matters of honor and chastity. Treason can break the relationships and the feeling of jealous is existed in the Italian community but in a different way from Arabic prescriptions. The prescription to the sexual relationships is different when you are single or engaged or married. The effect of religion is limited in Italy but the social relationships are stronger than in other European countries. The concept of the extended family is existed there. In the Arab world, the sexual action affects directly on males because males are dominant in the Arab world. The sexual action for girls in the Arab world is connected with dignity, while the sexual action in Europe is connected to the doer's behavior only. That is the biggest difference in that matter. According to the existence of gays and lesbians, I think that there in Italy is some kind acceptable. The ruler of

Apollia directorate is gay and I met him personally. Some people in Italy refuse the idea of becoming gay or lesbian because in their view it's the opposite of nature but the acceptance of abnormality is getting wider steadily.

**Q 3:** I think that Western media succeeded in distorting the image of Arabs and Muslims in the West. I personally suffered from this distorting. Once I got into an Italian bus and I was carrying a personal bag. The driver asked me to get out from the bus but I refused. The driver called the company and informed them he wanted to leave the bus because I am suspicious! One Italian man defended me and apologized but that situation affected me negatively. Another time, a Macedonian man tried to steal my wallet but I could prevent myself. The thief told the police that I am terrorist. He wanted to utilize the stereotypical image as a tool of stealing. Islam phobia is wide spread in Western countries.

**Q 4:** I think that Italian people accept East more than other European countries. They are proud of being a bridge between East and West. There are many right-wing newspaper, which are distributed in the north freely, are against Palestine and Palestinians. They are published from 4-5 million weekly. Those newspapers are supported from the Zionist lobby. Anyway, there are more attention in Italy towards the Palestinian Issue from other Western countries. Some means of media and channels covered the intifadas and the break between Fateh and Hamas and many people were astonished why we are Palestinians do like that. The Leftists support us heavily because they consider Israel one component of the imperial plan. Leftists in Italy organize conferences and demonstrations supporting Palestine. They consider the Palestinian struggle against Zionism is one part from the whole struggle against imperialism.

**Q5 :** I think that Arabs are more generous and hospitable than Western communities. The spiritual side is more stable in the Arab world. Arabs have more social relationships and connections. Arabs can sacrifice but Western people are selfish in general. The personal way of cleaning is more strict in the Arab world than in the West. .

**Q6:** I believe that Arab governments are expeller for creativity and expellers to proficiencies. The simplest right of a civilian is snatched in the Arab world. In the Western societies, your rights are easily existed. Therefore, you can freelance to your job and your creativity. Tyranny in the Arab world created corrupted systems which depend on loyalty more than in proficiency. I believe that the Arab governments helped to enhance the negative stereotypical image of Arabs and Muslims in the West.

**Q 7 :** The British Mandate brought the biggest catastrophe to the Palestinian people. Britain left many geographical and political problems between the countries in the Middle East by drawing borders. Look at the Emirates and Iran, India and Pakistan, Pakistan and Bangladesh, Iraq and Kuwait, Iraq and Arcades, Egypt and Sudan and many other problems in the East. Till now, we suffer from the consequences of the British Mandate and the unstable situation of many countries caused by Britain. During the British Mandate, Britain established the tyranny systems starting from the feudal tribal system in Palestine and then establishing the tyranny modern states.

**Q 9:** I acquired more acceptance of thoughts and traditions. I believe in the personal freedom and I became more punctual. I have been taught the critical thinking and I acquired real knowledge helps me in my life. I want to say something. I feel myself more respected in the West than in the Arab world. Respecting laws helps in respecting the oneself and respecting others.

**Q 10** : No, they aren't more clever than us absolutely. Discipline and regulations make creativity easier. We lack that in the Arab world. Western governments are serious to develop and make progress. They enhance the academic discussion which leads to more production

## **Appendix 9**

### **Interview with Dr. Abdulatif Abu Issa**

**Q 1 :** The first important cultural I noticed is the diversity of freedoms politically or personally. There, you can express your point easily away from social restrictions or the restrictions put from the political system. In the West, there are more than one culture, but different cultures in land. The vacancies there are spread depending on proficiencies. You can see more than political party work freely. I lived in Birmingham which is a big city full of different sub-communities. As a Muslim man, I used to feel relieved of doing my prayers in masjids, work or anywhere.

**Q 2 :** It depends how you define honor and chastity. These concepts relate to culture and the perceptions of that culture. The sexual relationship out of marriage for the married couples is considered as a bad action. There are many conservative families in Britain and in the same time you find other families who are not conservative and they might exchange wives for fun. The social structure in Britain has diversity of freedoms. Treason is the same for both men and women in the opposite case of the Arab world where treason is more difficult for women.

**Q 4:** In general, they are biased to the Zionism. They cover the actions which attack Israeli people to confirm that they are victims. Even when they see shelling and shooting from Israeli soldiers and killing a lot of Palestinian people, the British media stand neutral. The right-wing and the leftists are some kind different towards the immigrants in Britain. The right-wing is more strict. But in the foreign policy, there are certain lines no one can proceed.

