



**Arab American University**  
**Faculty of Graduate Studies**

**Mapping the Cultural Dimensions among the  
Palestinian Students in the West Bank and Gaza Strip  
within Hofstede's Framework for Cross-Cultural  
Communication**

By

**Rawan Jameel Saqfalhett**

Supervisor

**Dr. Nedal Rashed Jayousi**

**This thesis was submitted in partial fulfillment of the  
requirements for the Master's degree in Intercultural  
Communication and Literature**

**2019 – 2020**

**©Arab American University –2020. All rights reserved**

**Mapping the Cultural Dimensions among the Palestinian Students in  
the West Bank and Gaza Strip within Hofstede's Framework for Cross-  
Cultural Communication**

By  
**Rawan Jameel Nabeel Saqfalhett**

This thesis was defended successfully on 8/7 /2020, and approved by:

Committee Members

Signature

1. Dr. Nedal Jayousi / Supervisor

2. Dr. Abdel Karim Daragmeh / External Examiner

3. Dr. Nahed Habiballah / Internal Examiner

The image shows three handwritten signatures in blue ink, each corresponding to a committee member listed on the left. The first signature is for Dr. Nedal Jayousi, the second for Dr. Abdel Karim Daragmeh, and the third for Dr. Nahed Habiballah. Each signature is written over a dotted line that aligns with the member's name.

## Declaration

The work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

**Student's name:** Rawan Saqbal khatt

**Signature:** Rawan

**Date:** 10.27.2020

## **Dedication**

I am dedicating this thesis to my beloved people who were supporting me in all steps

My dear father and my lovely mother

My sisters especially my lovely sister Dalia and my friends who have encouraged me all  
the way.

Dr. Nedal Jayousi who supported me and was my source of knowledge and  
understanding.

## **Acknowledgment**

I would like to pay my special regards to my supervisor, Dr. Nedal Jayousi for his support and cooperation.

I wish to show my gratitude to the Faculty of Graduate Studies at Arab American University and all the instructors in the literature and intercultural communication department.

Finally, I wish to thank my mum and dad whose assistance was a milestone in the completion of this thesis.

## Content

Dedication.....	III
Acknowledgment.....	IV
Content .....	V
List of Tables .....	IX
List of Appendices.....	XII
Abstract .....	XIII
Chapter One.....	1
Introduction and Theoretical Background .....	1
1.1 Introduction .....	2
1.2. Statement of the Problem .....	4
1.3. Aim and objectives.....	5
1.3.1 Aim: .....	5
1.3.2 The Objectives:.....	5
1.4 The Questions of the study.....	6
1.4.1 The Main question .....	6
1.4.2 Sub questions: .....	7
1.5 The Significance of the Study.....	7
1.6 Limitations.....	8
1.7 Operational Definitions.....	9
1.8 Summary .....	11
Chapter Two .....	12
Theoretical Background and Literature Review .....	12
2.1 Preview .....	13
2.2 Transit .....	15
2.2.1 Transit Theory and Cultural Formation .....	15
2.2.2 The Relation between Social and Physical Ecology.....	15
2.2.3 The Layers of Culture .....	16
2.2.4 Transit and Cultural Communication .....	17
2.2.5 Invasion and Transit .....	17

2.3 The Palestinian and Israeli Conflict .....	18
2.4 The Relation between Communication and Culture .....	20
2.4.1 The Approaches of Intercultural Communication.....	20
2.4.2 The Relation between Communication and Culture.....	21
2.5 Cultural Identity .....	22
2.5.2 Identify Definition within the Context Intercultural Approaches .....	23
2.5.3 The Stages of Identity Development.....	24
2.5.4 Ethnic and National identities .....	25
2.6 The Hofstede Model in Context.....	26
2.7 The German Experience on the Separation and Integration.....	29
2.7.1 Historical background: .....	29
2.7.3 Previous Studies from the German Literature .....	31
2.8 Cultural Change.....	33
2.9 Part Two: Studies on Palestine context .....	36
2.9.1 Regional Studies: .....	36
2.9.2 Local Studies:.....	40
2.10 Conclusion:.....	44
Chapter Three .....	45
Methodology and Procedures .....	45
3.1 Preview .....	46
3.2 Methodology/ Research Strategies .....	46
3.3 Population and Sample of the Study .....	47
3.4 Tools of the Study .....	53
3.5 The Validity of the Tools .....	59
3.6 Reliability of the Tools .....	60
3.6.1 West Bank Questionnaire .....	60
3.6.2 Gaza Strip Questionnaire .....	62
3.7 Statistical Manipulation: .....	64
3.8 Data Collection.....	65
3.9 Variables of the Study:.....	65
3.9.1 Dependent Variable .....	65

3.9.2 Independent Variables .....	66
3.10 Conclusion.....	66
Chapter Four .....	67
Empirical Findings of the Study .....	67
4.1 Preview .....	68
4.2 West Bank/Gaza Strip Survey Analysis Second Part/; the Cultural Experience and Communication between the Palestinians in the West Bank and Gaza Strip .....	68
4.2.1 The Communication of the West Bank with Gaza Strip Students .....	68
4.2.2 Reasons of Communication .....	70
4.2.3 Images which each Region Holding for the Other .....	72
4.2.4 Palestine in the Eyes of Students in both Territories.....	74
4.2.5 Perspective of the Unification.....	74
4.3 West Bank Survey Analysis Third Part Hofstede's Cultural Dimensions .....	80
4.3.1 Power Distance Index (PDI).....	80
4.3.2 Individualism versus Collectivism.....	85
4.3.3 Masculinity versus Femininity (MAS):.....	89
4.3.4 Uncertainty Avoidance Index (UAI).....	93
4.3.5 Long Term Orientation Index .....	97
4.4 Gaza Strip Survey Analysis – Third Part Hofstede's Cultural Dimensions.....	100
4.4.1 Power Distance Index (PDI).....	100
4.4.2 Individualism versus Collectivism.....	104
4.4.3 Masculinity versus Femininity (MAS):.....	108
4.4.4 Uncertainty Avoidance Index (UAI).....	112
4.4.5 Long Term Orientation Index .....	116
4.5 Comparison between the Gaza Strip and West Bank Results with regards to the Hofstede's Dimensions of Culture .....	120
Table (4.21) Comparison between the Gaza Strip and West Bank in terms of Hofstede's Dimensions of Culture .....	120
4.6 Conclusion.....	124
Chapter Five.....	126
Conclusion and Recommendations .....	126



5.1 Conclusions .....	127
5.2 Recommendations .....	130
5.3 Suggestions for Future Research .....	132
Bibliography.....	133
<b>Appendices</b> .....	140
Appendix (A) Geert Hofstede Results on Cultural Differences.....	140
Appendix (B) Modification on the Questionnaire by the Committee .....	142
Appendix (C) Questionnaire – the West Bank .....	143
Appendix (D) Questionnaire – The Gaza Strip .....	148
الملخص.....	153

### List of Tables

<b>No.</b>	<b>Table</b>	<b>Page</b>
Table (3.1)	Universities/Colleges of the Polled Students	50
Table (3.2)	Alpha-Cronbach Coefficients of Each Dimension of the Questionnaire	60
Table (3.3)	Correlation Coefficients of Odd Questions and Even Questions for Statements of the Questionnaire (Split-Half Coefficient)	61
Table (3.4)	Alpha-Cronbach Coefficients of Each Dimension of The Questionnaire	62
Table (4.1)	The Means, Standard Deviation, And The Percentage of Agreement, T- Value, And Significant Level for the Statements of the First Dimension That is Power Distance Index.	81
Table (4.2)	Distribution of the Studied Sample about the Power Distance Index Based On The Scale Of The Model	82
Table (4.3)	The Means, Standard Deviation, and the Percentage of Agreement, T- Value and Significant Level for the Statements of the Second Dimension That is Individualism Vs. Collectivism.	85
Table (4.4)	Distribution Of the Studied Sample About Individualism Vs. Collectivism Index based on the Scale of the Model	86
Table (4.5)	The Means, Standard Deviation, and the Percentage of Agreement, T- Value and Significant Level for the Statements of the Third Dimension That is Masculinity Versus Femininity (MAS):	89
Table (4.6)	Distribution of the Studied Sample About Masculinity Versus Femininity (MAS) Index based on the Scale of the Model	90
Table (4.7)	The Means, Standard Deviation and the Percentage of Agreement, T- Value and Significant Level for the Statements of the Fourth Dimension That is Uncertainty Avoidance	93
Table (4.8)	Distribution of the Studied Sample about Uncertainty Avoidance Index Based on the Scale of the Model	94
Table (4.9)	The Means, Standard Deviation and the Percentage of Agreement, T- Value and Significant Level for the Statements of the Fifth Dimension That is Long Term	97

	Orientation	
Table (4.10)	Distribution of the Studied Sample about Long Term Orientation Index Based on the Scale of the Model	98
Table (4.11)	The Means, Standard Deviation and The Percentage of Agreement, T- Value And Significant Level for the Statements of the First Dimension That is Power Distance Index	100
Table (4.12)	Distribution of the Studied Sample about Power Distance Index Based on the Scale of The Model	101
Table (4.13)	The Means, Standard Deviation, and The Percentage of Agreement, T- Value, and Significant Level for the Statements of the Second Dimension that is Individualism Vs. Collectivism.	104
Table (4.14)	Distribution of the Studied Sample about Individualism Vs. Collectivism Index Based on the Scale of the Model	105
Table (4.15)	The Means, Standard Deviation and The Percentage of Agreement, T- Value and Significant Level for the Statements of the Third Dimension that is Masculinity Versus Femininity (MAS):	108
Table (4.16)	Distribution of the Studied Sample about Masculinity Versus Femininity (MAS) Index Based on the Scale of the Model	109
Table (4.17)	The Means, Standard Deviation and the Percentage of Agreement, T- Value and Significant Level for the Statements of the Fourth Dimension that is Uncertainty Avoidance	112
Table (4.18)	Distribution of the Studied Sample about Uncertainty Avoidance Index Based on the Scale of the Model	113
Table (4.19)	The Means, Standard Deviation and the Percentage of Agreement, T- Value and Significant Level for the Statements of the Fifth Dimension that is Long Term Orientation	116
Table (4.20)	Distribution of the Studied Sample about Long Term Orientation Index Based on the Scale of the Model	117
Table (4.21)	Comparison Between the Gaza Strip and West Bank in terms of Hofstede's Dimensions of Culture	120

<b>No.</b>	<b>Graph/ Figures</b>	<b>Page</b>
Figure (2.1)	Palestinian Areas for the State From the-West-Bank-And-Gaza-Strip-A-Geography-Of-Occupation	19
Figure (2.2)	German Separation	30
Figure (2.3)	Schein Model	34
Figure (2.4)	Competing Values Model	35
Graph (2.5)	Comparison between Egypt, Iraq, Jordan, And Syria Through the Lens of the Hofstede's Cultural 6-D Model	37
Graph (2.6)	parameters of Hofstede's cultural values	39
Graph (3.1)	Population Pyramid in Palestine – Mid-Year 2018 from Palestine in Figures 2018	48
Graph (3.2)	Distribution of Enrolled Students According to HEI in the West Bank	49
Graph (3.3)	Distribution of Enrolled Students According to HEI in the Gaza Strip	50
Graph (3.4)	Distribution of Enrolled Students According to Gender in Gaza Strip	51
Graph (3.5)	Distribution of Enrolled Students According to Gender in West Bank	51
Graph (3.6)	Distribution of Enrolled Students According to Place of Residence in the Gaza Strip	52
Graph (3.7)	Distribution of Enrolled Students According to Place of Residence in the West Bank	52
Figure (3.8)	Hofstede's Dimensions of Culture	59
Graph (4.1)	The Rate of Communication of the West Bank Students with Gaza Strip People	69
Graph (4.2)	The Rate of Communication of the West Bank Students with Gaza Strip People	69
Graph (4.3)	The Unification Perspective – The Gaza Strip Survey	75
Graph (4.4)	The Unification Perspective – The West Bank Survey	75
Graph (4.5)	The Representation of the Political Party – The West Bank	79
Graph (4.6)	The Representation of the Political Party – The Gaza Strip	79

**List of Appendices**

<b>No.</b>	<b>Appendix</b>	<b>Page</b>
<b>Appendix (A)</b>	Geert Hofstede results on cultural differences	140
<b>Appendix (B)</b>	Modification on the questionnaire by the committee	142
<b>Appendix (C)</b>	Questionnaire – West Bank	143
<b>Appendix (D)</b>	Questionnaire – Gaza Strip	148

## **Abstract**

### **Purpose**

This research aims mainly at mapping the cultural dimensions between the Palestinian students in the West Bank and Gaza Strip by representing how each part defines and perceives the second part. The research uses the cultural values according to Hofstede's cultural dimensions theory in order to identify the variance among the study populations and highlighting the Palestinian view of the unification between the West Bank and Gaza Strip.

### **Design/methodology/approach**

To achieve this aim, the researcher uses an online, cross-sectional, and survey technique that is highly influenced by Hofstede's theory for Cross-Cultural Communication and descriptive- Survey technique of investigation. A close & open-ended questionnaire is used to gather the data for the research and to answer the questions of the study. The researcher uses the survey questions for two different samples which are the enrolled students in the West Bank and Gaza Strip. The Hofstede's theory is commonly used in modern cultural researches, especially in the field of intercultural communication. The process of mapping uses the five cultural dimensions of Hofstede's cultural theory, which are: Power Distance Index (PDI), Individualism (IDV), Masculinity (MAS), Uncertainty Avoidance Index (UAI) and Long-term Orientation.

The sample is restricted to students who are enrolled in Higher Education institutions in the West Bank and the Gaza Strip. The researcher targets 384 students as

a representative sample size; 256 students in West Bank and 128 students in the Gaza Strip. The targeted population includes randomly selected students from different higher education institutions in the West Bank and Gaza Strip. The researcher used the Alpha-Cronbach coefficient test to measure the reliability of the questionnaire for each dimension and the total average of the questionnaire fields.

## **Findings**

The survey results of the Hofstede's cultural dimensions have shown that the separation between the two geographic regions does not affect the cultural values of the Palestinian students in both the West Bank and the Gaza Strip. The order of the Hofstede's dimensions of culture is the same for both West Bank Students and Gaza Strip students. The power distance index has achieved the highest score among the five dimensions of culture from the perception of both the West Bank and Gaza Strip students, the second dimension is the Masculinity versus Femininity. On the other hand, the least scored index is Uncertainty & Avoidance. Also, the geographical separation has affected the communication between two groups in two different geographical areas with being unable to reach the second territory. Moreover, the unification process according to both samples will not be smoothly achieved because of the wide differences between the ruling political parties and the ideologies, the policy of occupation that does not support the unification, and different life quality that was affected also by the political situation.

## **Research Recommendation**

The outcomes of the study suggest that there should be more interventions to bridge the cultural communication between the students in both the Gaza Strip and the West Bank. Also, the political parties should take the effect of separation over the longer term if the separation continues for more years; the cultural values have not been affected yet of the students but it would be affected after many years as Ming-Yi Wu suggests in his paper that culture can be changed over time and not consistent as long as the political societal, and economic environments change, people's cultural values also change. Accordingly, there should be a political effort to support the reconciliation process by finding a mutual background (Wu, 2006).

## **Keywords:**

The variance in cultural dimensions, Hofstede model, Separation, West Bank, Gaza Strip, cultural communication.



# **Chapter One**

## **Introduction and Theoretical Background**

## 1.1 Introduction

The Social Psychologist Gerard Hofstede has defined culture as a mental of the individual that is affected highly by the surrounding socio-political environment. In other words, culture is what we acquire and learn from the environment such as religion, food, clothes, language, marriage, and music (Zimmermann, 2017). Raymond Williams has defined culture in his book *The Long Revolution* in three categories. The first category is the “ideal one” which is “a state or process of human perfection”. This dimension describes the universal values of the human condition. The second category is the “documentary” which culture is the main core of “intellectual and imaginative works” (Williams, 1961). Within this category culture comes to criticize of the thoughts. The third one is “social” which “in which culture is a description of a particular way of life, which expresses certain meanings and values not only in art and learning but also in institutions and ordinary behavior”. The culture role in social category is to clarify the meanings and values of a particular way of life which include the description and analysis of the social structure of the families, intuitions and the governments and the cultural development in parallel with the human productivity of the intellectual epistemology and productivity. Culture in this context is a general evolution of the groups within these three categories. This definition with its three categories shapes the core of culture.

Indeed, cultures do reflect the lifestyle of a group of people. Nowadays, there are nearly 5,000 to 6,000 cultures if the language is taken as an indicator of different cultures.

What if a one cultural group, like the Palestinians, which lives in one region, speaks the same language, share the same national aspirations, and suffers the same

military occupation, is divided and separated into different regions by foreign forces? would the separated groups/societies continue their lifestyle with the same original culture? Would both groups live the same lifestyle but in a different region? Would both groups refer to each other as one? Culture is organic and changes dynamically in tandem with the development of civilization and new entries (ism-anthro-c, 2010). Culture changes as people change; the culture is associated with the organization and the group of people who create structure and system together to be part of their daily life. Accordingly, this creative “social structure” would be changed and reformed dramatically based on different factors. This paper examines the cultural values and change of the Palestinian students who are living in different regions for years. The Palestinian territories in the West Bank and the Gaza strip is the geographical home for 5,144,257 Palestinians according to worldometers 2019 figures. The political situation that Palestine is facing as a result of the Israeli occupation has resulted in dividing the Palestinians into two different geographical territories with no physical connections. These two territories are ruled by different political parties with different political ideologies. According to the Palestinian Central Bureau of Statistics, in 2017, 2.88 million lived in the West Bank while 1.90 M lived in the Gaza Strip (2018).

This disengagement between the West Bank and Gaza Strip, which has been going on since 2007, has led the Palestinians to live different lifestyles within the state borders and system. The ruling systems differences between secularist and Islamists, the economic challenges, the mobility and restrictions on mobility are factors which are expected to yield differences in cultural preferences, priorities, and attitudes. The researcher is going to identify the cultural dimensions of each territory to see if the separation has affected the cultural values and how the Palestinians now perceive the

unification in the future. Identifying the variant cultural values among two groups of Palestinians constitutes the main point of focus for this research.

## **1.2. Statement of the Problem**

Within different political and social agendas and long physical disconnections, the researcher recognizes that Palestinians in these two regions may have formed different perspectives about each other. The disengagement has affected the communication between both groups. Moreover, the political conflict has not only affected all life aspects but has also impacted the academic environments; most researchers have focused their work on the nation state and the conflict with Israel. However, the socio-cultural aspects between both Palestinians the West Bank and Gaza Strip received very little scholarly attention.

The historical and political events have added the Palestinian cultures many features that strengthened the separation; for instance, in 1950 the West Bank was annexed to Jordan while Gaza was under rule from Egypt. Moreover, the occupation separated the two areas physically while the political parties minded different ideological concepts; the Islamists and secularists envision the Palestinian domination on both territories and the Palestinian conflict resolution from different angles (resistance vs. peace). Moreover, the Palestinian cultural identity was largely influenced by the standards of globalization and the nation-state perspectives; the Palestinian state should be recognized according to Global Policy Forums and UN with following the international state articles about the nation standards. However, both groups in the Gaza Strip and West Bank are still belonging to one root with a similar cultural identity and one nation. Thus, the researcher hypothesizes that long separation between the

Palestinians has affected the relation and communication between both parts of the nation and the way each one perceives the other. The question that the researcher raises here is: to what extent has the disengagement between the West Bank and Gaza Strip affected the cultural dimensions and values? The researcher is going to identify, define and classify the cultural dimensions for the West Bank and Gaza Strip student populations using Hofstede's cultural dimensions theory. Then she compares both to see the differences and/or similarity between them

### **1.3. Aim and objectives**

#### **1.3.1 Aim:**

The study aims to examine whether the Palestinians in the West Bank and Gaza Strip demonstrate the formation of different cultural dimensions after a long time of separation or whether the populations residing in these two regions still have the same culture. Also, it examines various types of cultural communication between the Palestinians in both territories.

#### **1.3.2 The Objectives:**

- 1- Mapping the cultural dimensions between the Palestinians in the West Bank and Gaza Strip.
- 2- Defining the common cultural dimensions between the West Bank and the Gaza Strip.
- 3- Investigating how each group defines and perceives the second part from Ascription<sup>1</sup> perspective.

---

<sup>1</sup> The process by which others attribute identity to an individual

- 4- Pointing the cultural different aspects according to Hofstede's cultural dimensions theory.
- 5- Understanding the current internal cultural values for future plans and solutions
- 6- Pointing how do the Palestinian students represent “Palestinianness” from avowal or individual perspective
- 7- Representing the effect of non-communication between one cultural group on their culture
- 8- Highlighting the Palestinian view of the unification
- 9- Representing to what extent the Palestinian students profile the political parties in expressing their identities .

## **1.4 The Questions of the study**

### **1.4.1 The Main question**

The long years of separation have brought significant changes in the Palestinian culture. It is quite significant to examine the cultural dimensions for the populations who reside in either side of the country. These cultural dimensions are expected to reveal quite significant findings on many levels, such as communications among populations living in either side, cultural perceptions of Gaza population for residents of the West Bank and Vice versa.

Main Question: What are the cultural dimensions and values of the Palestinians residing in the West Bank and the Gaza Strip after the long disengagement of the Palestinian? Has the long disengagement of the Palestinians in West Bank and Gaza led to change the cultural values of both parts or no with? The cultural values will be defined according to Hofstede's cultural dimensions model.

### **1.4.2 Sub questions:**

- 1- What are the cultural dimensions of the Palestinian culture in the West Bank and Gaza Strip
- 2- How often do the Palestinian students communicate with their peers in the West Bank / Gaza Strip? What are the reasons of communication?
- 3- How do the Palestinians perceive the second party (West Bank/ Gaza Strip) from Ascription perspective
- 4- What are the similar dimensions of the culture in the West Bank and Gaza Strip?
- 5- What are the different dimensions of the culture in the West Bank and Gaza Strip?
- 6- To what extent does the non-communication and disengagement affect the Palestinian culture according to the cultural values?
- 7- How do the Palestinians preserve the unification idea in one territory in the future?
- 8- How do the Palestinian students represent “Palestinianness” the symbolic core of Palestine from avowal or individual perspective?
- 9- To what extent the Palestinian students profile the political parties in expressing their identities?

## **1.5 The Significance of the Study**

The study will identify the cultural dimensions of the Palestinian youth in West Bank and Gaza by tackling the cultural effect of disengagement. Accordingly, this study is significant because it helps in defining the new Palestinian cultural values that emerged as a result of the separation; If the cultural dimensions are different or similar, this has to be considered in future solutions.

The perceptions of the study population are about the unity between the two parts of the nation with the current cultural values and vision.

Additionally, there are few previous researches which focus on the cultural perspective, as being a conflict zone; the studies take the political side and they rarely do examine the Palestinian cultural values as a main theme; often the existing research addresses the Palestinian culture only in general terms as a monolithic culture without examining the changes and complexities in the Palestinian cultural condition after the separation. Moreover, some researches identify the Palestinian national identity by comparing the Arabs in Israel and the Palestinian territories. However, this paper focuses on the Palestinians in the Palestinian territories only. This study will enrich upcoming Palestinian cultural studies.

## **1.6 Limitations**

The study has the following restrictions:

- Space limitation

The study will be located on the main higher education institutions in the West Bank and Gaza strip. The researcher is from West Bank and therefore she could not go to Gaza; thus, online surveys are formed to solve the geographical limitations

- Topical limitation

The study is restricted to the diagnosis of the cultural values between the Palestinians in the West Bank and the Gaza strip.



## **1.7 Operational Definitions**

### **1.7.1 Culture and Communication:**

Shared language, beliefs, and value system that make a group of people have their own identity. According to the interpretive approach, culture is “learned and shared contextual symbolic meanings where culture influences communication”. (Martin, J. N., & Nakayama, 2010). On the other hand, the critical approach sees culture as a dynamic process of change where communication affects culture. In this thesis, the researcher will examine how communication reshapes the new cultures in West Bank and Gaza strip and will explore how the new cultures have been affected by disengagement. It is all about connection geographically and ideologically with considering the similarities and differences between two communicated groups from individual views.

### **1.7.2 National Identity:**

National identity from cultural perspective refers to the identity of the citizens of a country with their own country's historical and cultural traditions, moral values, ideals, and beliefs (He & Yan, 2008). It refers to the Palestinians in the West Bank and Gaza Strip who own the same history and culture and national sovereignty..

On the other hand, an ethnic group has to do with the sense of belonging to one group. The steps of the ethnic group are: “self-identification, knowing about tradition, costume, value, and behavior, and then feeling about belonging” (ibid p.185). This thesis will explore whether the Palestinians, as target study population, have the same sense of belonging to one nation with representing the effect of communication on this aspect.

### **1.7.3 The Interpretive Perspective:**

It is the second approach in studying intercultural communication where the focus is on the description of communication. Culture in this approach is formed by communicating. Moreover, it represents the importance of context in understanding different cultures. The researcher will use this approach for describing the effect of ruptures in communication by using Hofstede's cultural dimensions theory.

### **1.7.4 Hofstede's Cultural Dimensions Theory:**

Hofstede's cultural dimensions theory forms a framework around cross-cultural communication. Hofstede's theory defines the cultural values with its connotation to the behavior of society. There are six cultural dimensions in this theory: Power Distance Index (high versus low), Individualism Versus Collectivism., Masculinity Versus Femininity, Uncertainty Avoidance Index (high versus low), Long- Versus Short-Term Orientation, and Indulgence Versus Restraint. The first five dimensions are used in this thesis to define the cultural values and answer the questions of the study. The sixth dimension that was added Indulgence vs. restraint which highlights the consequences of bringing groups of people with different preferences together which is not related directly to the needed values in the paper context.

### **1.7.5 Cultural Identity:**

a sense of belonging to the shared characteristics of a group as on one's ancestry, cultural heritage, values, traditions, rituals, and often language and religion. In this paper, the researcher examines if the Palestinians in the West Bank and Gaza Strip release from their perspective having the same or different cultural identity and values.

Hofstede has defined the culture as a mental Programming of the surrounding social environment.

Cultural identity in this paper is defined according Hofstede as a collective phenomenon by learning the rules of the society from the people you live with and what the identity is being programed from the surrounding social environment (Hofstede and Minkov, 2010, p.6). The Gaza Strip share similar cultural values as being part of a cultural Palestinian group

## **1.8 Summary**

The researcher defines the cultural dimensions for the Palestinians in the West Bank and Gaza strip compares them to determine if the long disengagement has affected this Palestinian group culture. The study will be helpful for other cultural studies and for understanding the regional conflict. For mapping, the cultural identity, the researcher follows the quantitative method in collecting data. Hofstede's cultural dimensions model is used to identify these values. The study also will shed light on the effect of the separation on the process of communication between the Palestinians in both parts.

