



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

**The Impact of The Multiculturalization and Cultural  
Diversities on The Palestinian Heritage: The Palestinian  
Community in The United States of America as a Case  
Study**

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

**March/ 2023**

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## Thesis Approval

### **The Impact of The Multiculturalization and Cultural Diversities on The Palestinian Heritage: The Palestinian Community in The United States of America as a Case Study**

By

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This thesis was defended successfully on (22/3/2023) and approved by:


Committee members

Signature

1. Dr. Amjad Shehadeh: Supervisor



2. Dr. Nahed Habiballah: Internal Examiner



3. Dr. Qusay Hamed: External Examiner



## Declaration

I declare that this master's dissertation has been composed by me and is based on my own work unless stated otherwise. I confirm that this master's thesis is my own work, and I have documented all sources and material used; no other person's work has been used without acknowledgment.

All references and verbatim extracts have been quoted, and all sources of information, including graphs and data sets, have been specifically acknowledged. To my best knowledge, this Master's dissertation has not been accepted in any other previous application for a degree, in whole or in part.

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Date: 28/10/2024

## **Dedication**

I dedicate this humble research to my parents, who blessed my life, raised me, protected me, and taught me the meaning of giving and caring. May they live in prosperity and peace.

I also dedicate this research to my siblings, hoping that I have set a good example for them.

I dedicate this work and give special thanks to my research supervisor Dr. Amjad Shehadeh.

Despite the heavy burdens and tremendous responsibilities, I also dedicate this research to every woman who strives for success and self-fulfillment.

Finally, I dedicate it to all my friends and those who supported me in this effort.

## Acknowledgment

As my thesis has been completed, I'd like to thank everyone who supported the research from the beginning. I am also thankful to the people who have made the essential information accessible.

I would also like to express my honest gratitude to my research supervisor, **Dr. Amjad Shehadeh**, for his guidance, and endless patience

I also extend my admiration to the Arab American University for all of its excellent support, including academic staff and administrators.

Finally, I would like to extend my sincere thanks to my colleagues and friends.

## **Abstract**

This research examines the loss of Palestinian heritage among Palestinians who are accustomed to living in the USA in a context of modernity, globalization, diversity, and multiculturalism. The study followed the quantitative and qualitative approach by reviewing previous studies and distributing questionnaires to a study sample of 300 expatriate Palestinian participants, as well as interviewing 10 expert participants.

One of the most important findings of the researcher through questionnaires and interviews with participants who live in the USA is that they have significantly preserved Palestinian heritage. The results also reported attempts to promote the heritage of expatriate Palestinians, the most important of which are participating in festivals and events that promote and revive heritage, as well as the exploitation of modernity and social media in order to sensitize other cultures and peoples to Palestinian heritage and strengthen Palestinian attitude towards the Palestinian cause.

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## **Chapter One: Introduction and Problem Statement**

### **1.1 Preface**

The Palestinian community in the United States of America has a rich heritage that is deeply rooted in their cultural traditions and history. However, the impact of multiculturalization and cultural diversities on this heritage cannot be ignored. As the Palestinian community continues to interact with other cultures and communities in the US, their cultural identity is being reshaped and redefined (Modood, 2022).

One of the main impacts of multiculturalization and cultural diversities on the Palestinian heritage is the introduction of new cultural practices and traditions. For example, Palestinian-Americans may adopt certain aspects of American culture, such as celebrating Thanksgiving or Halloween, while still maintaining their Palestinian identity. This blending of cultures can lead to a unique and diverse cultural experience for Palestinian-Americans (Modood, 2022).

Additionally, multiculturalization and cultural diversities have also contributed to the preservation of the Palestinian heritage. As Palestinian-Americans interact with other cultures, they are also exposed to different perspectives and ideas about cultural preservation. This can lead to a renewed interest in preserving and celebrating Palestinian culture and traditions (Neslon et.al., 2022).

However, the impact of multiculturalization and cultural diversities on the Palestinian heritage is not always positive. The assimilation of Palestinian-Americans into American culture can lead to the loss of traditional practices and beliefs. Additionally, the cultural appropriation of Palestinian culture by other communities can also dilute and distort the authenticity of the Palestinian heritage (Neslon et.al., 2022).

The impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community in the United States of America is complex and multifaceted. While it can lead to the creation of a unique and diverse cultural experience, it can also lead to the loss or distortion of traditional practices and beliefs. It is important for Palestinian-Americans to strike a balance between embracing new cultures and traditions while still maintaining a strong connection to their Palestinian heritage (Barreto, 2022).

Heritage, in its most basic definition, is the collection of what former generations have left for the present. Grandparents' legacy serves as a portrait of the past and a method from which ancestors take lessons to impart to succeeding and subsequent generations (Howard, 2003). In terms of science, heritage might well be described as a stand-alone cultural science that is pertinent to a certain area of traditional and popular culture and is emphasized from a variety of historical, geographical, social, and psychological perspectives (Harrison, 2010).

The historical record of the Palestinian people is their inheritance. It is the product of the trials and tribulations that the forefathers who lived in Palestine throughout historical ages endured. Customs, traditions, and sociocultural ideals passed down through generations served as a summary of previous generations' experiences. Songs and stories that are controlled by societal norms are part of the Palestinian history, and Palestinian culture is rich in foods that have special meaning for Palestinians as well as arts and crafts with unique characteristics that reflect the demands of Palestinian society. The Palestinian people had a distinctive identity that set them apart from other people, and they also had a big leadership presence in the Arab world.

Palestinian heritage has been seriously challenged by the Israeli occupation's displacement and Judaization of the Palestinian people, as well as the globalization and modernity stream of the Palestinian population living in the United States of America. The presence of the Palestinian people, who are the targets of everyday Israeli occupation Judaization and displacement activities, must also be preserved in order to preserve Palestinian heritage.

Palestinian migration to the United States has been ongoing for over a century, beginning in the late 19th century and continuing in waves throughout the 20th century. This migration has had a significant impact on Palestinian heritage, resulting in the loss of language, cultural practices, and traditions. However, there have been efforts to preserve Palestinian heritage in the United States through community organizations, cultural events, and educational programs.

The first wave of Palestinian migration to the United States began in the late 19th century and continued into the early 20th century. Many Palestinians migrated to the United States in search of economic opportunities and to escape political instability in Palestine. However, the largest wave of Palestinian migration occurred after the 1948 Arab-Israeli War, which resulted in the displacement of hundreds of thousands of Palestinians. The majority of Palestinian immigrants settled in major cities such as New York, Chicago, and Detroit. Palestinian immigrants faced discrimination and prejudice upon arrival in the United States, which made it difficult for them to assimilate into American society (Harrison, 2010).

The impact of Palestinian migration on heritage has been significant. One of the most significant impacts has been the loss of the Arabic language. Many Palestinian immigrants were forced to abandon their native language in order to assimilate into

American society. This has resulted in subsequent generations of Palestinians in the United States being unable to speak Arabic fluently. Additionally, the loss of the Arabic language has resulted in the loss of cultural practices and traditions that are tied to the language.