**Q5 :** In general, Arabs are more social. Visits and meetings for families and friends are more spread in the Arab communities. The spiritual side in the Arab world gives

more stability. If a woman is attacked in a street, very few people can help her in the West. The same case in the Arab world, no one can dare to attack a woman in a street.

**Q 6:** I think that the corruption in the Arab world enhances Arabs to immigrate. When Arab governments don't give equal chances to people for working, it is a bad condition. People in the Arab world lack concepts such as freedom and expressing opinions easily. Even though, I think that the economical factor plays more important role than the political one in the case of immigration. Therefore, you don't find large numbers of Khaliji people immigrate to Europe. Most of the immigrants in the West get freedoms and can improve themselves economically.

**Q 7:** Of course yes. Colonizing your country gives you negative effects and images for colonizers. The bad effect of colonizing still affects us, Palestinians, till this moment. Britain is the main responsible of our catastrophe and I call to compensate us and correct their mistake. I noticed some political groups in London support Palestine but this is not enough.

**Q 8:** The famous figures and writers who reach the internationality could affect others widely. Their works and writings are translated to many languages which mean that affect more different people. I met many English colleagues who were influenced by Edward Saeed and changed their opinions towards Palestine. I personally could affect a lot of Western people. When you clarify something to a Western person, he or she can be shocked because media does not carry the same thing you witnessed it. Intellectuals can affect not just individuals but also can affect political groups and organizations .

**Q 9:** I admit that a lot of positives are existed in Britain and not existed in the Arab world. Personally, I benefited much to improve my thinking and behaviors. All the

products are guaranteed in the UK. I saw much honesty in trade and commercial campaigns. Once I went to a cinema. After I stood up of my seat, I discovered a piece of gum stick to my trousers. I called for the service worker and she apologized to me and asked me to put my trousers in the Dry clean. She also gave me four tickets to attend cinema later and gave me a receipt to submit to Dry clean.. Western institution trust the human being. I learned to be patient. I was taught discipline and respecting appointments.

**Q 10:** No, there are clever Eastern and clever Western. It depends on the conditions and environment which encourage or which destroy. The clever person cannot reach without a stimulus. The stimulus in the West is existed more than in the Arab world. The encouraging environment contains creativity and productivity. Achievements in the West mean more production, in the Arab world achievement relate to prestige. The current conditions in the Arab world are depressing and reject creativity. Personally, I was rewarded a scholarship to complete my High studies in the West. Western educational institutions traced my high grades in Berzeit University and rewarded me. I wonder why there are not many certain Arab institutions trace clever Arab students and reward them!

## Appendix 10

### الاستبيان باللغة العربية

عزيزي الطالب، عزيزتي الطالبة:

تحية طيبة وبعد....

يقوم الباحث بإجراء دراسة بعنوان "الصورة النمطية للغرب في عيون الفلسطينيين " لذا يرجى منك التكرم بالاستجابة على العبارات التالية بموضوعية. و يعد هذا الاستبيان اداة دراسة لرسالة ماجستير .

والمطلوب منك وضع علامة ( √ ) بما يتفق مع استجابتك بالنسبة لكل عبارة.

علماً بأن كافة المعلومات ستعامل بسرية تامة ولغايات البحث العلمي.

شاكرين لكم حسن تعاونكم

الباحث : احمد ابو فرحة

القسم الاول : معلومات عامة

الجامعة : 1- العربية الامريكية 2- النجاح الوطنية 3- بيرزيت 4- القدس المفتوحة 5- جامعة خضوري

الجنس : 1- ذكر 2- انثى

الدرجة الجامعية : 1- بكالوريوس 2- ماجستير 3- دكتوراه

العمر : 1- من 20-30 2- من 30-40 3- فوق 40

مكان السكن : 1- مدينة 2- قرية 3- مخيم

هل زرت الغرب : 1- نعم 2- لا

القسم الثاني : معلومات خاصة بمفاهيم البحث و دراسته

الرقم	الفقرة	موافق بشدة	موافق	محايد	معارض	معارض بشدة
1	انا فحور بكوني عربي و اسكن في المناطق العربية					
2	انا ارى الغرب متفوقا على الشرق					
3	اعتقد بأن الصراع بين الغرب و الشرق سيستمر					
4	اعتقد ان الدين كان سببا في تأجيج الصراع بين الشرق و الغرب					
5	اعتقد ان الاستعمار الغربي لبلاد العرب					