# **Chapter Two**

## **Theoretical Background and Literature Review**

## 2.1 Preview

Many articles and researchers dealt with the issue but in different aspects. The researcher highlights in this chapter the aspects of the main goal in this thesis in light of previous studies and theories by forming a historical context. The results of these studies help in building data collecting tools. This chapter is classified according to the main themes involved in the study of changes in national culture. The flow of this chapter begins with the culture and ends with cultural change. The chapter is classified based on the fundamental theme of understanding the main hypothesis of this paper.

The first section in this chapter presents a brief summary of the “transit theory” which is embedded to understand the formation of culture and its relation to human civilization; as culture is the ideological notion of civilization. The researcher comprises the layers of cultures within the transit theory frame. After that, the researcher changes the transit theory lens from mono-way of understanding the meaning of culture only as an abstract term and its formation to bilateral-way in transiting by zooming the lens on the transit process between various cultures. The researcher highlights different *raison d'être* for communication and sheds the focus on invasion as a way of cultural force within a view to the theme of the second section about the Palestinian- Israeli conflict.

The second section represents the political context of the Israeli-Palestinian conflict in a bid to understand the current separation between the Palestinians living in West Bank and the Gaza Strip. The researcher tackles the separation process and reasons within the political context.

After clarifying the separation process, the third section talks about the relationship between communication and culture. The main aim of this section is to learn more about this theme and understand how communication affects culture. This

section is designed after the political context to figure out the relation between the separation caused by the political force and the current situation of the natives to put pieces together by linking the political situation with the socio-cultural structure. Three main approaches are raised within this field to identify the link between communication and culture from different aspects.

Cultural identity is set to be the fifth topic within the literature as it delineates the concept of belonging to one culture. After identifying the identity, the researcher previews a theoretical background used to measure the cultural differences in six-dimensions.

Germans have similar experience in separation and unification, thus it takes another part in this chapter in order to learn and examine their experience. The last part sheds light on the cultural change hypotheses by understanding how culture is changing from different perspectives. Dealing with local, regional, and international studies which used Hofstede Model and representing the cultural identity in Palestine builds a theoretical background and to see their result to be compared with this research results in the end.

## **Part One: Theoretical Background**

### **2.2 Transit**

#### **2.2.1 Transit Theory and Cultural Formation**

“Transit” is what all life is based on; breathing to live involves inhalation and exhalation, reading is acquiring data on the brain while moving the pages and eyes, whereas the process of birth or death itself is the life cycle that moves within the natural system. This concept is the core of Jodi Byrd's theory “The Transit of Empire” where she presents the process of moving the natives for building the state in its enlightened base (Byrd, 2011, p. xvi). In ancient eras, the flow of movement and changing was not on a fast-track as it is nowadays. Henceforth, acquiring the ways of transit was in progress to discover the rules and the nature system with forming the identity while fusing the surrounding environment and building his\her own system.

#### **2.2.2 The Relation between Social and Physical Ecology**

Cultures and social environments are formed from transmitting and transforming the surrounding physical and biological environments in a way that serves its own people following the Ecological School in sociology (Waas, 2004). This school emphasizes the dynamic relationship between social and natural sciences through the integration in these two main fields (Fischer-Kowalski, 2015). In the ecology school, the ecologists analyze the social efforts that resulted in building the urban and rural communities such as utilizing the energy and the natural power for social goals. Within this context, the transmission was also processed by giving the theological and ideological concepts its interpretation from the nature system. Accordingly, the equation here is to transmit the physical environment for the ideological perspective that comes

from natural existence. The Roman, Persians, Greek cultures were standing on building their own civilization and system for their own ideologies i.e building shrines, status... etc.. In this sequence, culture is forming the system “civilization” for a group of people who have the same language, beliefs, and values and live near each other. Kroeber and Kluckhohn see, in their conclusion, culture as a “behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional ideas and especially their attached values” (Kluckhohn & Kroeber, 1952, p. 357). Until this point, the direction of culture is still in a mono-way by understanding the same layer from transmit theory view.

### **2.2.3 The Layers of Culture**

In the same manner, in an article entitled “what is culture” touches the cultural core in different layers Oaty (2012, p. 4) ; the first layer in this formula how the group of people builds their environment with what patterns they follow without analyzing why or the relationship between what and how. Understanding the “why” question of the cultural pattern forms the second layer where values are the reason cape of the behaviors; however, this layer stops on the conscious reasoning of the value. In this sense, the third layer digs deeper into the unconscious to grasp how value in its basic meaning is created to solve problems by the behavior. In other words, the key to understand culture is to know the essence of value which is like the engine of the behavior. It is not easy to touch the value essence without sensing the link between nature and humans within the temporal and spatial environment.



Hofstede's model distinguishes between nature, culture, and personality. Mingling the human nature that is inherited by races with the cultural pattern acquired from the group leads to shaping the identity that is inherited and acquired. The integration between them is the reason to have multi-cultures based on the nationality, race, and gender that Hofstede mentioned (1991).

#### **2.2.4 Transit and Cultural Communication**

The second plot of human and cultural transit began by invading other areas and cultures. This transmission, regardless of its means and reasons, led to cultural and experience exchange. Looking intensely through history shows that at the end of the 18th and the 19th century, invasions and colonialism were the main way to move the inventor's culture from one area to another. Cultures, thus, became one source of power according to Schoenmakers in his book *The Power of Culture* (2012, P.61).

#### **2.2.5 Invasion and Transit**

Invasion in its simplest conception is getting more geographical spaces by the power of the inventor's civilization and system. The transition process, in this case, has moved from an internal system towards other systems shaping the political game where the winner is the one who knows the way of moving while answering how to.

The invasion was one of the ways that led cultures to communicate in the past. It was caused by political, economic, or/and cultural reasons. This induction had many new non-native and ethnics with complicated ideological stockpiles.

The "transit" and the invasion take us to the second perspective here. In the 18th century, the enlightenment shaped the nation's sets and concepts with the modern

civilization base (freedom, natural rights, and the structure for the government). The American nation was established after moving the natives by civilization power. The new invader was able to use the enlightenment seeds that were chronologically synchronized with the U.S establishment for creating a new system that includes non-natives and excludes natives. The reason for this transmit was related to puritans who wanted the establishment of “the New Jerusalem” away from catholic domination. The same experience was re-applied again but with new coordinators and process-agent. Israel is the new experience for a religious group within the national system.

### **2.3 The Palestinian and Israeli Conflict**

The Palestinian and Israeli dispute has not just begun from the real invasion on space and lands; the idea of Zionism<sup>2</sup> was formed in the 18th century. Then it came into force after WW2. Before the geographical occupation, Palestine was a “rural, agricultural society and life centered on the village and the farming calendar” (IMEU, 2006). The Palestinian heritage was mingled with the Egyptian invasion in 925 BC till the ottoman took control in 1516. After WW1, the British mandate created the condition for Zionism to set their nation which is built on religious nationalism. The historical turning point was in 1948; it is the date where the natives were moved by the force of power from their lands. Part of the Palestinian population was forced to flee to neighboring countries such as Jordan, Egypt, Syria, and Lebanon. 400,000 of the Palestinians stayed in the occupied land who nowadays hold the blue ID belonging to the Israeli nation. According to U.S Central Intelligence Agency, In 1967 Gaza strip was home for 356,000 Palestinian, while 700,000 were living in West Bank and by

---

<sup>2</sup>Jewish nationalist movement that has had as its goal the creation and support of a Jewish national state in Palestine

1971 283,430 Palestinians were refugees within West Bank (CIA, 1974). In 2006, Hamas won legislative elections in the Palestinian territories. In June, President Mahmoud Abbas dissolved the government. Fatah controlled the Palestinian Authority which rules in the West Bank and Hamas has since governed Gaza (BBC, 2013).

The Palestinian territories in West Bank and Gaza strip is now a geographical home for 5,144,257 Palestinians in 2019 (worldometers, 2019). The political situation - as being under occupation where the occupier took the land between both territories while having two different political ideologies in both- has divided the Palestinians into two different geographical spaces with no physical connections.



Figure (2.1)  
Palestinian areas for the state from The-West-Bank-and-Gaza-Strip-A-Geography-of-Occupation

According to the Palestinian Central Bureau of Statistics, by 2017 2.88 million live in West Bank while 1.90 million live in the Gaza strip (Palestinian Central Bureau of Statistics, 2018).

The separation process, according to Gisha Center, since 2007 was achieved by separating the goods movement as plan A whereas plan B is the freedom of movement.

From 2000 the movement between the West Bank and Gaza was disengaged (Gisha, What is the “separation policy”? 2012). This long disengagement because of occupation led the Palestinians to live different lifestyles in different geographical places and different systems. We are now in 2020, the researcher argues that the cultural spirit of each territory took different dimensions; those dimensions are the standpoint of this research.

## **2.4 The Relation between Communication and Culture**

Intercultural communication is a new field that was established after the second half of the previous century. The essence of this field led Kakayama & Martin to write their *book Intercultural communication in context* in 2010. Scrolling within the book pages enlightens its readers with this field. They do not stop on the limitation of the field’s ideology, but also they put these terminologists and ideas in a modern context. This field was integrated within this paper translating the link between culture and communication.

### **2.4.1 The Approaches of Intercultural Communication**

This field has three main approaches that study the process of communication between cultures from different scales. The first approach is the social science approach that stands on the descriptive level of identifying culture. This approach serves the psychological field by predicting the behavior. The second one is the interpretive approach where communication forms the culture. The context within this approach plays a role in representing the effect of communication on culture. In this study, the researcher examines the effect of not having communication between Gaza and the

West Bank from the etic<sup>3</sup> overview. The critical approach structures the third approach by emphasizing the political and economic effect on the culture as criticizing the context of communication (p.65). That is to say, the main task is to see the macro-contexts that affect the process of communication. Thus, realizing the differences in culture and the changes is the bulk of this approach (p.65).

The researcher's hypothesis is built on the effect of not having a physical communication within the same nation community has shaped different cultures and identities in the interpretive approach. The researcher's main goal is to describe the congruence of the cultural identity to see to what extent communication affects cultural identity. The previous background forms the image of the political situation role in the separation. By the same token, Michael Hecht(1993) discussed this issue in his theory the communication of Identity as identities are shaped out of communication with others. Identities according to CTI theory are "codes that are expressed in conversations and define membership in communities" (P. 139). In this paper, the separation has affected the physical contact between two territories. Accordingly, the researcher wants to see if non-communication physically has affected the cultural values .

#### **2.4.2 The Relation between Communication and Culture**

The communication proceeds in two perspectives; the first is the avowal<sup>4</sup> in which the person presents him/herself. The second one is the ascription as in how others perceive this identity (p. 166). The communication with the change is stressed by many aspects as topic and gender.

---

<sup>3</sup>Etic: according to the mentioned book is a term that looks and researches culture from a general view as a cross cultures

<sup>4</sup> a statement in which you say or admit something that you believe, support, or intend to do

## 2.5 Cultural Identity

Culture stands for the values, behavior, and beliefs that the person acquired and learned within the society and the group where he/she was raised. Accordingly, an individual has a sense of belonging to a group that shares the same language, values, religion... etc. (Hsueh-Hua Chen, 2014).

It is the sense of belonging to the shared characteristics of a group as on one's ancestry, cultural heritage, values, traditions, rituals, and often language and religion. In this paper, the researcher examines if the Palestinians in the West Bank and Gaza Strip release from their perspective having the same or different cultural identity and values.

Cultural identity according Hofstede as a collective phenomenon by learning the rules of the society from the people you live with and what the identity is being programed from the surrounding social environment (Hofstede and Minkov, 2010, p.6). the question that arises here, does the separation in the West Bank and the Gaza Strip affect the cultural values of the Palestinian cultural identity with its variety within the nation?

### 2.5.1 Subjective and Objective Identities

D.R. Miller (1983) deals with the identity in term of its relation between the individual and the others. Accordingly, the first type of identity within this context is subjective public identity: when the person shapes the identity based on how others perceive him/her; while objective public identity represents how others see him/her. From this point, we have to know more about identity. This way of differentiation stresses the subjectivity and objectivity of cultures as Georg Simmel's notion "The Tragedy of Culture". Simmel terms in the book *The Sociology of Georg*

*Simmel* “the objective culture” on common concepts and ideology within the cultures that group of people share (Simmel, 1950, p. 265). On the other hand, the subjective identity culture is highlighted as the unique and creative aspect of humans (p.28).

These two types of identities within these identifications are the center stage of Martin, J. N., & Nakayama, T. K. in their book *Intercultural Communication in Context*. Identities can be determined as “who we think we are and who others think we are” (2010, p.162).

### **2.5.2 Identify Definition within the Context Intercultural Approaches**

Characterizing the semantic features of this concept within social science interpretation, and critical approaches resulted in having three main definitions. In the social science approach, identity is shaped as being part of a group and society. It is a multi-dynamic process in which the cultural background is a domain part. In the same manner, the identity is melted through diffusion and confusion of surrounding events in this society (p.163). It is noteworthy to mention that there are three dimensions within the cross-cultural context in this approach: the individualized identity as the self without others, the familial culture as being connected with the family and others, and spiritual identity as the feeling of the relations to others and being within-group improves the self.

The interpretive approach is more dynamic in Identity formation. Communication with others plays the main role. This approach pursues a common interest as Simmel and Miller’s objectivity and subjectivity but in different connotations. Avowal in this approach is how individuals portray themselves whereas Ascription is how others attribute identity to them” 2010, (p.166). There are in the

previously mentioned ways core symbols that reflect cultural values and labels while communicating as an American. The researcher observes how Palestinians in both see the “other” of the Palestinians.

The critical approach concentrates on the context of informing the identity as “contextual identity formation” (ibid p.167). The main core of this approach is to realize the historical, economic, and political factors in shaping identity.

### **2.5.3 The Stages of Identity Development**

Martin, J. N., & Nakayama, T. K.(2010) represents the development of the identity of the majority and minority of the society. The stages of majority identity development are:

- 1- Unexamined Identity: in this stage, the person lacks the exploration of ethnicity and interest in ethnicity issues and maintains a positive attitude toward the group
- 2- Acceptance: in this stage, the person accepts consciously or unconsciously the racism based on examining their identity within the majority.
- 3- Resistance: in this stage, the person resists the dominant group and actively engages in changing the cultural assumption of the dominant group.
- 4- Redefinition: at this point, the person realizes that the dominant culture is not a foregone conclusion to be accepted totally so he/she would redefine the assumption from the society in his/her way of seeing things.
- 5- Integration: In this last step, the person integrates in society while respecting others. This includes having different identities that come together while communicating with one another.



The researcher focuses on redefining each part of the other part and their assumptions about the unification and integration with the second part.

#### **2.5.4 Ethnic and National identities**

There are different elements which influence the development of social and cultural identities such as gender, age, race, ethnicity, and national identities. Ethnic identity deals with belonging to a particular ethnic group “experiencing a sense of belonging to a particular group and knowing something about the shared experience of group members” (ibid p.185). The researcher indicates the Palestinian common sense of belonging to the same ethnic group by comparing the cultural values of each group.

National identity is the second indicator by examining the nationality of belonging to one country or two countries with two nationalities such as with different governments. The researcher tracks the national identity to see if the person defines him/herself as belonging to Palestine by defining it and comparing between the answers of the Palestinian students in the West Bank and Gaza Strip.

Geert Hofstede, Gert Jan Hofstede, and Michael Minkov have referred to identity in his book *Cultures and Organizations: Software of the Mind*. Geert Hofstede as “to which group do I belong” (2010, p.22). This identity originated in language and religion. The author has touched the cultural identity concept as the culture that is shared by a group. The Researcher deals with this culture as a collective identity.

Palestinians in the eyes of Ernest Gellner's theory Ernest Gellner sees "national identity is a way of life as an absolutely modern marvel, the result of social development and an "ideological, unforeseen and simulated creation. Gellner considers

that industrialization and urbanization improvements are a key component in the formation of nationalism.

Benedict Anderson analyzes nationalism in his book *Imagined communities* as a community that is imagined by people. In this theory, Gaza Strip and West Bank are imagined community by the minds of the Palestinian and the media there. It intersects with Edward Said's concept of imagined geographies.

## **2.6 The Hofstede Model in Context**

The Hofstede Model is used as the main frame for this study, particularly his five dimensions of culture in his book (Hofstede and Minkov, 2010).

Hofstede has defined the culture as a mental Programming of the surrounding social environment. Accordingly, culture, as mentioned before, is a collective phenomenon by learning the rules of the society from the people you live with (Ibid, p.6).

There are three levels of cultural mental programming: the first level is the human nature in which all humans share being happy or sad. The second level is the culture that the researcher deals in this paper. This level is learned not inherited. The third level is the personality which is formed from inherited and learned factors. The researcher looks at the cultural level the Palestinians have acquired from the society.

Culture has several concepts giving it different aspects. The first Component is 'symbols' which are the objects carrying particular meaning such as words and pictures (p.8). 'Heroes' is the second concept that expresses our model in life. This hero/model represents the ideal values of the culture. The third component is the rituals which represents the social essence to achieve the ritual aims such as group cohesion. The

main core of culture is the values acquired by practicing (Ibid, p.9). These values are implicit as they are programmed in mind while identity is the explicit part in which semantic terms can be expressed (Ibid, p.23).

Even the rules of culture are not written but they are the fate that cannot be skipped if the person is part of a group and these rules will be reborn continuously with the new generations. Within this society, the person will be within the in-group society and the outer of this group will be “they” (ibid, p.16). The researcher is interested to know if the Palestinians in the West Bank and Gaza Strip look at each other as ‘we’ and ‘them’ at the national level.

In the second chapter from his book *Cultures and Organizations, Software of the Mind*, Hofstede addressed the process of measuring the values of a particular culture. These values are going to be used in the methodology to map the cultural values of the Palestinians in the West Bank and Gaza Strip

The first dimension is Power Distance. Hofstede define this dimension as “the extent to which the less powerful member of institutions and organizations within the country expect and accept that power that is distributed unequally” (ibid, p.61). This dimension is high if the answers agree with the acceptance of the hierarchical order while it is low if the answers go with the equality in the distribution of power?

The second dimension is Uncertainty Avoidance which means the extent to which the culture in mind gives the ambiguity or comfort of the future within the social structure. The orientation that the researcher is going to follow here is the clarity of structure and to what extent both Palestinians in the West Bank and Gaza Strip share the feeling of ambiguity or comfort. In other words, do the Palestinians in this society feel comfortable or uncomfortable in a structured system according to laws and rules with

security measures or unstructured society with many truths and “surprising” circumstances?

The third dimension is the individualism and collectivism in society in which the collective term means “the power of the group” (ibid, p.91). The main focus here is one’s in-group “we”; to have a sense of belonging and loyalty. It refers to the integration of individuals within the society or the group. Individualism reflects the “loosely-knit” relation in a society where each individual just cares about him/herself and the family. Collectivism is the opposite as the individual belongs to an extended group with strong relations.

The fourth dimension is Masculinity versus Femininity. It refers to the role distribution between both females and males. The values of men and women are different according to previous studies that this theory has used. The countries are considered feminist where quality of life is the sign of success and standing out from the crowd is not admirable. This dimension also takes in to account the social achievements like the masculine socialist looks at materialism as an indicator of success and appreciates the heroism while feminist society cares about the weak and prefers cooperation and modesty.

The fifth dimension is long-term orientation vs. short-term orientation. It presents the virtue in regards to Truth. The theorist describes this relation “Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respected for tradition, fulfilling social obligations, and protecting one's 'face’”. It is described as “the foster of virtues oriented toward future rewards... respect for tradition preservation of “face” and fulfilling social obligation” (ibid p.239). within this time frame, the researcher is going to see this factor in the way

of thinking and see the degree of common sense as being a priority on long-term orientation or the abstract rationality in short-term orientation (ibid, p.251)

The five dimensions will be applied as part of a questionnaire to measure the collective identity in both target groups to understand the inner logic and the implications of the changes.

The reason for choosing this model is that this theory is very common in modern cultural researchers in the field of cross cultures. This theory researched the values and dimensions of more than 50 countries in different three regions according to Hofstede insights website.

## **2.7 The German Experience on the Separation and Integration**

### **2.7.1 Historical background:**

Germany was divided for forty-five years to be united again (Solsten, 1996, p. 73). It was separated between four countries after World War 2 which are the United States, Britain, France, and the Soviet Union. The Cold War between the Soviet Union and the United States divided German into two zones ideologically, socially and economically; This was the beginning of long separation for one country that was united in everything “the two states with a common language and history were separated by the mutual suspicion and hostility of the superpowers” (ibid, p.74).



Figure (2.2) from – German Separation from Germany: a country study p.88

In these years, the two zones were unable to contact each other regardless of their common language and history, especially in 1960 (ibid, p.75). From 1970, communication has improved between the two peoples to be more untrammelled but the mined boarders took the life of those who tried to run off toward the western part.

The East German had initiated in building a wall to put an end to fleeing people from East German to west, 3.5million fled before the wall. The first stone of this wall was built on Sunday 13<sup>th</sup> of August 1961 (ibid, p.104). This wall was three meters long.

In November 1989, people were demonstrating asking for the unification of two governments and systems (ibid, p.124). The first big step toward unity was taken in July 1990 with a monetary union that brought up both East and West markets together (ibid, p.127). Finally, In October 1990 the Democratic Republic Joined the Federal Republic of German. The wall collapsed after one month as a symbol of unification (ibid, p.133). German became one country again after 45 years of separation.

### **2.7.2 Palestinian Separation**

The question that arises here, is it easy to be united after these long years? . The separation has begun since 1990 as Israel restricted the movements in and out of Gaza. Then, in June 2007, Israel confirmed many restrictions to block the Gaza Strip as a result of being under Hamas' control by closing the borders and cutting power. The Gaza Strip was completely sealed in 2008 after Hamas attacked the nearby settlement (Zeidan, n.d.). “The Policy of Separation “ between the West Bank and Gaza Strip favors the West Bank when it comes to economy, mobility, etc. This policy was applied from 2010 with restrictions on goods, travel, and “the political, security and implications of the separation” (Gisha, 2012, p.1). For example, to move from the Gaza Strip to the West Bank, you have to be a businessman or someone who is in need for medical treatment in one of West Bank hospitals. The movement is approved after applying for permission. On the other hand, traveling for “relocating “is not allowed at any means (ibid, p.6).

### **2.7.3 Previous Studies from the German Literature**

The researcher recognizes the difference between the German and the Palestinian experience, yet she believes the studies done on the cultural differences in the German separation context can enrich the study with other experiences in separation and integration.

Robbert Mnseland and Andre Van Hoorn (2010) conduct a study titled “Cultural Differences between East and West Germany after 1991: Communist Value vs. Economic Performance" The study aims to see the consequences of 45 years from segregation on values and their effect on the economy. The study uses subjective well-

being (SWB) to determine the values. The researchers found that the relation between values and economy with all its indicators are more complex to be a linear equation; the situational cause can affect the happiness or the SWB with the relation to the values. “Mauer im Kopf” or “wall in the head” theory is used also to measure the current values as if the walls are still in the heads of Germans to feel divided ideologically. The hypotheses of the research touch the value orientation between East and West German which affect the happiness-functions and SWB. While the second hypotheses is the economic factor, The researchers use the data from the German Socio-Economic Panel. In the end, the researchers find that the cultural differences between East and West lead to having different perspectives in terms of materialism and capitalism. For instance, the Easterns don’t like to spend lots of hours working (values). Thus, regardless of unification, the differences still exist.

An article on the Guardians was published in 2015 tackles the cultural differences after 25 years from unification. The article is titled “German reunification 25 years on: how different are East and West really” by Kate Connolly. Kate represents the results of another report “How reunification is going – how far a once-divided Germany has grown together again” that shows the big gap between East and West regardless of unification (Connolly (2015).

She has compared different factors. The first factor is the Wealth as westerns are richer than the eastern in wages. The poverty rate in East German is more than the west with about 25%. In terms of consumption, western goods are being consumed more than the eastern ones”. The comparison was dealt with Women, health, and Education. Another article titled “How well have we grown together?” by Martin Orth (2019) has tackled the differences between East and West. The unification was before



29 years old but still, there are differences. The quality of life is getting better in all facets of life. However, all the economic power as companies are concentrated on the West (Orth, 2018).

In brief, regardless of German unification after 45 years of separation, the cultural differences between East and West are clear in different aspects. The interesting part is the imaginary wall in the Germans' minds that perplexes the unification culturally.

## **2.8 Cultural Change**

Touching this aspect means going inside the social box; it means understanding the humanitarian complexity within the social and cultural complex. The researcher is going to posit the cultural change following *Strategies for Cultural Change* book where the authors organize this process within systematic strategies. This aspect is being presented in this paper after understanding the identity and the cultural concepts and by highlighting the German model of cultural change. Now the main core is to understand the strategies of these cultural changes. (Bate, 1996)

Dealing with this issue requires developing a complex texture that mimics reality and life-size but of course, it will not be incomparable as the reality (ibid, p.5); the process is like acquiring the structure of language by learning the vocabulary than the structure or the grammar to be applied in a spoken language!

The idea of change is also like engineering this concept and its organizational structure according to technical and scientific reasons (ibid, p.12). The culture is associated with the organization and the group of people who create structure and system together to be part of their daily life (ibid, p.15). Accordingly, this creative

“social structure” would be changed and reformed dramatically based on different factors. Many strategies tackle these changes in this formulation with conforming strategies where this construction is adapted then improved by “perverting and subverting the current construction”, reforming strategy by stranding the current culture, and transforming strategies in the way that moving transferring from current construction to another construction (ibid, p.16).

The reasons of cultural change cannot be limited in categories because it depends on the context that I and you live within (ibid, p.25); It is a foregone conclusion which changing culture means changing the organization of the culture. Different models tackle cultural change like the following three models. The first model is Schein Models. This model is built on three main steps which are unfreezing, changing, and refreezing



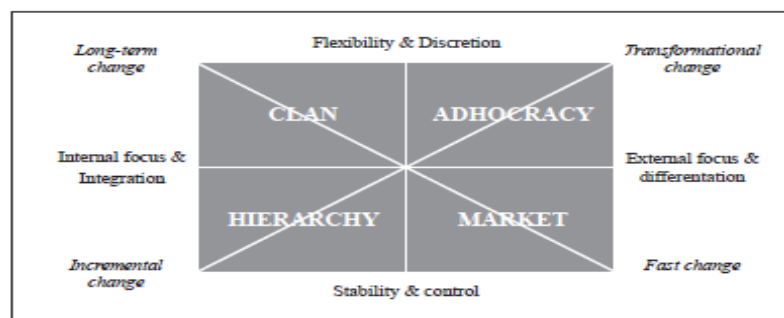
Figure (2.3) Schein Model from Tooshero.com

The first step “unfreezing” begins when the person feels unsatisfied with the current culture and there is a need to change. The second step is to move toward deciding to change from what is the situation now toward what has to be. This change can be commenced through trial and error learning or modeling a new behavior. The final stage comes by developing these new changes to be a habit and part of the

personality (Schein, 1999). The competing values model applies to the Palestinian separation.

