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Patterns of Cultural Differences and their Effects on the
Palestinian Intercultural Communication

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

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Declaration

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

Student's name: Iman Ahmad Mohammad Al-Hemri

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Date: 8th July 2019

Dedication

I have prayed for this ANGEL to be free

I have faith that one day he will be released and the sun will shine

In this moment, A new day has come

A new life has started

You have promised to dedicate the rest of your life for my happiness, and
now I vow you this day:

I dedicate this thesis to you ... my HUSBAND Ala'a Al-Deen Darawi,
who has suffered injury and death in the Israeli Jails for 12 years.

Acknowledgement

Foremost, I thank the Almighty GOD for giving me the strength, knowledge and endurance to finish this thesis.

The success of this thesis goes for Prof. Nedal Al-Jayousi. His guidance, motivation, and encouragement has helped me to reach this moment.

Besides, I would like to express my deepest thanks and gratitude to the thesis committee for their help and hard questions they will ask throughout the discussion.

Last but not the least, I thank my family for supporting me spiritually in the days of my life.

Abstract

In this study, the researcher investigates the patterns of cultural differences, their definitions, and effects on the Palestinian intercultural communication.

This study aims at studying culture, patterns of cultural differences, and their effects on the Palestinian intercultural communication. The study seeks to answer the following main question: What are the effects of patterns of cultural differences on the Palestinian intercultural communication?. It reviews literature and analyses cultural differences and their patterns in different cultures. The sample of the study is a stratified random. It investigates six studies that highlight the effects of patterns of cultural differences, and a sequence of cognitive differences among Palestinians and provides a new approach of mapping these differences as well as challenges among Palestinians. These studies are distinguished since they relate to the Palestinian context, and highlight important issues concerning culture.

The results of the study suggest that the effects of patterns of cultural differences are common in the Palestinian community, and stresses the importance to take them into consideration when communicating with other cultures. In the light of the results of the study, the researcher recommends to conduct further studies to examine the

issue in different contexts, variables and come up with central implications concerning the Palestinian identity and communication.

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Chapter One

Introduction and Theoretical Background

1.1. Preview

This chapter presents the background about the effect of the patterns of cultural differences on the Palestinian intercultural communications, the questions of the study, the statement of the study, the purpose, the significance, the hypotheses, the operational definition of terms, and the limitations of the study .

1.2. Introduction



*Source: <https://defense1irpu.wordpress.com/2014/06/29/the-cultural-iceberg/>

Culture has two sides and that one can be easily seen and observe, while the other is hidden under the surface. Sometimes, when someone interact with someone else from different cultures, one of them interact with the surface and make judgments without knowing what is under that surface, which in turn will create differences and diversity.

In this world, one vital attention that has worried many people and institutions in the world is not only the diversity in the societies, but also the culture differences they have with their friends, neighbors and business partners. Birukou, A., Blanzieri, E., Giorgini, P., & Giunchiglia, F. (2009) give four definitions for the term culture. They state that culture "refers to those socially transmitted patterns for behavior characteristic of a particular social group". They add that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society" (Birukou, A., Blanzieri, E., Giorgini, P., & Giunchiglia, F., 2009, p.5). As it is a productive tool between nations, culture can be considered as a barrier that affect individuals among countries .

Adamczyk (2017) defines culture as all the accomplishments of a specific society which are transmitted from one generation to the next. This includes a set of rules, concepts, terms and behaviors. He (2017) continues to talk about the features of culture, which are as the following:

"dynamic nature – culture changes over time, it evolves; it refers to the system of rules, behaviors, values and attitudes, which are present in the minds of all the people living within a particular culture; it refers to both an individual and a group; its aim is the group's survival; it is accepted, to a varying (not uniformly) degree, by individuals within a group; it is passed on from one generation to the next – thus it has a relatively enduring nature ."

Depending on the different nations throughout the universe, the researcher concentrates on the cultural differences and their patterns that occur as a result to the variety of cultures and many other local and global reasons. These differences have impacts on the intercultural communication and identity on people of different cultures. Since there are many societies, and many organizations that have to work, so people are exposed to a mix of different cultures that they have to get used to it .

Dietz (2007) illustrates in his study entitled " Keyword: Cultural Diversity A Guide Through the Debate" that "the concept of difference, which suggests the possibility of neatly distinguishing between its respective traits or markers, is being gradually substituted by the notion of diversity, which in contrast emphasizes the multiplicity, overlapping and crossing between sources of human variation" (Dietz, 2007, p.6). In this sense, cultural diversity plays a major role in improving the way

people approach cultural differences and a tool to reinforcing cultural communication and conveying many hidden messages effectively .

"Hofstede distinguished the elements which are responsible for the cultural differences existing among societies, which are: symbols (language, gestures, signs having a meaning for the entire society), heroes (figures to emulate, valued by a particular culture), rituals (showing respect to others, ways of greetings, religious ceremonies), values (ability to define what is good and what is bad)" (Adamczyk, 2017, p. 155) .

According to Mato (2012), the differences between global cultures can lead to affinities, empathies, negotiations, alliances, conflicts, and confrontations (Mato, 2012, p.103). This in turn will affect the process of intercultural communication negatively due to the lack of awareness concerning the different social practices among different cultures. Understanding these differences, elements as well as their patterns makes communication and different identities more acceptable to some extent. It has a great role and helps in facilitating and stimulating differences as a good thing .

Moreover, Kiss (2005) points out to six fundamental patterns of cultural differences, which are: different communication styles, different attitudes towards conflict, different approaches to completing tasks,

different decision-making styles, different attitudes towards disclosure, and different approaches towards knowing (Kiss, 2005, p.216-217).(

Kiss (2005) indicates that language is the main aspect of communication style; since there are some words that are used in many different ways between cultures. Another important aspect, according to Kiss (2005), is the degree of importance given to non-verbal communication. Voves (2005) defines non-verbal communication as the procedure that involves sending and receiving codes and messages not only via language, but also by facial expressions, gestures, behavior, and tone of voice .

Kiss (2005) sheds more light on the importance of approaching conflicts because some cultures view conflicts as positive thing, while others view them as something negative and must be stopped. As for tasks achievement, Kiss (2005) adds that the way people work on a specific task, differs from culture to another. The author then goes to cover the styles of making decisions, which in turn are affected by the frame and background of each individual. Kiss (2005) argued that in some cultures, it is not appropriate to be honest regarding your emotions and feelings, and about the causes of certain conflicts or misunderstanding situations, or when talking about the personal information. This in turn affects what Wildman and Inayatullah (1996)

indicate concerning the last pattern in cultural differences. They say that "our ways of knowing, paradigms, mindscapes, all force us to be more sensitive to: different ways of thinking; how different cultural backgrounds can influence this; and most important, our own mindspace and to value differing mindscapes" (Wildman and Inayatullah, 1996, p. 733). Beyond identifying these patterns, the researcher needs to ask about the wider relevance of the object of study, and the degree to which differences in national patterns may be temporary.

The lack of research on patterns of cultural differences and conflicts in mixed societies generally and in Palestine in particular is one of the reasons this thesis will be planned. The literature on cultural differences in Palestine provides little guidance on how to avoid the negative impacts of these differences on the communication process. This study will develop some techniques specifically in recognition of the diversified cultural background of the people who form every society in Palestine. The data, which will arise from this study, will show how Palestinians are affected by cultural differences through their communication .

The researcher is motivated by the fact that Palestinians in different cultures and societies have extraordinarily different views for the intercultural communication and identity, and these views can vary and

enhance the nature of Palestinians' experiences as well as identity. This happens for many cultural factors, which in turn will be classified in this research. So, at the heart of this research is a necessity for all of people in Palestine to pay attention in order to promote their ideas and beliefs and enhance the national identity in society that has cultural differences .

1.3. The Significance of the Study

This study is significant as it addresses distinctive issues that deal with the Palestinian culture and diversity; together with the correct understanding of the differences within a society. Needless to mention that, the correct understanding of the prevailing cultural differences enables Palestinians to enhance cultural communication, which in turn will lead to the ideal utilization of resources, improve processes, reduce conflicts and to keep pace with these cultural differences. Accordingly, the functional significance of the study is that: it provides a tool that assists Palestinian people in measuring the extent of cultural differences impacts. Second, it highlights different main disciplines in the process of intercultural communication in Palestine starting from the problems that arise from the cultural differences ending up with solutions to avoid them. Third, the significance of this study lies in that it is the first study that traced the impacts of the patterns of cultural differences in enhancing the Palestinian societies as well as identity in Palestine .

1.4. Aim and Objectives of the Study

1.4.1 The Aim of the Study :

The ultimate aim of the study is to study the effects the cultural differences have on the way intercultural communication is conducted in Palestine. In another words, it aims to study the patterns of cultural differences in the Palestinian intercultural communication .

1.4.2. The Specific Objectives of the Study :

1. To map the main typologies and classifications projected in the Palestinian culture.
2. To illustrate the critical interplay between Palestinian Cultural communication and cultural differences .
3. To emphasize the role of culture in communication in Palestine.
4. To examine the rationale behind such differences in the Palestinian context .

1.5. The Questions of the Study

The overall study seeks answers to measure the effects of Patterns of cultural differences on the Palestinian society as well as identity, through answering the main question, which is:

" What are the effects of patterns of cultural differences on the Palestinian intercultural communication ?

1.5.1. The Sub-Questions are :

1. What are the cultural challenges and problems that face people in the process of communication in Palestine?
2. What is the relationship between cultural differences and other factors that related to conflict resolution within the Palestinian societies?
3. What are the implications for cognition and identity resulting from the patterns of the cultural differences?

1.6. The Limitations of the Study

1.6.1. Temporal limitations: The study is going to be carried out in the first and the second semesters during the academic year 2018 – 2019 .