The impact of Palestinian migration on heritage has also been felt in the loss of cultural practices and traditions. Many Palestinians who migrated to the United States were forced to abandon their traditional practices in order to assimilate into American society. This has resulted in the loss of cultural practices such as traditional Palestinian dress, music, and dance. Additionally, the loss of cultural practices has resulted in subsequent generations of Palestinians in the United States being disconnected from their cultural heritage (Ashworth G. , 2013).

Efforts to preserve Palestinian heritage in the United States have been ongoing. Palestinian community organizations have been established in major cities to promote Palestinian culture and heritage. These organizations organize cultural events such as Palestinian dance performances, music concerts, and art exhibits. Additionally, educational programs have been established to teach young Palestinians in the United States about their heritage and culture.

In light of the issues with modernity, broad and simplistic globalization, and the fear of fusion in other cultures, and in the case of Palestinian heritage, which is being Judaized by Israel's occupation of Palestinian land and attempts to attribute land and heritage to Israelis, the subject of the relationship between heritage and identity is becoming more and more essential (Dahamshe, 2021). People ought to have held on to heritage values as tightly as they could because it forms the basis of the country's cultural distinctiveness and cultural elements (Cohen and Gordon, 2018).

## **1.2 Statement of the Problem**

Among the most significant factors that can affect Palestinian heritage for the children of the Palestinian community who live in the United States of America are modernity and globalization. The problem statement of this study is the impact of globalization and intercultural diversity on the Palestinian heritage of the Palestinian community residing in the United States of America. The study also highlights the impact of Judaization on Palestinian identity, especially attempts to attribute Palestinian dishes to the culture of the Israeli occupation as a model.

Moreover, this research considers it worthwhile to investigate the impact of globalization, multiculturalism, and cultural diversities on Palestinians living in the USA and their cultural identity, the penetration of such globalization into the structure of cultural identity, and the impact of globalization and modernity in belonging to Palestine and Arab nationalism by dissolving this affiliation and theoretically replacing it with belonging to a human society that has necessitated changing the features of culture based on common customs and traditions.

The sub-area of this study is the conflict between modern and old generations concerning the inherent Palestinian heritage, in addition to Palestinian youth's appreciation of Palestinian heritage as received from parents and grandparents and its preservation and transmission to subsequent generations in the diaspora. The research also highlights Palestinian heritage due to Palestine's falling under Israeli occupation and attempts to attribute Palestinian heritage to the Israeli entity.

## **1.3 Questions of the Study**

This study seeks to answer a pivotal question which includes many sub-questions that help understand the reality of the situation of Palestinian heritage in the

expatriate Palestinian community in diaspora and whose heritage is affected one way or another due to the globalization, modernity and multiculturalism they witnessed in the United States. The basic study question could be formulated as follows:

Do Palestinian youth who live in USA appreciate the Palestinian heritage as it is received from parents and grandparents?

Several sub-questions that contribute to the achievement of the study's objectives and deepen understanding of Palestinian heritage in the study sample fall under the study's main question:

- 1- Do Palestinian youth who live in the USA practice their rituals and customs?
- 2- What are the challenges they face to maintain and defend their culture regarding globalization and modernity?
- 3- How do the Palestinian people in diaspora practice multiculturalism and openness to different cultures among the people they live with?
- 4- What is the impact of the host culture on the original culture of the youth Palestinians who live in diaspora?
- 5- Is there a cultural and social conflict between the old generation and the new generation who live in the USA regarding the Palestinian heritage?
- 6- How the Palestinian cuisine contribute to the integration of the Palestinian people in their new communities?

#### **1.4 Aim of the Study**

This study examines the Palestinian heritage among the Palestinian community who live in the USA, as it at identifying the impact of globalization, multiculturalism,

and cultural diversities on the third generation who live in the USA and experience the customs and traditions of the host country.

This research studies the impact of globalization, multiculturalism, and cultural diversities on Palestinian heritage, focusing on the components mentioned earlier, as it serves as the bridge between the causes of the Palestinian heritage and the preservation of the identity of the ancestors. Moreover, the study aims at knowing the identity ambiguity in the Palestinian youth who have who live in America, and their appreciation of the Palestinian heritage as it is received from parents and grandparents.

### **1.5 Research Significance and Justifications**

This study is of great importance concerning the impact of modernity, globalization, and multiculturalism on the Palestinian heritage of the Palestinian community affected in any way by the culture of the United States of America. The study, as a whole, aims at:

- 1- Identify the impact of globalization, multiculturalism, and cultural diversities on the Palestinian heritage of the Palestinians who live in the USA.
- 2- Discuss the cultural conflict between the old generation and the generation who live in America regarding the Palestinian heritage.
- 3- Focus on specific aspects of the Palestinian heritage of the people who live in America such as customs, traditions, cuisine, and celebrations.
- 4- Open the door to other topics related to the Palestinian heritage of the Palestinian-American community, such as the different customs and traditions of the parents that were not experienced by the sons born in America because of cultural differences.

## 1.6 Research Hypotheses:

The Palestinian community residing in the United States of America has witnessed the manifestations of globalization, modernity, and cultural diversity, as well as Israel's occupation of Palestinian lands and the ways and means by which the occupation attempts to obliterate Palestinian culture and heritage and its attribution to Israeli heritage. Therefore, the researcher checks the following hypothesis:

- 1- There is a statistically significant difference at the level of significance ( $\alpha > 0.05$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA based on intercultural diversities and communication according to the gender variable.
- 2- There are statistically significant differences at the level of significance ( $0.05 < \alpha$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA based on intercultural diversities and communication according to the educational qualification variable.
- 3- There are statistically significant differences at the level of significance ( $0.05 < \alpha$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA based on intercultural diversities and communication according to the age variable.
- 4- There are statistically significant differences at the level of significance ( $0.05 < \alpha$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian

heritage of the Palestinian community living in the USA based on intercultural diversities and communication according to years in diaspora.

## **Chapter Two: Theoretical Background**

### **2 Literature Review**

In this section, previous and earlier studies on the subject matter of the study are highlighted, namely the Palestinian heritage and the impact of globalization, modernity, and multiculturalism on the Palestinian heritage. Furthermore, highlighting the ways how Palestinians who live in the USA keep and preserve their Palestinian heritage is covered in this section by referring to related studies. Moreover, the ways in which Palestinian heritage is Judaized.

#### **2.1 Heritage Definitions**

Many specialized academics and researchers such as Harrison (2010), Smith (2006), Daugbjerg and Fibiger (2011), and others have discussed the definition of heritage and the terminology that goes along with it. However, no consensus on a single, widely accepted theoretical framework for heritage in both its tangible and intangible aspects has been reached because of the complexity of heritage and the wide range of definitions and heritage-related concepts that have been identified. Researchers and academics have argued that people's perspectives on heritage, its significance to them, the advantages they gain from interacting with it, and how they interpret it through their values and attitudes should all be taken into account. Values, which might be seen as more static than attitudes and behaviors, have received particular attention (Marmion et.al., 2009).