The second model in this session is the Competing Values Model (CVM) by Comeron & Quinn Model. In this model, the organizational culture has been changed according to external compulsion. This model has four dimensions which are:

- 1- External or internal factor: partners vs. organization
- 2- Flexibility and stability: top-down vs. bottom-up
- 3- Speed of change: long term vs. short term
- 4- Degree of change: incremental vs. transformation



Source: Cameron, Quinn, Degraff & Thakor (2006).

Figure (2.4) Competing Values Model from Cameron Quian. Degraff & Thikor's *New horizons in management. Competing values leadership: Creating value in organizations* (2006)

These four dimensions are crossed with four different cultures:

- 1- Hierarchy 2- Clan 3- Market 4- Adhocracy.
- The hierarchy is a rigid system that is controlled by rules and postures. The clan, on the other hand, depends on the “preponderance of interpersonal cohesion” as loyalty. The market type has a fast rhythm in changing with having external and internal factors. The final type. Adhocracy changes with fast rhythm as being dynamic and interdependent.

The third model in this section is the Organization Identity Dynamics Model (OIDM) by Hatch & Schultz. The core of this model is In-and-Out vision that relates to identity; the projection of the self toward others “Narcissism” and the internal change by external influence. The culture is formed by balancing between in-and-out factors and identity that mirrors the culture and the one that projects the image for others.

To conclude this session, the aspects that will be raised in the paper context are

- 1- The image of self and other for the Palestinians (Hatch & Schultz)
- 2- The cultural projection from both sides

## **2.9 Part Two: Studies on Palestine context**

The second part of this chapter presents local, regional, and foreign studies that use Hofstede’s cultural dimensions theory in different sectors and purposes. Furthermore, it shows previous studies that dealt with the cultural differences in Palestine.

### **2.9.1 Regional Studies:**

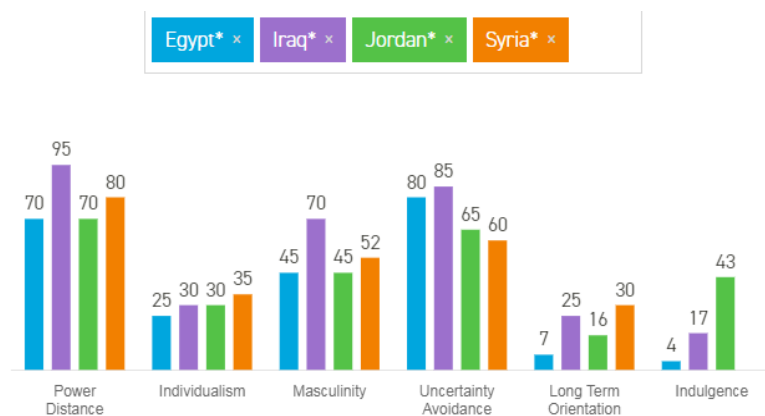
Within the frame of Hofstede's Cultural Model, Hofstede (1991) searches the national culture of seven countries in the Arabian region which are the countries of Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia, and the United Arab Emirates.

The study finds that these countries have large power distance (PDI) and Uncertainty Avoidance are the dominant dimensions with following the caste system. The study also proposes that law, rules, and regulations minimize the uncertainty rate within environments which permit the imbalance in power and wealth. These regulations and laws were put by a strong dominant leadership within their greatest

authority. In other words, the high degree of power distance (PDI) leads to inequality of power and wealth.

The considerable degree of Uncertainty Avoidance mirrors the low level of tolerance for uncertainty. For that, the nation does not accept change easily which is in the traffickers' interest of the dominant leaders who want to avoid any unexpected events. Their rules and regulations play a role in keeping things clear and unambiguous. The Masculinity index (MAS) is ranked the third dimension in the Arabian group. This stresses the limited rights of women.

In light of Hofstede's study, the researcher used the “COUNTRY COMPARISON” tool from the Hofstede Insights website. This tool gives the chance to choose up to 4 countries to compare the cultural values of each chosen one. The researcher chose the regional countries that are near Palestine and the results are presented in the following graph:



Graph (2.5) Comparison between Egypt Iraq Jordan and Syria through the lens of the Hofstede's Cultural 6-D Model

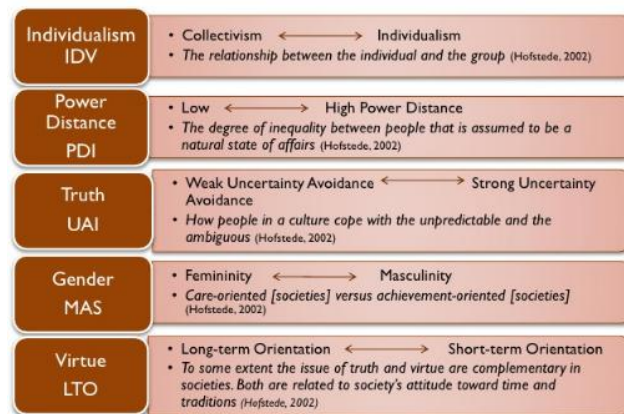
According to the graph (2.5), all four countries have high Power Distance (70 to 95 score). This result illustrates that these societies accept the hierarchical order and centralization is common. Also, individuals are not equal.

Uncertainty Avoidance scores high in four countries too. This means according to the theory and the website “rigid codes of belief and behavior and is intolerant of unorthodox behavior and ideas. In these cultures there is an emotional need for rules time is money, people have an inner urge to be busy and work hard”

Individualism value is also low in the chosen regional countries which reflect a collectivistic society and its members care about their relations with being loyal to their groups while taking responsibility.

Long term orientation gets low scores in four countries as individualism. It mirrors the normative cultures of the four countries concerning norms and traditions. These societies care about “quick results” and less tendency to work for the future.

The only value that has disparities in values is Masculinity; Egypt Jordan and Syria are defined as feminine countries with scoring low values.” Iraq is the only country which is considered a Masculine society, the conflict in this type of society is solved by fighting and managers are crucial. These conclusions were resulted and measured according to the Hofstede cultural values that are explained in his book *Cultures and Organizations: Software of the Mind* (Hofstede, 2010). In this book, he explains each value and its meaning. The parameters is summarized in the following table:



Graph (2.6): parameters of Hofstede's cultural values

The researcher designs the tool of this research based on the first five dimensions from the theory and these results will be compared later with the findings. Palestine is not included in this tool. Thus, this paper would add to Hofstede's results.

Mahmud Alkailani, Islam A. Azzam, and Abdel Baset Athamneh (2012) research the cultural dimensions of the Jordanian culture. The paper aims to update Hofstede's cultural dimension on the "Arabic speaking countries". The researchers argue that Hofstede's results in his generalization based on the research that was conducted on the seven Arab countries are not valid to the Jordanian culture. They follow Hofstede's survey in order to be compared with Hofstede's findings according to same standards. The survey targeted master students in the Jordanian Universities. The survey has included four dimensions which are Power Distance Index (PDI), Individualism (IDV), Masculinity (MAS), and Uncertainty Avoidance Index (UAI).

The findings showed that the Masculinity (MAS) and Individualism (IDV) received high scores; Jordanians prefer collectivism on individualism. On the other hand, the results are different regarding the Uncertainty Avoidance Index (UAI) and Power Distance Index (PDI) with low scores. This was clarified by the "thirsty" of

knowledge that Jordanians have and the “new modern” culture of the new generation who work without having any fear of “disagreeing” from their bosses.

Bader Obeida, Rifat O. Shannak, Ra'ed Masa'deh, and Idries Al-Jarrah (2012) conduct a study titled “Toward Better Understanding for Arabian Culture: Implications Based on Hofstede's Cultural Model”. The main aim of this study is to research the interpretation of cultural concepts with its implications within the Arabian culture. The researchers adopted Hofstede's cultural model to illustrate the cultural variation among Arabian communities with identify the national cultural features. These features were also compared with western nations.

The analysis of the related literature in this study shows that culture was defined in different ways according to the framework of each study but a majority of the researchers agree on the significance of better understanding and tracking “distinctive organizational strategy”. The recommendations highlight the importance to be aware about the cultural aspects of Arabian culture especially in organizations’ management and administration; thus, taking western models without taking care of the cultural particularity and specialty would lead to many problems. This study opens the eyes to the importance of understanding the cultural dimensions while dealing with different notions. If this study shows the similarity or differences between the West Bank and Gaza, this study recommendation will be considered in this study too.

### **2.9.2 Local Studies:**

Alena Isabelle Jabarine has conducted a study that is close to this paper in 2012 entitled “Unity despite Separation? The Impact of Territorial Separation on National Identity: Comparing Political and National Perceptions and Attitudes of Palestinian



University Students in Israel, Gaza and the West Bank” (Jabarine, 2012).. The main aim of the study is to examine the Palestinian national identity under the separation and the absenteeism of the national state. The study has targeted the Palestinian university students in the West Bank, Gaza Strip, and Israel.

The study begins by highlighting the separation reality with its different political, social, and administrative situation in these territories. Palestine Liberation Organization symbolized the role of the unification for the Palestinians in different areas; however, the Palestinian authority plays a real role in the ground. 2006 is considered a turning point in the political level; the ideological opposition between Fateh and Hamas parties has contributed to have a separation not only geographically. From this point, the study questions were raised to discover this nationality within this fragmentation in a way that fits this paper too. The researcher touched upon an important aspect of these issues which is the relation between the territory and the national identity. The world has been territorialized the nation; thus, the culture and nation are placed in a specific area but what about the nationality without a unified territory? The study finds that regardless of the territorial separation, the national identity has not been affected.

This study will follow the same track but with focusing on two territories which are the students in the Gaza Strip and West Bank. This paper focuses on the cultural dimensions more than the national identity of the two territories by using Hofstede's cultural theory.

Mahmoud Mi'ari researches the collective identity of the Palestinians in Israel after Oslo in a paper entitled “Collective Identity of Palestinian in Israel after Oslo” (Mi'ari, 2011).

Mi'ari tackles similar aspects of this paper but with different targets who are the Palestinians in Israel and the Palestinians in the West Bank and Gaza. Mi'ari illustrates the collective identity of this target. He defines Collective identity as a sense of belonging to a group (Palestinians). His target has a common language, history, and culture. He uses the surveys to measure the collective identity by asking to what extent they feel that they are Palestinian, Arab, Israeli, Muslim/Christian, belonging to a clan, and the place of residence. The result shows that their belonging is higher before Oslo because the Oslo agreement does not recognize them. This paper will compare how each part perceives the second part and their expectation from the unification process by taking all the cultural and political events that happened before.

Hofstede's theory is proposed in many local studies and different areas like Dr. Yousef Abd Ateya Bahar in 2010. Dr. Yousef (2010) in his study "The Management and Administrative Features in the Palestinian Environment Depending on Hofstede's Cultural Dimensions Theory" used this theory to map the management features in the Palestinian banking sector. He depends on Hofstede's theory and targeted 120 of the employees in this sector.

The researcher finds that the employees in this sector avoid the ambiguity to a considerable degree because of the complexity of the procedures. Also, it has been reported that Palestinian workers in this sector prefer collective working at the expense of individualism as being a feature of Palestinian society. Moreover, the target sector does not tend to favor female performance. For that, women do not ascend to high positions. In addition to the previous results, the study reveals that the employees feel "functional spacing with a significant degree and operate in Palestine futuristic long-term" (p.3). The theory will be used with the same dimensions but on different target

“enrolled students in the higher educational institutions” in two main territories with the Palestinian society.

Enas Qadan uses Hofstede’s cultural dimensions theory in her study “A Pilot Study on Hofstede's Cultural Dimensions of the Arabic School administrators in Israel” to delimit the cultural dimensions of the Arabian administrators at Israeli schools. The main aspect which the researcher examines this paper is the effect of the Arabian culture of a society that lives in a western society. The root of this society is similar to the Palestinians in the West Bank and the Gaza strip. The researcher finds out that the administrators are in a medium level of agreement of Masculinity Index (MAS). This is a result of the social conflict since this society lives between a traditional conservative eastern society and western society. This reason also led this group to prefer individuality more than collectivity as the social fabric drives them to self-individual improvement. Long-Term Orientation dimension comes on the fifth rank; the administrators tend to long term Orientation by thinking about the future. In regards to the Uncertainty Avoidance Index (UAI), the results show that the target group prefers changing to stability. Lastly, the Power Distance Index (PDI) dimension is the lowest level and this means that the Arabs in Israel do not accept the unequal distribution and this dimension is different from the results of the study that is conducted on the Arabian countries.

## **2.10 Conclusion:**

In this chapter, the researcher forms a theoretical background by presenting the cultures and their components and types. The second part shows the Israeli-Palestinian conflict to understand the reason of the separation between the West Bank and the Gaza Strip. To understand the effect of separation, the researcher addresses the relation between culture and communication. The German experience is presented as it is a close experience of what the researcher is conducting with talking similar studies from the German literature to be compared later with the findings.

The previous studies which the researcher presents are focused on two aspects which are the studies that are researched the national identities of the Palestinian and concluded that the separation does not affect the Palestinian nationality but the Oslo agreement play a rule in undermining its feeling within the Arabs (Palestinians) in Israel. The other international study concludes that the separation does not affect the national identity. Other studies have been presented that are built on Hofstede's theory locally and regionally. The researcher examined the results. Hofstede's study on the Arabian region has been highlighted too to be compared later with the findings of this paper.

# **Chapter Three**

## **Methodology and Procedures**

### **3.1 Preview**

This chapter presents and explains the approaches and tools used by the researcher to collect data from the study population and the sample of the research. Moreover, this chapter discusses the different types of statistical tests used in this research. Furthermore; it provides needed explanations about the reliability and validity of the research tool. In order to map the cultural dimensions of the Palestinian students in the Palestinian territories, the following tool has been designed to answer all the study questions. This chapter presents the research design, informants, sampling, and data collection procedures.

### **3.2 Methodology/ Research Strategies**

The researcher uses the online, cross-sectional survey which was developed according to the Hofstede's model for Cultural Communication and descriptive-Survey technique for investigation. Both closed and open-ended questions are used to gather the data for the research. In other words, the aim of this tool to investigate “What” are the cultural dimensions of the Palestinians in the West Bank and Gaza Strip.

The research measures two correlational variables; the first variable is the long separation between the youth Palestinians in both the West Bank and Gaza Strip while the second dependent variable has to do with the mapping of the cultural dimensions between the two target groups.

The researcher uses the same survey questions for two different samples which are the enrolled students in the West Bank and Gaza Strip.. The survey was distributed to a small representative sample from a large population. The target

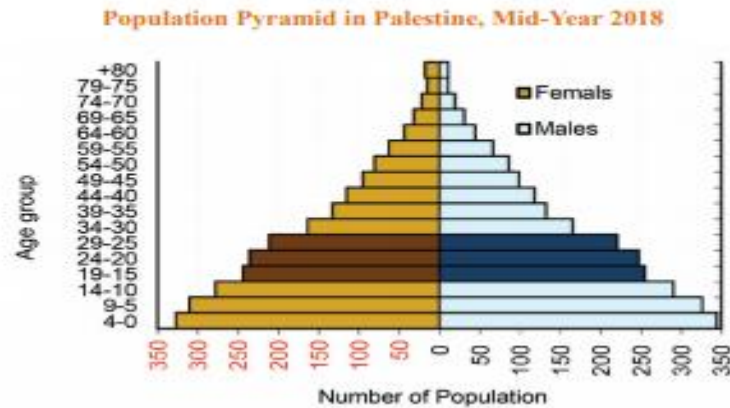
population includes randomly selected enrolled students from different higher education institutions in the West Bank and Gaza Strip. After collecting the population responses, the results were compared to define the similar and/or different dimensions and answer the questions of the research.

The reason for choosing this cultural theory is being very common in modern cultural researches in the field of cultural communication. This theory researched the values and dimensions of more than 50 countries in different three regions according to Hofstede insights website.

### **3.3 Population and Sample of the Study**

The sample is restricted to higher education students who are enrolled universities in the West Bank and Gaza at the time of conducting this research. The researcher targets 384 students as a representative sample size out of 218,116 enrolled students in the West Bank and Gaza Strip according to the Ministry of Higher Education and Scientific Research statistics in 2019 with a 95% confidence level and 5% Margin of error. (MOHE Ministry of Higher Education & Scientific, 2019)

According to the Palestinian Central Bureau of Statistics, there is about 1.1 million youth in Palestine who are between 18-29 years old. This group constitutes 23% of the total population in both the West Bank and Gaza Strip (Statistics, 2019). The following figure shows the population pyramid in 2018:



Graph (3.1) population Pyramid in Palestine – Mid-Year 2018 from Palestine in

Accordingly, the researcher targets the students who are nearly a quarter of the population.

The data collection tool was piloted at the different higher education institutions in Palestine. The sample size is 384 students from both the West Bank and Gaza Strip.

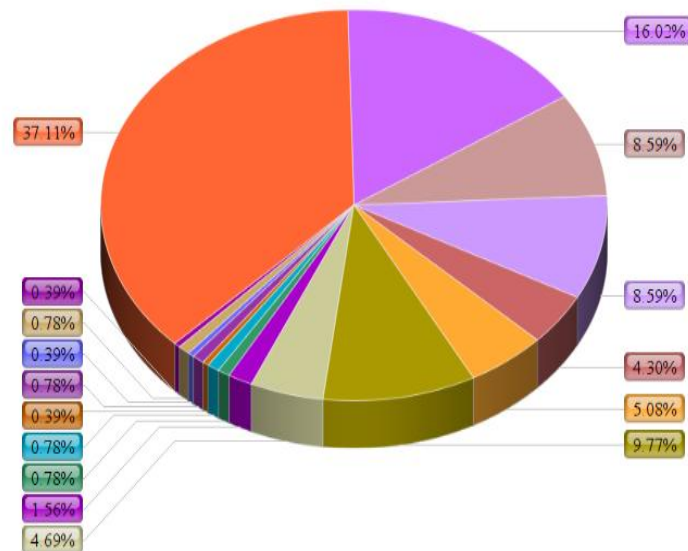
. the ration of the sample from the West Bank and Gaza corresponds to the number of population in these two regions. The total number of Palestinians in the West Bank and Gaza Strip according to PEBS in 2020 is 5.039 million. 3.020 million People are in the West Bank and 2.019 million people are in the Gaza Strip. Accordingly, the researcher targets 256 students in the West Bank and 128 students in the Gaza Strip.

The targeted population includes randomly selected enrolled students from different higher education institutions in the West Bank and Gaza Strip. Respondents were randomly chosen from different majors and higher education institutions as shown in the following figures:



University/ College

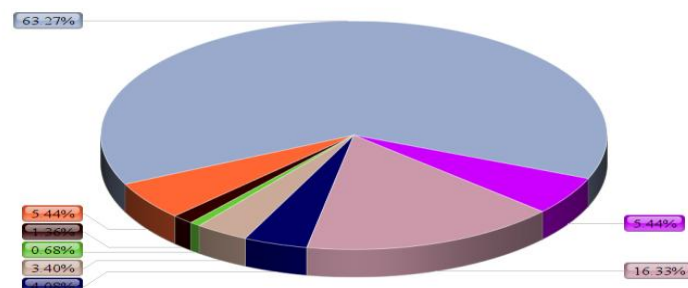
An-Najah University   Arab American University   Al-Quds Open University   Birzeit University   Hebron University  
 Al-Quds University   Palestine Technical University / Kadoorie   Palestine Polytechnic University   Bethlehem University  
 Hisham Hjjawi College of Technology   Al-Istiqlal University   University College for Educational Science   college  
 Modern university college   Palestine Ahliya University   Al - Rawda College



Graph (3.2) Distribution of enrolled students according to HEI<sup>5</sup> in West Bank

University/ College - Gaza Strip

Gaza University   The Islamic University of Gaza   Al-Quds Open University   Alaqsa University   Al Azhar University Gaza  
 University of Palestine   university college of applied sciences   Rabat University College



Graph (3.3) Distribution of enrolled students according to HEI in Gaza Strip

<sup>5</sup> Higher Education Institutions

Respondents in the West Bank are enrolled in 16 higher educational institutions; 5 university colleges and 11 universities. The respondents from the Gaza Strip are enrolled in 8 HEI in the Gaza Strip; 6 universities and 2 university colleges. Graph (3.3) and Table (3.1) show the higher educational intuitions of the respondents from the Gaza Strip

Table (3.1) names of the higher education intuitions of the polled students in the

West Bank and Gaza Strip:

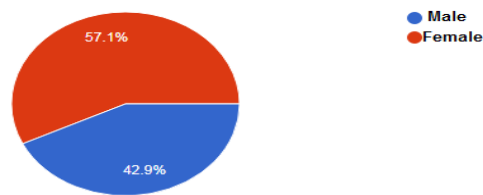
Table (3.1) Universities/Colleges of the polled students

<b>The West Bank</b>	<b>The Gaza Strip</b>
An-Najah University	Gaza University
Arab American University	The Islamic University of Gaza
Al-Quds Open University	Al-Quds Open University
Birzeit University	Alaqa University
Hebron University	Al Azhar University Gaza
Al-Quds University	University of Palestine
Palestine Technical University / Kadoorie	Ribat University College
Palestine Polytechnic University	University College of Applied Sciences
Bethlehem University	
Hisham Hijjawi College of Technology	
Al-Istiqlal University	
University College for Educational Science	
Modern University College	
Palestine Ahliya University	
Al - Rawda College	

The study population includes both genders. There are 133,613 female students and 84,513 male students in the West Bank and Gaza Strip according to the Ministry of Higher Education and Scientific Research so the sample is distributed to be nearly between 57% - 61% female and 39% - 42% male..

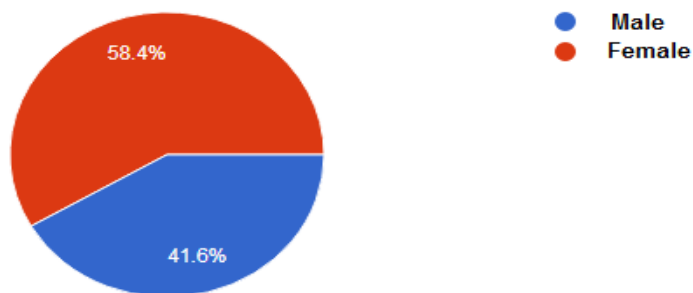
58.4% females and 41.6% males participated in the study from the West Bank while 57.1% females and 42.9% males from the Higher Education Institutions in Gaza. the age group for all participants is between 18 to 28 years old as this is the youth age according to Palestinian Central Bureau of Statistics. Graph (3.4) and (3.5) show the gender distribution of the sample.

Gender - Gaza Strip



Graph (3.4) Distribution of enrolled students according to Gender in Gaza Strip

Gender - West Bank

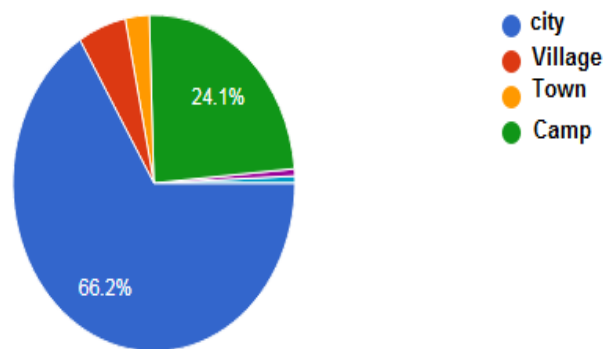


Graph (3.5) Distribution of enrolled students according to gender in West Bank

The percentages in the previous two graphs are close; the female participants in both the West Bank and Gaza Strip are nearly 57.7% while the male participants constituted 42.25% in both areas.

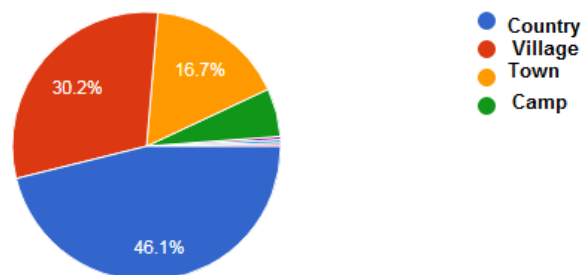
The following two charts represent the distribution of the sample according to the place of residence in the West Bank and Gaza Strip:

Place of residence - Gaza Strip



Graph (3.6) Distribution of enrolled students according to Place of residence in the Gaza Strip

Place of residence: West Bank



Graph (3.7) Distribution of enrolled students according to Place of residence in West Bank

### 3.4 Tools of the Study

The main tool of the study is the cross-sectional, descriptive, and online survey that is built upon Hofstede's theory for Cultural Communication. These questionnaires are distributed randomly to all the enrolled students from the different higher education institutions in the West Bank and Gaza Strip. Besides, the students' questionnaires include open-ended and a few close-ended questions. The researcher depends on the questionnaires because it is considered to be a simple and straightforward way to research attitude values and beliefs (Robson, 2002, pp. 233-234). Also, the researcher adopted the main part of the survey from Geert Hofstede's Cultural Dimensions.

. After conducting the survey, the results were compared to define the similar and/or different dimensions and answer the questions of the research. In brief, to answer the main questions of the study, the researcher followed the descriptive analytical approach by hypothesizing the quantitative data.

The questionnaire for collecting needed data from the target groups contains three sections and 49 items:

The first part collects the personal data which includes University/College name, Gender and, Living place.

The second part covers the cultural experience and communication between the Palestinians in West Bank and Gaza Strip.

This section illustrates how the Palestinians look at their peers in these two separate territories. This section has been inspired by a previous study conducted by Alena Isabelle Jabarine that was mentioned before in the previous studies. The

researcher built the study tool on <sup>6</sup>Bechhofer et al to examine the effect of the territorial separation of the Palestinian community in the West Bank, Gaza Strip, and Israel. It consisted of 10 items.

In the second section, there are two types of questions; the first type is open-ended questions. The researcher asks the respondents to give their own reasons for communication with the people in the West Bank/Gaza Strip if they have communicated before. Also, the respondents were asked to express the second area (Gaza Strip/ West Bank). This question is followed by another complementing question which is related to the same idea, this question is “according to what have the respondents built this perception?”. The open-ended questions asks the participants to say “what is Palestine” to the them in one sentence in order to compare the answers of the respondents from Gaza with those from the West Bank. The second type of question is closed-ended questions that are designed according to the Likert scale. Likert scale questions provide respondents with a range of options from strongly agree to strongly disagree. The main aspects which the researcher measured upon this scale are:

- The role of a political party in the reflection the area
- The possible unification between West Bank and Gaza Strip
- The representation of the applicant as being Palestinian by his/her membership in his/her area within his/her existence

3- The third section of the survey has been built upon Geert Hofstede’s Cultural Dimensions. This model is commonly used in modern cultural researches especially in the field of cultural communication.