1.6.2. Topical limitations: the study aims at mapping the patterns of cultural differences in the Palestinian communities .

1.7. Operational Definitions

1.7.1. **National identity:** In this study, national identity refers to a sense of belonging to the Palestinian historical land, and to the Palestinian people, within the country and in the diaspora, who share the same heritage and history.

1.7.2. Cultural Differences: In this study, cultural differences mean the diversity of people based on their racial, ethnical aspects, as well as languages, beliefs and ideas .

1.7.3. Intercultural Communication: In this study, intercultural communication means the field that studies the process of communication among different cultural contexts and social groups in Palestine, which in turn affects intercultural communication.

1.7.4. Patterns of Cultural Differences: these patterns are identified in this study as the ways or methods, which show how a specific culture is different from other cultures. So, every individual must keep them in mind when entering into multi-cultural dialogue with someone from a different culture .

1.7.5 . Conflict: "is a natural and normal occurrence - whether between individuals or between different cultural groups" (Ramirez and Landau, 2009, p. 45). In this study, talking or communicating with others who come from different cultural groups may create some complications and problems. The notion of conflict becomes a cause for difference because it changes across cultures .

1.7.6. Self-disclosure: In this study, self-disclosure is one of the cultural differences' patterns. It means a process of interaction with others in

which a person tells details and secrets about him/herself. This pattern may or may not be acceptable in some cultures .

1.7.7. Epistemology: In this study, the word epistemology means a field of knowledge, and the methodology relates to it .

1.8. Summary

This theoretical introduction draws attention to the different definitions of the term culture from different point of views. It also casts more light on the characteristics of culture in every society, which play an important role for accepting the cultural diversity and differences among many generations.

The integration of the field of intercultural communication and culture in modern pedagogies is confirmed due to its vital effect on the communication process and national identity. Another important issue in the introduction is the distinction between the different patterns of every culture that helps in improving the way of communication in communities. Furthermore, the different perceptions and terms are investigated to explore the reasons behind certain practices and ensure that the reader understand each term in the study .

Chapter Two

Review of the Related Literature

2.1. Preview

This section offers studies that have been conducted, which demonstrate how cultural differences affect the intercultural communication. The following review of related literature includes different local, regional and foreign studies from different regions. As there are not any local studies related to the topic of this research, the following resources are useful to conduct this research and show the relevance of the related literature to the current study.

2.2. Theoretical Background

2.2.1. The Cultural Theory

John Storey indicated in his book entitled "Cultural Theory and Popular Culture: An Introduction" that the cultural theory included all kinds of relationships between different elements in the whole community (John Storey, 2018, p. 45). Therefore, when analyzing culture, it is important to discover the nature of the society surrounding these elements. The differences in each culture in each society becomes a tool to produce and recreate cultural differences concerning all the

aspects of the Palestinian society, which in turn affect the intercultural communication .

The question that is raised here is "what is the difference between cultural diversity and cultural differences?" Cultural diversity is the difference between human beings in a certain region, or country. While the cultural differences is the variations between people in the style of life, languages, beliefs, traditions and rules between different countries, religions, societies and people .

2.2.2. Theory of Cultural Diversity

In her study entitled " Learning from Cultural Diversity: A Theoretical Exploration", Erica Gabrielle Foldy stated that " A diversity perspective is the way that group members think about the cultural differences among them, whether they are important, and how they might be harnessed to further the group's work" (Foldy, 2003, p. 10). Therefore, the diversity within cultures creates differences that will affect the patterns of cultural differences, which are communication styles, attitudes towards conflict, completing tasks, decision-making styles, approaching to knowing, and disclosure.

Mozhgan Azimi points out that "Cultural diversity includes: language, race, ethnic background, country or region of origin, dress,

values, religion and associated practices, social and community responsibilities, sexuality, disability, notions of family, family responsibilities, political views" (Azimi, 2013, p. 2148). Therefore, cultural diversity is very important in the Palestinian community since people with different cultural background have mix feelings toward people from other cultures. One of the main objectives of this study is to study the challenges that face Palestinians in the process of communication. These differences cause many communicational problems. Therefore, it is very important to address the reason behind such differences and cultural diversity .

2.3. Literature Review

2.3.1.Orgeret, K. (2012). Intercultural educational practices: Opening paths for dialogue .Oslo University Collage, Norway .

Orgeret, K. (2012) conducted a study titled as " Intercultural Educational Practices: Opening Paths for Dialogue". This study discusses the concept of "othering" from the perspectives of intercultural and postcolonial theories. It is applied on Master students in journalism, media and communication from Bangladesh and Nepal at Dhaka University in November 2010. The study seeks to answer the following questions: “How do people understand one another when they do not share a common cultural experience?”, How can participants in a multicultural

setting of learning, teaching and exchange, in a practical manner, open their eyes for challenges such a learning environment involves?, How do university students studying media and journalism at MA-level perceive an experimental project as a means of learning about intercultural communication?, How do we perceive ‘us’ and the ‘other’ on a general basis? , and Is it possible to create a larger understanding of, and awareness around, ‘othering’ attitudes and behavior towards ‘in-group’ and ‘out-group’ members?. The objective of this study is to link theoretical concepts and the students’ daily life, and to reveal the students’ awareness concerning group identity in intercultural communication. As for the methodology of this study, it is based upon a qualitative method that is based upon the DI tools, which consisted of 14 questions that explored the awareness of group identity in intercultural communication. This study concludes that empirical processes, helped create awareness of how processes of collective identity are created and negotiated. It is also clear that awareness and sensitivity raising may prepare students and teachers for their future. Furthermore, it revealed the need to interact with people with respect despite the differences .

2.3.2. Ekelund, B. Z., Gehrke, B., & Shenor, R. (2008). Diversity icebreaker in cross-cultural training.

Presented at Academy of International Business (AIB) Annual conference in July 2008, Milan, Italy.

Ekelund, B. Z., Gehrke, B., & Shenor, R. (2008) conducted a study titled as "Diversity icebreaker in cross-cultural training". This paper reflects the challenges faced by academicians and experts when involving in cross cultural training while sharing experiences and reflections on how to utilize "Diversity Icebreaker" tool for managing conflicts and trying to solve some of the challenges. The aim of conducting this study is to apply DI tool in seminars in order to create an affective atmosphere that is characterized by positive emotions, offer a new language and shared understanding to manage diversity and create self, other and team knowledge . The methodology of this study is DI tool that is followed to overcome the obstacles that face participants in their life. As for the results of this study, it reveals several challenges that face people in organizations and intercultural contexts, which are limited cross-cultural experience, rejecting and denial, tensions between individual and group level conceptualization, and tendency to reduce variety.

2.3.3. Ekelund, B. Z., & Maznevski, M. L. (2008). Diversity Training: Are We on the Right Track. Ekelund, BZ, & Langvik, E.(2008) Diversity Icebreaker: How to Manage Diversity Processes.

This paper has been presented for Academy of Management, August 2008, for the annual conference in California, August 2008.

Ekelund, B. Z., & Maznevski, M. L. (2008) administered a study titled as "Diversity Training: Are We on the Right Track" in order to investigate diversity in many contexts and achieve equality and equal opportunity for people of different genders, races, and ethnicities. The research conducts empirical research on diversity within the dominant paradigm, focusing on how to achieve good effects of cultural and gender differences, and conducted extensive training within organizations in multiple countries and industries. The study results show that the process of turning diversity into performance is most apparent at the team level of analysis, in which it enforces efficiency and innovation within certain contexts in the world .

2.3.4. Fisher, L., & Long, J. (1991). Cultural differences and conflict in the Australian community.

Linda Fisher (1991) examined in her study titled as "Cultural differences and conflict in the Australian community" the notion of culture and its relationship with many factors. This study is conducted to answer the following questions: • what is the relationship between cultural and other factors (such as psychological and social factors) in dispute resolution?'. As for the methodology of this study, it is Preliminary analysis: The study

is based on the qualitative approach. As for the results of this study, the study insures the importance of matching; where the parties to a dispute speak a language other than English and are not fluent in English, it is plainly a great advantage for the CJs to be able to provide a team of mediators who are fluent in that language . Furthermore, it also revealed the importance of using interpreters. This study recommends that the Commonwealth Government support and encourage the extension of funded and resourced services in order to avoid disputes between ethnic groups in the community. Besides, it recommended supporting further research designed to show what factors contribute to successful conciliation of disputes.

2.3.5. Haddon, L. (2004, October). Cultural differences in communication: Examining patterns of daily life. In Mobile Communication Social Change conference in Seoul, Korea, October (pp. 17-18).

The aim of this article is to reflect on some of the principles behind choosing what type of issue it might be useful to look at cross-culturally as well as what types of cultural factors people should consider in the process of communication. The question of this article is whether the reachability issue is universal when people look across countries or whether there is any evidence that this too dimension of communication

also varies. Is managing reachability actually more problematic in some places than others?. As for the methodology of this study, it builds on builds both upon a number of the researcher's own experiences and as well as other reports. It also drawn upon Sonia Livingstone's article 'The Challenges of Cross Cultural Research'. The results of this study show that the mobile phone enables people to communicate 'anytime, and anywhere.'

2.3.6. Qingxue, L. (2003). Understanding different cultural patterns or orientations between East and West. *Investigationes Linguisticae*, 9, 22-30.

Qingzxe, L. (2003) conducted a study titled as "Understanding different cultural patterns of orientations between East and West" in order to compare and contrast based upon history, geography, ideology, economics, politics, culture, language, life style and social customs. The methodology of this study is based upon comparing some major cultural patterns: high-context communication vs. low-context communication, individualism vs. collectivism, equality vs. hierarchy, and assertiveness vs. interpersonal harmony. The results reflect that the Westerners are expected to be part of low-context cultures, and need direct and explicit verbal messages because they do not share enough background information or context. Moreover, they have strong orientations to value

individualism, equality and assertiveness in their daily communication. The Easterners, on the other hand, are supposed to be high-context, and do not require much in-depth background information since most of the information is already in the individuals. In addition, they tend to respect collectivism, hierarchy and interpersonal harmony in the society due to their history and traditions.