Harrison (2010) defines heritage as something that is passed down from one generation to the next and retains or inherits its historical or cultural worth. Heritage can be tangible objects that can be passed down from one person to another, such as a building or piece of land.

Daugbjerg and Fibiger (2011), define heritage as the interwoven relationships between history, memory, and identity that define the range of ideas and practices which individuals make based on the past. Furthermore, Smith (2006, p.6), defines heritage as "a range of identities and social and cultural values and meanings in the present. Blake (2000), states that heritage is a multilayered performance – be this a performance of visiting, managing, interpretation or conservation – that embodies acts of remembrance and commemoration while negotiating and constructing a sense of place, belonging and understanding in the present."

Heritage is described as the linked linkages between history, memory, and identity that characterize the range of ideas and activities that people adopt depending on the past. (Daugbjerg and Fibiger, 2011). Hassan and others (2019) define heritage as a set of values that a person adopts, cherishes, and memorializes throughout his or her life since they are a reflection of who they are as a person. The researchers claim that heritage refers to the cultural components that are passed down from one generation to the next—that is, what the earlier generation leaves for the next generation.

In Asfour's (2009), opinion, heritage is the body of laws, customs, traditions, language, and things learned from previous generations. The researcher assumes that heritage represents the social and intellectual environment in which a person is born because it demonstrates how current generations view what they have learned from earlier generations. Psychologists add that heritage is anything that has been handed down orally, like tangible property, or that has been passed down from generation to generation, like practices and traditions, as Asfour (2009) pointed out.

The definition of heritage was underlined at a national conference on heritage in 1983, which noted that heritage was created by the previous generation and passed

down to the current generation. Medlik (2003), suggests that heritage is a historical benefit for a civilization that has remained for a long time. Heritage is the record of documents with a cultural, historical, artistic, social, and economic value that embodies the nation's ideas and culture. This heritage serves as a bridge between the past and the present, and its preservation is a task and a responsibility of the nation and of civilized people. The author adds that heritage is a monument or group of buildings that has special significance from the perspectives of history, art, and science. These are locations with exceptional and high historical, aesthetic, anthropological, and ethnographic worth.

All tangible cultural artifacts are directly related to the customs that kids pick up from their parents and grandparents. Some visual techniques include protecting and repairing ancient sites, keeping memorials up and not allowing anyone to destroy them, and creating landmarks and structures that denote and showcase heritage. Intangible activities like language, culture, folk songs, literature, and fashion are also connected to heritage, according to Smith. The extent to which the heritage is upheld, retained, or ignored depends on the decisions made by individuals. These behaviors are an integral aspect of tradition (Smith, 2006).

The use of heritage objects in conjunction with heritage practices, such as singing and reviving folk music in archaeological sites or modern structures designed in accordance with heritage, can help shape ideas about the past, present, and future. Smith (2006) also notes that heritage practices are people's customs and traditions because they unite collective and social memory.

Heritage refers to the structures, buildings, traditions, antiquities, and numerous artifacts that are passed down from grandparents and parents. (Tonkin, 2012). Smith

(2006) made the same claim, and Tonkin (2012) supports it by pointing out that heritage has both a tangible and an intangible component.

Smith (2006) and Tonkin (2012) are also emphasized by Ahmed (2006), who also notes that heritage includes both tangible and intangible components. Ahmad continues that while heritage varies between nations due to the absence of particular norms, it typically consists of elements like parks, landscapes, environments, memorials, monuments, and both mobile and immovable property.

Dicks (2007) argues that the essence of heritage is the values that are passed down from one generation to the next. Timothy and Boyd (2003) disagree, saying that heritage is instead selected and filtered from a variety of values in accordance with the accepted systems and values of the community at a particular time. Smith and Waterton (2009), contend that identity and a sense of place are communicated through heritage, which is a collection of values and meanings. A collection of both tangible and intangible characteristics can serve as an example of heritage and speak to its relevance and essence, whether it be tangible or intangible (Smith and Waterton, 2009).

## **2.2 Cultural Heritage: Different Forms**

Cultural heritage is a term used to describe ways of life that society has developed and passed down from generation to generation. It includes things like artifacts and intangible legacies that have been passed down through the generations for a group or society and have been preserved for future generations to learn from (Sowinska- Swierskosz, 2017).

Various discussions contend that while heritage may not be important to many people's lives, it is one of the essential principles that may be expressed in people of all walks of life by their actions, perceptions, and activities. The legacy that is promoted is

different from the one to which many people can relate (Worcester, 2000). Numerous additional studies have shown that geography and legacy are inextricably linked since a sense of place fosters memories, experiences, and links to a country's identity (Ashworth, 2013).

Heritage has been renowned for taking a tangible physical picture since ancient times and has maintained this conventional image till the late twentieth century. People started looking to the intangible legacy, which includes many customs, beliefs, musical genres, and rituals. Intangible practices are strongly connected to material ties with concrete parts of legacy like places and people in all contexts, highlighting the connectivity of the tangible and intangible aspects (Vecco, 2010).

There are two primary categories of heritage: tangible heritage and intangible heritage. Both categories were passed down from earlier generations and have been preserved to the present. The term "tangible heritage" in Munjeri's (2004), refers to heritage as a collection of physical items, artifacts, or archaeological sites that bear witness to the various civilizations that have existed on that land. It also refers to the historical and religious value of heritage and nations, and its retention and preservation serve as a reminder of the importance of the past and what pertains to a country's history. The researcher adds that people cannot disregard the huge and rich tangible legacy.

Heritage is not limited to the tangible aspect of buildings and witnesses to the greatness of heritage and the tangible past legacies, there is even the intangible heritage of tradition and customs inherited from grandparents and previous generations to the grandchildren, oral arts, rituals, ceremonial and sad events, performing arts and practices related to nature (Ahmad, 2006). in addition to the skills of producing

handicrafts, food-making methods, kitchen bases and medical heritage as stated by Harrison and Rose in their study (2010).

Heritage is passed down from generation to generation as inherited property and intangible practices with cultural or historical values that merit to be preserved by man in order to comprehend patriotism and the creation of social collective memory, which is clear from Harrison's (2010) definition. Ruggles and Silverman (2009) cite language, culture, folk songs, and literature as examples of intangible legacies. The concept of tangible heritage works hand in hand with heritage practices to mold and shape how society views its history, present, and future. And typically, it is up to the community to decide what elements of its tangible and intangible legacy it wants to keep and what it wants to discard.

### **2.2.1 Tangible Heritage**

Tangible heritage includes artifacts such as photographs, documents, books, manuscripts, instruments, whether individual or collective, as well as historical monuments, buildings, and other archaeological sites. Artifacts also include drawings, paintings, prints, sculptures, mosaics, historical monuments, buildings, and other archaeological sites (Vecco, 2010).

Mustafa (2011), states that there are three basic categories of tangible cultural assets: immovable property, movable heritage, and artistically valuable things. Structures, diverse historical sites, historic neighborhoods, and all of the decorations and inscriptions on the buildings are all considered to be part of the immovable legacy. All that is transported and moved from one location to another is referred to as movable legacy. This includes antiquities, transportable monuments like ancient money, tangible items associated with historical and military technology, as well as unique mineral

collections and other items. Paintings, sketches, statues, original sculptures, items that have been inscribed or engraved in the past, as well as furniture and musical instruments, are examples of objects with artistic worth.