---

<sup>6</sup> Bechofer et al researches the formulation of national identity in Scotland

Geert Hofstede gathered and analyzed data from employees between 1967 and 1973. This process was conducted in more than 60 countries in three regions (see attached annexes A). The later studies which, were built on the analysis and results, targeted the students and the employees in different institutions. Hofstede structured the theory with different dimensions which are discussed in chapter two (p.25 - 28). These dimensions are:

#### 1- Power Distance Index (PDI)

This dimension looks at the less powerful members and their relations with authority in the organizations and institutions. This dimension is evaluated as measured high if the answers agree with the acceptance of the hierarchical order while it is evaluated as low if the answers go with the equalization of the power distribution. The prompts that are used in the survey to reflect this dimension are:

Low	High
Children in West Bank/ Gaza Strip should be raised and taught that their opinion is just as important as that of their parents	Children in West Bank/Gaza Strip should be raised and taught never question the authority of their parents
Children should be taught not to take all things like order if it comes from family or other institutions	Children should be taught to accept the authority of those older than themselves or those with power
In the West Bank/Gaza Strip, people must be able to establish and create their own status/employment	All people in the West Bank/Gaza Strip have clearly defined roles
People must not take the decisions of those with power and authority (government/political party) as a given. They must always question the actions of those in authority.	Those who enjoy power and authority (government) take all the decisions that are accepted and respected by everyone
Public debate and free elections are the most effective means to change the political system	Replacing those holding power through extreme measures is the most effective manner to change the political system

## 2- Masculinity versus Femininity (MAS):

This dimension refers to the role distribution between females and males. The values of men and women are different according to previous studies that this theory has been used. The countries are considered feminist when is one where quality of life is the sign of success and standing out from the crowd is not admirable while the masculine society is be driven by achievement, competition and success. This dimension also takes in to account the social achievements like the masculine society looks at materialism as an indicator of success and appreciates the heroism while feminist society cares about the weak and prefers cooperation and modesty. The prompts that are used in the survey to reflect this dimension are:

Low -	High +
I have sympathy for those that do not succeed and I envy those that do succeed	I admire winners and I think that those who lose must be punished
I am motivated in this society by a relaxed, friendly atmosphere	I need to have clear objectives and a system to evaluate my accomplishments
Decisions must be adopted in a society based on majority agreement must be based on consensus	Conflict is considered to have positive and productive dimensions
A good quality life is important for both men and women	Men should focus on material success while women must focus on taking care of others
I seek to gain love and mutual affection from my partner	What I strongly want from my partner is support in all circumstances



### 3- Uncertainty Avoidance Index (UAI)

This dimension indicates to what extent society avoids and deals with uncertainty and uncomfortably. In other words, does this person in this society feel comfortable or uncomfortable in a structured system according to laws and rules with security measures or unstructured society with many truths and “surprising” circumstances? This dimension is high when there are strict codes for believing while low of the society prefers the practice more than the principle. The aspects that are used in the survey to reflect this dimension are:

Low -	High +
Children must be raised to learn to cope with chaos and ambiguity	Children must be brought up to avoid ambiguity
People that can move to different environments are appreciated in society	Leadership that is competent and experienced is appreciated in society
People should always possess a unique personal identity	Individuals must always possess a unique personal identity
It is improper to display emotions in public	It is acceptable to display emotions in public, and at the appropriate time and place
Society has very few rules	There are certain laws and customs that people must respect

### 4- Individualism versus Collectivism (IDV)

It refers to the integration of individuals within the society or the group. Individualism reflects the “loosely-knit” relation on the society where each individual just cares about him/herself and the family. Collectivism is the opposite as the individual belongs to an extended group with strong relations. The aspects that are used in the survey to reflect this dimension are:

Low -	High +
People in the West Bank/Gaza Strip have a strong loyalty to the group(s) to which they belong	People in West Bank/Gaza Strip select their friends and peers based on common interests and preferences
My behaviour is influenced by the conventions/rules of the group/party to which I belong	I have full personal freedom
I am concerned about what others think of me	I am only concerned with my particular role and objectives
People gain recognition and status based on their age group	People gain status based on their competence, without taking age into consideration age
It is considered unethical for persons with authority not to secure jobs for relatives in their organizations/government departments	It is considered unethical for persons with authority in organizations/government departments to employ relatives

#### 5- Long-Term Orientation (LTO):

It presents the virtue in regards to Truth. The theorist describes this relation “Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respected for tradition, fulfilling social obligations, and protecting one's 'face'”.

Low -	High +
People clearly understand what is good and what is bad	People embark on common goals without taking into consideration what is good and what is bad
People value personal stability and continuity	People believe that all matters are relative and constantly changing
Children must be raised and taught to ask WHY	Children must be raised and taught to question WHAT and HOW
People's behavior is always influenced by their origin and roots	People plan their actions and activities into the future
People seek to provide information and data that is coherent and consistent	People can live with contradictory information

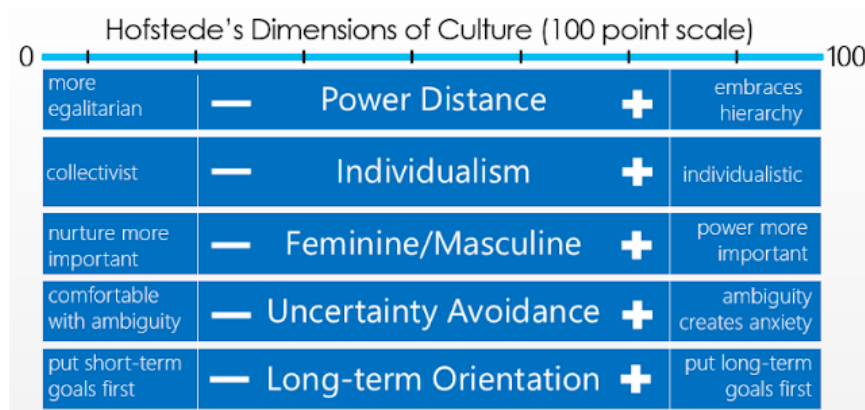


Figure (3.8) (Hofstede's Dimensions of Culture, 2017)

The quantitative data is based on the statistical analysis of the responses which was used to formulate generalizations about the watchers. The questionnaire was put on Google Forms to be filled.

The study was carried out in the academic year (2019/ 2020).

### 3.5 The Validity of the Tools

The questionnaire is developed as per the requirement of the study and was referred by a committee from different educational institutions and then modified accordingly. The referees are:

- 1- Dr. Nedal Jayousi the Director of National Erasmus+ office in Palestine - Ramallah
- 2- Dr. Amjad Shehadeh, a lecturer at Birzeit University - Birzeit
- 3- Dr. Ayman Yousef, lecturer in conflict resolution department at Arab American University – Ramallah
- 4- Mr. Ahmad Baerat, a researcher at Almostakbal Center for researches – Ramallah
- 5- Ms. Amal Hassan, Founder of English Services Middle East Center – Ramallah

Each of the mentioned committees plays a role in validating the survey from different scales and aspects, for that the survey has been changed and edited. Appendix

(C) shows all modifications. These modifications are verified like adding a description of Hofstede's theory at the beginning of the third section so the applicant can know about the theory before answering the questions, breaking down many statements in the third section to avoid double-barreled statements with many ideas, editing the Arabic and English version linguistically, and Changing some questions as "have you ever traveled to Gaza Strip/ West Bank as students in both sides can't travel.

### 3.6 Reliability of the Tools

#### 3.6.1 West Bank Questionnaire

##### 1. Alpha-Cronbach Method:

The researcher uses the Alpha-Cronbach coefficient test to measure the reliability of the questionnaire of each dimension and the total average of the questionnaire fields.

Table (3.2)

Alpha-Cronbach coefficients of each dimension of the questionnaire

<b>Dimension</b>	<b>N of Items</b>	<b>Cronbach's Alpha</b>
Power Distance Index (PDI)	5	.743
Masculinity versus Femininity (MAS):	5	.539
Uncertainty Avoidance Index (UAI)	5	.278
Individualism versus Collectivism (IDV)	5	.615
Long-Term Orientation (LTO):	5	.315
Total	25	.645

Table (3.2) indicates Alpha-Cronbach coefficients that presents that there are significance and a good degree of reliability coefficients as the value of Cronbach alpha is 0.645 that is greater than 0.60.

## 2. Split-Half Coefficient Method

The researcher calculated the split-half model by calculating the Pearson correlation coefficient for the average of both odd statements and even statements. Whereas, the modified Pearson correlation coefficient using the Spearman-Brown equation as follows:

Reliability coefficient =  $(2 * r) / (1 + r)$  where r is correlation coefficient.

Table (3.3)

Correlation coefficients of odd questions and even questions for statements of the questionnaire (Split-Half Coefficient)

Correlations			
		ODD	EVEN
ODD	Pearson Correlation	1	.432**
	Sig. (2-tailed)		.000
	N	239	239
EVEN	Pearson Correlation	.432**	1
	Sig. (2-tailed)	.000	
	N	239	239
**. Correlation is significant at the 0.01 level (2-tailed).			

From the above table we notice that the correlation coefficient between the

average of the odd statements and the average of the even statements is (0.0.432) this means that there is a moderate level of correlation between the studied sample responses on the statements of the questionnaire.

By using the spearman brown formula, we found that the consistency coefficient is:

$$= (2 * 0.432) / (1+0.432) = 0.60335 \text{ which is acceptable level of consistency.}$$

### 3.6.2 Gaza Strip Questionnaire

#### 3. Alpha-Cronbach Method:

The researcher used the Alpha-Cronbach coefficient test to measure the reliability of the questionnaire of each dimension and the total average of the questionnaire fields.

Table (3.4)

Alpha-Cronbach coefficients of each dimension of the questionnaire

<b>Dimension</b>	<b>N of Items</b>	<b>Cronbach's Alpha</b>
Power Distance Index (PDI)	5	.714
Masculinity versus Femininity (MAS):	5	.598
Uncertainty Avoidance Index (UAI)	5	.189
Individualism versus Collectivism (IDV)	5	.622
Long-Term Orientation (LTO):	5	.363
Total	25	.632

Table (3.4) indicates Alpha-Cronbach coefficients that presents that there are

significance and a good degree of reliability coefficients as the value of Cronbach alpha is 0.632 that is greater than 0.60.

#### 4. Split-Half Coefficient Method

The researcher calculated the split-half model by calculating the Pearson correlation coefficient for the average of both odd statements and even statements. Whereas, the modified Pearson correlation coefficient using the Spearman-Brown equation as follows:

Reliability coefficient =  $(2 * r) / (1 + r)$  where r is correlation coefficient.

Correlations			
		ODD	EVEN
ODD	Pearson Correlation	1	.396**
	Sig. (2-tailed)		.000
	N	147	147
EVEN	Pearson Correlation	.396**	1
	Sig. (2-tailed)	.000	
	N	147	147
**. Correlation is significant at the 0.01 level (2-tailed).			

From the above table we notice that the correlation coefficient between the average of the odd statements and the average of the even statements is (0.396) this means that there is a moderate level of correlation between the studied sample responses on the statements of the questionnaire.

By using the spearman brown formula, we found that the consistency coefficient is:

$= (2 * 0.396) / (1+0.0396) = 0.567$  which is acceptable level of consistency.

### **3.7 Statistical Manipulation:**

The researcher in this thesis uses several statistical techniques and tools in analyzing the questionnaire of the study. At first, the researcher used the content analysis in order to analyze the qualitative open questions. Then, the researcher used SPSS version (25) in analyzing the dimensions of the questionnaire. The searcher used descriptive statistics and inferential statistics in this thesis. The used tools included: frequencies, means, standard deviation, and percentages. Besides, using the inferential statistics through using:

- Alpha-Cronbach Test for measuring the reliability of questionnaire categories.
- Pearson correlation coefficient for measuring the validity of the questionnaire categories.
- Pearson-Brown coefficient.
- One sample T-test.



### **3.8 Data Collection**

The Survey is translated from English to Arabic as the Arabic language is the mother tongue of the respondents. It has been designed by using Google Online form. Each survey was published in social media platforms of different higher education institutions by providing the instructions and the clarification inside and outside the Google form. To avoid ambiguity in the survey, the researcher provides her contact information to assess if the respondents have any questions.

The data of the study is gathered and conducted based on the aims and questions of the study. Moreover, the data for the research is collected through the questionnaire interpretations. The number of questions and the length of the questionnaire are 49 close and open-ended questions. Following the practice of quantitative study, the transcriptions of the questionnaires will be read and definite descriptive phrases will be added.

### **3.9 Variables of the Study:**

The study contained the following variables:

#### **3.9.1 Dependent Variable**

- Power Distance Index (PDI)
- Individualism (IDV)
- Masculinity (MAS)
- Uncertainty Avoidance Index (UAI)
- Long-Term Orientation (LTO)
- The role of the political party in the identity reflection
- The possible unification between the West Bank and Gaza Strip from

- The representation of Palestine

### **3.9.2 Independent Variables**

The long separation between the Palestinians in the West Bank and Gaza Strip

### **3.10 Conclusion**

In this section, the researcher illustrates the processes for the population of the research and its sample and relation with the research's variables. Moreover, this chapter presents the research strategies used in declining or endorsing the hypotheses of the study. Moreover, the validity and reliability of the research instrument along with the statistical analysis utilized in this study are also defined

# **Chapter Four**

## **Empirical Findings of the Study**

## **4.1 Preview**

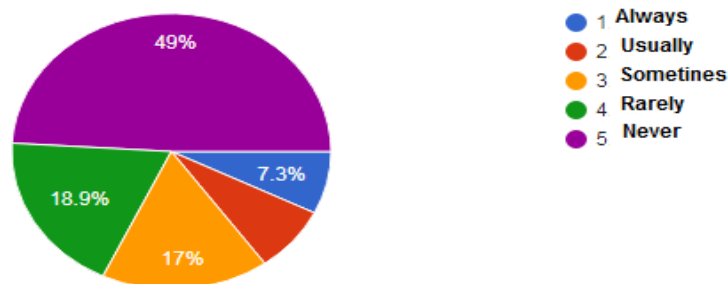
This chapter presents the survey results on whether the Palestinians in West Bank and Gaza Strip have formed different cultures and cultural identities after a long time of separation or still have the same culture or both groups. It presents and discusses the findings of the study. This chapter falls into three parts: the first part analyses the second section of the survey that deals with the cultural experience and communication between the Palestinians in West Bank and Gaza Strip. The second and third parts of this chapter analyses Hofstede's Cultural Dimensions of the students in the West Bank and the Gaza Strip.

## **4.2 West Bank/Gaza Strip Survey Analysis Second Part/; the Cultural Experience and Communication between the Palestinians in the West Bank and Gaza Strip**

### **4.2.1 The Communication of the West Bank with Gaza Strip Students**

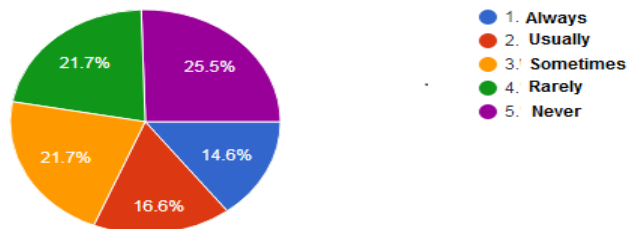
To answer the second question in the study; "How often do the Palestinian students communicate with their peers in the West Bank/ Gaza", the researcher asked the respondents in different two surveys if they have communicated before with the people in the second region or not by using modern communication technology like social media platforms. This question is formed to see if the geographical separation has also affected the communication and what the reasons are the communications when it happens. The researcher received the following results from the West Bank and Gaza Strip students.

#### The West Bank



Graph (4.1) the percentage of communication of the West Bank students with people in Gaza Strip

#### Gaza Strip



Graph (4.2) the rate of communication of the West Bank students with Gaza Strip people  
Graph (4.1) shows that 49% of the respondents in the West Bank do not

communicate and 18.9% rarely communicate or deal with people in the the Gaza Strp. Only 7.2% of the students always communicate and nearly the same rate 7.8% of them sometimes communicates. Less than a quarter sometimes communicate. Nearly 70% of the respondents do not or rarely communicate while just 15% always or sometimes do reach out to people in the Gaza Strip.

Graph (4.2) represents different percentages; 25.5% of the enrolled students do not contact and 21.7% rarely contact their Palestinian peers. This percentage is less than the results in West Bank population but it still constitutes less than half of the sample. 14.6% only always communicates with the Palestinians in the West Bank while 38.3% sometimes or usually contact other Palestinians in the West Bank.

Comparing the two charts, it is evident that the communication rate between the students in both the West Bank and Gaza Strip is relatively low. Thus, the geographical separation has affected the communication between the residents of Gaza and the West Bank. However, the students in the Gaza Strip communicate more with their peers in the West Bank. This result corroborates the Ecological School in sociology that focuses on human behavior as shaped by social structures and physical environmental factors. Also it goes with the interpretive approach where communication forms the culture with its cultural values. André Jansson represents in his book *For a Geography of Communication* that communication is a spatial production and “textural analysis holds the potential to go beyond the duality of transmission and ritual views of communication, as well as to take the material geographies of communication into closer consideration”. (Jansson & Falkheimer, 2006).

#### **4.2.2 Reasons of Communication**

The following question targets the one who communicates with their peers in the second territory to identify the reasons for communication. In the West Bank Survey, the reasons are summarized in the following points:

##### **1- Friendship:**

Some of the respondents searched for friends from the West Bank and contacted them by accident in social media groups, forums, or play together with their peers online games. Whereas, some students communicate to seek help and check their situation especially in times of war. Five of the respondents have relatives in the Gaza Strip.

2- Curiosity or verifying information:

Students in the West Bank want to know about the situations there especially the hard times that the Palestinians are facing. This can be explained as one nation is living in two separate areas and this tempts people to communicate and know the conditions and circumstances. For instance, one of the respondents wants to know about the reality away from media and another one sees their posts on Facebook and this led him to communicate and ask about the details.

3- Academics: researches, knowledge exchange

4- Medical reasons:

The respondents did not explain it, but the people in the Gaza Strip are allowed to come to the West Bank to be treated in the hospitals.

5- Business like online trading

Most answers have centered on friendship and curiosity

Looking at the Gaza Strip student's answers for the same question finds the following reasons for communicating with peers in the West Bank:

1- Friendships

2- Curiosity: the students want to know about the other part of the country, they want to discover the lifestyle in the West Bank.

In brief, the separation plays a role in arousing curiosity between both parts because they belong to one country so each part wants to know about the traditions and lifestyle of the second part. Overall, the Gaza Strip students communicate more with the people in the West Bank; however, the rate of non-communication is high which is between 50% – 70%.

#### 4.2.3 Images which each Region Holding for the Other

The second question in Part two asked each part to express how do the respondents perceive and imagine the second territory (the West Bank, the Gaza Strip). The question is designed to answer: How do the Palestinians see the second territory (West Bank/ Gaza Strip) from Ascription perspective and why they have built this perspective.

The image that the respondents from the West Bank hold about the Gaza strip is dark. The image which majority of respondents expressed is:

- 1- Prison: a huge prison, totally cut off from the world, blockage as a result of the embargo, dangerous place
- 2- Difficult economic conditions: high rate of employability a severe economic disadvantage, no place for successes, extreme poverty and gap between rich and poor, no electricity
- 3- Densely populated, small geographical area with a shortage of life necessities
- 4- War Zone: the territory is under heavy shelling and the area is full of distraction and devastation and people live in Camps

Only 5.8% of the answers praise the resilience of the Palestinians under all these circumstances. The students in the West Bank see the students in Gaza Strip as they are educated. 8 answers out of 256 see the Gaza Strip a beautiful place as a result of being a coastal region. Only 5% of the respondents perceive Gaza like any part of Palestine as: “it is like Ramallah”, , “same Palestinian situation”.

The target group, who built their perspective based on media reports, got the largest proportion with a rate close to 43% from the answers. The current situation, which the Gaza Strip experience now from the separation and blockade in addition



to previous wars with Israel and the different political situations, is the second reason for creating this dark perspective. The third source for this perspective is social media platforms with its different contents like images and videos and YouTube website. Only 8% of the answers depend on real visits to Gaza, friends and/or relatives from the Gaza Strip.

The participants' answers in the Gaza Strip represent a completely different image about West Bank residents. This image is full of life and freedom. The general associations came as follows:

- 1- Freedom: an open free society ; freedom to travel at any time and the freedom of expression, outward-oriented region
- 2- Pleasant geographical features: green lands and mountains.
- 3- Tourist destinations: many historical and ancient sites.
- 4- Better economic situation: high employability rate, a higher quality of life, more chances for youth, living in great luxury.
- 5- People in the West Bank are generous and kind
- 6- Full of checkpoints, living near Israelis, no control on the political situation

Few of the respondents believed that the cities in the West Bank similar to the ones in the Gaza Strips. Many students wish to go to the West Bank as “I hope to visit it for even one hour”. On the other hand, some students do not imagine how to live with the Jews “Israelis” near the people in the West Bank.

Social media platforms and YouTube affect the formed image more than Media in the Gaza Strip. Also, 17% form the image after contact with people in the West Bank or people from the Gaza Strip went for medical treatment in West Bank. In conclusion,

Social media content and Media play the main role in forming the image of each part as a result of the separation.

The question, which has followed the perspective image, is asked to express the second territory (West Bank/Gaza Strip) with one phrase. The answers support the previous findings. Generally, the Gaza Strip has been expressed by the students in the West Bank as the second part of my country, Paradise, beautiful nature, under occupation, place deserves to live in, Olive Oil land and, Settlements. 25 out of 128 of the respondents see it another part of one country while the Gaza Strip has been described generally in relation to resilience, Poverty, Blockage, and war. Only 2 out of 256 stated that the Gaza Strip is part of Palestine.

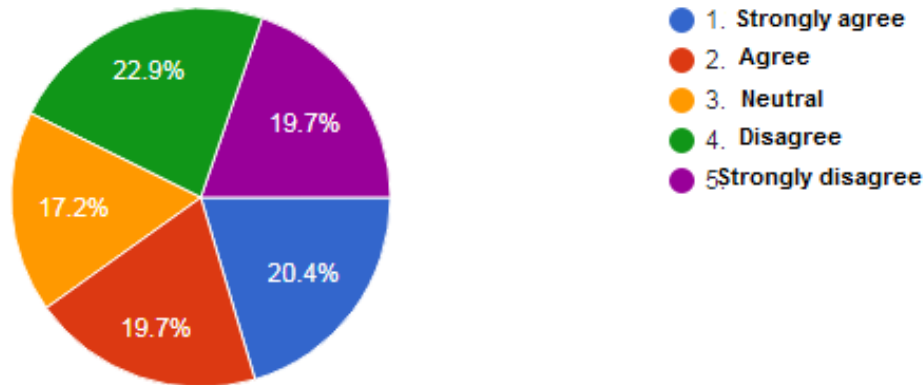
#### **4.2.4 Palestine in the Eyes of Students in both Territories**

The next question in section two asked the respondents to express Palestine in one sentence/phrase to compare the symbolic content and answer the question “What is the symbolic core of Palestine from avowal or individual perspective?” All the answers in both surveys are similar. The respondents see Palestine as the motherland where they live for and have been occupied. The majority of the answers are close to this content: “my soul”, “where I belong to”, “my life”, “dignity”.

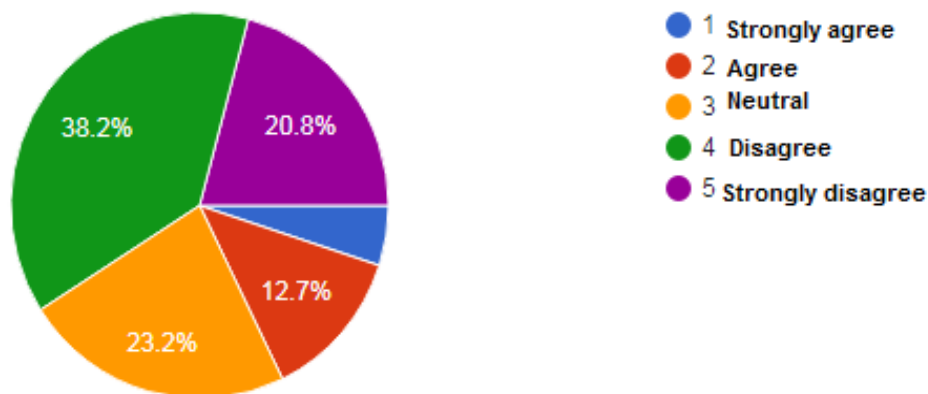
#### **4.2.5 Perspective of the Unification**

The students are asked in the second section about their perspective from the unification idea between the West Bank and Gaza Strip. The researcher asked the respondents if the West Bank and Gaza Strip were united, the unification process would be achieved smoothly without any obstacles. If the respondents strongly agree or

disagree, they asked to give the reason for this extreme agreement/ disagreement. The results are reflected in the graphs 4.3 and 4.4:



Graph (4.3) the Unification Perspective – the Gaza Strip Survey



Graph (4.4) the Unification Perspective – West Bank Survey

In the West Bank Survey, 5% of the respondents strongly agree, 12.7% agree, 23.2% vote neutral, 38.2% agree, 20.8% strongly disagree. On the other hand, 20.8% of the Gaza Strip students strongly agree, 19.7% agree, 22.9% disagree, 17.2% vote neutral. Chart (4.3) reveals that the majority of the participants disagree about the smooth unification process between both regions without facing any obstacles. Nearly more than half of the students in the West Bank disagree. The percentage of

disagreement is less in the case of the students in the Gaza Strip with nearly 42.4% disagree and strongly disagree. When asked about the reasons for this high disagreement, the students in West Bank testified that:

1- The political parties' ideology and dimensions in both the Gaza Strip and West Bank:

Each political party has a different political agenda towards dealing with the occupation; Fatah party believes in peaceful resistance and supports the two-state' solution with Israel according to the Oslo agreement. On the contrary, Hamas, the ruling party in the Gaza Strip, refuses the two-state solution and sees military resistance as the way to free Palestine. Hamas follows the Islamic state in the ruling. 2007 was the beginning of the conflict ( (Squadrin, 2017) when the united government has been created but the internal conflicts were the beginning of the "so-called Palestinian Civil War". On 14 June, President Mahmoud Abbas dissolved the government. Fatah controls the Palestinian Authority in West Bank and Hamas has since governed Gaza. It was reported on BBC in "Palestinian split: Views from Hamas and Fatah, six years on" article that 2007 was the focal point in the "geographical division of the Palestinian people" (BBC, 2013).

2- Occupation:

The respondents who answered this question believe that Israel with its policy will try to keep the separation between two parts. Jillian Kestler-D'Amours in his report "West Bank and Gaza divided 20 years later" reports how Israel has established a separation policy between the Palestinian territories by keeping each part separated from the other part. This has been forced in reality to decrease the chance of "setting up an independent Palestinian state". Jaber Wishah, deputy director at the Palestinian Center for Human Rights commented on this separation that this situation led to a "deep

division” within the Palestinian society culturally, economically, and socially (Kestler-D'Amours, 2013). Jon Donnison also in his article on BBC entitled “Palestinian unity undermined by geographic divide” expresses the separation by “Near yet far”; even the West Bank and Gaza Strip are very close geographically, but any citizen needs a permit from Israel to move from one part to another. The writer highlights Sari Bashi from the Israeli human rights group “Gisha” who describes the situation “The separation between Gaza and the West Bank has only deepened over the past many years as part of a policy by the Israeli government to separate the two” (Donnison, 2012).