2.3.7. Zaharna, R. S. (1991). Cross-cultural differences in American & Palestinian expressions of Identity. Howard Journal of Communication, 3(1991), 87-98.

Zaharna, R. S. (1991) directed a study titled as " Cross-Cultural Differences in American & Palestinian Expressions of Identity- THE ONTOLOGICAL FUNCTION OF INTERPERSONAL COMMUNICATION: A CROSS-CULTURAL ANALYSIS OF AMERICANS & PALESTINIANS". This paper is administrated to illustrate the primacy of the ontological function in interpersonal communication. The study explores the different cultural variations of self-definitions detained by Palestinians and Americans based upon the high-low context continuum and the activity-being value orientation. The study illustrates how these cultural variant self-definitions are reflected in socially mediated patterns of the ontological function. The study's results reflect that the ontological function of developing and maintaining these

self-definitions are still present across cultures despite of the existing different definitions in different cultures. The Palestinian culture is of a "high-context, being culture," and American culture is of a "low-context, doing culture". The Study recommends for future research include not only different cross-cultural functional analyses, but also intercultural analyses of the ontological functional .

2.3.8. Gerritsen, M. (1998). The role of culture in communication: how knowledge of differences in communication between cultures may be the key to successful intercultural communication. South African Journal of Linguistics, 16(sup35), 28-50.

This paper is conducted to show that people from different cultures differ considerably in their view of the forms and means of communication that are appropriate in a certain context and situation. Furthermore, it is administrated to reflect that if people involved in intercultural communication reckon with those differences in communication, their intercultural communication will be more successful and miscommunication will occur less. The researcher stresses that knowledge of these aspects are of high importance of a center with the mission of Sagus, the stimulation of the use of Afrikaans. People speak Afrikaans from different cultures and although they use the same language, they probably retain a number of the communication

conventions of their own culture. If those who speak Afrikaans realize this, miscommunication will be avoided and consequently people will develop a more positive attitude towards communication in Afrikaans. As for the methodology, the researcher tells something about culture and its role in communication. He also demonstrates one of the most recent communication models that the differences in communication between cultures concern precisely those aspects for which it is essential that senders and receivers of a message are in agreement in order to communicate successfully. He then briefly goes into some theories about how to deal with cultural differences in communication. The researcher recommended reading the literature he uses in his study .

2.3.9. Routamaa, V., & Hautala, T. M. (2008). Understanding cultural differences-the values in a cross-cultural context. *International Review of Business Research Papers*, 4(5), 129-137.

This paper aims at comparing value types and work values in two different cultures in terms of Hofstede's dimensions. The sample consisted of 390 Finnish people and 98 Pakistani people who completed the questionnaires. This study confirmed the results that there are culture-based stresses in the values that must be taken into consideration in international business. Secondly, the study revealed that there is a certain

amount of conformity among members of society concerning their values. That is there may be some shared values over the individual values. The most typical values for the high power distance, high uncertainty avoidance, collectivism and masculinity culture were particularly self-respect, capability, success (achievement) and honoring of parents and elders but also inner harmony and meaning of life, family security, social order, health and clean living. Enjoyment of life, mature love and true friendship, family-security, self-direction, independence and partly spirituality in terms of inner harmony were valued in the opposite culture. It may be noted that, for example, power, tradition, and universalism were not on the top of rankings.

2.4. Conclusion of the Literature Review

Based upon the above discussion, intercultural communication, identity and culture may thus be seen as being closely related and their aspects must be considered for effective communication. The above studies provide valuable information regarding the kinds of cultural differences and their impact on communication, in comparison with this study that will examine the effect of patterns of cultural differences on the intercultural communication in Palestine throughout implementing these differences in the Palestinian contexts. This area has been surprisingly neglected until recently in Palestine. The previous studies involving the

methodology seeks to identify the influence of cultural differences on communication presented by one culture to another, and therefore the assumption is made that discussion is not a whole process. It may therefore be advantageous to also investigate the effects of the patterns of cultural differences using quantitative and qualitative techniques as this methodology has high ecological validity. However, no study has used this methodology .

This will resemble with some previous studies in terms of the theme of the study, in which all of these studies dealt with the cultural differences. However, the current study varies regarding the manner of dealing with the patterns of differences of culture.

Chapter Three

Methodology, Procedures and Results

3.1. Preview

This chapter addresses the methods used by the researcher to determine the overall aim of the study, and study the effects of patterns of cultural differences on the Palestinian intercultural communication. This chapter includes also a methodology that helps make a comparison between different studies .

3.2. Methodology

A descriptive approach and qualitative method are used to achieve the main purpose of the study as well as to answer the research questions. The researcher thoroughly examines six studies on topics related to the patterns of cultural differences and their effects on the Palestinian intercultural communication. The researcher also investigates these studies in order to find out the relationship between these patterns and all the aspects concerning the Palestinian intercultural communication. Then, the researcher categorized and analyzed them in relation to the title of the thesis, and their contexts and how they support the main aim in this paper .

3.3. Sample of the Study

The sample of the study is stratified purposefully. The reason for choosing these studies is that the researcher has found their importance in showing the effects of these patterns on the Palestinian intercultural communication; and how they interrelate in a way or another with the Palestinian culture .

The criteria by which the researcher evaluates each article is the following :

1. Identify the main topic in the article .
2. Represent the main ideas developed in the article .
3. Explains how all the ideas and points are logically related and make sense; so as to link them to the aims and goals of this study .
4. Demonstrate the objectives of the article in relation to this study .

3.4 . Procedures of Analysis

Every study is analyzed. The aim of this analysis is to discover the impacts of patterns of cultural differences on the Palestinian intercultural communication. Thus, the researcher collected studies that relate to the topic of the thesis and relate them to the questions of the thesis .

This study used the approaches of cultural theory and the cultural diversity one which focus on the cultural differences and their patterns in a specific society and their effects on the communication styles in that particular society .

In this paper, these theories are applied and the model of analysis is as the following :

1. Finding patterns of cultural differences in every study .
2. Collecting the impacts of these patterns on the Palestinian community .
3. Analyzing the impact in order to find out how they affect the Palestinian intercultural communication .

In addition, the approach of content analysis is used in this study. This approach is followed in this study in order to measure as well as identify certain answers for the questions. It is also important here because it is considered as a tool to know the meanings and the effects of a specific thing over something else. The researcher used the Relational analysis as a way to examine the connections between the cultural concepts used in the text and relate them to the study questions and goals .

3.5. Results

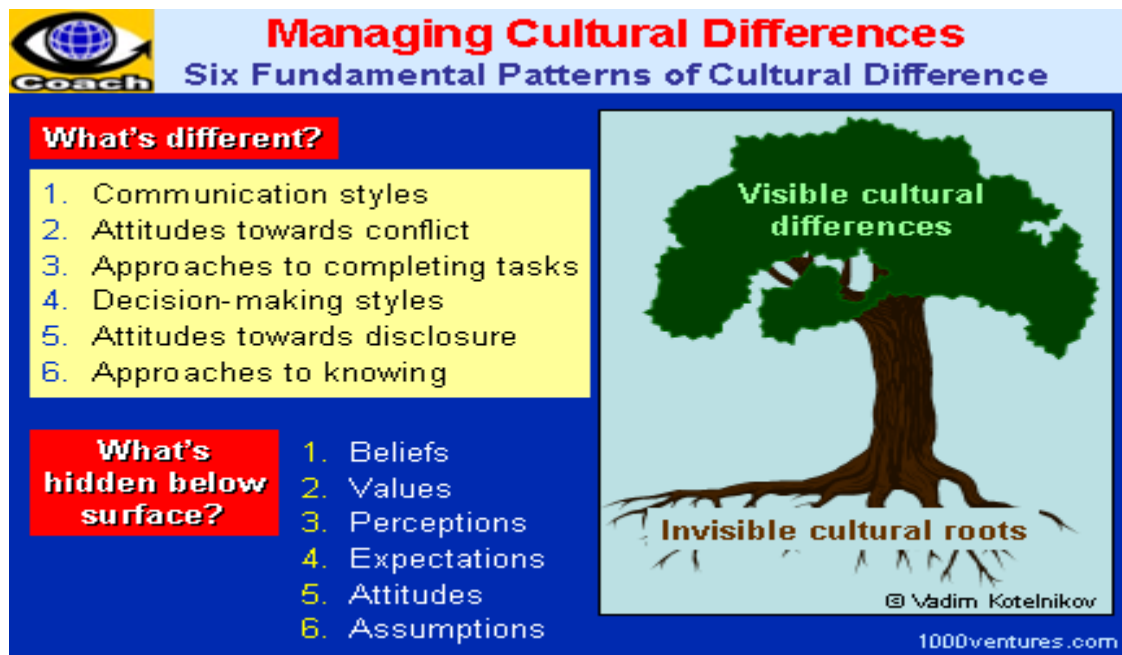
3.5.1. Preview

This chapter presents the questions of the study the results in order to answer them. The analysis of the studies reveals the following results:

3.5.1. Results related to the Study Questions

3.5.1.2. Results Related to the Main Question :

What are the effects of patterns of cultural differences on the Palestinian intercultural communication ?



*Source: http://www.1000ventures.com/info/cultural_differences_tree_brief.html

The ultimate aim of the study is to study the effects the cultural differences have on the way intercultural communication is conducted in

Palestine and how. It aims to study the patterns of cultural differences in the Palestinian intercultural communication. Therefore, the following analysis is conducted in order to answer this question and achieve this goal :

3.5.1.1. Analysis of Study 1 entitled "A Comparison of the Cultures and Communication Styles of Israelis and Palestinians" by Carol Hubbard in relation to the first pattern of cultural differences, which is the communication styles .