### **2.2.2 Intangible Heritage**

It is stated that elements of this type of cultural heritage include customs, oral histories, social customs, traditions, rituals, knowledge, and skills passed down from one generation to the next within a specific society. Intangible or non-material heritage also includes a variety of customs, music, and dances (Lenzerini, 2011).

The intangible heritage encompasses all that is passed down orally, such as language, accent, conventions, rituals, beliefs, celebrations, social and religious activities, proverbs, folk tales, poetry, singing, and music of all types. Regarding to Badawi (2014), International organizations like UNESCO are now increasingly responsible for protecting intangible cultural property. A convention for the preservation of intangible cultural assets was published by UNESCO in 2003 to encourage member states to adopt adequate measures to protect the legacy and guarantee its sustainability for future generations (Bedouin, 2014).

## **2.3 Heritage Conflict Across Generations**

Girard (2020) assumes that the street was typically the first-place people went to learn about the cultural climate of their community, city, or state. When visiting historic lakes and villages that are clinging to their remote heritage and abandonment, there aren't many of these civilizations that the person may view. Heritage searchers journey to old locations that struggle against the invasion of an affluent life and new urbanization paradigms that aim to steal their cultural, urban, and historical content in

order to uncover the secrets of civilizations and the phenomena of fathers and grandparents.

The assumption was made that people interested in cultural heritage visit Jerusalem's streets and alleyways, where they can see the Dome of the Rock and the Church of the Resurrection, Egypt's ancient alleyways, where they can travel back at least 200 years, Europe's brick-paved cracks and roads, where they can travel back generations, to Giza, Tadmor, Babylon, Damascus, Rome, among other places, where they can travel such admirable human sense wasn't just an accident. Being entrenched in the Earth, man has never dared to destroy archaeological sites or destroy its historical monuments. Instead, he has traded them through the smuggling of antiquities or the marketing of antiquities as physical treasures that would not be destroyed (Youn and Uzzell, 2016).

Man was intimately connected to the Earth and lived a long life in tents and old houses. His entire life was devoted to providing for the needs of the Earth; he knew when to grow, water, and harvest plants, had a clear vision of when to track the rain, and had developed his ways of safeguarding the planet and its resources. It took man at least a thousand years to announce his revolt by starting the industrial revolution more than three hundred years ago. The current mechanical components of civilization, as well as the principles underpinning its industry and notion, were invented by the European intellect, which expressly took on itself the task of creating a fresh iteration of the next human (Harrison, 2015).

There may not have been much thought about man's great chances of living in a new human being's time who has been prepared for all of the time and in a way that man has likely never experienced throughout history. The generations who, from 1800

to the present, have pondered the sceneries of ancient existence are, nonetheless, unique generations who have observed and continue to observe themselves as they swing between an industrial, then a digital, and finally an artificial intelligence revolution. Once man leaves the paved road's course and approaches civilization, they are the same generations that are still living in close proximity to prehistoric times (Girard, 2020).

Therefore, it's possible that the coming generations would experience cultural alienation due to their parents' and grandparents' perception of the recent past and their own adjustment to a completely new environment. Future generations, whose heritage takes the form of magnificent museums and who are themselves a part of the new world, where they are filled with heritage exhibitions based on modern technology, are unlikely to experience this swing behavior (Girard, 2020).

Previous studies presuppose that just because human beings are living in a new world that has only existed for about 300 years does not automatically indicate that they should be praised. It is a benefit that also includes drawbacks that impair our humanity and benefits that have enriched our lives. But more importantly, it has to do with how open we are to accepting the trauma of this period (Girard, 2020).

Wilson (2008), in his study states that Arab society in the twenty-first century is not like that of their parents and grandparents in the middle and late twentieth century. In day-to-day life, the disparities between the generations would result in some sort of conflict. Therefore, it is necessary to explore the causes of these conflicts as well as potential solutions.

The researcher adds that every generation possesses advantages that set it apart from both the generations that came before it and the ones that will follow. As a result, conflict between generations typically characterizes intergenerational relationships. It

is possible to think of intergenerational conflict as an ongoing argument between children, parents, and grandparents about heritage and its many facets (Wilson, 2008).

Although this generational conflict has always existed, it seems more pronounced in the present due to the numerous changes that have occurred, particularly in the area of technological advancement, which has increased the distance between children and parents (Almansouri et al., 2021). The researchers also note that while the generation of children grew up in a broad social and cultural development, which caused him to object to traditions originating from the ancient heritage, the generation of fathers is frequently conservative and upholding the roots and ancient values on which they grew up.

The supposition was made that each generation has a distinct perspective from the preceding one. Children might, for instance, taste food and drink differently and handle clothing in a way that clashes with how their parents' taste and handle the same things. It is interesting to notice that parents perceive their children as shallow because they engage in unnecessary social behaviors like wearing Western clothing, listening to music and songs that have nothing to do with traditional art, and similar behaviors. The children, on the other hand, charge that the parents' generation is closed off, that it is clinging to the past, and that it is unable to adapt to changes (Giblin, 2014).

The researcher continues by saying that the younger generation thinks fathers should give up some traditions so they can adapt to changes in the culture they live in. Children who, in contrast, believe that parents have the right to meddle in their life highlight their respect for their relatives and acceptance of their opinions, even when they frequently differ with them. They are aware that their parents had encountered a

similar problem in the past and have also endured criticism from family members who have successfully overcome it (Giblin, 2014).

Everyone must adjust to the varying circumstances of life. The intergenerational conflict has always existed and is not new. Therefore, despite the fact that intergenerational discourse can occasionally come to a standstill, this should not be viewed as a "conflict" but rather as a difference in viewpoints and each generation's perception of life (De La Torre, 2013).

Intergenerational conflict in all societies manifests itself in a number of different ways, the most significant of which is the disparity in lifestyles experienced by each generation, which leads to the appearance of some sort of parental interference in the decisions and actions of children, such as the interference of parents in the choice of friends for their children, the choice of education, the choice of hairstyles and clothes, etc. The rise of technology, including the Internet and technical devices like mobile phones and computers, especially laptops, has perhaps led to the most obvious contrasts in the lives of parents and children. Conflict and inconsistent expectations have resulted from these disparities between the parties. While parents want adolescents to behave maturely, it is seen that they regard their offspring as having limited personal and political independence. The researcher adds that the absence of conversation on this issue just serves to exacerbate the issue rather than help find a solution (Lehrer, 2010).

Many children criticize their parents of being stiff, saying that they don't understand them, try to control their personal independence, and are unreliable. These things make children angry and rebellious, sometimes motivating them to act in twisted ways, such lying to their parents to avoid their severe responses, as well as rebelling

against the customs, traditions, and way of life that they used to live in accordance with their paternity's traditions (Lehrer, 2010).