### 3- Different lifestyle and social life:

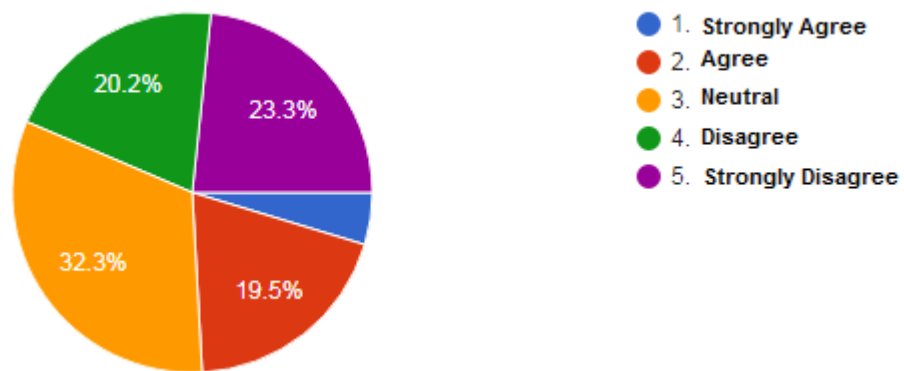
The long separation results in creating a different lifestyle in the West Bank and Gaza Strip. There are many factors in this aspect. The first factor is that the West Bank was ruled under Jordan from 1948 until 1967 while the Gaza Strip was under Egypt. Saeed Rahnema in his article “Gaza and the West Bank: Israel’s two approaches and Palestinians’ two bleak choices” presents how the situation of the West Bank was better under the Jordanian control by offering Jordanian citizenship while Egypt with its harsh policy caused in deterioration of the economic, social and cultural improvement. After the 1956 Suez War, the Gaza Strip was undeveloped and less educated as a result of severe policies which the occupation forces on the Gaza Strip to establish the settlements at that time. Comparing this situation with the West Bank situation, people in West Bank were more educated and were able to run their municipalities. After the Oslo agreement, the West Bank situation according to Saeed’s expression was “calm” not like the Gaza strip that was “more desperate, impoverished, highly unemployed and less educated”. The Israeli policy became harsher after Hamas won the election in 2007. It uses the “complete closure” of the Gaza Strip. The Gazans were suffered from the

wars between Hamas and Israel between 2008 - 2014; thousands of the citizens were killed and the infrastructure was destroyed. The West Bank situation is much better than the Gaza Strip; Ramallah became the economic capital with rapid growth; all urban services are provided there. Rahnema continues describing the development that has achieved in the West Bank by “growing the middle class” (Rahnema, 2014). Even both parts are under the same occupation, Israel has a different approach according to the political choices of the political dominant party that serve the occupation continuity.

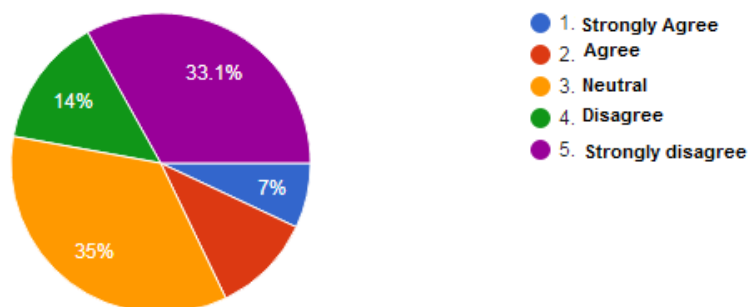
Accordingly, only 17.7% of the students in West Bank and 40% of Gazan Students agree and strongly agree that the unification process will be smoothly achieved. The long separation is the reason that each part lives a different lifestyle with different circumstances as a result of a complete different dominant party. If the unification would happen like the German experience, the findings support Robbert Mnseland and Andre Van Hoorntje's expression “wall in the head” which the Palestinians have now according to different social structures. The study corresponds to Alena Isabelle Jabarine's findings in her paper “Unity despite Separation? The Impact of Territorial Separation on National Identity: Comparing Political and National Perceptions and Attitudes of Palestinian University Students in Israel, Gaza and the West Bank”, the results show that regardless to geographical separation, the Palestinians still have the same national identity; the students in both parts have defined what is Palestine to them the same way. However, looking to the cultural structure of both parts see that Palestinians in the West Bank and Gaza Strip live in different structures politically under the “Palestine nation”. The previous consequences and events were the reason that each part has different cultural and political consequences. Returning to Mahmoud Mi'ari's results in his paper “Collective Identity of Palestinian in Israel after

Oslo”, signing the Oslo agreement was one of the political events which let the Palestinians have less sense of the collective identity. This paper sees that what happened in 2007 deepened the crack between the dominant political parties in the West Bank and Gaza Strip.

Based on the previous discussion, the participants were asked if the political party is representing them. This question has put to see the effect of the political party as it is the first reason for high disagreement between the students about the smooth engagement between the West Bank and the Gaza Strip. The results are presented in the following graphs (4.5), (4.6):



Graph (4.5) the representation of the political party – the West Bank



Graph (4.6) the representation of the political party – the Gaza Strip

The percentages are very close between both students in the West Bank and Gaza Strip. Surprisingly, 43% of the students in the West Bank disagree and strongly disagree about the role of the political party in representing them. Also, 47% of the students in the Gaza Strip disagree and strongly disagree. A third of the participants in both surveys stay neutral and only 24% of the students in the West Bank and 14.9% agree and strongly agree about this statement. On their confidence level with the political parties, the respondents testified that they present their national identity away from the dominant political party.

### **4.3 West Bank Survey Analysis Third Part Hofstede's Cultural Dimensions**

#### **4.3.1 Power Distance Index (PDI)**

Power Distance index dimension looks at the less powerful members and their relations with authority in the organizations and institutions. This dimension is evaluated as measured high if the answers agree with the acceptance of the hierarchical order while it is evaluated as low if the answers go with the equalization of the power distribution.

The means, standard deviation, and the percentage of agreement, t- value, and significant level for the statements for the **Power Distance Index** are given in



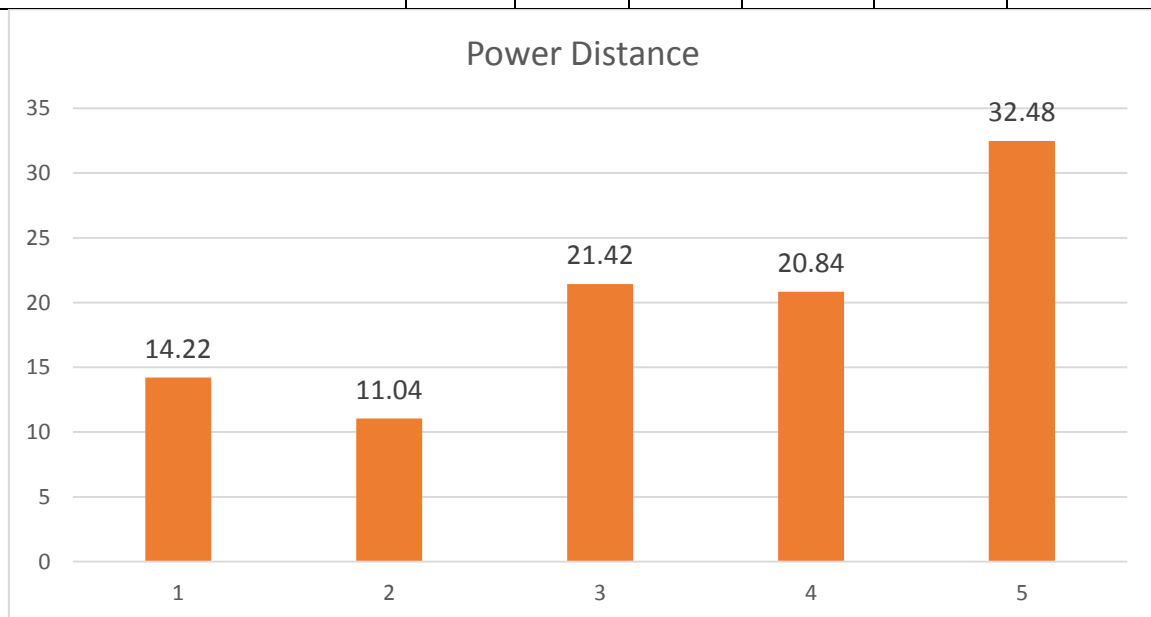
**Table (4.1).**

	<b>Statement</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Percentage</b>	<b>t</b>	<b>sig.</b>	<b>rank</b>
1.	Children in the West Bank should be raised and taught to never question the authority of their parents	239	3.50	1.47	70.0%	36.708	0.000	2
2.	Children should be taught to accept the authority of those older than themselves or those with power	239	3.51	1.37	70.3%	39.795	0.000	1
3.	All people in the West Bank have clearly defined roles	239	3.47	1.42	69.5%	37.822	0.000	3
4.	Those who enjoy power and authority (government) take all the decisions that are accepted and respected by everyone	239	3.36	1.38	67.2%	37.730	0.000	5
5.	Replacing those holding power through extreme measures is the most effective manner to change the political system	239	3.46	1.39	69.3%	38.464	0.000	4
<b>Mean</b>		<b>239</b>	<b>3.46</b>	<b>1.41</b>	<b>69.3%</b>	<b>38.104</b>	<b>0.000</b>	

**Table (4.2)**

**Distribution of the studied sample about the power distance index based on the scale of the model**

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>Totals</b>
Children in West Bank should be raised and taught never question the authority of their parents	40	21	45	45	88	<b>239</b>
	16.7	8.8	18.8	18.8	36.9	<b>100</b>
Children should be taught to accept the authority of those older than themselves or those with power	32	19	59	52	77	<b>239</b>
	13.4	7.9	24.7	21.8	32.2	<b>100</b>
All people in the West Bank have clearly defined roles	32	35	39	54	79	<b>239</b>
	13.4	14.6	16.3	22.6	33.1	<b>100</b>
Those who enjoy power and authority (government) take all the decisions that are accepted and respected by everyone	35	26	63	48	67	<b>239</b>
	14.6	10.9	26.4	20.1	28	<b>100</b>
Replacing those holding power through extreme measures is the most effective manner to change the political system	31	31	50	50	77	<b>239</b>
	13	13	20.9	20.9	32.2	<b>100</b>
<b>Mean</b>	14.22	11.04	21.42	20.84	32.48	



In order to analyze the first dimension of the study that is the power distance index the researcher used the means, standard deviation, percentage, t- value and significant level for each statement of the dimension and then ranked them in descending order based on the mean.

Table (4.1) shows the mean of the power distance index at (3.46), with a standard deviation of (1.41), the average percentage is (69.3%), the t- value (38.104), and the significant level at (0.00). This means that there is a moderate level of the studied sample responses about the power distance as the mean is greater than 3.00. The result of for this index indicated that the university students in West bank demonstrate high level of power distance.

The highest score is “Children should be taught to accept the authority of those older than themselves or those with power: with a mean of (3.51) and the standard deviation is (1.37) and arithmetic mean is (70.3%) with t- value is (39.795) and significant level is (0.00).

The second-ranked statement is “Children in West Bank should be raised and taught never question the authority of their parents” with a mean of (3.50), standard deviation (1.47) with a percentage of (70%), t- value is (36.708) and significant level is (0.00).

The third statement is “All people in the West Bank have clearly defined roles” with a mean of (3.47), the standard deviation is (1.42), a percentage is (69.5%) and the t value is (37.822) and t value is (0.00) this means that there is a significant level of this statement and it has a high level of agreement.

The fourth statement is “Replacing those holding power through extreme measures is the most effective manner to change the political system” with a mean of

(3.46), the standard deviation is (1.39), the percentage is (69.3%) and the t value is (38.464) and t value is (0.00) this means that there is a significant level of this statement and it has a high level of agreement.

The last statement is “Those who enjoy power and authority (government) take all the decisions that are accepted and respected by everyone” with a mean of (3.36), the standard deviation is (1.38), a percentage is (67.2%) and the t value is (37.73) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

This result corresponds with Hofstede (1991) who investigated the national culture of seven countries in the Arab region; he revealed that these countries have large power distance. This result indicates that there is a predilection to exercise inequalities of power and wealth.

### 4.3.2 Individualism versus Collectivism

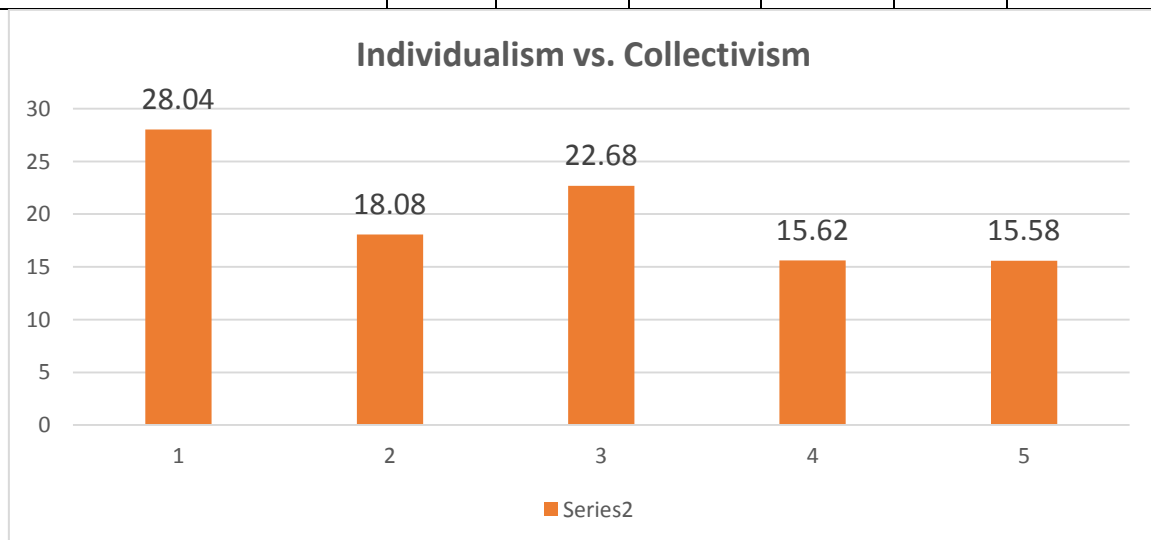
**Table (4.3)**

The means, standard deviation and the percentage of agreement, t- value and significant level for the statements of the second dimension that is individualism vs. collectivism are presented in table (4.3)

	<b>Statement</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>percentage</b>	<b>t</b>	<b>sig.</b>	<b>rank</b>
1.	People in West Bank select their friends and peers based on common interests and preferences	239	2.95	1.37	59.1%	33.200	0.000	1
2.	I have full personal freedom	239	2.58	1.43	51.5%	27.801	0.000	4
3.	I am only concerned with my particular role and objectives	239	2.61	1.39	52.2%	28.917	0.000	3
4.	People gain status based on their competence, without taking age into consideration age	239	2.90	1.39	58.1%	32.264	0.000	2
5.	It is considered unethical for persons with authority in organizations/government departments to provide employment for relatives	239	2.51	1.45	50.3%	26.706	0.000	5
<b>Mean</b>		<b>239</b>	<b>2.71</b>	<b>1.41</b>	<b>54.2%</b>	<b>29.78</b>	<b>0.00</b>	

**Table (4.4)**  
**Distribution of the Studied Sample about Individualism vs. Collectivism**  
**Index Based on the Scale of the Model**

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>Totals</b>
People in the West Bank select their friends and peers based on common interests and preferences	47	47	61	40	44	<b>239</b>
	20.2	19.7	25.5	16.2	18.4	<b>100</b>
I have full personal freedom	79	45	45	38	32	<b>239</b>
	33.1	18.8	18.8	15.9	13.4	<b>100</b>
I am only concerned with my particular role and objectives	69	52	52	33	33	<b>239</b>
	28.8	21.8	21.8	13.8	13.8	<b>100</b>
People gain status based on their competence, without taking age into consideration age	54	39	61	44	41	<b>239</b>
	22.7	16.3	25.5	18.4	17.1	<b>100</b>
It is considered unethical for persons with authority in organizations/government departments to employ relatives	89	33	52	33	32	<b>239</b>
	37.2	13.8	21.8	13.8	13.4	<b>100</b>
<b>Mean</b>	<b>28.04</b>	<b>18.08</b>	<b>22.68</b>	<b>15.62</b>	<b>15.58</b>	<b>100</b>



In order to analyze the individualism vs. collectivism index, the researcher used the means, standard deviation, percentage, t- value and significant level for each statement of the dimension and then she ranked them in descending order based on the mean.

Table (4.3) shows that the mean for the individualism vs. collectivism index is (2.71), with a standard deviation of (1.41) and the average percentage is (54.2%) with t-value (29.78) and significant level is (0.00). This means that there is a moderate level of agreement of the studied sample responses about the individualism vs. collectivism index as the mean is in the range of (2.51-2.95). The results for this index indicated that the higher education institutions students in West bank feel with a moderate level of collectivism.

The highest ranked statement is “People in West Bank select their friends and peers based on common interests and preferences” with a mean of (2.95) and the standard deviation is (1.37) and arithmetic mean is (59.1%) with t- value is (33.20) and significant level is (0.00).

The second-ranked statement is “People gain status based on their competence, without taking age into consideration age” with a mean of (2.90), standard deviation (1.39) with a percentage of (58.1%), t- value is (32.264) and significant level is (0.00).

The third statement is “I am only concerned with my particular role and objectives” with a mean of (2.61), the standard deviation is (1.39), a percentage is (52.2%) and the t value is (28.917) and t value is (0.00). This means that it has a moderate level of agreement.

The fourth statement is “I have full personal freedom” with a mean of (2.58), the standard deviation is (1.43), the percentage is (51.5%) and the t value is (27.801) and t

value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The lowest ranked statement is “It is considered unethical for persons with authority in organizations/ government departments to employ relatives” with a mean of (2.51), the standard deviation is (1.45), the percentage is (50.3%) and the t value is (26.706) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.



### 4.3.3 Masculinity versus Femininity (MAS):

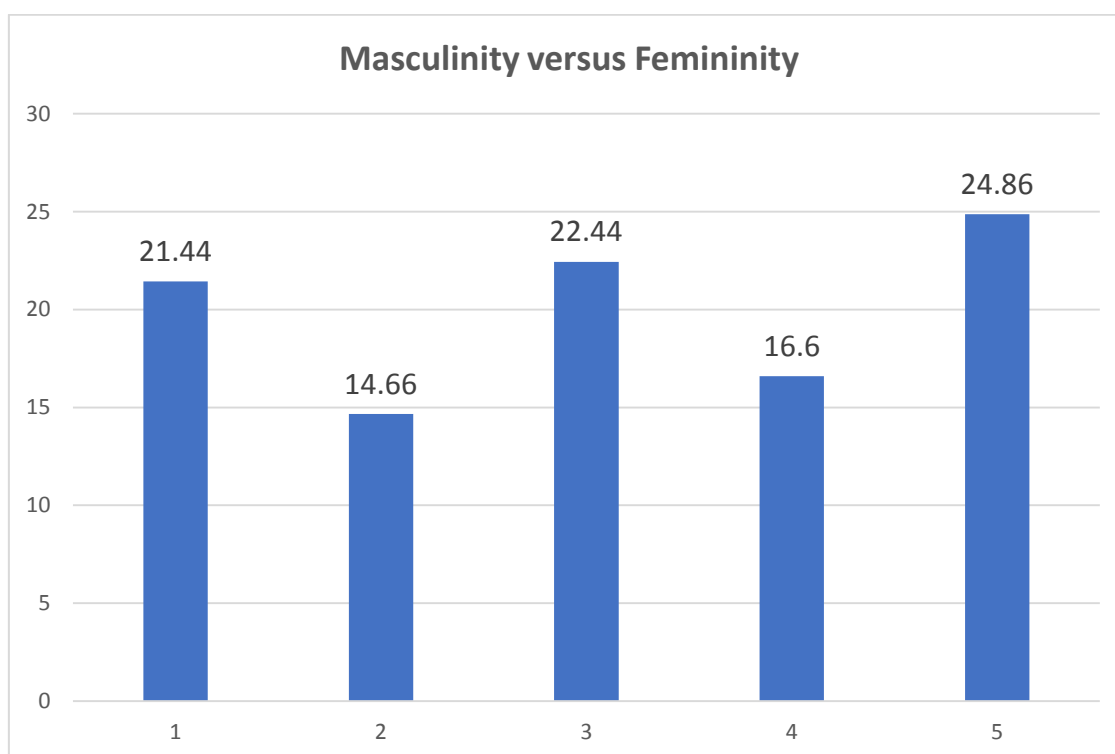
**Table (4.5)**

The means, standard deviation and the percentage of agreement, t- value and significant level for the statements of the third dimension that is Masculinity versus Femininity (MAS):

	<b>Statement</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>percentage</b>	<b>t</b>	<b>sig.</b>	
1.	I admire winners and I think that those who lose must be punished	239	2.98	1.18	59.6%	39.012	0.000	4
2.	I need to have clear objectives and a system to evaluate my accomplishments	239	2.67	1.46	53.3%	28.055	0.000	5
3.	Conflict is considered to have positive and productive dimensions	239	3.18	1.42	63.5%	34.493	0.000	2
4.	Men should focus on material success while women must focus on taking care of others	239	3.72	1.50	74.5%	38.205	0.000	1
5.	What I strongly want from my partner is support in all circumstances	239	2.99	1.53	59.8%	29.986	0.000	3
<b>Mean</b>		<b>239</b>	<b>3.11</b>	<b>1.42</b>	<b>62.2%</b>	<b>33.95</b>	<b>0.00</b>	

**Table (4.6)**  
**Distribution of the Studied Sample about Masculinity versus Femininity (MAS)**  
**Index Based on the Scale of the Model**

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>Totals</b>
I admire winners and I think that those who lose must be punished	37	31	101	42	28	<b>239</b>
	15.4	13	42.3	17.6	11.7	<b>100</b>
I need to have clear objectives and a system to evaluate my accomplishments	73	52	42	31	41	<b>239</b>
	30.4	21.8	17.6	13	17.2	<b>100</b>
Conflict is considered to have positive and productive dimensions	44	38	49	52	56	<b>239</b>
	18.4	15.9	20.5	21.8	23.4	<b>100</b>
Men should focus on material success while women must focus on taking care of others	36	27	26	36	114	<b>239</b>
	15	11.3	10.9	15.1	47.7	<b>100</b>
What I strongly want from my partner is support in all circumstances	67	27	50	37	58	<b>239</b>
	28	11.3	20.9	15.5	24.3	<b>100</b>
Mean	21.44	14.66	22.44	16.6	24.86	<b>100</b>



This index refers to the role distribution between both females and males.. The countries are considered feminist the dominant values in society are caring for others and quality of life while the masculine society is driven by competition, achievement and success, with success. This dimension also takes in to account the social achievements like the masculine society looks at materialism as an indicator of success and appreciates the heroism while feminist society cares about the weak and prefers cooperation and modesty. The aspects that are used in the survey to reflect this dimension are:

In order to analyze the Masculinity versus Femininity (MAS) index the researcher used the means, standard deviation, percentage, t- value and significant level for each statement of the dimension and then ranked them in descending order based on the mean.

Table (4.5) shows the mean for the Masculinity versus Femininity (MAS) index is (3.11), with a standard deviation of (1.42) and the average percentage is (62.2%) with t- value (33.95) and significant level is (0.00). This means that there is a moderate level of agreement of the studied sample responses about the Masculinity versus Femininity (MAS) index as the mean is in the range of (2.67-3.72). the result of the index indicated that the university students in West bank feel with a moderate level of feminism.

The highest ranked statement is “Men should focus on material success while women must focus on taking care of others” with a mean of (3.72) and the standard deviation is (1.50) and arithmetic mean is (74.5%) with t- value is (38.205) and significant level is (0.00).

The second-ranked statement is “Conflict is considered to have positive and productive dimensions” with a mean of (3.18), standard deviation (1.42) with a percentage of (63.5%), t- value is (34.493) and significant level is (0.00).

The third statement is “What I strongly want from my partner is support in all circumstances” with a mean of (2.99), the standard deviation is (1.53), the percentage is (59.8%) and the t value is (29.986) and t value is (0.00). This means that there is a significant level of this statement and it has a moderate level of agreement.

The fourth statement is “I admire winners and I think that those who lose must be punished” with a mean of (2.98), the standard deviation is (1.18), the percentage is (59.6%) and the t value is (39.012) and t value is (0.00). This means that there is a significant level of agreement and it has a moderate level of agreement.

The last statement is “I need to have clear objectives and a system to evaluate my accomplishments” with a mean of (2.67), the standard deviation is (1.46), the percentage is (53.3%) and the t value is (28.055) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

#### 4.3.4 Uncertainty Avoidance Index (UAI)

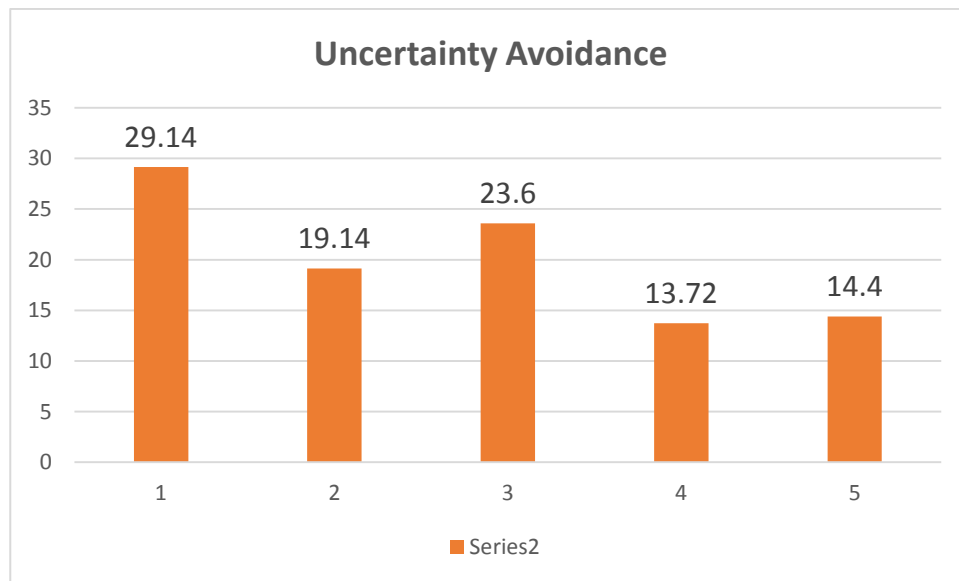
**Table (4.7)**

The means, standard deviation and the percentage of agreement, t- value and significant level for the statements of the fourth dimension that is uncertainty avoidance

	<b>Statement</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Percentage</b>	<b>T</b>	<b>sig.</b>	
1.	Children must be brought up to avoid ambiguity	239	2.61	1.45	52.1%	27.658	0.000	4
2.	Leadership that is competent and experienced is appreciated in society	239	2.89	1.35	57.8%	32.844	0.000	1
3.	Individuals must always possess a unique personal identity	239	2.49	1.41	49.9%	27.225	0.000	5
4.	It is acceptable to display emotions in public, and at the appropriate time and place	239	2.72	1.36	54.4%	30.697	0.000	2
5.	There are certain laws and customs that people must respect	239	2.63	1.37	52.5%	29.522	0.000	3
<b>Mean</b>		239	2.67	1.39	53.4%	29.59	0.00	

**Table (4.8)**  
**Distribution of the Studied Sample about Uncertainty Avoidance**  
**Index based on the Scale of the Model**

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>Totals</b>
Children must be brought up to avoid ambiguity	76	50	52	19	42	<b>239</b>
	31.8	20.9	21.8	7.9	17.6	<b>100</b>
Leadership that is competent and experienced is appreciated in society	52	40	74	32	41	<b>239</b>
	21.7	16.7	31	13.4	17.2	<b>100</b>
Individuals must always possess a unique personal identity	88	40	46	38	27	<b>239</b>
	36.9	16.7	19.2	15.9	11.3	<b>100</b>
It is acceptable to display emotions in public, and at the appropriate time and place	60	54	55	36	34	<b>239</b>
	25.1	22.6	23	15.1	14.2	<b>100</b>
There are certain laws and customs that people must respect	72	45	55	39	28	<b>239</b>
	30.2	18.8	23	16.3	11.7	<b>100</b>
Mean	29.14	19.14	23.6	13.72	14.4	<b>100</b>



This dimension shows the extent to which society avoids and/or deals with uncertainty and uncomfortable situations. In other words, does this person in this society feel comfortable or uncomfortable in a structured system according to laws and rules with security measures or unstructured society with many truths and “surprising” circumstances? This dimension is high when people believe and behave in a strict manner, while low of the society prefers the practice more than just believe in principle and display more ease in regards to uncertainty.