In the study entitled "Towards an integrative approach to communication styles: The Interpersonal Circumplex and the Five-Factor Theory of personality as frames of reference", it is confirmed that "Norton (1978) was the first to introduce the term communicator style as “the way one verbally or para-verbally interacts to signal how literal meaning should be taken, interpreted, filtered, or understood. It is a stable pattern of verbal and nonverbal interaction associated with a specific individual and influenced by cultural role expectations" (A. Waldherr & P. M. Muck, 2011, p. 3).

Carol Hubbard (2010) ensures the importance of acknowledging that differences in culture and communication styles creates misunderstandings and conflict within a community. This study uses principles of cross-cultural communication principles and cultural

anthropology to investigate the differences concerning the communication styles in the Palestinian community .

The author indicates the problem with the research and studies of Palestinians until now is that:

...“they do not render Palestinian lives very approachable or accessible. Even the voluminous literature on the first intifada (1987 to the early 1990s) , with a few exceptions, treats Palestinians as one-dimensional political subjects. The internal dynamics, stresses, and contradictions of the social groups and communities within which people live out their lives, or the sensitivities and subjectivities of individuals as they negotiate their mundane existence away from the barricades have not received much serious attention from most researchers.” (Hubbard, 2010, p. 6).

So, it becomes clear that the extended family plays a key role in the Palestinian culture.

"Although polygamy is a common practice among Arab men, with as many as four wives allowed, most Palestinian men have only one or two wives.... Extended families tend to live together in the same household. Frequently, married children also live with their parents. Elderly parents are nearly always cared for at home by the families of their children. A people with one of the world's highest birth rates, the Palestinians care for their children with pride. Extended families help in caring for infants and young children.” (“Culture of Palestine”) (Hubbard, 2010, p. 6-7).

Some Palestinian men prevent women from working. They also put some limitations on their cloth and wearing styles. Men or the family

patriarch makes all the decisions that relate to women's life. The impact of the extended family is crucial to the Palestinian society and culture that is why Palestine is considered a collectivist culture .

Another important factor that affect the communication styles in the Palestinian society is the existence of Israel, which in turn affects the population of Palestine and leads to many changes and transformations within the community. Therefore, “the communication between the two parties (the Palestinian and the Israeli) has become less cautious, less controlled, more demanding and, at times critical. The problem of rhetorical transparency in the direct contact between the people and leadership is particularly pronounced [especially since traditional Palestinian culture is a “face” culture] (Hubbard, 2010, p. 8 .(

Based upon this, the pattern of the communication styles in the Palestinian society is affected in a way that they become not flexible, cautions and have many limitations. This in turn has affected the business in Palestine in a way that leads Palestinians to start making connections and cooperation with others in order to achieve different tasks .

In addition, the Palestinian intercultural communication is affected by the return of the Palestinians from abroad. They have different values, beliefs and principles that have many contradictions in comparison to the Palestinian culture. Hubbard (2010) stressed that the Palestinian culture is

" collectivist, hierarchical, and places a high premium on public “face” and reputation" (p. 9). That’s is why the communication styles in Palestine are considered to be indirect and high context because the culture there is a face one .

3.5.1.2. Analysis of Study 2 entitled "Culture, Dialogue and Perception Change In the Israeli-Palestinian Conflict" by Ben Mollov and Chaim Lavie in relation to the second pattern of cultural differences, which is Attitudes towards conflicts .

Ben Mollov and Chaim Lavie (1999) conduct a study entitled "Culture, Dialogue and Perception Change In the Israeli-Palestinian Conflict". This paper aims at answering two main questions relating to the role of culture in improving the Israeli-Palestinian interactions, and the impact of communication on mutual Israeli-Palestinian perceptions in the post-Oslo agreement era. In order to achieve this goal, the researchers offer a theoretical framework that has classical international relations theory, intercultural approaches to group interactions on the international level and relevant social psychological theory concerning group contact. In addition to empirical qualitative and quantitative results concerning interactions between Israeli and Palestinian students in two case studies: one a joint dialogue and cooperation project which has been underway since 1994 involving Bar-Ilan students and Palestinian students from the

Bethlehem-Hebron area; and another more recent dialogue activity in Gaza involving both an Israeli and Palestinian voluntary organization.

As for the Quantitative Data regarding Israeli-Palestinian Perception Changes, the researchers investigate attitudes of Jewish workers in two factories employing Arab workers, against attitudes in two “control” firms in which there were no Arabs employed. The results of the questionnaire show that good changes and attitudes are created due to such circumstances in which both Jewish and Arabs work and contact with each other in an equal status. Besides, results indicated that Israeli religious students expressed negative attitudes towards Palestinians. In addition, Palestinian students, who have previous contacts with Israelis, provided positive attitudes towards Israelis more than those who did not. Therefore, the researchers stressed the idea in which that the non-optimal contact between Palestinians and Israelis can improve the perception in conflicts, and highlight the need for intercultural communication as a tool to reduce conflicts in Palestine .

The results of Mollov and Lavie's study demonstrated that Jewish, who want to have a dialogue with Palestinians, showed positive attitudes with Palestinians more than religious Israelis do. On the other hand, Palestinian men, who want to have meetings with Israelis, showed more positive attitudes than their encounters, while Palestinian women showed

more negative attitudes towards Israelis in public meetings. Their paper stresses the importance of equal status contacts as a key factor for the attitudes towards conflict in the Palestinian case. In the Political context, Palestinians cannot see their encounters as equals since they lack their right of having a state. While in the religious or cultural contexts, Palestinians and Israelis view themselves as equals because they represent their own religious or cultural perspective .

3.5.1.3 . Analysis of Study 3 entitled "The Evaluation of Cooperation Between Palestinian and Israeli NGOs: An Assessment" by Maya Kahanoff, Walid Salem, Rami Nasrallah and Yana Neumann in relation to the third pattern of cultural differences, which is completing tasks .

Marcelle E. DuPraw (1997) talked about the reasons that contributed to different ways of completing tasks in different cultures, such as "different access to resources, different judgments of the rewards associated with task completion, different notions of time, and varied ideas about how relationship-building and task-oriented work should go together" (Marcelle E. DuPraw, 1997, p. 2).

The paper entitled " The Evaluation of Cooperation Between Palestinian and Israeli NGOs: An Assessment" is conducted in order to assess tasks completion and cooperation between Palestinian and Israeli organizations, and how does this pattern affects the process of achieving

goals and communication within the same organization. In order to achieve this goal, interviews were conducted to explore four main areas: a description of the cooperation projects and the form of cooperation; the successes and the lessons learned about cooperation; the difficulties encountered; and, throughout the interview, the evaluation process of the cooperation. The researchers selected ten Israeli organizations that represent the above categorization, and four international funding organizations for in-depth study of their perceptions and experience of cooperation with Palestinian partners .

Results of the study indicate that both cultures face challenges, which in turn affect the intercultural communication in the region. First, they have different realities, and view the goals and value of cooperation differently. One of the interviewees describes the gap between the sides as follows :

“The two sides have different agendas, the Palestinian side having a more political one. They are interested in politically influencing Israelis. Israelis are more interested in the process and Palestinians in the results.” And one of the donors, reflecting on the different goals the two sides try to advance, said: “The Israelis want to prepare the ground for a sustainable peace and signing the final status agreement, while the Palestinians want to advocate their cause and influence the Israelis. (Maya Kahanoff, Walid Salem, Rami Nasrallah and Yana Neumann, 2007, p. 31).

Second, patterns of cultural differences lead to limited scope of target population. This cultural context creates a difficulty in reaching other circles in the society. Israelis' fear and distrust of Palestinians made it impossible to cooperate and have dialogue with others .

Third of all, the need for strategic planning due to the existence of two different cultures in the same context. This has made it impossible to work toward a better reality in a conflict context .

As for the cooperation between the two sides according to the Palestinian view, it was characterized by the following :

1. The lack of support made by politicians concerning the negotiations and contacts.
2. Deterioration of conflict affected the cooperation between the two sides negatively, which in turn affected the activities being made to success .
3. The control of Israelis to all initiatives and programs due to the inequality and asymmetry in the level of professionalism .
4. Differences in the cultural values and socioeconomic relations played a negative role in the process of cooperation and completing tasks between the two sides .

This study raises a very important problem when cooperating between two cultures, which is the policy of difference within a society. Here, the notion of subcultures tries to introduce the idea of different or distinct cultures when dealing two cultures, and one of these cultures is dominant within the same geographical place. Cultural differences are also play a very important role in creating the notion of "the other", in which one culture is excluded from the society .

Cultural differences affect the intercultural communication between the two sides, the way they think, and the way they do business together. These differences made the process of communication difficult between the Palestinians and Israelis, snice they have different languages, signs, symbols and views. They increased the complexity or thinking that is important for the success of the process of communication. And, to make the process of communication even more difficult and complex, both sides have stereotypes, which in turn impact the way they interact with each other .

3.5.1.4 . Analysis of Study 4 entitled "The Effects of Organizational Culture on Business Management Performance in Palestine" by Omar Hajjawi in relation to the fourth pattern of cultural differences, which is Different Decision-Making Styles .

Decision-making process is one of the most important skill of a leader in any organization, and it is important for the success of this organization. Anita Azeska and Ljupco Kevereski (2017) introduced four main styles for the decision-making process, which are: (1) directive, (2) analytical, (3) conceptual, (4) behavioral (Anita Azeska and Ljupco Kevereski, 2017, p. 48). These styles facilitate the process of taking a decision in an organization .