#### **2.4 Popular Palestinian Heritage (Folklore)**

Understanding Palestine extends beyond understanding its current struggle with occupation since the image can only be fully understood by understanding the historical origins of this nation's civilization. The revival of the people's heritage, the preservation of its artistic qualities, and the manifestation of its authenticity, as Heacock (2012), points out was a requirement for the immortalization of ancient civilization, a manifestation of people's culture throughout history. The researcher contends that the present is the result of the past, the future is the result of the present, and history is linked.

Heritage has portrayed the material and moral history of culture since ancient times. Many cultures that are gone and remain their heritage as a distinctive footprint have given these cultures their personality. Among them, people have been able to infer their greatness through their ancient sites, archaeological buildings, rare precious pieces, myths, folk tales, anthems, ideals, art, beliefs and practices at holidays and events (Ruggles et al., 2009).

Faced with Judaization and displacement, the Palestinian people needed a unified heritage and common symbols that preserved their interdependence and unity as one more cohesive people than ever before. This heritage, which connects and resembles its Arab and Islamic neighbors as stated by the researchers, is an integral part of which unites with it as a diverse and homogenous unit. Here lies the importance of collecting and protecting the Palestinian Arab people's heritage (Razek-Faoder and Dajani, 2013).

The loss of Palestinian heritage means the loss of identity and the loss of inherited Palestinian features. Badawi (2014), adds that especially after Israel stole the Palestinian heritage and registered it at UNESCO on behalf of Israel in an attempt to transplant the white-skinned and blue-eyed European human in an Asian-African-Arab-Islamic environment, Israel also tried to plant Israeli artifacts inside the Canaanite land and invent stories and lies that would permit their stay on their alleged land and deny the habits and practices of landowners as confirmed by Razek-Faoder and Dajani (2013). These masks were their way of appearing before the world as the real owners of the land, and to give themselves the right to that stolen land, so Palestinians had to stand up to this brutal occupation of diverse forms and ways to stop one man by relying on old sources, and by studying in depth their language, books, communities and everything that belonged to them.

Bekerman (2005), states that popular heritage has become a very important part of confrontation with Israelis, as well as a strong demonstration and proof of Palestinians' right to their ancient land. Palestine has been considered to have multiple civilizations for ' of years, where the cradle of Christ exists, and where the incident of the Night Journey and the Ascension into Heavens, Israa' and Miraj. Moreover, if going back to the Old Testament (the Torah), we will find a Palestinian word mentioned more than 80 times. This indicates the Palestinian's original presence on the Palestinian Holy Land and the old conflict between the Palestinians and the Hebrews, as well as the Palestinian's strength, resistance and desperate defense of his land (Bekerman, 2005).

## **2.5 The Impact of Globalization on Cultural Identity**

### **2.5.1 Globalization**

One of the most complex ideas of the modern era is that of globalization (Abu Al-Fatouh, 2018). Although there is some degree of agreement regarding the definition of the term and the general idea of globalization, there are profound and important differences regarding the approach to globalization as well as its effects, areas, and limits. If the globalization of culture is emphasized, for instance, it implies putting all of the world's cultures into a single "global" structure. The English term "globalization" is also derived from the word "global."

If globalization is defined by term, there are hundreds of distinct meanings that differ depending on one's viewpoint on the topic. The phrase "the world is a small village" would be used to refer to globalization proponents. Those who view globalization as an examination of cultures, religions, and intellectual doctrines and as turning the world into a single central sovereignty in all areas would therefore consider it to be a form of colonization (Abu Al-Fatouh, 2018).

It is suggested that in the context of the economy, the term "globalization" originally referred to cross-national trade that facilitated the movement of people, products, and information through States. However, as a result of the fall of the Soviet Union and the United States of America's worldwide dominance, globalization is becoming increasingly apparent in a variety of contexts. Since the word refers to the export of American lifestyles throughout the world through food, drink, and language rather than the export of American-style federalism and democracy, it has become more common and the subject of much vehement dispute (Beck, 2018).

After the Second World War, the world underwent radical changes, and the pace of change has accelerated. These changes have made it clear and effective how important culture is to advancing international strategies for boosting investment and industrial plans as well as creating the unique international identity that is shaped by superiority in global industrial or cultural production (Græger and Leira, 2005).

In order to achieve knowledge, economic, and cultural exchange in the quickest and most effective way possible, the Græger and Leira (2005), suggest that change in the globe has also leaped into a technology revolution that has enveloped civilizations and enabled communication with the world's people, customers, and producers. As a result, globalization has emerged as an all-encompassing world order that interferes with the crystallization of people's local cultural policies, such as directing societies' ways of living, how they consume things, the quality of their food, housing, and welfare, and the direction of their interests.

Al-Rodhan and Stoudmann (2006), assume that globalization has improved the world's peoples' relationships with one another by fostering the export of cultural products such as songs, books, performances, languages, costumes, archaeological and architectural monuments, customs, holidays, and foods, among others. As a crucial element, this fosters the economic goals of travel and investment.

One of the significant concerns for developed nations in recent years has been the way globalization is affecting culture and national identity as stated by Glatzer (2012). Certain nations, like Canada and Europe, have held onto this worry because they fear being subsumed by American culture, becoming exact replicas of USA, and losing their own cultural identity. This is because these nations lack a unique culture that supports their entities as independent sovereign States.

The culture of a people creates a platform for intellectual exchange and collaboration as well as a clear sense of autonomous identity. The necessity for convergence and for each side to learn about what is different and grasp the characteristics of the other is stronger the more extreme the cultural differences (Wang, 2002).

It's difficult to detest someone you come to know by learning about and embracing their culture. As a result, the researcher states that one cannot hate someone who is aware of his or her own culture and unique identity. However, one can hate someone who is unaware of it or who harbors negative perceptions of his or her own country and fails to export that country's cultural potential, which causes the other to recognize it deeply. The goals of these actions are to foster cooperation and partnership, reduce fear of the unknown, and promote tolerance (Wang, 2002).

In order to benefit from the wave of globalization, developed nations have been diligent in fostering their cultural potential and exporting domestic cultural products. They have done this by serving and promoting its orientations and strategies at all levels, including political, economic, and social (Wang, 2002).

People from all around the world are well-informed about global events, peoples, and cultures because of the technological revolution in communication as Rayward (2016), assumes. Some of those cultures are starting to meld with local culture; they are starting to seem as an afterthought. People could discover, for instance, that Arab nations host festivities of other cultures openly and community support. Additionally, they discover that goods associated with other holidays, like Halloween, are sold in stores across the nation. The celebration of New Year's Eve or the last day of October is a gathering that is planned and attended by a large number of people in

order to partake in its own and joyous rituals. These celebrations go beyond highlighting the alien culture to affirm the need for modern man to tolerate and share with the various cultures of the world, many of whose members reside outside of their own nation but in other nations that are distant from their own.

Rayward (2016), continues, openness toward the other has definitely become an actual fact that cannot be ignored. This is due to the fact that culture, in all of its artistic, literary, visual, and audiovisual manifestations, is the most prized possession of the world's peoples. Culture is also a modern industry that has successfully marketed to peoples and nations throughout history. "Culture is the only thing that survives when we forget everything else," it was once remarked. Thus, in the age of globalization, it is urgently necessary to preserve and strengthen a country's cultural elements. The national identity from which a person should be familiarized with the rest of the world is essentially one that has been greatly diminished in local cultural production, both past and present.