Table (4.9) shows the mean of the uncertainty avoidance index is (2.67), with a standard deviation of (1.39) and the average percentage is (53.4%) with t- value (29.59) and significant level is (0.00). this means that there is a moderate level agreement about the uncertainty avoidance index as the mean is in the range of (2.49-2.89). The result of the index indicated that the university students in West bank feel with a moderate level of uncertainty avoidance.

The highest ranked statement is “Leadership that is competent and experienced is appreciated in society” with a mean of (2.89) and the standard deviation is (1.35) and arithmetic mean is (57.8%) with t- value is (32.844) and significant level is (0.00).

The second-ranked statement is “It is acceptable to display emotions in public, and at the appropriate time and place” with a mean of (2.72), the standard deviation is (1.36) with the percentage of (54.4%), t- value is (30.697) and significant level is (0.00).

The third statement is “There are certain laws and customs that people must respect” with a mean of (2.63), the standard deviation is (1.37), the percentage is (52.5%) and the t value is (29.522) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The fourth statement is “Children must be brought up to avoid ambiguity” with a mean of (2.61), the standard deviation is (1.45), the percentage is (52.1%) and the t

value is (27.658) and sig. value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The last statement is “Individuals must always possess a unique personal identity” with a mean of (2.49), the standard deviation is (1.41), the percentage is (49.9%) and the t value is (27.225) and sign. value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.



### 4.3.5 Long Term Orientation Index

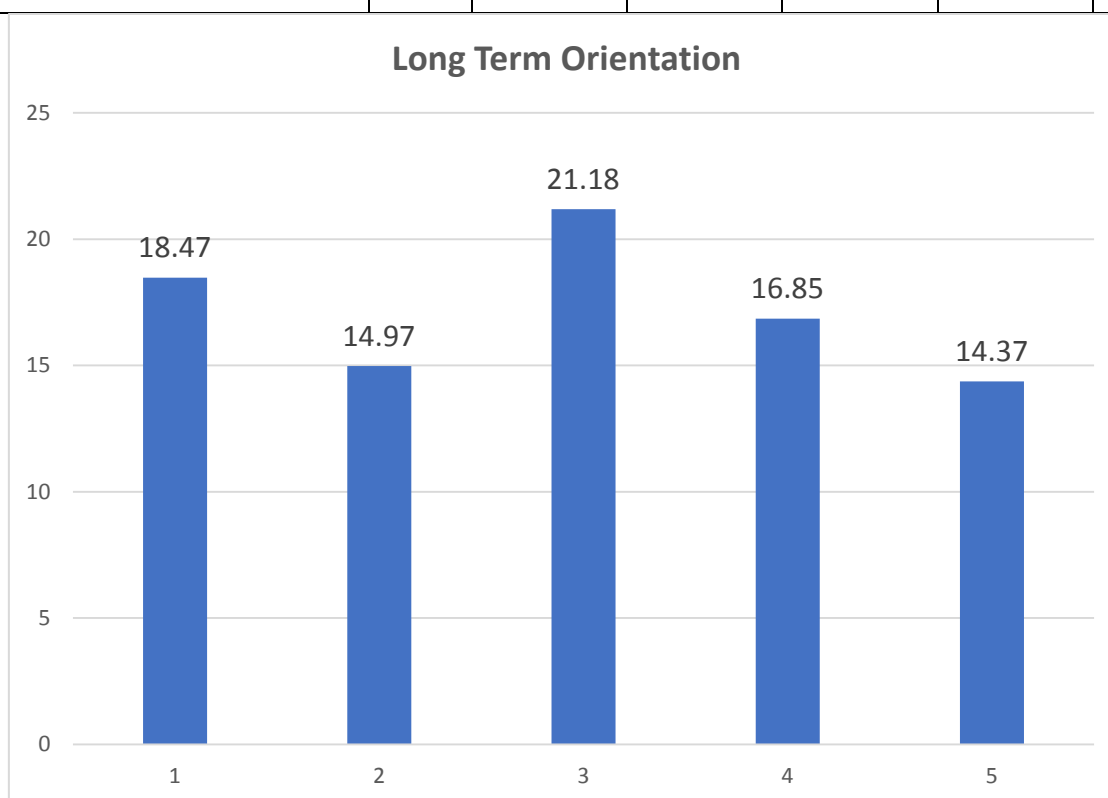
**Table (4.9)**

The means, standard deviation and the percentage of agreement, t- value and significant level for the statements of the fifth dimension that is long term orientation

	Statement	N	Mean	Std. Deviation	Percentage	t	sig.	Rank
1.	People embark on common goals without taking into consideration what is good and what is bad	239	2.94	1.31	58.8%	34.639	0.000	3
2.	People believe that all matters are relative and constantly changing	239	3.01	1.32	60.2%	35.054	0.000	2
3.	Children must be raised and taught to question WHAT and HOW	239	2.71	1.52	54.2%	27.495	0.000	5
4.	People plan their actions and activities into the future	239	2.91	1.35	58.2%	33.249	0.000	4
5.	People can live with contradictory information	239	3.04	1.33	60.8%	35.293	0.000	1
	Mean	239	2.92	1.36	58.4%	33.15	0.00	

**Table (4.10)**  
**Distribution of the Studied Sample about Long Term Orientation**  
**Index based on the Scale of the Model**

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>Totals</b>
People embark on common goals without taking into consideration what is good and what is bad	43	49	67	43	37	<b>239</b>
	18	20.5	28	18	15.5	<b>100</b>
People believe that all matters are relative and constantly changing	43	43	65	49	39	<b>239</b>
	18	18	27.2	20.5	16.3	<b>100</b>
Children must be raised and taught to question WHAT and HOW	81	34	46	33	45	<b>239</b>
	34	14.2	19.2	13.8	18.8	<b>100</b>
People plan their actions and activities into the future	50	51	46	60	32	<b>239</b>
	21	21.3	19.2	25.1	13.4	<b>100</b>
People can live with contradictory information	45	33	73	47	41	<b>239</b>
	18.8	13.8	30.5	19.7	17.2	<b>100</b>
<b>Mean</b>	<b>18.47</b>	<b>14.97</b>	<b>21.18</b>	<b>16.85</b>	<b>14.37</b>	<b>100</b>



Long-Term Orientation (LTO) presents the virtue in regards to truth. The theorist describes this relation “Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respected for tradition, fulfilling social obligations, and protecting one's 'face'”. The table (4.9) shows that the mean of the long term orientation index is (2.92), with a standard deviation of (1.36) and the average percentage is (58.4%) with t- value (33.15) and significant level is (0.00). this means that there is a moderate level of the studied sample responses about the long term orientation index as the mean is in the range of (2.71-3.04). The result of the index indicated that the university students in West bank feel with a moderate level of long term orientation.

The highest statement is “People can live with contradictory information” with a mean of (3.04) and the standard deviation is (1.33) and arithmetic mean is (60.8%) with t- value is (35.293) and significant level is (0.00).

The second-ranked statement is “People believe that all matters are relative and constantly changing” with a mean of (3.01), the standard deviation is (1.32) with the percentage of (60.2%), t- value is (35.054) and significant level is (0.00).

The third statement is “People embark on common goals without taking into consideration what is good and what is bad” with a mean of (2.94), the standard deviation is (1.31), the percentage is (58.8%) and the t value is (34.639) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The fourth statement is “People plan their actions and activities into the future” with a mean of (2.91), the standard deviation is (1.35), the percentage is (58.2%) and the t value is (33.246) and sig. value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The last statement is “Children must be raised and taught to question WHAT and HOW” with a mean of (2.71), the standard deviation is (1.52), the percentage is (54.2%) and the t value is (27.495) and sign. value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

## 4.4 Gaza Strip Survey Analysis – Third Part Hofstede’s Cultural Dimensions

### 4.4.1 Power Distance Index (PDI)

Power Distance index dimension looks at the less powerful members and their relations with authority in the organizations and institutions. This dimension is evaluated as measured high if the answers agree with the acceptance of the hierarchical order while low if the answers go with the equal distribution of the power.

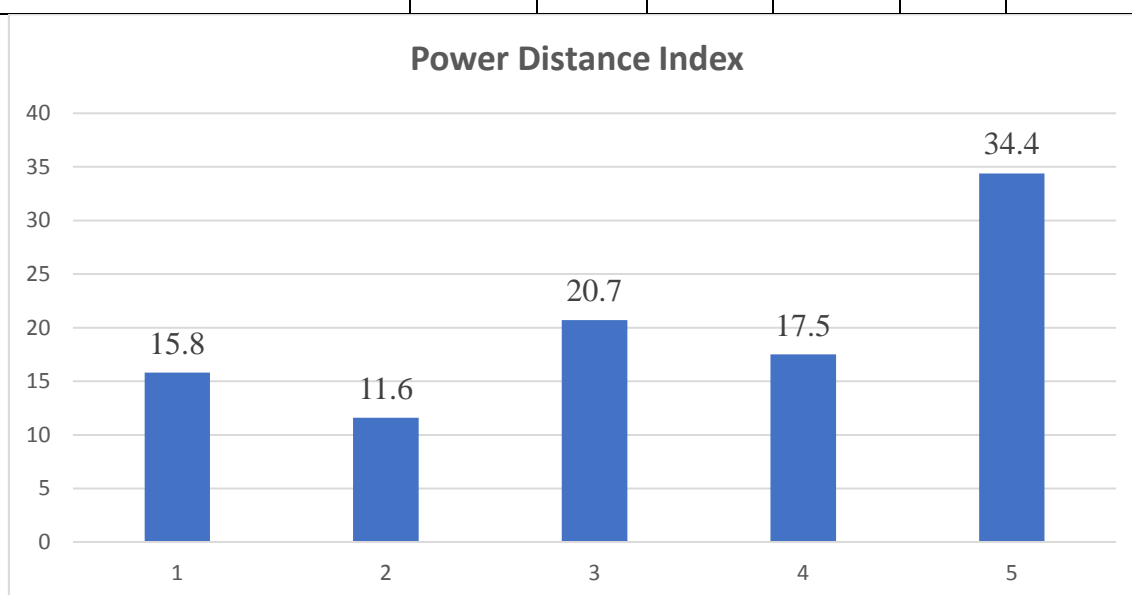
**Table (4.11)**

The means, standard deviation and the percentage of agreement, t- value and significant level for the statements of the first dimension that is **Power Distance Index**.

	Statement	N	Mean	Std. Deviation	percentage	t	sig.	Rank
6.	Children in the Gaza strip should be raised and taught never question the authority of their parents	147	3.56	1.50	71.2%	28.681	0.000	3
7.	Children should be taught to accept the authority of those older than themselves or those with power	147	3.25	1.40	65.0%	28.086	0.000	4
8.	All people in the Gaza strip have clearly defined roles	147	3.65	1.48	72.9%	29.787	0.000	1
9.	Those who enjoy power and authority (government) take all the decisions that are accepted and respected by everyone	147	3.10	1.44	62.0%	26.087	0.000	5
10.	Replacing those holding power through extreme measures is the most effective manner to change the political system	147	3.61	1.37	72.1%	31.845	0.000	2
Mean		147	3.43	1.44	68.7%	28.90	0.000	

**Table (4.12)**  
**Distribution of the Studied Sample about Power Distance Index Based on the Scale**  
**of the Model**

Statement	1	2	3	4	5	Totals
Children in West Bank should be raised and taught never question the authority of their parents	24	15	23	25	60	147
	16.3	10.2	15.6	17	40.9	100
Children should be taught to accept the authority of those older than themselves or those with power	24	20	36	29	38	147
	16.3	13.6	24.5	19.7	25.9	100
All people in the West Bank have clearly defined roles	22	14	22	25	64	147
	15	9.5	15	17	43.5	100
Those who enjoy power and authority (government) take all the decisions that are accepted and respected by everyone	30	20	37	25	35	147
	20.4	13.6	25.2	17	23.8	100
Replacing those holding power through extreme measures is the most effective manner to change the political system	16	16	34	25	56	147
	10.9	10.9	23.1	17	38.1	100
Mean	15.8	11.6	20.7	17.5	34.4	15.8



In order to analyze the first dimension of the study that is the power distance index the researcher used the means, standard deviation, percentage, t- value and significant level for each statement of the dimension and then ranked them in descending order based on the mean.

Table (4.11) shows the mean of the power distance index is (3.43), with a standard deviation of (1.44) and the average percentage is (68.7%) with t- value (28.90) and significant level is (0.00). this means that there is a high level of the studied sample responses about the power distance as the mean is greater than 3.00. The results for the index indicated that the university students in the Gaza strip demonstrate a high level of power distance.

The highest statement is “All people in the West Bank have clearly defined roles” with a mean of (3.65) and the standard deviation is (1.48) and arithmetic mean is (72.9%) with t- value is (29.787) and significant level is (0.00).

The second-ranked statement is “Replacing those holding power through extreme measures is the most effective manner to change the political system” with a mean of (3.61), standard deviation (1.37) with a percentage of (72.1%), t- value is (31.845) and significant level is (0.00).

The third statement is “Children in Gaza strip should be raised and taught never question the authority of their parents” with a mean of (3.56), the standard deviation is (1.50), a percentage is (71.2%) and the t value is (28.681) and t value is (0.00) this means that there is a significant level of this statement and it has a high level of agreement.

The fourth statement is “Children should be taught to accept the authority of those older than themselves or those with power” with a mean of (3.25), the standard

deviation is (1.40), a percentage is (65%) and the t value is (28.086) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The last statement is “Those who enjoy power and authority (government) take all the decisions that are accepted and respected by everyone” with a mean of (3.10), the standard deviation is (1.44), the percentage is (62.0%) and the t value is (26.087) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

#### 4.4.2 Individualism versus Collectivism

**Table (4.13)**

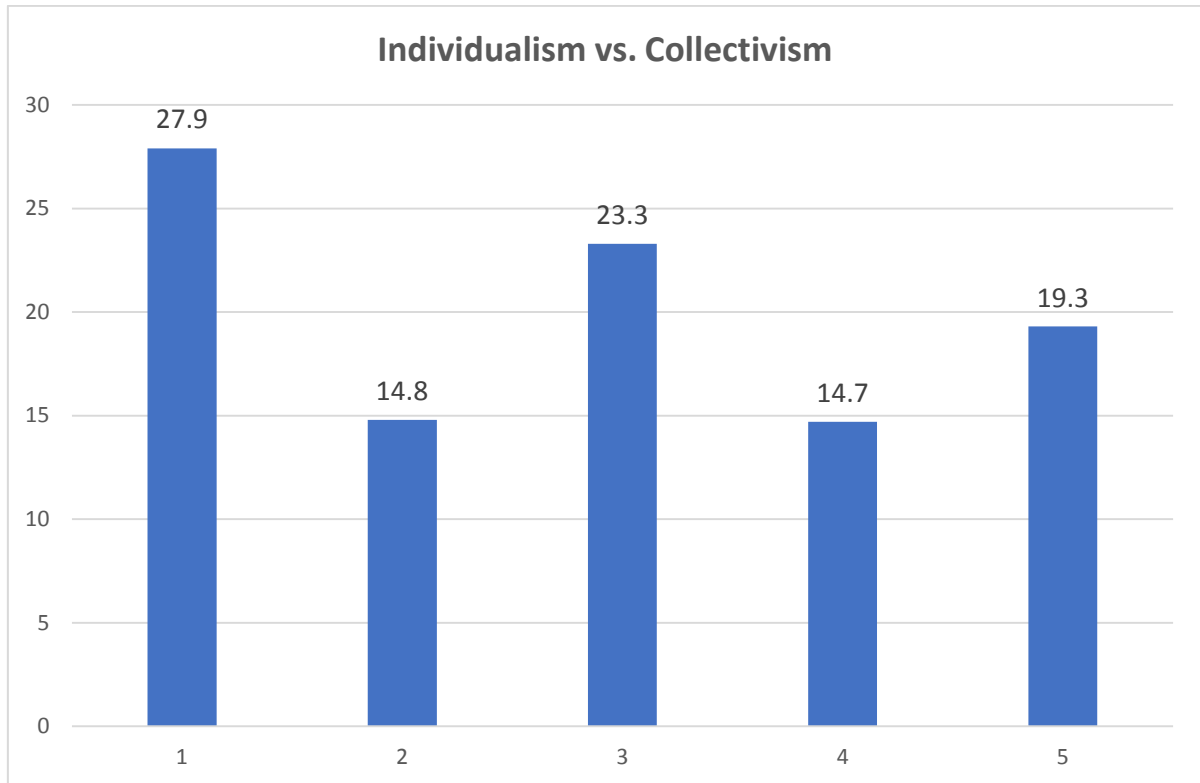
The means, standard deviation and the percentage of agreement, t- value and significant level for the statements of the Second dimension that is individualism vs. collectivism.

	<b>Statement</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>percentage</b>	<b>t</b>	<b>sig.</b>	<b>Rank</b>
	People in West Bank select their friends and peers based on common interests and preferences	147	3.02	1.50	60.4%	24.472	0.000	1
	I have full personal freedom	147	2.76	1.52	55.2%	21.987	0.000	3
	I am only concerned with my particular role and objectives	147	2.73	1.46	54.6%	22.657	0.000	4
	People gain status based on their competence, without taking age into consideration age	147	3.00	1.30	60.0%	27.908	0.000	2
	It is considered unethical for persons with authority in organizations/government departments to provide employment for relatives	147	2.63	1.53	52.5%	20.850	0.000	5
	<b>Mean</b>	147	2.83	1.46	56.5%	23.57	0.00	



**Table (4.14)**  
**Distribution of the Studied Sample about Individualism vs. Collectivism Index**  
**based on the Scale of the Model**

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>Totals</b>
People in West Bank select their friends and peers based on common interests and preferences	36	20	30	27	34	147
	24.5	13.6	20.4	18.4	23.1	100
I have full personal freedom	47	20	31	19	30	147
	32	13.6	21.1	12.9	20.4	100
I am only concerned with my particular role and objectives	45	20	38	18	26	147
	30.6	13.6	25.9	12.2	17.7	100
People gain status based on their competence, without taking age into consideration age	24	29	40	31	23	147
	16.3	19.7	27.2	21.1	15.7	100
It is considered unethical for persons with authority in organizations/government departments to employ relatives	53	20	32	13	29	147
	36.1	13.6	21.8	8.8	19.7	100
Mean	27.9	14.8	23.3	14.7	19.3	100



In order to analyze the second dimension of the study that is the individualism vs. collectivism index the researcher used the means, standard deviation, percentage, t-value and significant level for each statement of the dimension and then ranked them descending based on the mean.

Table (4.13) shows the mean of the individualism vs. collectivism index is (2.83), with a standard deviation of (1.46) and the average percentage is (56.5%) with t-value (23.57) and significant level is (0.00). this means that there is a moderate level of the studied sample responses about the individualism vs. collectivism index as the mean is in the range of (2.63-3.02). the result of the index indicated that the university students in Gaza Strip feel with a moderate level of collectivism.

The highest statement is "People in West Bank select their friends and peers based on common interests and preferences" with a mean of (3.02) and the standard

deviation is (1.50) and arithmetic mean is (60.4%) with t- value is (24.472) and significant level is (0.00).

The second-ranked statement is “People gain status based on their competence, without taking age into consideration age” with a mean of (3.00), standard deviation (1.30) with the percentage of (60.0%), t- value is (27.908) and significant level is (0.00).

The third statement is “I have full personal freedom” with a mean of (2.76), the standard deviation is (1.52), the percentage is (55.2%) and the t value is (21.987) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The fourth statement is “I am only concerned with my particular role and objectives” with a mean of (2.73), the standard deviation is (1.46), the percentage is (54.6%) and the t value is (22.657) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The last statement is “It is considered unethical for persons with authority in organizations/ government departments to employ relatives” with a mean of (2.63), the standard deviation is (1.53), the percentage is (52.5%) and the t value is (20.85) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

#### 4.4.3 Masculinity versus Femininity (MAS):

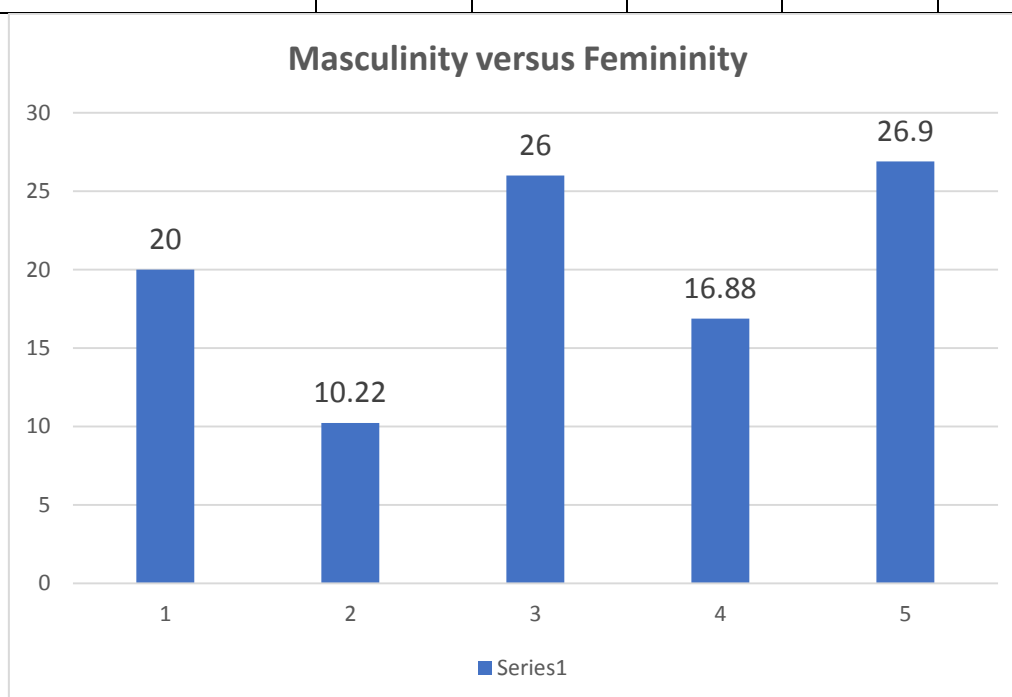
**Table (4.15)**

The means, standard deviation and the percentage of agreement, t- value and significant level for the statements of the third dimension that is Masculinity versus Femininity (MAS):

	<b>Statement</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>percentage</b>	<b>t</b>	<b>sig.</b>	<b>rank</b>
6.	I admire winners and I think that those who lose must be punished	147	3.18	1.28	63.7%	30.230	0.000	4
7.	I need to have clear objectives and a system to evaluate my accomplishments	147	2.75	1.49	55.0%	22.310	0.000	5
8.	Conflict is considered to have positive and productive dimensions	146	3.40	1.38	67.9%	29.810	0.000	2
9.	Men should focus on material success while women must focus on taking care of others	147	3.48	1.48	69.5%	28.439	0.000	1
10	What I strongly want from my partner is support in all circumstances	147	3.21	1.52	64.2%	25.568	0.000	3
<b>Mean</b>		147	3.20	1.43	64.1%	27.27	0.000	

**Table (4.16)**  
**Distribution of the Studied Sample about Masculinity versus Femininity (MAS)**  
**Index Based on the Scale of the Model**

Statement	1	2	3	4	5	Totals
I admire winners and I think that those who lose must be punished	22	15	51	32	27	147
	15	10.2	34.7	21.8	18.3	100
I need to have clear objectives and a system to evaluate my accomplishments	45	21	37	14	30	147
	30.6	14.3	25.2	9.5	20.4	100
Conflict is considered to have positive and productive dimensions	20	16	40	26	45	147
	13.6	10.9	27.2	17.7	30.6	100
Men should focus on material success while women must focus on taking care of others	26	12	27	30	52	147
	17.7	8.2	18.4	20.4	35.3	100
What I strongly want from my partner is support in all circumstances	34	11	36	22	44	147
	23.1	7.5	24.5	15	29.9	100
Mean	20.00	10.22	26.00	16.88	26.90	100



In order to analyze the third dimension of the study that is the Masculinity versus Femininity (MAS) index the researcher used the means, standard deviation, percentage, t- value and significant level for each statement of the dimension and then ranked them in descending order based on the mean.

Table (4.15) shows the mean for the Masculinity versus Femininity (MAS) index is (3.20), with a standard deviation of (1.43) and the average percentage is (64.1%) with t-value (27.27) and significant level is (0.00). this means that there is a moderate level of the studied sample responses about the Masculinity versus Femininity (MAS) index as the mean is in the range of (2.75-3.48). The result for this index indicated that the university students in the Gaza strip feel with a moderate level of feminism.

The highest statement is “Men should focus on material success while women must focus on taking care of others” with a mean of (3.48) and the standard deviation is (1.48) and arithmetic mean is (69.5%) with t- value is (28.439) and significant level is (0.00).

The second-ranked statement is “Conflict is considered to have positive and productive dimensions” with a mean of (3.40), standard deviation (1.38) with the percentage of (69.5%), t- value is (29.81) and significant level is (0.00).