Hijjawi's study (2013) is conducted in order to find out the effect of the organizational culture and the decision-making process on the way Palestinian employees think, feel and behave in the workplace. These factors can have very vivid impacts on the overall performance in the organization. This study is a kind of an exploratory research that has to find out the effects of such factors on the culture of the organization .

The results of the study indicate that the decision- makers are a component of enterprise stakeholders who play an essential role in short, medium and long-term business policies. The cooperative decision-making process has a strong impact on employees to understand and work within culture to pull through the economic crisis. Therefore, this culture has an intercultural communication that is characterized by cohesiveness, participations, teamwork and essence of family .

The researcher emphasizes that "Organizational decision-making process is by common agreement which is an endowment for traditional loyalty and commitment; it is also a recipe for a significant effect on performance of self- managed business teams survival, as immense Israeli army check points complicate Palestinians employees redeployment strategy in the mist of Palestinian economic crisis (Hajjawi, 2013, p. 123).

In addition, the results of this paper find out that " organizational clan (collaborate) culture type distinguishes the unique status of Palestinian organizations and in effect it places a premium on cohesion of teamwork participation and consensus. Clan culture has been effectively compatible with Palestinian organizational strategic objectives; it showed a strong source of motivation and behavioural control towards collective ends in economic crisis" (Hajjawi, 2013, p.1). So, it becomes clear that the process of decision-making process in the Palestine and culture are interrelated, in a way that a cooperative clan culture affects the practices of Palestinians in the organization .

3.5.1.5. Analysis of Study 5 entitled "Maternal Monitoring, Adolescent Disclosure, and Adolescent Adjustment Among Palestinian Refugee Youth in Jordan" by Ikhlas Ahmad, Judith G. Smetana, and Theo

Klimstra in relation to the fifth pattern of cultural differences, which is Different Attitudes Toward Disclosure .

Mohan Masaviru (2016) defines disclosure as : "The act of revealing personal information about ourselves that others are unlikely to discover in other ways. This information touches on topics that one would not even think about discussing with particular people and therefore, we keep our thoughts and feelings to ourselves" (Mohan Masaviru, 2016, p. 43).

Therefore, self-disclosure does not mean that a person should be deep when revealing his/her feelings and emotions towards something in order to be acceptable or useful. Disclosure plays a key role in establishing new relationships with others, and in other ways, it can lead to problems because of not being acceptable or liked; that is why it has advantages and disadvantages .

The study entitled "Maternal Monitoring, Adolescent Disclosure, and Adolescent Adjustment among Palestinian Refugee Youth in Jordan" emphasizes the importance and the need for disclosure in parental knowledge of adolescents' activities, norm breaking, and anxiety. The researcher ensured that self-disclosure is affected by cultural values, which in turn will affect the associations and relations of youth with their

parents. This study conducts a research on disclosure to a sample of Palestinian youth living in refugee camps in Jordan.

The study demonstrates that Arab cultural values require integrity, obedience, and interdependence. Even more, mature individuals in the Arab families are supposed to follow their parents, and in return, their parents are highly involved in their lives. Thus, the researcher confirmed that self-disclosure in this way might cause fear and embarrassment if youth disclosed their activities to their parents .

Furthermore, "sex differences also were investigated. We hypothesized that Arab boys would report more norm-breaking than girls but that Arab females would report more disclosure and internalizing symptoms (anxiety) than boys" (Ikhlas Ahmad, Judith G. Smetana, and Theo Klimstra, 2014, p. 405). This means that gender plays a vital role in moderating the effects of disclosure in the relationship and communication with parents. " So that disclosure would have a greater effect on norm-breaking for boys than girls, whereas the effect of disclosure on anxiety would be accentuated for girls as compared to boys" (Ikhlas Ahmad, Judith G. Smetana, and Theo Klimstra, 2014, p. 405).

Among the Palestinian refugees, "lower levels of disclosure were associated with greater norm-breaking, but these effects were moderated

by significant interactions between disclosure and both gender and maternal control" (Ikhlas Ahmad, Judith G. Smetana, and Theo Klimstra, 2014, p. 407). Results indicate that Palestinian disclosure to their families is associated with their perceptions of greater maternal knowledge. Therefore, it will strengthen the relations and communication between them, and ensure the important role mothers play in the lives of their kids. On the other hand, self-disclosure improved the negative impact of secrecy on Palestinians because it causes stress and damages the communication process with their families since they lost their land and identity. Therefore, disclosure is strongly encouraged and needed in this case .

.3.6.1.6 Analysis of Study 6 entitled " Belonging to Palestine: A study of the means and measures of Palestinian women's belonging to their state and nation" by Julie Holm Granerud in relation to the sixth pattern of cultural differences, which is Different Approaches to Knowing .

Fred Dretske (2008) defines epistemology as:

" The study of knowledge--its nature, sources, limits, and forms. Since perception is an important source of knowledge, memory a common way of storing and retrieving knowledge, and reasoning and inference effective methods for extending knowledge, epistemology embraces many of the topics comprised in cognitive science. It is, in fact, a

philosopher's way of doing cognitive science" (Fred Dretske, 2008, p. 1). So, information and details are important because they are sources of knowledge. Without them truth remains vague. They aim at answering questions and solving problems in all cultures.

In the Palestinian culture, Israeli occupation creates a life where everything is being questioned concerning identity and belonging to the land. The study entitled " Belonging to Palestine: A study of the means and measures of Palestinian women's belonging to their state and nation" indicated that the Palestinian culture relies on "an epistemological position. This method is based on interpretivism "predicated upon the view that a strategy is required that respects the differences between people and the objects of the natural sciences and therefore requires the social scientist to grasp the subjective meaning of social action" (Julie Holm Granerud, 2012, p. 11).

Therefore, the notion of epistemological position based on interpretivism is important here in order to trying to understand, instead of explain the human attitudes. This approach is used in this study is crucial; so that it helps realize the individual or personal sense of belonging for Palestinian women, as well as the social actions that help to preserve this belonging .

Feminist position, followed in this study, emphasized the limits of knowledge that does not take into consideration the social context and the status of knowers. It affected intercultural communication in Palestine since it ensured the fact that political powers in a community affects the production of knowledge and the attitudes towards it. Personal values and interest depending on gender, class, and age do affect the process of communication since it is a "woman's way of knowing" (Julie Holm Granerud, 2012, p. 12).

3.6. Results Related to the Study Sub-Questions :

3.6.1 . Results Related to the First Sub-Question:

What are the cultural challenges and problems that face people in the process of communication in Palestine?

Based upon the previous explanation, many challenges and problems that face Palestinians in the process of communication, which are :

1. Different attitudes toward hierarchy and power .
2. Conflict
3. Stereotypes

3.6.2. Results Related to the Second Sub-Question:

What is the relationship between cultural differences and other factors that related to conflict resolution within the Palestinian societies?

After examining the previous studies, it becomes clear that cultural differences might be used to deal with conflict. Since cultural conflict is caused by cultural differences, it is important to know these differences within the Palestinian context in order to increase self and global awareness. Learning about these differences is considered a tool for progress and success .

The key is to first know and identify the cultural background of colleagues and employees. Besides, it is important to know how it is effecting their response to conflict resolution. Second, being aware of such cultural issues makes it easy to create strategies in order to integrate and diverge them towards a resolution .

3.6.3. Results Related to the third Sub-Question :

What are the implications for Palestinian cognition and identity resulting from the patterns of the cultural differences?

National cognition and identity are complicated concepts in the history of Palestinians since they include different issues concerning distinguishing themselves from others in different cultures. These two

notions are deep-rooted in the social life and culture of Palestinians. Palestinian culture is a community in which all people think and behave almost in the same way. Culture differences also influence identity and cognition through their social roles, prospects and behavior .

Culture and its dependence on mutual communication with others from different cultures have many implications for cognition and identity. First, everything people think and behave concerning themselves is affected by the surrounding cultural context. Second, the behavioral results of prominent notions of cognition and identity are affected by the situation and the topic of discussion .

This explanation makes two main points. First, cognition is sensitive to cultural contexts. Second, beings sensitive in the cultural contexts does not rely on awareness and consciousness. Thinking and cognition are affected by what comes to your mind in the moment of speaking, which represents your knowledge concerning a certain issues. This means that cultural situations affect cognition and identity. Cognition is established from the daily interactions with others and is affected by the situations in which it occurs including the cultural components of the surrounding context. In this surrounding context, Palestinians create their distinctive sense of themselves and their relations with the world around them .

4. Summary

This chapter presented the questions and the results of the studies analysis. The results indicated that there are great and obvious effects of patterns of cultural differences on the Palestinian intercultural communication.

Chapter Four

Discussion of the Results

Conclusions and Recommendations

5.1. Introduction:

In the first part of this chapter, the results of the studies' analysis are discussed. The second part of this chapter is devoted to presenting the main conclusions of the research. The third part is devoted to the recommendations derived from the conclusions .

5.2. Discussion of the Research Results Related to the Overall Aim of the Study, which is the Effects of Patterns of Cultural Differences on the Palestinian Intercultural Communication:

5.2. Results Related to the Effects of the Patterns of Cultural Differences on the Palestinian Intercultural Communication .

The aim of this paper is to study the effects the cultural differences have on the way intercultural communication is conducted in Palestine and how. It aims to study the patterns of cultural differences in the Palestinian intercultural communication. Results indicate that patterns of cultural differences affect the Palestinian intercultural communication in different ways. The increasing existence of people from different cultures has led to major changes for the Palestinian communication and

community. As Palestinian communities become more diverse, people from all classes learn how to communicate differently and effectively than in the past. In this way, communication becomes very important. The challenge is more about cultural differences and their patterns than the reason of different languages and places .