					والمسلمين ساهم في تشكيل صورة سلبية عن الغرب
				6	اعتقد ان الغربيين اكثر ذكاء من الشرقيين
				7	اعتقد ان المرأة الغربية أجمل من المرأة الشرقية
				8	اعتقد ان ثقافة الغرب لا يوجد فيها مفهوم الشرف
				9	اعتقد ان احد اهم اسباب الصراع بين الغرب و الشرق لأجل الثروات و السيطرة
				10	أعتقد ان الاعلام الغربي عزز صورة نمطية سلبية عن الشرق
				11	أعتقد ان الاعلام الشرقي و العربي تحديدا ساهم في تعظيم الغرب و زرع صورة فوقية له
				12	أعتقد ان السياسات الغربية تجاه القضية الفلسطينية ساهمت في تعزيز الصورة السلبية للغرب عند الفلسطينيين
				13	أعتقد ان المفكرين و الاكاديميين العرب الذين عاشوا في الغرب ساهموا بتغيير الصورة النمطية للعرب عند الغرب
				14	أعتقد ان الثقافة الغربية اكثر رقيا من الثقافة الشرقية
				15	أعتقد ان العرب الذين عاشوا في الغرب تغير نمط تفكيرهم للأفضل
				16	أعتقد ان الثقافة الفلسطينية تأثرت في الثقافة الغربية خاصة بعد الانتفاضة الاولى و قدوم السلطة
				17	أعتقد ان العيش في الغرب افضل من العيش في الشرق
				18	أعتقد ان انظمة الحكم في الغرب افضل منها في الشرق
				19	أعتقد ان مفهوم الاسرة عند الغرب ضعيف و روابطهم الاجتماعية غير قوية

					أعتقد ان الحريات في الغرب ساعدت العرب المهاجرين في تحسين اوضاع معيشتهم	20
					أعتقد ان التعليم و نمط الحياة و الاقتصاد يساعدان في تغيير الصورة النمطية للغرب عند الفلسطينيين	21
					أعتقد ان الافلام الغربية و بالذات الامريكية ساعدت في تشويه صورة العرب و المسلمين	22
					أعتقد ان الجامعات العربية التي ترتبط بجامعات غربية يكون منتجها التعليمي افضل	23
					أعتقد ان اعجاب العربي بالغرب ظاهرة سلبية	24
					أعتقد ان استبدادية انظمة الحكم في البلاد العربية ساعدت في جعل كثير من العرب يعجبون بالغرب و يفضلون نمط الحياة فيه	25
					أعتقد ان هناك فرق بين سياسة الدول الاوروبية و سياسة امريكا تجاه القضية الفلسطينية	26
					أعتقد ان تصريحات الرئيس الامريكي ترمب و تغريداته المنحازة لإسرائيل تساعد في جعل الفلسطينيين يفقدون الثقة بالأمريكان	27

## ملخص الدراسة باللغة العربية

أجريت هذه الدراسة كأطروحة ماجستير لمعرفة الصورة النمطية للغرب في عيون الفلسطينيين. الصورة النمطية تأخذ ابعادا سلبية عن الافراد او المجتمعات. و لا بد لنا من معرفة الاسباب الحقيقية التي دفعت الشعب الفلسطيني ان يأخذ صورة نمطية سلبية عن الغرب. كيف أثر دعم الغرب للاحتلال الاسرائيلي في تعزيز الصورة النمطية السلبية عن الغرب في عيون الفلسطينيين؟ و ما هو دور بريطانيا و انتدابها لفلسطين في نكبة الشعب الفلسطيني؟ البحث ايضا يبحث في دور الحكام المستبدين العرب في تعزيز تعظيم الغرب عند الافراد

يأخذ هذا البحث رحلة سريعة في عالم الاستشراق و الاستغراب و اقوال المفكرين و المثقفين , كما يأخذ ايضا جولة سريعة لمعرفة السياق التاريخي للصراع بين الشرق ( الشق المسلم منه) مع الغرب. كما يتناول البحث تحليلا مبسطا لرواية موسم الهجرة الى الشمال للروائي الاديب الطيب صالح. تتحدث الرواية عن الاستغلال الخطير للصورة النمطية للشعوب الاخرى , و كيف يستغل الاستعمار الغربي الصورة النمطية للنيل من المضطهدين , كما يمكن للناس الذين يقعون تحت الاستعمار ان يقوموا بفعل عكسي لا تقل خطورته عن خطورة المستعمرين. كل هذا يتحدث فيه الطيب الصالح في روايته

يستخدم هذا البحث منهجية علمية محضة بعيدا عن العاطفة. و لأجل هذا, تم اعداد استبيان محكم أجري على 250 من حملة الشهادات او من الذين لا يزالون يدرسون في الجامعات و المعاهد و قد أجريت ثمان مقابلات مع اكاديميين فلسطين قد عاشوا التجربة في الغرب في بلدان مختلفة. و من ثم دراسة نتائج الاستبيان و المقابلات و الخروج بنتائج و توصيات .

و يبقى هذا البحث جهدا بشريا خاضعا للمراجعة و التعديل و النقص , قال الاصفهاني: إنِّي رأيتُ أَنَّهُ لا يَكْتُوبُ إنسانٌ كتابًا في يومِهِ؛ إلاَّ قالَ في عَدِهِ: لو عُيِّرَ هذا لكانَ أحسنَ، ولو زيَدَ كذا لكانَ يُستَحَسَنُ، ولو قُدِّمَ هذا لكانَ أفضلَ، ولو تُرِكَ هذا لكانَ أجملَ. هذا مِنْ أعظَمِ العِبرِ، وهو دليلٌ على استيلاءِ النَّقصِ على جُملةِ البَشَرِ.