The third statement is “What I strongly want from my partner is support in all circumstances” with a mean of (3.21), the standard deviation is (1.52), the percentage is (64.2%) and the t value is (25.568) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The fourth statement is “I admire winners and I think that those who lose must be punished” with a mean of (3.18), the standard deviation is (1.28), the percentage is

(63.7%) and the t value is (30.23) and sig. value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The last statement is “I need to have clear objectives and a system to evaluate my accomplishments” with a mean of (2.75), the standard deviation is (1.49), the percentage is (55%) and the t value is (22.31) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

#### 4.4.4 Uncertainty Avoidance Index (UAI)

**Table (4.17)**

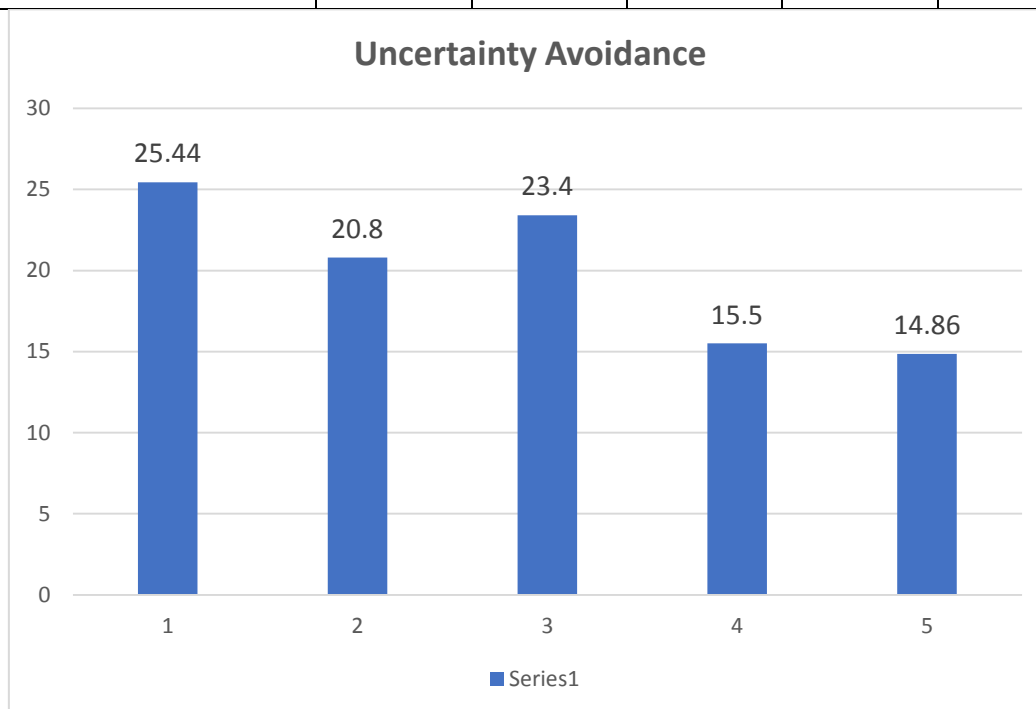
The means, standard deviation and the percentage of agreement, t- value and significant level for the statements of the fourth dimension that is uncertainty avoidance

	<b>Statement</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>percentage</b>	<b>t</b>	<b>sig.</b>	<b>rank</b>
6.	Children must be brought up to avoid ambiguity	147	2.68	1.37	53.6%	23.722	0.000	4
7.	Leadership that is competent and experienced is appreciated in society	147	2.83	1.31	56.6%	26.286	0.000	2
8.	Individuals must always possess a unique personal identity	147	2.52	1.44	50.5%	21.183	0.000	5
9.	It is acceptable to display emotions in public, and at the appropriate time and place	147	2.93	1.37	58.6%	25.895	0.000	1
10	There are certain laws and customs that people must respect	147	2.69	1.39	53.9%	23.533	0.000	3
<b>Mean</b>		147	2.73	1.38	54.6%	24.12	0.00	



**Table (4.18)**  
**Distribution of the Studied Sample about Uncertainty Avoidance**  
**Index Based on the Scale of the Model**

Statement	1	2	3	4	5	Totals
Children must be brought up to avoid ambiguity	35	39	35	14	24	147
	23.8	26.5	23.8	9.5	16.4	100
Leadership that is competent and experienced is appreciated in society	30	28	47	21	21	147
	20.4	19	32	14.3	14.3	100
Individuals must always possess a unique personal identity	51	31	22	23	20	147
	34.7	21.1	15	15.6	13.6	100
It is acceptable to display emotions in public, and at the appropriate time and place	33	20	39	32	23	147
	22.4	13.6	26.5	21.8	15.7	100
There are certain laws and customs that people must respect	38	35	29	24	21	147
	25.9	23.8	19.7	16.3	14.3	100
Mean	25.44	20.8	23.4	15.5	14.86	100



This dimension indicates to what extent society avoids and deals with uncertainty and uncomfortably. In other words, does this person in this society feel comfortable or uncomfortable in a structured system according to laws and rules with security measures or unstructured society with many truths and “surprising” circumstances? This dimension is high when there are strict codes for believing while low of the society prefers the practice more than the principle.

Table (4.19) shows the mean of the uncertainty avoidance index is (2.73), with a standard deviation of (1.38) and the average percentage is (54.6%) with t- value (23.533) and significant level is (0.00). this means that there is a moderate level of the studied sample responses about the uncertainty avoidance index as the mean is in the range of (2.52-2.93). The result of the index indicated that the university students in Gaza Strip feel with a moderate level of uncertainty avoidance.

The highest statement is “It is acceptable to display emotions in public, and at the appropriate time and place” with a mean of (2.93) and the standard deviation is (1.37) and arithmetic mean is (58.6%) with t- value is (58.6) and significant level is (0.00).

The second-ranked statement is “Leadership that is competent and experienced is appreciated in society” with a mean of (2.83), the standard deviation is (1.31) with the percentage of (56.6%), t- value is (26.286) and significant level is (0.00).

The third statement is “There are certain laws and customs that people must respect” with a mean of (2.69), the standard deviation is (1.39), the percentage is (53.9%) and the t value is (23.533) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The fourth statement is “Children must be brought up to avoid ambiguity”

with a mean of (2.68), the standard deviation is (1.37), the percentage is (53.6%) and the t value is (23.722) and sig. value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The last statement is “Individuals must always possess a unique personal identity” with a mean of (2.52), the standard deviation is (1.44), the percentage is (50.5%) and the t value is (21.183) and sign. value is (0.00) this means that there is a significant level of this statement and it has a low level of agreement.

#### 4.4.5 Long Term Orientation Index

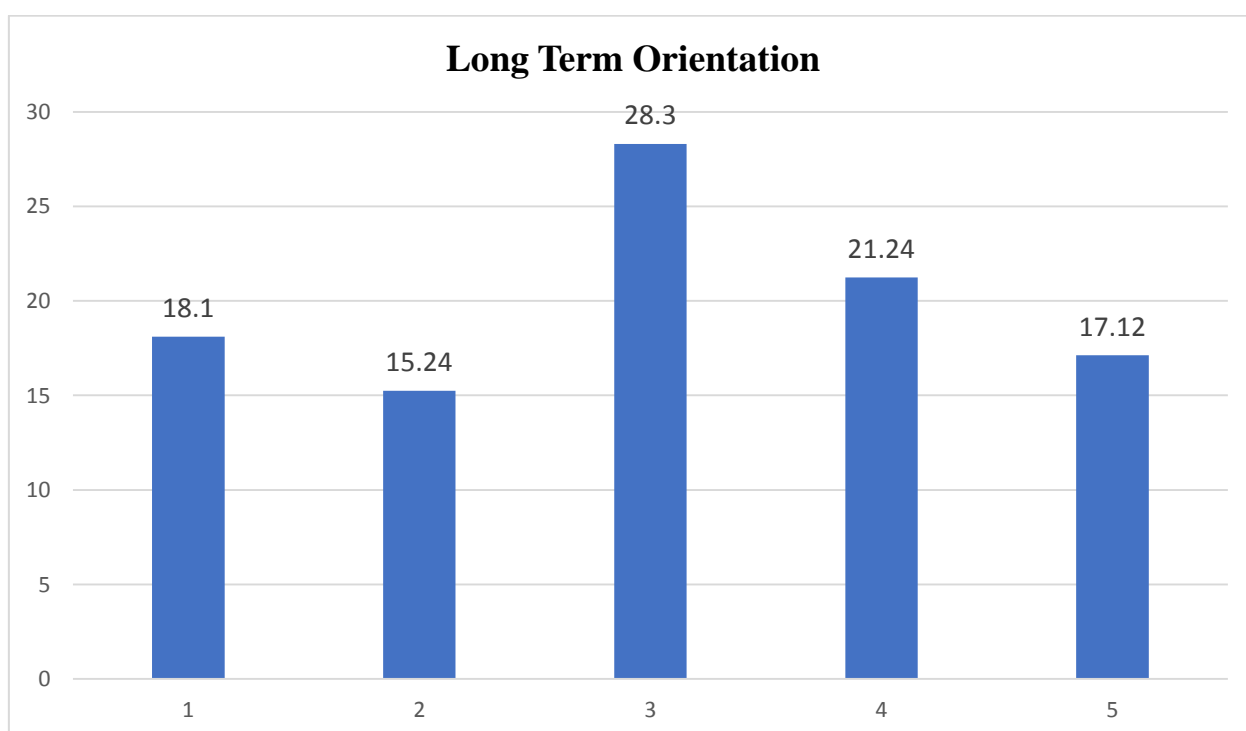
**Table (4.19)**

The means, standard deviation and the percentage of agreement, t- value and significant level for the statements of the fifth dimension that is long term orientation

	Statement	N	Mean	Std. Deviation	percentage	T	sig.	Rank
6.	People embark on common goals without taking into consideration what is good and what is bad	147	2.99	1.32	59.9%	27.569	0.000	4
7.	People believe that all matters are relative and constantly changing	147	3.03	1.28	60.5%	28.633	0.000	3
8.	Children must be raised and taught to question WHAT and HOW	147	2.87	1.46	57.4%	23.789	0.000	5
9.	People plan their actions and activities into the future	147	3.08	1.32	61.6%	28.382	0.000	2
10.	People can live with contradictory information	147	3.23	1.27	64.6%	30.937	0.000	1
	Mean	147	3.04	1.33	60.8%	27.86	0.00	

**Table (4.20)**  
**Distribution of the Studied Sample about Long Term Orientation**  
**Index Based on the Scale of the Model**

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>Totals</b>
People embark on common goals without taking into consideration what is good and what is bad	27	21	50	24	25	147
	18.4	14.3	34	16.3	17	100
People believe that all matters are relative and constantly changing	25	23	42	37	20	147
	17	15.6	28.6	25.2	13.6	100
Children must be raised and taught to question WHAT and HOW	39	21	36	22	29	147
	26.5	14.3	24.5	15	19.7	100
People plan their actions and activities into the future	25	22	40	36	24	147
	17	15	27.2	24.5	16.3	100
People can live with contradictory information	17	25	40	37	28	147
	11.6	17	27.2	25.2	19	100
Mean	18.1	15.24	28.3	21.24	17.12	100



Long-Term Orientation (LTO) presents the virtue in regards to truth. The theorist describes this relation “Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respected for tradition, fulfilling social obligations, and protecting one's 'face'”. The table (4.19) shows that the mean of the long term orientation index is (3.04), with a standard deviation of (1.33) and the average percentage is (60.8%) with t- value (27.86) and significant level is (0.00). this means that there is a moderate level of the studied sample responses about the long term orientation index as the mean is in the range of (2.87-3.23). The result of the index indicated that the university students in Gaza Strip feel with a moderate level of long term orientation.

The highest statement is “People can live with contradictory information” with a mean of (3.23) and the standard deviation is (1.27) and arithmetic mean is (64.6%) with t- value is (30.937) and significant level is (0.00).

The second-ranked statement is “People plan their actions and activities into the future” with a mean of (3.08), the standard deviation is (1.32) with the percentage of (61.6%), t- value is (28.382) and significant level is (0.00).

The third statement is “People believe that all matters are relative and constantly changing” with a mean of (3.03), the standard deviation is (1.28), the percentage is (60.5%) and the t value is (28.633) and t value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The fourth statement is “People embark on common goals without taking into consideration what is good and what is bad” with a mean of (2.99), the standard deviation is (1.32), the percentage is (59.9%) and the t value is (27.569) and sig. value is

(0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

The last statement is “Children must be raised and taught to question WHAT and HOW” with a mean of (2.87), the standard deviation is (1.46), the percentage is (57.4%) and the t value is (23.789) and sign. value is (0.00) this means that there is a significant level of this statement and it has a moderate level of agreement.

## 4.5 Comparison between the Gaza Strip and West Bank Results

### with regards to the Hofstede's Dimensions of Culture

**Table (4.21) Comparison between the Gaza Strip and West Bank in terms of Hofstede's Dimensions of Culture**

	West bank			Gaza Strip		
Power Distance Index (PDI)	3.46	1.41	69.3%	3.43	1.44	68.7%
Individualism versus Collectivism	2.71	1.41	54.2%	2.83	1.46	56.5%
Masculinity versus Femininity	3.11	1.42	62.2%	3.20	1.43	64.1%
Uncertainty Avoidance Index	2.67	1.39	53.4%	2.73	1.38	54.6%
Long Term Orientation Index	2.92	1.36	58.4%	3.04	1.33	60.8%

The comparisons reveal that the power distance index has received the highest score among the five dimensions of culture from the perception of West Bank students with a mean of (3.46), whereas the second highest dimension is the Masculinity versus Femininity. On the other hand, the least scored index for the West Bank respondents is the uncertainty avoidance that has a mean of (2.67) and STD is (1.39).

In the Gaza strip, also the power distance has scored the highest dimension of culture and also the sample mean like the West bank that has a mean of (3.43) and STD is (1.44). Besides, the second-highest dimension of culture for the Gaza strip is Masculinity versus Femininity that has a mean of (3.20) and standard deviation (1.43). The least important Dimension of culture for the Gaza strip students is the uncertainty avoidance that has a mean of (2.73) and STD is 1.38.

Thus, we can say that the order of the Hofstede's dimensions of culture is the same for both West Bank Students and Gaza Strip students.

Besides, taking a glance at the means of Hofstede's dimensions of culture we can say that there are high similarities in the perception of the studied sample both in



West Bank and Gaza strip. Gaza Strip is higher than West Bank in all levels except the power distance value

A high level of power distance (PDI) means that people accept the “hierarchical order”. In this order, each person has a place without the need to justify this position. This order mirrors the inequality and centralization. Moreover, “subordinates expect to be told what to do and the ideal boss is a benevolent autocrat.” As mentioned before, the result of this dimension corresponds to Hofstede's study of the Arab region countries which are Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia, and the United Arab Emirates with high power distance.

Also, this result matches the results of Egypt Iraq Jordan and Syria from the “COUNTRY COMPARISON” tool of the Hofstede Insights website. However, the result of this dimension is incompatible with Mahmud Alkailani’s study that is conducted in Jordan; the students in Jordan have a low degree of this dimension agreement. This result is also coinciding with Yousef Abd Ateya Bahar ‘s study that is conducted by using the same model on the Palestinian banking sector and he justifies this finding as this feature is part of the Arabian way of controlling and dominating. However, the administrative Arabs who live in Israel according to Enas Qadan’s study feel a low level of this dimension and this means that Arabs in Israel refuse the inequality in power distribution.

Masculinity versus Femininity (MAS) is the second-highest dimension in both the West Bank and Gaza Strip with a close rate. Accordingly, the Palestinian society is masculine; in this society, “people live to work, managers are expected to be decisive and assertive, the emphasis is on equity, competition and performance and conflicts are resolved by fighting them out”. Masculinity index (MAS) is ranked the third dimension

in the Arabian group. This stresses the limited rights of women. On the other hand, Egypt Jordan and Syria are considered feminine countries with scoring low values while Iraq is considered a Masculine society, the conflict in this type of society is solved by fighting and managers are crucial according to Hofstede-Insights website. Mahmud Alkailani, Islam A. Azzam and Abdel Baset Athamneh's paper show that the Jordanian students feel a high degree with Masculinity (MAS) which is similar to what Hofstede found. Ateya Bahar in his local study which targets the banking sector does not tend to female performance. For that, women do not ascend to high positions while Enas Qadan's study on the Arab administrators participates in Israel is in a medium level of Masculinity Index (MAS). This is a result of the social conflict since this society lives between a traditional conservative eastern society and western society.

Long Term Orientation (LTO) Index ranks the third dimension. The Gaza Strip is higher than the West Bank but the difference is very little. With this score, the Palestinians "believe that truth depends very much on the situation, context, and time. They show an ability to easily adapt traditions to changed conditions, a strong propensity to save and invest, thriftiness and perseverance in achieving results" (Country Comparison, Hofstede Insights website). This result is not compatible with the Egypt Iraq Jordan and Syria which score a low degree in Long Term Orientation. Long-Term Orientation dimension in Enas Qadan's study came as the fifth rank; the Arab administrators in Israel tend to long term Orientation by thinking about the future.

The fourth dimension in this study is Individualism versus Collectivism. A score in the middle like this does not indicate a strong preference to either end of the scale. Palestinians, in general, prefer collectivism as being part of the Arabian culture. The individual belongs to a group with high loyalty and strong relations. Abdalhadi

Alijla (2013) in her paper “Politics of Tribe and Tribal Kinship: Political Parties and Informal Institutions in Palestine” describe Palestinian society “Clanism and regionalism are historically rooted in Palestinian society.” Belonging to their trip/clan affects formal discourse of governance, public administration, and economic development. Their place and dominance are earned by their relations with the clan leaders (Alijla, 2013).

The least scored dimension in both the West Bank and Gaza Strip is uncertainty avoidance (UAI). This score illustrates according to Hofstede Insights website:

Rigid codes of belief and behavior and are intolerant of unorthodox behavior and ideas. In this culture, there is an emotional need for rules (even if the rules never seem to work) time is money, people have an inner urge to be busy and work hard, precision and punctuality are the norms, innovation may be resisted, security is an important element in individual motivation.

This dimension scores high in Hofstade study on the seven countries. The considerable degree of Uncertainty Avoidance mirrors the low level of tolerance for uncertainty. For that, the nation does not accept change easily which is in the traffickers' interest of the dominant leaders who want to avoid any unexpected events. Their rules and regulations play a role in keeping things clear and unambiguous. Uncertainty Avoidance scores low in the Jordanian society according to Mahmud Alkailani, Islam A. Azzam, and Abdel Baset Athamneh’s research. The Palestinians in the banking sector feel a high degree of Uncertainty Avoidance while the Arabs prefer changing to stability.

## 4.6 Conclusion

This study uses two models in order to measure the cultural values of the Palestinian students between the West Bank and Gaza over the 13 years of separation between the two regions. The researcher surveyed youth populations in Gaza Strip and the West Bank. The data that has been collected from the two surveys is analyzed to answer the questions of the study. The researcher found that the separation does not affect the cultural values of the Palestinians in both the West Bank and the Gaza Strip. The order of the Hofstede's dimensions of culture is the same for both West Bank Students and Gaza Strip students. Also, the geographical separation has affected the communication between two groups in two different geographical areas.

According to the results of the cultural values, Palestiniansim from the cultural perspective reflects the Palestinian who is living in a masculine, collective and hierarchical structure with strong social relations, centralized order and traditions that impede changing the current condition. The Palestinians represent "Palestinianness" from the same lens which is their nation that they belong to. However, separation let the Palestinians look at their peers as "others" because of lack face-to-face communication. the separation has created the wall in mind between both groups in the two territories. Palestinians according to Nazmi Al-Ju'beh are "who were living in Palestine, were mostly part of a greater regional or international political entity, which usually housed several nations, ethnic groups and cultures. Belonging to a great power did not convert the people culturally. This does not exclude the influence of the dominating culture" (Al-Ju'beh, 2008). Statehood has nothing to do with the Palestiniansim in the West Bank and Gaza Strip, however, the current political, cultural, and social context

strengthen, shape, reshape and develop a national identity to be mingled with the “Palestiniansim”.

# **Chapter Five**

## **Conclusion and Recommendations**

This chapter presents the conclusions, and the recommendations based on the results of this research. The researcher gives key suggestions for future researches to flourish the cultural communication between the Palestinians in the West Bank and Gaza Strip.

## **5.1 Conclusions**

This research mainly mapped the cultural dimension of the Palestinians in both West Bank and Gaza Strip. The study used Hofstede's Framework for Cross-Cultural Communication to try and determine the extent to which the separation has affected the Palestinian socio-cultural values. Moreover, it tackled how each group defines and perceives the second part from the Ascription perspective by highlighting the process of communication between both parts. The mapping process was focused on five cultural

dimensions of Hofstede's cultural theory which are: Power Distance Index (PDI), Individualism (IDV), Masculinity (MAS), Uncertainty Avoidance Index (UAI) and Long-term Orientation (LTO). The researcher used a cross-sectional and survey technique that is built upon Hofstede's theory for Cross-Cultural Communication and descriptive- Survey technique of investigation.

The study has reached the following conclusions:

1. The geographical separation has affected the communication between Palestinian groups from Gaza and the West Bank. The rate of non-communication between students is high (50% – 70%)
2. The separation plays a role in arousing curiosity between both parts because they belong to one country so each part wants to know about the traditions and lifestyle of the second part. On the other hand, when it happens, the main reasons for communication from Gaza are. As to discover and communicate with the

Palestinians in West Bank. Moreover, conducting mutual research and exchanging knowledge is another reason to communicate between both parts.

3. Regarding the perception of the other side, the Gaza respondents view the West Bank as a place as a freed place where the citizens can travel without restrictions. West Bank according to their view has historical and ancient sites and there are many green lands and mountains. The economic situation is better with a high employability rate, higher quality and luxurious life, and more chances for youth. On the contrary, the respondents from the West Bank see the Gaza Strip as a huge prison as a result of blockage with the difficult economic situation and densely population. Very few students in both parts see each part is similar and part of the same country
4. The current separation gives the role to media agencies and social media platforms with taking the current political situations in each part as a factor in creating these images.
5. Unity between Gaza and the West Bank according to both sides will not be smoothly achieved because of the different dominant political parties and the ideologies, the policy of occupation that does not support the unification, and different life quality that was affected also by the political situation.
6. on their confidence level with the political parties, the respondents testified that both two parts see their representation as being Palestinians without being colored with a political party in this representation. Also, both define Palestine the same thing as their soul, life, and where they belong.
7. The results of the Hofstede's cultural dimensions represent that the separation does not affect the cultural values of the Palestinians in both the West Bank and the Gaza Strip. The order of the Hofstede`s dimensions of culture is the same for both West



Bank Students and Gaza Strip students. The power distance index has received the highest score among the five dimensions of culture from the perception of West Bank students. whereas the second highest dimension is the Masculinity versus Femininity. On the other hand, the least scored index for the West Bank respondents is the uncertainty avoidance. In the Gaza strip, also the power distance has scored the highest dimension of culture and also the sample mean like the West bank. Besides, the second-highest dimension of culture for the Gaza strip is Masculinity versus Femininity. The least important Dimension of culture for the Gaza strip students is the uncertainty avoidance

8. The power distance index has scored the highest score among the five dimensions of culture from the perception of both WB and GS students, whereas the second dimension is the Masculinity versus Femininity. On the other hand, the least scored index is Uncertainty Avoidance.
9. According to the dimensions, the Palestinian society accepts the “hierarchical order” and the type of society is a masculine one. Also, Palestinians can easily adapt traditions to changed conditions, a strong propensity to save and invest thriftiness and perseverance in achieving results. Palestinians prefer collectivism as being part of the Arabian culture. The individual belongs to a group with high loyalty and strong relations. In this society, Rigid codes of belief and behavior and are intolerant of unorthodox behavior and ideas.

## 5.2 Recommendations

The researcher recommends the following:

1. There should be more interventions to bridge the cultural communication between the youth group in both the Gaza Strip and the West Bank
2. To ensure that media agencies and social media platforms present other cultural stories and images rather than sticking on the political situation. These media agencies can focus on the best practices, social issues and lifestyles in Gaza Strip and West Bank. This can be achieved by the new type of journalism called local and social journalism which focuses on the social details of citizens. Moreover, media agencies should be objectives in reporting the incidents
3. The Palestinian intuitions and individuals should encourage communication between both parts so each can represent his/her part according to social real life.
4. The higher educational intuitions should create joint cultural and academic activities with their peers in the second part.
5. To plan a trip for the patients who have the chance to visit the West Bank to discover more about the places and lifestyle in the West Bank.
6. The political parties should take the effect of separation over the longer term; the cultural values have not been affected yet of the students but it would be affected after some years so there should be a political effort to support the reconciliation process by finding a mutual background. The long separation would lead to cultural change like the German experience.
7. The research supports the one-country solution because each part looks at Palestine from the same view and the same perspective.

According to the results of the cultural values, Palestiniansim from the cultural perspective reflects the Palestinian who is living in a masculine, collective and hierarchical structure with strong social relations, centralized order and traditions that impede changing the current condition. The Palestinians represent “Palestinianness” from the same lens which is their nation that they belong to.

These findings show that the Palestinians have similar cultural value, the separation represent the second group as “others” with being different. The politics mingles with the social structure to let each group have different lifestyle with different conditions. The occupation policy towards each territory that was mentioned in chapter four differentiate the Palestinians also the political ideology of the dominant parties widens this separation socially and politically. The Palestinians are not different but the sense of not living within the same conditions drive them to think the second peers are the “others”.

The main shortcomings in relation to the use of this methodology is that first of all , there are a many factors that affect culture as non-cultural factors, human nature, institutional influences, social structures and economic condition. Moreover, national culture is not identifiable from his questionnaire. The problem of survey questions is the limitation of language translation which has different meaning in each culture. the researcher customized the tool in Arabic to fit the Palestinian context. (UK essay website, 2008.)

The Palestinians in both territories have the macro level of understanding collective consciousness of Palestinian identity which is presented in their questions about how they see and reflect Palestine. For them, Palestine is the nation that they are loyal to and

it's there motherland. However, as long as the Palestinians will stay be separated, the Palestinians will see the second part different especially with having different life standards like the facilities of the Palestinians in the West Bank. The Palestinians not only in both territories but also the refugees should be united together within one national umbrella to strengthen the collective identities within different levels.