Moreover, since the individual must comprehend and recognize the other in order to achieve the fullest possible cultural exchange and to dispel any misunderstanding or misperception brought on by ignorance of cultural differences among people, the preservation of national culture does not imply the exclusion of the culture of the other. States thereby defend their identity against the damaging effects of cultural inactivity on the functioning system of globalization (Rayward, 2016).

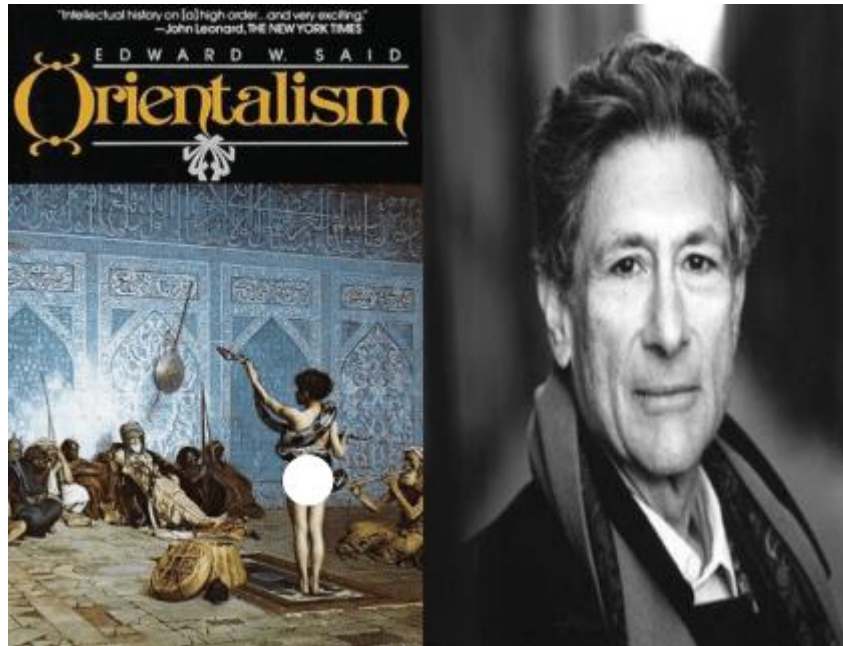
### **2.5.2 History and early manifestations of globalization**

Everything about globalization is debatable. According to Kovacheva (2020), the history and evolution of globalization, as well as its manifestations, forms, and effects, are all contentious topics that have sparked and continue to stoke considerable

debate. They have even caused some States to withdraw from the global mainstream, either out of choice out of fear of globalization, or as retaliation from the developed world for its rejection of contemporary globalization.

Kovacheva (2020), adds that development of people's capacity to travel over land and water for economic, exploratory, colonial, and military purposes marked the beginning of globalization. Religious missions that traveled from the Old East to the rest of the globe are another example of ancient globalization in China, as is the development of frescoes on Phoenician traders. Moreover, Ibn Khaldoun's theories, Zahraoui's creations, and Ibn al-theories Haytham's are examples of globalization in the arts, sciences, and other fields. Globalization is the speedy move of people and information which was triggered as a result of new forms of technology which enabled people to travel and interact with others through social media

Thus, the advancement of transportation and communication technologies has facilitated the spread of cultures, knowledge, trade, and invasion. As suggested by Kovacheva (2020). This explains, as the researcher states, why the invention of the Internet and contemporary modes of transportation, as well as international trade legislation, conventions that facilitate the movement of people and capital between States and major global political and economic blocs, and the development of non-military colonial methods, have made globalization a broad and significant concept in the modern world.



Picture (1): Edward Said's *Orientalism* (1978)

Said used the phrase "Out of Place" as the title of his memoir, the most significant book about his life since he was a man in exile. The internal exile in Edward's conscience - exile from Arabism to the West, exile from the West to Arabism, and most importantly, exile from Palestine - has produced a huge void that Edward has frequently spoken about.

New York may have given him a giant existence befitting of as an intellectual and writer. Said demonstrated a range of topics, including philosophy, history, the humanities, and society in addition to literature and politics. Edward presented the globe with his interpretation of how the West and the East handled one another through those justifications. He explained how literary and philosophical conceptions frequently served as a springboard for the policies and laws of attacks that rendered the history of the East-West interaction, particularly in the last few centuries, incomprehensible (Kennedy, 2013).

Kennedy (2013), adds that Edward came to the realization that his role was to present his perception of certain angles in the experience of that world in modern times,

outside of the Arab world and outside of intellectual frameworks and directions, primarily Western, after years of conflicts around the Arab world, particularly on the Palestinian issue. In other words, even when he was truly creative, Edward's perspective on the Arab world was fundamentally non-Arab and was primarily intended for a non-Arab audience.

### **2.5.3 Types and Manifestations of Globalization**

Understanding what is going on in other parts of the world is a sign of globalization. As well as sending specialists to educate troops in the use of cutting-edge weaponry from the eastern hemisphere to the western one, watching La Liga football matches is another example of globalization (Idris, 2014). The researcher cites the most prominent types and forms of globalization as follows:

2.5.3.1 Economic globalization: it is the solution to the question: "Why did the entire globe experience an economic crisis in 2008, despite the fact that it was a banking crisis in USA?" Today's nations want maximum integration into the global economic system in order to gain from economic exchanges and links rather than self-sufficiency and security.

2.5.3.2 Political globalization: After the First World War, the League of Nations began to play a role in the development of the new world order. However, the Second World War brought about the creation of the United Nations and the Security Council. There are several instances of political globalization, some of which include state alliances, others involve global trends and conflicts, and yet others involve both. It should be noted that, in the researcher's opinion, the globalization debate between the communist and capitalist axes played a role in the Cold War. Both sides attempted to globalize the world in different ways;

politically, economically, and culturally with the goal of promoting communism as opposed to capitalism.

2.5.3.3 Social and cultural globalization: One of the most serious forms and problems of globalization is social and cultural globalization, which is represented by globalized cultural products like some novels, books, films, and dramas, including the well-known Harry Potter and Dracula series, Aladdin, Japanese cartoon, and the Sherlock Holmes, among others. Some people also consider eating habits, such as the global invasion of hamburgers, pizza, Falafel, Sushi, Shawerma to be a form of social and cultural globalization.

Cultural globalization is both influential and unaffected in that it is a one-way process in which the world's cultural products are exported from powerful, developed countries to underdeveloped, impoverished ones, adversely affecting the importing countries' genuine cultural production in favor of the global pattern. Traditional clothing in developing nations is just a reflection of the nature, climate, and circumstances of their owners, but because of cultural globalization, it has come to be seen as a sign of underdevelopment, and everyone must give it up in favor of American cowboy and global fashion in order to fit in with the times.