It is clear that the pattern of communication styles affect intercultural communication in the Palestinian community. Based on the Analysis of Study 1 entitled "A Comparison of the Cultures and Communication Styles of Israelis and Palestinians" by Carol Hubbard, the researcher finds out that the Palestinian intercultural communication is affected by a major communication style, which is the aggressive communication style .

A Palestinian community is a set of extended families with standards that can be related to the old ancestors lived in Palestine. This reason affects communication style since men are the ones who control the entire community. According to the study, men have an aggressive communication style, who are often poor minded, bad listeners, have difficulties in accepting others' points of view. This style has a negative impact on the process of communication since it means disrespect for others, builds walls between people in the same culture, and leads to bad interactions and relations .

The second reason that affects the intercultural communication in Palestine is the return of the Palestinians from abroad. This reason has to do with a very important concept, which is the cultural shock and its cultural aspects. Many of the events and circumstances that may create stress when exposing to a foreign culture also cause tension when returning to homeland. Therefore, everyone will face a specific cultural experience when he returns to his country. As people integrate themselves into another culture, they know different practices and learn new things. All of this is gathered together to form a new identity. Definitely, they become familiarized with new way of life. As with this cross-cultural change, new challenges will emerged that relate to values and attitudes. Some values and attitudes of the Palestinian families may surprise people who return from abroad, especially if a person have been familiarizing with new trends, and new communication styles .

On the other hand, adapted skills from abroad are also significant in order to understand the cultural differences. Adaptation in a new foreign culture is considered a key factor of the Palestinian intercultural communication competence. Thus, the Palestinian person who has good communicational skills has a great understanding of the cultural differences as well as communication styles, and the capability to deal

with the challenges that emerge. This explanation suggest that returning from abroad has a positive impact on the Palestinian intercultural competence, identity, communication and personal progress.

Based on the Analysis of Study 2 entitled "Culture, Dialogue and Perception Change In the Israeli-Palestinian Conflict" by Ben Mollov and Chaim Lavie, results show that intercultural communication in Palestine is an important concept that includes a person's cognitive and effective abilities, which are affected by their attitudes towards conflict with the Israeli occupation .

Results also indicate that although conflict has negative impact, it can helped achieve significant consequences between Palestinians and Israelis. If it controlled by both sides effectively, it will improve relationships, more attitudes to task completion, problem solving, and overall intercultural communication. Intercultural communication is affected by the different conflict styles when dealing with Israelis. This shows that culture also plays an important role in the Palestinian's predilection to conflict styles. Palestinians in the same culture will understand and communicate with each other and deals with conflicts better than dealing with people from different cultures. That's why the study stresses the importance of dialogue and communication in general and inter-religious dialogue in particular in the Israeli-Palestinian context.

In addition, personality, attitudes and religion are other important factors that may influence the attitudes towards conflict in the Palestinian case. Palestinians and Israelis who have personal traits such as aggressiveness like the religious Israelis, and control tend to increase conflict when communicating with each other, while those who have personal traits trust and open-mindedness tend to solve conflicts .

As for the Analysis of Study 3 entitled "The Evaluation of Cooperation Between Palestinian and Israeli NGOs: An Assessment" by Maya Kahanoff, Walid Salem, Rami Nasrallah and Yana Neumann, results demonstrate that cooperation between Palestinians and Israelis in order to achieve specific tasks affect the intercultural communication negatively. Communication with others from different cultures and different backgrounds is very important in order to complete tasks within the same community and organization. Effective communication is affected by the performance of any community and the cooperation between people.

In the Palestinian case, Results reveal that communication as a general tool results in negative effects with the Israeli side. This may be interpreted as person's make the process of task completion difficult. Poor communication leads to decrease productivity when cooperating with the Israelis because they lack confidence in the Palestinian side .

Moreover, the results prove that the cultural barrier and the background of both sides affect the process of communication very bad. Cultural barrier in communication between Palestinians and Israelis increases because Palestinians have created different norms, attitudes and values towards Israelis and vis versa. Therefore, when cooperating with each other, people from different cultures will face the cultural factors of their community as barrier to communication and task completion .

Furthermore, the Analysis of Study 4 entitled "The Effects of Organizational Culture on Business Management Performance in Palestine" by Omar Hajjawi revealed many results that relate to the overall aim of the study, which is the effect of decision -making process of the Palestinian intercultural communication. The results expressed that the organizational culture that is based on a group decision-making process contributes to good communication skills between Palestinians in the same organization. The Palestinian culture gives more attention to the importance of cohesion teamwork participation and consensus .

Cultural diversity is actually so beneficial to the success of the decision-making process, and thus the communication process in an organization for two main reasons :

- It provides the clan (the cultural group) with an overall view of the needed agenda including chances and risks .

- It offers different alternatives and interpretations of details in order to achieve the goals of the organization. Therefore, the direct participation in the decision-making process leads to people's change and commitment .

Solidity of Palestinian teamwork participation in the process of decision-making process has positive impacts, which are :

- Solving problems and face challenges .
- Good communication competences and skills
- The development of Palestinians leadership's skills concerning decision-making, performance and implementation .

The results also proved that decision-making process in the Palestinian culture is based on such characteristics, such as gender, age, different backgrounds, knowledge, attitudes and ethnicity. This in turn ensures the importance of cultural diversity in the Palestinian community. Communication is important in the progress of the Palestinian culture. Different styles of communication is needed for effective decision-making process .

Concerning the Analysis of Study 5 entitled "Maternal Monitoring, Adolescent Disclosure, and Adolescent Adjustment Among Palestinian Refugee Youth in Jordan" by Ikhlas Ahmad, Judith G. Smetana, and

Theo Klimstra, results of the analysis demonstrated that the pattern of self-disclosure is a significant aspect in the process of intercultural communication in Palestine. The purpose that the researcher relate communication and culture to self-disclosure in Palestine in this study is the point that the cultural framework of relationships between Palestinians and the cultural backgrounds has something to do with the aim they seek to create and maintain relations with others in general and disclose information about themselves in particular .

Communication and disclosure are important factors in any relationship. When people of Palestine share some details and experiences with parents and others, a strong relations are created and Vis versa. Self-disclosure in Palestine is connected with trust, confidence, and personal development. There are many benefits of self-disclosure, which in turn affect the process of communication in a good way in Palestine, which are :

- Maintenance of relationships: if the parties in the Palestinian community disclose themselves, they will have good social relations, communication and interaction .
- Initiation of good relations with others: the constructive growth of relationships between parties in Palestine is relayed to improve the process of communication by self-disclosure. Thus, self-disclosure is a

great factor in forming and establishing good relation with others because it acts as a tool in which Palestinians give hints for others that they will establish relationships with them .

- Personal development: The vital ways of becoming well accustomed is to make oneself clear to the parents and allow them to know and see everything
- in a personality because throughout self-disclosure with parents, kids, children and students start truly and clearly knowing their personality .

According to the Analysis of Study 6 entitled " Belonging to Palestine: A study of the means and measures of Palestinian women's belonging to their state and nation" by Julie Holm Granerud, the results shed the light on the importance of the notion of epistemological position based on interpretivism as a tool that forms the foundation for bringing the notion of communication together with the methods of research.

The results also suggest that the branch of epistemology in the Palestinian culture has important consequences for communication. Knowing about the aspects of knowledge and information, many influence a certain communication strategy, cognition, or conceptual change .

Based upon the above discussion, the researcher comes up with the following effects that patterns of cultural differences have on the Palestinian inter-cultural communication:

- Patterns of cultural differences affect interpersonal communication between Palestinians themselves and their interaction with Israelis. These patterns impact the way business processes are operated and handled. It's important to understand and study these patterns and the ideas of people from different cultures to be able to accomplish work together, smoothen business processes, and provide solutions for the challenges and problems.
- Patterns of cultural differences have an impact of the Palestinian intercultural communication and ways of thinking. Communication in Palestine is a high-context style. It tends to be indirect, and implied, in which some words are used to convey a message. The rest of the message is hidden within the context.
- Patterns of cultural differences increase the difficulty as well as the overthinking concerning both sides of communicators.

According to these effects, the following must be taken into consideration in the process of communication:

- A Palestinian must be sure if he is non-confrontational and non-aggressive while conveying his message to others.

- A Palestinian must be aware of the stereotypes.
- A Palestinian must respect others' points of views.
- A Palestinian must use techniques to enhance the process of understanding.

After examining these studies, the question that might be raised here is "what is the main characteristics of the Palestinian culture?". According to the above discussion, the Palestinian culture is a pyramid of shared values, customs, and attitudes that Palestinians use in the process of communication. This definition includes all the aspects of patterns of cultural differences, which in turn give Palestinians steps to cultural change and intercultural communication competence.

Components of Culture:



*Source: <https://www.pinterest.com/pin/836191855789920002>

These patterns reside at the core of the Palestinian intercultural communication because they are important aspects of the Palestinian culture, thoughts, and actions. Knowing these patterns help the people of Palestine recognize how the culture works. They play a role like rules for making solutions for conflicts and cultural problems.

In the next section, the researcher will discuss three aspects of cultural patterns, which locates at the top of the Palestinian cultural pyramid. Shedding light on these patterns will help readers get more information about the structure of the Palestinian culture and intercultural communication.

High Versus Low Communication

Hofstede gives people a very important way to distinguish one culture from another concerning cognition and intercultural communication. He classifies cultures across the world as being high and low context cultures. A high-context culture depends on implied communication in which a message cannot be interpreted without having background information. As for a low-context culture, the message is straightforward. Palestine falls into the category of high-context cultures, in which messages and information are conveyed through facial expressions, and the use of distance between speakers.

The previous explanation tells readers that the Palestinian communication is indirect and implied. This will affect the way people respond to conflicts, and damage the process of communication since conflicts must be solved directly and more openly.