### **5.3 Suggestions for Future Research**

A fruitful area of future research direction is:

- 1- Conducting the same study targeting another age group in the West Bank and the Gaza Strip. It would be highly valuable to include the Palestinians diaspora into the study and to compare results across age groups and across regions..
- 2- Conducting qualitative research to study the effect of social media and media agencies in creating the stereotypes between the Gaza Strip and the West Bank.
- 3- Studying the cultural lifestyles of the people in West Bank and Gaza Strip by monitoring the daily life of the Palestinians for a certain time then compares both parts.
- 4- Conducting similar study with targeting the Palestinians in Israel and the refugees in different regional countries

## Bibliography

Affairs, T. U. (n.d.). Gaza Blockade. Retrieved September 28, 2019, from <https://www.ochaopt.org/theme/gaza-blockade>

Al-Ju'beh, N. (2008). Palestinian Identity and Cultural Heritage. Retrieved June 26, 2020, from *Openedition Books*: <https://books.openedition.org/ifpo/491>

Alkailani, A. Azzam, & Athamneh. (2012). Replicating Hofstede in Jordan: Ungeneralized, Reevaluating the Jordanian Culture.

Bader, O. Y., Shannak, R. O., Masa'deh, R. M., & Al-Jarrah, I. M. (2012). Toward Better Understanding for Arabian Culture: *European Journal of Social Sciences*, 28, 512-522

Bahar, Y. A. (2011, July). Traits of administration and organizing Palestinian. *The journal of the Islamic university*, 19(2), 1377 - 1484.

Bansal, A. (2017, December 7). Cultural change is necessary for analytics adoption. Retrieved December 21, 2019, from COMPUTERWORLD: <https://www.computerworld.com/article/3460474/cultural-change-is-necessary-for-analytics-adoption.html>

Bate, P. (1996). *Strategies for Cultural Change-Butterworth-Heinemann*. Oxford: Butterworth-Heinemann.

BBC. ( 2013, June 17). Retrieved June 26, 2020, from Palestinian split: Views from Hamas and Fatah, six years on: <https://www.bbc.com/news/world-middle-east-22902880>

Byrd, J. A. (2011). *The Transit of Empire: Indigenous critiques of colonialism*. Minneapolis: University of Minnesota Press.

Cameron, K. S.& Quinn, R.E (1999). *Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework*. Massachusetts: Addison-Wesley.

Cameron, K. S., Quinn, R. E., DeGraff, J., & Thakor, A. V. (2006). *New horizons in management. Competing values leadership: Creating value in organizations*. Edward Elgar Publishing.

CIA. (1974). DISTRIBUTION OF THE PALESTINIAN POPULATION. General CIA Records, 8.

Connolly, Kate.(2015, October 2)"German reunification 25 years on: how different are east and west really."Retrieved October 4, 2019, from The Guardians: <https://www.theguardian.com/world/2015/oct/02/german-reunification-25-years-on-how-different-are-east-and-west-really>

Country Comparison. (n.d.). Retrieved April 2, 2020, from Hofstede Insights.com: <https://www.hofstede-insights.com/>

Cultural Exchange on the Silk Road. (n.d.). Retrieved Dec 7, 2019, from Adventure: <https://www.advantour.com/silkroad/cultural-exchange.htm>

Efrat, E. (2006). *The West Bank and Gaza Strip: a geography of occupation and disengagement*. New York: Wayback Machine, PANDORA.

Erikson, E. H. (1950). *Childhood and Society*. New York: W. W. Norton& Co.

Fischer-Kowalski, M. (2015). *International Encyclopedia of the Social & Behavioral Sciences (Second Edition)*,. (J. Wright, Ed.) New York: Elsevier.

Gisha. (2012). *What is the "Separation Policy"*. Tel Aviv: Legal Center for Freedom of Movement.

Gisha. (n.d.). Who can travel between Gaza and the West Bank? Retrieved January 24, 2020, from Gisha: <https://gisha.org/rose/eng/>

Hofstede, G., & Hofstede, G. J. (2005). *Cultures and organizations: Software of the mind*. New York: McGraw-Hill.

Hatch, M.J., & Schultz, M. (2009). *Of Bricks and Brands: from Corporate to Enterprise Branding*. *Organizational Dynamics*, 38 (2) 117-130.

Hecht, M. L., Collier, M. J., & Ribeau, S. A. (1993). *Language and language behaviors series, Vol. 2. African American communication: Ethnic identity and cultural interpretation*. Sage Publications, Inc

Hofstede's Dimensions of Culture. (2017, July 20). Retrieved February 7, 2020, from <http://exploringleadershipinpublicadmin.blogspot.com/2017/07/hofstedes-dimensions-of-culture.html>

Hofstede, G.H. Cultural Tools Country Comparison. 2017. Retrieved on February 7, 2020, from <https://www.hofstede-insights.com/product/compare-countries/>

Hsueh-Hua Chen, V. (2014). Key Concepts in Intercultural Dialogue. Center for Intercultural Dialogue.

IMEU. (2006, June 26). Palestinian Social Customs and Traditions. Retrieved March 8, 2019, from The Institute for Middle East Understanding: <https://imeu.org/article/social-customs-and-traditions>

Ism-anthro-c. (2010, January 10). Retrieved December 21, 2019, from How and why, do cultures change? from a <http://ism-anthro-c.wikifoundry.com/page/How+and+why+do+cultures+change%3F>

Jansson, A., & Falkheimer, J. (2006). *For a Geography of Communication The Spatial Turn in Media Studies*. Sweden: Nordicom, Göteborg University.

worldometers. (2019). State of Palestine Population. Retrieved March 8, 2019, from worldometers: <http://www.worldometers.info/world-population/state-of-palestine-population/>.

Kakayama, T., & Martin, J. (2010). *Intercultural Communication in Context*. New York: McGraw-Hill.

Kestler-D'Amours, J. (2013, September 12). West Bank and Gaza divided 20 years later. Retrieved April 7, 2020, from AL JAZEERA: <https://www.aljazeera.com/indepth/features/2013/09/2013911104915200109.html>

Kroeber, A. L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. New York: Vintage Books.

Maamri, Malika. The Syndrome of the French Language in Algeria: *International Journal of Arts and Sciences*. P.1



Mi'ari, M. (2011, July). Collective Identity of Palestinian in Israel after Oslo. *International Journal of Humanities and Social Science*, Vol.1, pp. 223- 230.

Miller, D.R. (1983). 'Self, Symptom and Social Control.' in T.R Sarbib and K.E Scheibe (eds.) *Studies in Soc*

Mnseland, R., & Andre, H. V. (2010). Cultural Differences Between East and West Germany after 1991: Communist Value vs. Economic Performance. *Journal of Economic Behavior and Organisation*, 791.

Qadan, E. (n.d.). A Pilot Study on Hofstede's Cultural Dimensions of the Arabic School administrators in Israel. Beit Berl: Beit Berl College.

Oatey, H. (2012). *What is culture? A compilation of quotations*. GlobalPAD Open Houseial Identity. New York: McGraw-Hill

OCHA. (n.d.). "Gaza Blockade". Retrieved Jan 24, 2020, from The United Nations Office for the Coordination of Humanitarian Affairs: <https://www.ochaopt.org/theme/gaza-blockade>

Orth, Martin. (2019) "How well have we grown together?". Retrieved October 1, 2018, from Deutschland:<https://www.deutschland.de/en/topic/politics/german-unity-are-there-still-differences-between-east-and-west>

Rahnema, S. (2014, October 6). Gaza and the West Bank: Israel's two approaches and Palestinians' two bleak choices. Retrieved April 8, 2020, from OpenCanada: <https://www.opencanada.org/features/gaza-and-the-west-bank-israels-two-approaches-and-palestinians-two-bleak-choices/>

Reference. (n.d.). Retrieved from How Many Cultures Are There in the World?:

<https://www.reference.com/world-view/many-cultures-world-a6b66f86285de851>

Research, M. M. (2019). *Statistical Yearbook 2018/2019*. Ramallah: Ministry of Higher Education & Scientific Research.

Robson, C. (2002). *Real World Research* (2nd ed.). UK: Blackwell Publishers Ltd.

Schein, E. (1999). *The Corporate Culture Survival Guide: Sense and nonsense about culture change*. San Francisco: J Ossey-Bass Publisher.

Schoenmakers, Hana. (2012). *The Power Culture*. (P.61) Groningen: The University of Groningen. Academic Press.

Simmel, G., & Wolff, K. H. (1964). *The sociology of Georg Simmel*. New York: Free Press of Glencoe.

Statistics, P. C. (2019, August 12). "On The Eve Of International Youth Day". Retrieved Feb 14, 2020, from Palestinian Central Bureau of Statistics: <http://www.pcbs.gov.ps/post.aspx?lang=en&ItemID=3528>

Statistics, P. C. (2018). *Palestine in Figures 2017*. Ramallah: Palestinian Central Bureau of Statistics.

Solsten, E. (Ed.). (1996). *Germany: a country study*. Washington: Federal Research Division, Library of Congress.

Squadrin, G. (2017, July 17). "Difference Between Fatah and Hamas". Retrieved March 6, 2020, from Difference Between

<http://www.differencebetween.net/miscellaneous/politics/difference-between-fatah-and-hamas/>

Team, M. (n.d.). Hofstede's Cultural Dimensions. Retrieved June 26, 2020, from Mind Tools: [https://www.mindtools.com/pages/article/newldr\\_66.htm](https://www.mindtools.com/pages/article/newldr_66.htm)

Waas, M. (2004, Dec 4). Culture and the environment: How cultural values influence global ecologic practices. Retrieved Dec 7, 2019, from Chicago Policy Review: <https://chicagopolicyreview.org/2014/12/04/culture-and-the-environment-how-cultural-values-influence-global-ecologic-practices/>

Williams, R. (1961). The Long Revolution. Londdon: Chatto & Windus.

Wu, M.-Y. (2006). Hofstede's Cultural Dimensions 30 Years Later:. *Intercultural Communication Studies*, XV, 33 - 42.

Zeidan, A. Z. (n.d.). Blockade. Retrieved September 28, 2019, from <https://www.britannica.com/place/Gaza-Strip/Blockade>

Zimmermann, K. A. (2017, July 13). LiveScience. Retrieved December 21, 2019, from What Is Culture?: <https://www.livescience.com/21478-what-is-culture-definition-of-culture.html>

# Appendices

## Appendix (A) Geert Hofstede Results on Cultural Differences

	PDI	Power Distance Index				
	IDV	Individualism				
	MAS	Masculinity				
	UAI	Uncertainty Avoidance Index				
	LTO	Long-Term Orientation				
Country	PDI	IDV	MAS	UAI	LTO	
<u>Arab World</u> **	80	38	52	68		
<u>Argentina</u>	49	46	56	86		
<u>Australia</u>	36	90	61	51	31	
<u>Austria</u>	11	55	79	70		
<u>Belgium</u>	65	75	54	94		
<u>Brazil</u>	69	38	49	76	65	
Bulgaria *	70	30	40	85		
China *	80	20	66	30	118	
<u>Colombia</u>	67	13	64	80		
Czech Republic *	57	58	57	74	13	
<u>Denmark</u>	18	74	16	23		
Estonia *	40	60	30	60		
<u>Finland</u>	33	63	26	59		
<u>France</u>	68	71	43	86		
<u>Germany</u>	35	67	66	65	31	
<u>Greece</u>	60	35	57	112		
Hungary *	46	80	88	82	50	
<u>India</u>	77	48	56	40	61	
<u>Ireland</u>	28	70	68	35		
<u>Israel</u>	13	54	47	81		
<u>Italy</u>	50	76	70	75		
<u>Japan</u>	54	46	95	92	80	

Morocco *	70	46	53	68	
<u>Netherlands</u>	38	80	14	53	44
<u>Norway</u>	31	69	8	50	20
Poland *	68	60	64	93	32
Romania *	90	30	42	90	
Russia *	93	39	36	95	
Slovakia *	104	52	110	51	38
<u>South Africa</u>	49	65	63	49	
<u>Spain</u>	57	51	42	86	
<u>Sweden</u>	31	71	5	29	33
<u>Switzerland</u>	34	68	70	58	
<u>Turkey</u>	66	37	45	85	
<u>United Kingdom</u>	35	89	66	35	25
<u>United States</u>	40	91	62	46	29
<u>West Africa</u>	77	20	46	54	16
<p>* Estimated values</p> <p>** Regional estimated values:</p> <p>'Arab World' = Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia, United Arab Emirates</p> <p>'East Africa' = Ethiopia, Kenya, Tanzania, Zambia</p> <p>'West Africa' = Ghana, Nigeria, Sierra Leone</p>					

## Appendix (B) Modification on the Questionnaire by the Committee

Name	Modifications
Dr. Nedal Jayousi	Adding instructions for each question to avoid ambiguity
	Designing the questions
	Adding additional options
	Changing many questions to avoid leading questions
Dr. Ayman Yousif	Adding living place aspect to personal information
	Adding the names of higher institutions names in Gaza Strip survey
Dr.Amjad Shehadeh	Changing some questions as “have you ever traveled to Gaza Strip/ West Bank as students in both sides can’t travel
	Adding a description of Hofstede’s theory at the beginning of the third section so the applicant can know about the theory before answering the questions
	Clarifying many terms that were not clear
Mr. Ahmad Baerat	Changing some terms to have simple and direct Language
	Reordering the questions
	Breaking down many statements in the third section to avoid double-barreled” statements with many ideas
Ms. Amal Hassan	Editing the Arabic and English version linguistically

## **Appendix (C) Questionnaire – the West Bank**

### **Mapping Cultural Dimensions between Palestinians in the West Bank and Gaza Strip within Hofstede's Framework for Cross-Cultural Communication**

#### **First part**

##### **I. Personal information**

The name of your university/college:

An-Najah University

Birzeit University

Al Quds University

Hebron University

Palestine Polytechnic University

Arab American University

Al Istiqlal University

Al Quds Open University

Palestine Technical University / Kadoorie

Hisham Hijjawi College of Technology

Other \_\_\_\_\_

#### **Gender:**

**A-Female**

**B-male**

University/college year :

- 1- First year 2- second year 3- third year 4- fourth year 5 – fifth year 6- sixth year 7- post graduate 8- others \_\_\_\_\_

The place of living

1- City 2- village 3- Town 3 camp

Second part

- II. The intercultural communication and experience between the Palestinian in West Bank and Gaza Strip
- III. The intercultural communication and experience between the Palestinian in West Bank and Gaza Strip

How do you perceive Gaza Strip?

\_\_\_\_\_

According to what have you built this perception?

\_\_\_\_\_

What is the phrase that describes Gaza Strip?

\_\_\_\_\_

How often do you deal with the people in the West Bank/ Gaza?

A-always B-often C-sometimes D-rarely F-never

If you communicate, what is the reason for the communication??

To what extent do you agree with the following statements?

- The political dominant part represents me in the place that I live there

1- Strongly disagree 2- Disagree 3- Neither 4- Agree 5- Strongly agree

- If the Gaza Strip and West Bank were unified again, would the unification process will be done smoothly without any obstacles

1- Strongly disagree 2- Disagree 3- Neither 4- Agree 5- Strongly agree

- What does Palestine mean to you in one sentence\_\_\_\_\_



Third part  
Hofstede's cultural dimensions theory  
1-Power Distance Index (PDI)

Children in West Bank should be raised and taught that their opinion is just as important as that of their parents	1 2 3 4 5	Children in West Bank should be raised and taught never question the authority of their parents
Children should be taught not to take all things as an order if it comes from family or other institutions	1 2 3 4 5	Children should be taught to accept the authority of those older than themselves or those with power
In West Bank, people must be able to establish and create their own status/employment	1 2 3 4 5	All people in the West Bank have clearly defined roles
People must not take the decisions of those with power and authority (government/political party) as a given. They must always question the actions of those in authority.	1 2 3 4 5	Those who enjoy power and authority (government) take all the decisions that are accepted and respected by everyone
Public debate and free elections are the most effective means to change the political system	1 2 3 4 5	Replacing those holding power through extreme measures is the most effective manner to change the political system
TOTAL		

2-Individualism (IDV)

People in the West Bank have a strong loyalty to the group(s) to which they belong	1 2 3 4 5	People in West Bank select their friends and peers based on common interests and preferences
My behavior is influenced by the conventions/rules of the group/party to which I belong	1 2 3 4 5	I have full personal freedom
I am concerned about what others think of me	1 2 3 4 5	I am only concerned with my particular role and objectives
People gain recognition and status based on their age group	1 2 3 4 5	People gain status based on their competence, without taking age into consideration
It is considered unethical for persons with authority not to secure jobs for relatives in their organizations/government departments	1 2 3 4 5	It is considered unethical for persons with authority in organizations/government departments to provide employment for relatives
TOTAL		

## 3-Masculinity (MAS)

I have sympathy for those that do not succeed and I envy those that do succeed	1 2 3 4 5	I admire winners and I think that those who lose must be punished
I am motivated in this society by a relaxed, friendly atmosphere	1 2 3 4 5	I need to have clear objectives and a system to evaluate my accomplishments
Decisions must be adopted in a society based on majority agreement must be based on consensus	1 2 3 4 5	Conflict is considered to have positive and productive dimensions
A good quality life is important for both men and women	1 2 3 4 5	Men should focus on material success while women must focus on taking care of others
I seek to gain love and mutual affection from my partner	1 2 3 4 5	What I strongly want from my partner is support in all circumstances
<b>TOTAL</b>		

## Fourth part

## 4-Uncertainty Avoidance Index (UAI)

Children must be raised to learn to cope with chaos and ambiguity	1 2 3 4 5	Children must be brought up to avoid ambiguity
People that can move to different environments are appreciated in society	1 2 3 4 5	Leadership that is competent and experienced is appreciated in society
People should always possess a unique personal identity	1 2 3 4 5	Individuals must always possess a unique personal identity
It is improper to display emotions in public	1 2 3 4 5	It is acceptable to display emotions in public, and at the appropriate time and place
Society has very few rules	1 2 3 4 5	There are certain laws and customs that people must respect
<b>TOTAL</b>		

Fifth part  
5-Long-Term Orientation (LTO)

People clearly understand what is good and what is bad	1 2 3 4 5	People embark on common goals without taking into consideration what is good and what is bad
People value personal stability and continuity	1 2 3 4 5	People believe that all matters are relative and constantly changing
Children must be raised and taught to ask WHY	1 2 3 4 5	Children must be raised and taught to question WHAT and HOW
People's behavior is always influenced by their origin and roots	1 2 3 4 5	People plan their actions and activities into the future
People seek to provide information and data that is coherent and consistent	1 2 3 4 5	People can live with contradictory information
TOTAL		

## **Appendix (D) Questionnaire – The Gaza Strip**

### **Mapping Cultural Dimensions between Palestinians in the West Bank and Gaza Strip within Hofstede's Framework for Cross-Cultural Communication**

#### **First part**

#### **IV. Personal information**

Gaza University

The Islamic University of Gaza

Al-Quds Open University

Alaqa University

Al Azhar University Gaza

University of Palestine

Ribat University College

University College of Applied Sciences

Other \_\_\_\_\_

#### **Gender:**

A-Female

B-male

University/college year:

1- First year 2- second year 3- third year 4- fourth year 5 – fifth-year 6- sixth year 7- postgraduate 8- others \_\_\_\_\_

The place of living

1-City 2- village 3- Town 3 camp

Second part

V. The intercultural communication and experience between the Palestinian in West Bank and Gaza Strip

How do you perceive the West Bank?

\_\_\_\_\_

According to what have you built this perception?

\_\_\_\_\_

What is the phrase that describes the West Bank?

\_\_\_\_\_

How often do you deal with the people in the West Bank?

A-always      B-often      C-sometimes      D-rarely      F-never

If you communicate, what is the reason of the communication??

To what extent do you agree with the following statements?

- The political dominant part represents me in the place that I live there

1- Strongly disagree 2- Disagree 3- Neither 4- Agree 5- Strongly agree

- If the Gaza Strip and West Bank were unified again, would the unification process will be done smoothly without any obstacles

1- Strongly disagree 2- Disagree 3- Neither 4- Agree 5- Strongly agree

- What does Palestine mean to you in one sentence\_\_\_\_\_

Third part  
Hofstede's Cultural Dimensions Theory

1- Power Distance Index (PDI)

Children in the Gaza Strip should be raised and taught that their opinion is just as important as that of their parents	1 2 3 4 5	Children in the Gaza Strip should be raised and taught never question the authority of their parents
Children should be taught not to take all things as an order if it comes from family or other institutions	1 2 3 4 5	Children should be taught to accept the authority of those older than themselves or those with power
In the Gaza Strip, people must be able to establish and create their own status/employment	1 2 3 4 5	All people in the Gaza Strip have clearly defined roles
People must not take the decisions of those with power and authority (government/political party) as a given. They must always question the actions of those in authority.	1 2 3 4 5	Those who enjoy power and authority (government) take all the decisions that are accepted and respected by everyone
Public debate and free elections are the most effective means to change the political system	1 2 3 4 5	Replacing those holding power through extreme measures is the most effective manner to change the political system
TOTAL		

2-Individualism (IDV)

People in the Gaza Strip have a strong loyalty to the group(s) to which they belong	1 2 3 4 5	People in the Gaza Strip select their friends and peers based on common interests and preferences
My behavior is influenced by the conventions/rules of the group/party to which I belong	1 2 3 4 5	I have full personal freedom
I am concerned about what others think of me	1 2 3 4 5	I am only concerned with my particular role and objectives
People gain recognition and status based on their age group	1 2 3 4 5	People gain status based on their competence, without taking age into consideration
It is considered unethical for persons with authority not to secure jobs for relatives in their organizations/government departments	1 2 3 4 5	It is considered unethical for persons with authority in organizations/government departments to provide employment for relatives
TOTAL		

## 3-Masculinity (MAS)

I have sympathy for those that do not succeed and I envy those that do succeed	1 2 3 4 5	I admire winners and I think that those who lose must be punished
I am motivated in this society by a relaxed, friendly atmosphere	1 2 3 4 5	I need to have clear objectives and a system to evaluate my accomplishments
Decisions must be adopted in a society based on majority agreement must be based on consensus	1 2 3 4 5	Conflict is considered to have positive and productive dimensions
A good quality life is important for both men and women	1 2 3 4 5	Men should focus on material success while women must focus on taking care of others
I seek to gain love and mutual affection from my partner	1 2 3 4 5	What I strongly want from my partner is support in all circumstances
TOTAL		

## 4-Uncertainty Avoidance Index (UAI)

Children must be raised to learn to cope with chaos and ambiguity	1 2 3 4 5	Children must be brought up to avoid ambiguity
People that can move to different environments are appreciated in society	1 2 3 4 5	Leadership that is competent and experienced is appreciated in society
People should always possess a unique personal identity	1 2 3 4 5	Individuals must always possess a unique personal identity
It is improper to display emotions in public	1 2 3 4 5	It is acceptable to display emotions in public, and at the appropriate time and place
Society has very few rules	1 2 3 4 5	There are certain laws and customs that people must respect
TOTAL		

## 5- Long-Term Orientation (LTO)

People clearly understand what is good and what is bad	1 2 3 4 5	People embark on common goals without taking into consideration what is good and what is bad
People value personal stability and continuity	1 2 3 4 5	People believe that all matters are relative and constantly changing
Children must be raised and taught to ask WHY	1 2 3 4 5	Children must be raised and taught to question WHAT and HOW
People's behavior is always influenced by their origin and roots	1 2 3 4 5	People plan their actions and activities into the future
People seek to provide information and data that is coherent and consistent	1 2 3 4 5	People can live with contradictory information
TOTAL		



## الملخص

تهدف هذه الدراسة إلى تحديد الأبعاد الثقافية للطلبة الفلسطينيين في الضفة الغربية وقطاع غزة وإظهار كيف يُعرف ويتصور كل منهم الطرف الآخر مع تحديد القيم الثقافية بناء على نظرية هوفستد للأبعاد الثقافية وإبراز وجهة النظر الفلسطينية من توحيد كل من الضفة الغربية وقطاع غزة.

لتحقيق أهداف الدراسة، أعدت الباحثة استبانة إلكترونية شاملة لعدة مقاطع لجمع البيانات بطريقة استقصائية وبنيت الاستبانة على نظرية هوفستد للأبعاد الثقافية واستخدمت تقنيات الدراسة الوصفية لهذا الغرض. تكونت الاستبانة من أسئلة محددة ومفتوحة لجمع البيانات والإجابة عن أسئلة الدراسة. تم إعداد استبانتين؛ تستهدف الاستبانة الأولى الطلاب في الضفة الغربية وتستهدف الثانية الطلبة في قطاع غزة. استخدمت الباحثة هذه النظرية لشيوع استخدامها في الأبحاث الثقافية الحديثة خاصة في نطاق التواصل بين الثقافات. تمت عملية تحديد الأبعاد الثقافية ضمن خمسة قيم ثقافية لنظرية هوفستد: مؤشر مسافة السلطة (PDI)، الفردية (IDV)، مؤشر تجنب عدم اليقين (UAI)، الذكورة مقابل الأنوثة (MAS)، التوجه طويل المدى (LTO).

تم حصر عينة البحث على طلبة الملتحقين بمؤسسات التعليم العالي في الضفة الغربية وقطاع غزة. تستهدف الباحث 384 طالبة كعينة ممثلة بحيث تم استهداف 256 طالبة في الضفة الغربية و 128 طالبة في قطاع غزة. تم استهداف الطلبة بشكل عشوائي من مختلف مؤسسات التعليم العالي في الضفة الغربية وقطاع غزة. استخدم الباحث معامل ألفا كرونباخ لقياس صدق وثبات كل بعد في الاستبانة والمتوسط الكلي.

أظهرت نتائج نظرية هوفستد للأبعاد الثقافية بأن الانقسام الحالي في الضفة الغربية وقطاع غزة لم يؤثر على القيم الثقافية لطلبة الفلسطينيين في كل من الضفة الغربية وقطاع غزة بعد أن تم مقارنة نتائج الاستبانات. كانت رتب الأبعاد الثقافية لنظرية هوفستد متماثلة في كلا الاستبانتين. حقق مؤشر مسافة السلطة (PDI) أعلى قيمة من بين القيم الخمسة للطلبة في كلا المنطقتين بينما احتل بعد الذكورة مقابل الأنوثة (MAS) المرتبة الثانية. في المقابل جاء مؤشر تجنب عدم اليقين (UAI) في المرتبة الأخيرة. وأظهرت النتائج أيضاً أن الانقسام الجغرافي قد أثر التواصل بين المجموعتين. ورأى الطلبة الفلسطينيون بأن عملية التوحيد بين المنطقتين لن تتم بسلاسة بسبب اختلاف الأحزاب السياسية الحاكمة وإيديولوجيات كل منهم وسياسة الاحتلال التي لا تدعم عملية التوحيد واختلاف نوعية الحياة التي تأثرت بالعامل السياسي.

بناء على المخرجات فإن الباحثة توصي بأن يكون هناك العديد من الأنشطة ومبادرات لتجسير التواصل الثقافي بين الطلبة في كل من الضفة الغربية وقطاع غزة. وعلى الأحزاب الحاكمة أن تأخذ بعين الاعتبار تأثير الانفصال على المدى البعيد كما هو الحال في التجربة الألمانية فالقيم للأبعاد الثقافية لم تتأثر بعد للطلبة ولكن من الممكن بعد عدة سنوات أن تتأثر لهذا يجب أن يكون هناك جهود سياسية لدعم عملية المصالحة وإيجاد خلفية مشتركة.