2.5.3.4 Technical and technological globalization: The foundation of all other expressions and forms of globalization is technical globalization, often known as globalization of technology. The fundamental driver of the growth of the idea of globalization is the availability of simple tools like the Internet, social media, and sophisticated information sharing methods.

2.5.3.5 Other manifestations of globalization may also include the globalization of education, philanthropy and volunteerism, fashion, and other essential or

subsidiary manifestations. Environmental or ecological globalization aims to mainstream the world's ecosystem to meet climate and environmental challenges.

## **2.6 The Impact of Modernity on Cultural Identity**

Modernity is the belief that the present should be understood in light of reinterpreted history. It also alludes to how cultural, social, and political currents collide in contemporary society. The phrase denotes a conflict between contemporary society's many dynamics and describes a method through which society continually reinvents itself (Delanty, 2007). Modernity is not only an idea; it is also a manifestation of a certain way of life that is different from the past traditional societies which was also informed by the different changes in the social world which erupted as a result of several conditions of which the industrial, scientific and other revolutions came into being and as a result transformed the society.

Watfa (2001), claims that while defining modernity, scholars are confronted with different definitions, each defined by the owner's native tongue, and surrounded by ambiguity, uncertainty, and diversity. The term "modernity" has mainly been used to describe Western cultures since the Renaissance, including a variety of expressions of social, economic, political, and literary life. The researcher also points out that the technology revolution, ongoing advances in science and technology, and ongoing changes in social norms and values have all contributed to the disintegration of old cultural norms and values.

Indigenous peoples, who have their roots and surroundings, have different meanings in modernity. It includes definitions for its propagandists who introduced Western ideas into Arab nations as well as for Muslims and the opponents. Westerners

define modernity as "embodying the image of an integrated social format, the qualities of an orderly and secure industrial format, both of which are founded on rationality at various levels and trends" in reference to the people of the West. This definition is in Marx and Emile Durkheim, and Max Weber as well (Watfa, 2001).

The German philosopher "Kant" states that "the lights are that man should escape from the position of guardianship, which is to utilize his concept without instructing others." The condition of enlightenment and modernity, according to Kant, the father of Western modernism, is freedom. By this, he means that the mind must be free from the influence of the holy, the priesthood, the church, and mental idols Al-Nahwi (1992). Watfa (2001), states that according to Geden, modernism is a pattern of historical breaks from older periods where holistic and religious traditions and ideologies predominate in all spheres of life.

In his study, Shilliam (2010), states that Roland Bart defines modernity as "a cognitive explosion that modern humans have not come to control." The researcher continues, quoting Gus Ortica Cassette, "Modernity not only reformulates form but also leads art into the darkness of disorder and despair." Modernity, according to Cassette is "progressively destroys all the human virtues that reigned in romantic and natural literature." Religion is limited to the life of each individual, and the concept of God is replaced by the concept of science.

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individual, and the concept of God is replaced by the concept of science (Shilliam, 2010).

According to Watfa, the definition of modernity in its broadest sense, in the context of these many social movements, is "a social practice and a lifestyle founded on the premise of change and innovation". It goes without saying that the modernist moments of transition, when deceptive false reasoning is exposed and new logic is produced, are the most significant and creative events in history. The researcher views Fukue's structural disintegration as the most significant historical point in philosophical modernity, along with Kant's analytical criticism, Hegel's absolute idealism, Marx's argumentative materialism and critique of analysis, and Husserl's interpretative vitality Watfa (2001). Modernism is defined by Al-Nahwi (1992), as a literary ideology or intellectual theory that encourages defiance of reality and a coup of the traditional inheritance in all of its guises and areas.

These definitions of modernity are among the many that modernists have adopted from Westerners and orientalist in all its manifestations, and they all make reference to a number of obvious connotations (Hasan, 2013). The researcher also notes that different definitions of modernity mean that the concept is not just limited to the literary aspect as some may believe, but is actually a theory and philosophy that encompasses all aspects of life, whether they be social, cognitive, industrial, or other. As a result, modernists present a quiet perception of people's lives that incorporates various facets.

## **2.7 Judaization of Palestinian Heritage**

### **2.7.1. The Concept of Judaization and Its Historical Context in Palestine.**

Alqam (2018), states that Judaization refers to the process of transforming or altering the cultural, social, and historical character of a place or people to reflect a Jewish identity or ideology. In the context of the Palestinian community residing in America, Judaization can have an impact on their Palestinian heritage, which includes their culture, traditions, language, and history.

Judaization is the process of transforming the physical and demographic landscape of a region to enhance its Jewish character. In Palestine, this policy includes the significant alteration or destruction of various landmarks that are holy, historical, or cultural in nature (Baroud and Rubeo, 2019). The concept of Judaization has a long historical context in Palestine and is rooted in the Zionist movement's ideology, which aims to establish a Jewish state in Palestine. This policy has been implemented through various means, including the renaming of Palestinian places, the destruction of Palestinian heritage sites, and the undermining of Arabic culture (Troen, 2007).

The impact of Judaization on Palestinian identity has been significant. The Palestinian Authority has condemned the Israeli government's efforts to Judaize Jerusalem, claiming that it is part of a larger campaign to erase Palestinian history and identity. The process of Judaization has also contributed to the displacement of Palestinians from their homes and land, with the strategic extension of Israeli settlements and the restriction of Palestinian movement. The effect of these developments has been to diminish the presence of Palestinian culture and heritage in the region (Zink, 2010).

The Judaization of Palestine has had a profound impact on Palestinian identity, as it seeks to erase the historical and cultural significance of the region for its indigenous population. This policy has been implemented through various means, including the destruction of Palestinian heritage sites, the renaming of Palestinian places, and the undermining of Arabic culture (Baroud and Rubeo, 2019). The impact of this policy has been to diminish the presence of Palestinian culture and heritage in the region, erasing the historical significance of Palestine for its indigenous population. As a result, the struggle for Palestinian identity and recognition continues to be a central issue in the region (Al-Ju'beh, 2008).

One example of Judaization in Palestinian heritage is the renaming of Palestinian cities and streets. The Israeli government has been actively changing the names of Palestinian cities and streets to Hebrew names, erasing the Arabic names that have been used for centuries (Baroud and Rubeo, 2019). However, there has been a growing trend in certain areas of Israel to restore the original Arabic streets' names. The Hebraization and Judaization of natural features and landmarks have also been an official policy of the Israeli government. This practice of renaming Palestinian cities and streets is a deliberate attempt to erase Palestinian identity and history (Dahamshe, 2021).

Another example of Judaization in Palestinian heritage is the appropriation of Palestinian cuisine and dress. Israel has been accused of cultural appropriation by claiming Palestinian food and dress as their own. This appropriation of Palestinian culture is a denial of the existence and heritage of the Palestinian people. The Israeli government has also been promoting Israeli cuisine as Palestinian cuisine, further erasing Palestinian culture and identity. This practice of appropriating Palestinian cuisine and dress is a form of cultural theft and erasure (Alhelou, 2018).