Individualism Versus Collectivism

Palestine resides under the umbrella of collectivism. The notion of collective culture gives groups more importance than individuals. In this regard, Palestinians use the pronoun "we" when communicating with others because they are aware of the relationships they have being members of social groups within the community. So, in the process of communication, people of Palestine tend to be more concern for others, and show group cooperation.

Equality Versus Hierarchy

Relationships in the Palestinian culture are hierarchial, which means that everyone should behave in accordance to the social groups he belongs to. Any Palestinian is aware of his responsibility to the classes in the pyramid of the Palestinian community.

In the process of communication, Palestinians tend to care about the needs of others, give them chances to choose something and make

decisions as a way of showing respect for their encounters. Based upon this, conflicts may arise because of the hierarchical structure.

5.2.2. Discussion of the Results Related to the First Sub-Question, which is the cultural challenges and problems that face people in the process of communication in Palestine.

Results indicate that there are many challenges that face people of Palestine in the process of communication, which are:

1. Different attitudes toward hierarchy and power: This study aims at discussing the challenges that face Palestinians in the process of communication with others. Power and hierarchy is highly affected by the culture of Palestine and the organizations in the country. Besides, power and hierarchy has a great impact on the Palestinians will and motivation to set objectives and achieve goals, which definitely affects the progress of productivity and innovation in the community. That's is why Palestinians of the same culture share the same values and deal with problems in the same way, while others from different cultures are acting in different ways. Culture in this regard is a great factor that shapes the cognition and behavior of people. Thus, a communication gap will be created between both sides .

2. Conflict: conflict is a vital fact that can bring positive or negative impacts on Palestinians when communicating with others from different cultures. It leads to arguments, and negotiations, which may result in a positive communication within the culture. On the other hand, it may lead to misunderstandings, which in turn will affect the process of communication negatively. There are many sources to conflict, such as power and hierarchy, personal values and attitudes, and bad communication .

3. Stereotypes: This challenge is found in the Palestinian multicultural context, especially when dealing with the Israeli side since it leads to misunderstandings and bad emotions in the process of intercultural communication. As mentioned throughout this study, stereotypes can judgments concerning what Palestinians know about the Israeli culture and Vis versa. In this case, stereotypes establish an exaggerated image about the other side. Thus, a misunderstanding will occur, which will lead to negative communication. Furthermore, stereotypes cause discrimination that will affect the performance of individuals within the same culture. It is significant to consider that stereotypes are not negative; they are stored in the cognition side of human beings. They influence human's cognition, understanding, values and behavior. The effect of these stereotypes are negative when there are

negative feelings like anxiety and anger, which in turn affect humans' judgments.

The studies reveal that the style of communication in Palestine is different comparing with cultures all over the world. First of all, the challenge of language that makes the process of communication more complex. When Palestinians communicate with others, the percentage of misunderstandings will be high. Probably, the main challenge for the people of Palestine is to make sure if the meaning of the message is understood and accepted.

The notion of time, which is based on uncertainty avoidance, also plays a key role as a challenge for the process of communication. Sometimes it is challenging to make appointment with others from different cultures as it requires more phone calls, as some people do not take the issue of time seriously.

In addition, Some Palestinians appreciate the personal relationships at work. This indicates that showing emotions may represent a major challenge for people when communicating with others, as people tend to show that they do not feel comfortable when talking to a certain person.

5.2.3. Discussion of the Results Related to the Second Sub-Question, which is the relationship between cultural differences and other factors that related to conflict resolution within the Palestinian societies .

As mentioned before, culture plays a vital role in the Palestinian context since it may causes conflicts or solves them. In any conflict where people are negotiating and trying to express their identities, there is a cultural aspect within this context. As for the Palestinian-Israeli conflict, the case is about land and the national identity. Based upon the above explanation, communication is a vital player for conflict resolution in relation to culture and cultural differences .

Culture is important for every conflict because conflicts happen due to relationships between humans. Cultures affect everyday life of people in Palestine. Since they are factors in any conflict, these cultures play a vital role in any negotiations that touch identities or intercultural communication because these conflicts are about national cognition, national representation, and realization of identities, lifestyles and making connections with others .

It becomes clear that conflicts occur in several shapes, including conflicts between persons and groups. This study suggests five ways of managing conflicts, which are avoiding negotiations, adaptation and

adjustment, using force, settlement and problem solving. The first trend represents the extent to which a person needs to satisfy his/her needs. The second trend represents the extent to which a person wants to satisfy others' needs. The third trend represents the use of force and power in order to win over others' wishes and needs. The fourth trend suggests trying to satisfy the wishes of the other side at the expense of his own. The last one illustrates bringing all the issues together and start looking for a solution that mix all the different points together .

It is important here to talk about the notions of difference and different cultures from the point of view of literature, since they represent a major reason for creating conflicts while communicating with others. In general, the term *différance* is Derrida's questions "what if something happens?". What if there is no signifier or signified? What if nobody exists? What if power does not come from knowledge about identity? What if there is no ultimate truth in the universe? So what?. The notion of signified, that is the concept or the ideal meaning, creates the binary oppositions in the intercultural communication.

In a way or another, Derrida gives people ways to avoid conflicts. First of all, human awareness will act as a reference, which means that people can know anything because it does not look like anything else. Such awareness must be based on difference. In doing so, any cultural

clash will be interpreted as a whole and related to the overall context. Second of all, any kind of interpretation of any conflict is acceptable. Derrida wants people to know that there is no absolute truth.

Derrida assumes that once people know all the elements of a culture, they can put one before the other. This process is possible because all humans know that the ultimate truth in this universe is impossible; people can sometimes remove the center and decenter it and vis versa. By doing so, Derrida does not want to divide the elements of the culture in a negative way, but in this way we, as a researcher and a reader, will have the ability to investigate all the principles and values that help to create this structure in order to ensure that every message is clear and understood.

Despite the fact that there are different schools related to literary criticism, all the theorists assert that language is the main tool in order to signify something using signs and symbols, and avoid conflicts and clashes. Language is not the only system of signs, but all humans' actions have their specific signs and symbols in which people know what is expected in a particular event. This explanation is linked to structuralism. Based upon structuralist point of view, all the social and cultural actions are controlled by laws and principles. In order to know these principles, structuralism ensures that the best interpretation of truth and meanings is

the system that governs such actions, not the actions themselves. So, for this school, the good way to figure out the message in any conflict is the study of the conditions that govern the process of interpreting messages in communication.

Before starting the point of view of the Reader – Response school, the researcher wants readers to imagine that four friends are invited to a birthday party of your friend. The birthday party is for a friend of millionaires and lives in a very big villa, so the party will be the biggest and best you have ever attended. Rumors say that the party will have a circus, music and dancing. All friends meet at 8:30 p.m. and walk excitedly to the villa. When they arrive there, all of them notice that the door is covered with an aluminum foil and there is no doorknob. Being the nearest to the window of the door, the first one looks into the house, and what a view he sees! There is a fireplace, and a lion sleeps aside near a big cage. He screamed for his friends to come and see, but they too have discovered something strange while looking from different windows. The same house, but different views and various reactions to its content. So, the villa represents the context; with each window being encounters' interpretation of that context.

Critics of Reader – Response approach like Rosenblatt emphasize the fact that the communicators and the context must have a joint point to

produce understanding and meaning of that context. So, she ensures the role of the communicator in the process of interaction. She stands against formalists who indicate that there is one and only one correct interpretation of any message in any kind of communication. Instead, there are millions of people who interpret millions of contexts. Those people bring their own interpretations, memories, and experiences into a context. Rosenblatt states that these interpretations are shaped also by the communicators not the context alone. From the research point of view, the communicators and the context share the same experience, in which the context or a certain situation brings all the past memories for the communicators. The context and its surroundings play a role of a sketch for these thoughts and ideas. If communicators approach any situation or conflict with an aesthetic sense; they experience that situation, they give and take things in order to connect them to social and cultural aspects in order to find a solution to that clash.

All the cultural aspects in a specific context also have meanings and interpretations if communicators notice their presence, according to phenomenologists like Hans Robert Jauss and Wolfgang Iser. To put it in another way, the cultural aspects do exist if they are stored in the consciousness and mind. In doing so, the meaning and interpretation of any hidden message will be created. Jauss indicates that the history of the

any culture must be taken into consideration when analyzing the context in the process of communication; he expects all the communicators to interpret the context in the same way based on that history. This history rises the chances for bringing more interpretations; which shows that the meaning can be changed and the conflicts can be avoided. So, the context itself can have more than one correct interpretation because the meaning changes from one culture to another. On the other hand, Iser has something in common with Jauss. Iser believes that the cultural aspect exists if it has a place in the human's consciousness. So, he ensures that the importance of examining the effects of the culture on the communicator's consciousness. Similar to Jauss, Iser specifies the importance of establishing one's own horizons of expectations in order to fill any gap in any conflict that needs to be known about any element in the context. Hence, it is important to know that these expectations differ and change throughout the movement of the events.

From a psychological point of view, communicators decide the meaning of the situation and messages, as stated by Norman Holland who says that all interpretations are subjective. He believes that people take their identity theme from their mothers at birth. He asserts that the communicator and the context have a relationship, in which the context has the theme and the structure, while the communicator creates his own

world using these elements. David Bleich agrees with Holland, but he gives more attention to the communicator because when any communicator applies his experience into the situation and shares it with another communicator, the meaning is developed throughout this cooperation of the communicators' responses. For Bleich, the meaning of the message does not derive from the context or the communicator's reaction, but it derives from working together and sharing responses and experiences in a context.

On the other hand, Suzan Sontag argues that communicators pay more attention to the idea of context, and everyone is ready to interpret any kind of conflict based on the context. Communicators cannot ignore the notion of interpretation of messages. In order to become more rational communicators so as to conquer conflicts in a way in which interpretation is not the ultimate aim for the encounter, Sontag urges people to move away from the context and pay more attention to the situation itself in order to facilitate the harmony in approaching people who come from different cultures, which in turn will affect our bodies, souls and minds.

5.2.4. Discussion of the Results Related to the Third Sub-Question, which is the implications for Palestinian cognition and the identity resulting from the patterns of the cultural differences.

The previous analysis indicates that cognition and identity play a key role in the Palestinian experience, and thus studying these patterns is important to understand the cultural behavior within the Palestinian context .

The analysis demonstrates that there is a growing interaction and communication is occurring on the Palestinian level. The studies show that there are differences in cognition and attitudes, and people of Palestine can no longer experience them in the same way. Such differences can lead to challenges in the cognition since it is developed in a cultural atmosphere .

Therefore, the implications for national cognition and identity are :

1. Palestinians who do share some cultural aspects with others and have different selves will be more active and sensitive towards others than Palestinians who have independent personalities, which in turn will result in a huge cognitive thinking and cooperation with others.
2. Among those who share cultural aspects with others, the representation of the I and the other will contain social contexts in which the I and the other are developed. This means that the cognition aspect will be specified for a particular social context not in many contexts .

3. More cognitive knowledge: Palestinians will develop knowing and cognition in the social context when being in a direct interaction with others. Therefore, if Palestinians integrate themselves within different cultures, it is important for them to be more cooperative and knowledgeable about other selves in the same social context. As a result, the relationship between the I and the other will be closer. Thus, the cognitive process will accept cultural differences and overcome them .

4. There are many aspects for the Palestinian cultural identity, which are: nationality, ethnicity, religion, and education.

5. The Palestinian identity is connected to the way people view themselves in a society, and the way others see them in a specific context. It's important for everyone to look into the self in order to understand the concept of national and cultural identity. The self is crucial to everyone's identity since it reflects the way people think about themselves, and how they perceive their attributes, beliefs, and memories. It is also connected to the field of psychology because it is the study of the cognitive side of the human psyche. This cognitive side creates a schema, in which a set of information is formed and in turn guides how people communicate with others. In the process of communication, this schema forces a person to concentrate on tasks rather than relationships when working with others from different groups.

6. The Palestinian social identity theory: this concept is important here since it reflects the social identity of a group's relationships. Palestinians are social human beings, and they form their self, social relations, and identity when interacting with different people within a context. This theory implies that social classes help describe the personality of a person, and his / her self-characteristics. In this regard, categorization and classification are very important since they help every member in a group to choose a certain characteristic to represent himself in front of others. The enhancement of these characteristics is a must in order for a person to touch his / her positive attitudes in the process of interaction with others.

7. The Palestinian identity in the process of communication is built on three major suppositions. First, Palestinians have numerous identities that controvert with others in a context. Second, the identities of Palestinians change overtime due to certain events or circumstances throughout life. Third, identities of Palestinians are mixed ones because they are negotiating with others in the process of communication, they might be forced to move between different kinds of identities.

Since the researcher is a student of literature, it is important to interpret the concepts of identity and cognition from the point of view of the psychological school. Psychological criticism is very important just

like any other critical method of interpretation because it tries to categorize the causes and effects of human actions, and behaviors when communicating with others. Freud proposes that the mind is divided into the rational (conscious) and the irrational (unconscious). He believes that the unconscious part has the invisible and secret desires, motivations, and worries, while the conscious part is the store of mental truths and operates according to these truths in order to seek for authenticity that affects humans' psychological aspect in the process of communication.

Part of humans' identities has invisible requests, dimmest wishes and terrors, which in turn aims at fulfilling the needs of the pleasure principle. On the other hand, there is a part that works and operates according to the reality principle since its task is to control the id. That's why every psyche needs a super part called superego in order to act like an internal alarm that lead people to take logical decisions as a response for social tension, and intercultural communication.

For Jung, the human's identity and cognition consist of three parts: the personal conscious, the personal unconscious, and the collective unconscious. According to Jung, people respond to specific stories in the same way, not because all of them know these stories, but because the memories of the humans' past are sleeping in the collective unconscious. These memories are shaped in the form of archetypes, which are

considered as forms or pictures of repetitive experiences that are present in peoples' stories of the past.

Lacan ensures that the unconscious part is organized and has a structure just like language because it is the tool that form our identity and self in the process of communication. For Lacan, human beings are not in a full control of themselves because they still see themselves in the image of their mothers, which indicates that people experience the fact that we will never be a whole, which he called the mirror stage. In this stage, people as individuals start to recognize things or signs like voices and language, which help in ensuring the fact that they are not a whole because language has power over them and it decides their rules in life. People start realize differences between sentences; so in a way or another, individuals express maleness or femaleness by language when communicating with others.

3 .5. Conclusions:

Based on the findings of this study, the researcher has reached these conclusions:

1. There are great effects of patterns of cultural differences on the Palestinian intercultural communication in Palestine. The management of these effects has become very important in the Palestinian context,

especially places that have multicultural mixtures. Therefore, this study shows that these patterns needs more consideration and attention .

2. Intercultural communication is a major factor in the Palestinian community, which in turn must be considered because it can lead to challenges and misunderstandings. By taking into consideration the patterns of cultural differences successfully, Palestinians can create an effective communication practices when dealing with others from different cultures .

3. Challenges facing communication has a large impact on the Palestinian community. If there is no good communication, there will not be competence and productivity in the cultural context or the organization .

4. Cultural diversity is a complicated, debated and political approach .

5. The Palestinian culture has cultural differences, which include: ethnicity, religion, age, language, the way people think, behave, communicate, and political opinions. There are also cultural differences concerning knowledge, principles and personalities .

6. The study ensured that there are many cultural pressures in the Palestinian values that must be considered in the process of completing tasks with others. The study also revealed that the Palestinian culture is a

collective one, which means that there are many shared values than the individual ones.

7. Palestinians tend to use more skills and abilities in the job in order to achieve work goals, get the required recognition while working, and contribute to the success of the organization.

8. Training in self-knowledge and understanding patterns of cultural differences is a key factor for success in mixed cultures and communities like Palestine.

4 .5. Recommendations :

Based on the findings of the study, the researcher recommends the following:

1. Palestinians must be aware of the effects of patterns of cultural differences, and the challenges faced communication in Palestine in order to decrease the negative effects and control them .
2. Managers in any place must conduct training courses to give people and employees the required skills to avoid conflicts or turn it into a positive factor that leads to positive changes within the culture .
3. Form lines of communication with others despite of the cultural differences .

4. Further studies should be conducted in order to come up with different results.

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Appendix A

1. http://www.carolhubbard.com/uploads/Comparison_Israelis-Palestinians.pdf

A Comparison of the Cultures and Communication Styles of Israelis and Palestinians.

2. https://www.researchgate.net/publication/240260857_Culture_dialogue_and_perception_change_in_the_Israeli-Palestinian_conflict

Culture, Dialogue and Perception Change In the Israeli-Palestinian Conflict.

3. <https://en.jerusalemstitute.org.il/.upload/publications/unesco-eng.pdf>

The Evaluation of Cooperation Between Palestinian and Israeli NGOs: An Assessment.

4. <https://www.aaup.edu/sites/default/files/Publications/The%20Effects%20of%20Organizational%20Culture.pdf>

The Effects of Organizational Culture on Business Management Performance in Palestine.

5. https://www.researchgate.net/publication/261569660_Maternal_Monitoring_Adolescent_Disclosure_and_Adolescent_Adjustment_Among_Palestinian_Refugee_Youth_in_Jordan

Maternal Monitoring, Adolescent Disclosure, and Adolescent Adjustment
Among Palestinian Refugee Youth in Jordan.

6. <http://www.miftah.org/Doc/SpecialStudies/2012/BelongingToPalestine200912.pdf>

Belonging to Palestine: A study of the means and measures of Palestinian
women's belonging to their state and nation

الملخص

تهدف هذه الدراسة إلى التعرف على أنماط الاختلافات الثقافية وتعريفاتها وما هية تأثيراتها على التواصل الثقافي في فلسطين. ويشمل ذلك دراسة الثقافة وأنماط الاختلافات الثقافية وتأثيرها على التواصل بين الثقافات في المجتمع الفلسطيني.

تسعى الدراسة إلى الإجابة عن السؤال التالي: ما هي آثار أنماط الاختلافات الثقافية على التواصل بين الثقافات في فلسطين. ويطابق مع دراسة هذه الأنماط، استعراضاً لمراجعات الأدب والتحليل النظري بشأن الاختلافات الثقافية وأنماطها في الثقافات المختلفة.

تم اختيار عينة هذه الدراسة بطريقة عشوائية تناولت خلالها الباحثة ست دراسات تبرز آثار الأنماط الثقافية، إضافة إلى سلسلة من الاختلافات الإدراكية بين الفلسطينيين. وتوفر مقارنة ومنهج جديدين لتزويد القارئ برسم تفصيلي يوضح هذه الاختلافات وكذلك التحديات التي تواجه الفلسطينيين في عملية التواصل الثقافي. تتميز هذه الدراسات بأنها مرتبطة بالسياق الفلسطيني وتسلط الضوء على القضايا المهمة المتعلقة بالثقافة.

تشير نتائج الدراسة إلى أن آثار أنماط الاختلافات الثقافية شائعة في المجتمع الفلسطيني، وتؤكد على أهمية أخذها في الاعتبار عند التواصل مع الثقافات الأخرى. في ضوء نتائج الدراسة، توصي الباحثة بإجراء مزيد من الدراسات لدراسة هذه المسألة عن طريق اتباع منهجيات مختلفة، واقتراح أبعاداً أخرى لهذه القضية، والتوصل إلى تداعيات مركزية فيما يخص الهوية والتواصل في فلسطين.