A third example of Judaization in Palestinian heritage is the destruction of Palestinian cultural sites. The Israeli government has been deliberately targeting archaeological sites in Gaza in an effort to erase Palestine's cultural heritage. The appropriation of tangible and intangible Palestinian cultural heritage has been a part of Israel's policy to erase Palestinian identity and history (Zayad, 2019). The destruction of Palestinian cultural sites is a violation of international law and a fundamental element that enables Israel to maintain its occupation of Palestine. This practice of destroying Palestinian cultural sites is a deliberate attempt to erase Palestinian history and identity (Rjoob, 2009).

In the context of the Palestinian community residing in America, Judaization can have a significant impact on their Palestinian heritage, which includes their culture, traditions, language, and history. One way in which Judaization can impact the Palestinian heritage of the Palestinian community residing in America is through the loss of their cultural identity. As Palestinian Americans assimilate into American culture, they may begin to adopt various and multicultural practices, values, and beliefs, which can erode their connection to their Palestinian roots. This can result in the loss of language, traditions, and cultural practices that are unique to the Palestinian community (Alqam, 2018).

Additionally, Judaization can impact the Palestinian community's historical memory and understanding of their displacement and occupation. Jewish narratives and interpretations of history may be given more weight and prominence, leading to the marginalization or erasure of Palestinian narratives and experiences. This can result in a distortion of historical truth and the loss of collective memory (Zayad, 2019).

Furthermore, Judaization can impact the Palestinian community's political identity and engagement. As some Palestinian Americans align themselves with Jewish causes and organizations, they may distance themselves from Palestinian activism and political movements. This can result in a loss of political voice and agency within the Palestinian community (Rjoob, 2009).

Judaization can impact the youth Palestinian community's sense of belonging and community. As some may align themselves with Jewish communities and causes, they may feel less connected to the Palestinian community and less invested in its history and future. This can result in a loss of collective memory and cultural heritage (Alhelou, 2018).

Overall, the impact of Judaization on the Palestinian heritage of the Palestinian community residing in America can be significant and complex. It can result in the erosion of cultural identity, the distortion of historical memory, and the loss of political voice and agency (Alhelou, 2018).

### **2.7.1 Resistance to Judaization and Preservation of Palestinian Heritage**

Judaization, or the process of erasing Palestinian culture and replacing it with Israeli culture, has been met with resistance from grassroots movements and activism. Palestinian composer and pianist Faraj Suleiman's song "Questions on My Mind" highlights the daily struggles faced by Palestinians due to Israeli restrictions on movement and residency. A nonviolent Palestinian resistance movement has the potential to impact Israeli society and bring attention to the issue of Judaization. Grassroots organizations, such as Grassroots Jerusalem, have been established to strengthen the Palestinian community and preserve its heritage. These efforts are crucial

in resisting the erasure of Palestinian culture and promoting its preservation (Arens and Kaufman, 2012).

International support is also necessary to preserve Palestinian cultural heritage. The Palestinian Authority has campaigned for international recognition and challenged the Israeli occupation at a multilateral level, achieving major successes in the process. It is clear that the promotion and preservation of Palestinian culture and history must be an internal movement supported by the international community. However, Israel's archaeological activities in Palestinian territory aim to extend its own presence, culture, and heritage, further threatening the preservation of Palestinian culture. Therefore, international support is crucial in protecting Palestinian cultural heritage from being erased and replaced (Shahwa, 2020).

The preservation of Palestinian heritage is important not only for the present but also for future generations. Cultural heritage establishes a closer tie between a community and the land it lives on and relies on. Preserving Palestinian cultural heritage is crucial in maintaining the identity and history of the Palestinian people. It has persisted in the face of Israeli erasure and has preserved a rich heritage of Palestinian cultural production for future generations. Therefore, it is essential to continue efforts to preserve Palestinian cultural heritage to ensure that it is not lost or replaced (Volgare, 2017).

## **Chapter Three: Methodology**

### **3.1 Introduction**

The methods for this thesis is covered in this section. The methodology is the overall research strategy that specifies how the study will be initiated and, among other things, the methodologies that will be applied. It also provides comprehensive details on the research methods and strategies applied in this study (i.e., study design, study population and sample, data tools and procedures, and data analysis).

### **3.2 Study Methodology and Procedures**

This chapter includes a presentation of the methods and procedures that were followed in determining the study population and sample, the steps to verify the validity and reliability of the tool, the identification of study variables and procedures, and the statistical treatments used in data analysis.

### **3.3 Study Approach and Methodology**

The study adopted the descriptive survey approach to check the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA.

The descriptive approach is a research method concerned with the study of phenomena as they exist in reality. In addition, it is concerned with describing the phenomenon accurately, and it is expressed in two ways: qualitatively, by describing and clarifying its characteristics, and quantitatively, by giving it a numerical description that shows the amount of this described phenomenon, or the proportion of its connection along with other phenomena.

Two research approaches were used to achieve the purpose of this research, qualitative and quantitative approaches. The qualitative is for the literature review presented, while the quantitative method for the questionnaire conducted. The researcher had conducted semi-structured interviews with 10 experts on the field of culture. To achieve the objectives of the study, a questionnaire was developed and its validity and reliability coefficients were confirmed, and after its electronic distribution it was collected and processed statistically using the statistical packages (SPSS) program. The qualitative approach dealt with the theories of modernity, globalization, and multiculturalism. These theories describe the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA.

A short analysis is portrayed for some articles about the Palestinian heritage among the Palestinian-Americans in USA and Palestine, modernity, globalization, and multiculturalism. Then, a well-prepared questionnaire is distributed to 300 Palestinian-American, as well as interviewing 10 experts in the field of culture and heritage, then analyzing the results for both, the questionnaire and interviews. Ten interviews will be conducted with selected 12 questions that clarify the status of the Palestinian-Americans' heritage.

### **3.4 Study Community**

The study community is defined as all individuals and elements related to the study problem, and the researcher seeks to generalize its results to them. Thus, the community in this study is the study area is the Palestinian-Americans in the USA. The sample size is 300 participants for the questionnaire, and 10 experts in the field of

culture and Palestinian heritage for the interview. The researcher intends to use semi-structured interviews to achieve the study goals.

### **3.5 Study Sample**

The study sample consisted of the expatriate Palestinian community in the United States. The participants were 300 males and females. The study sample for interviews was composed of 10 participants from experts and university degree holders in different disciplines and universities. (See Table (1), Appendix, 6).

### **3.4 Study Tools**

Two tools were used during this research to answer the questions and verify hypotheses. The questionnaire was used and distributed to 300 respondents. Interviews were also used to obtain more diverse responses that serve research objectives. Both tools were used to identify the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA.

#### **The first tool: The questionnaire**

After reviewing the related and previous studies and literature that deal with the subject of the study, the researcher conducted a questionnaire that consisted of three sections as follows: (See Appendix, 4).

**The first section** included the title of the study and the introduction to the questionnaire, which contains a set of elements that define the purpose of the study, in addition to a paragraph that encourages the respondents to provide assistance and investigate accuracy in filling out the questionnaire.

**The second section** represents the personal data, which were entered as independent variables in the study, which are: (Gender, Age, Educational level, and Years in diaspora).

**The third section:** the questionnaire's paragraphs, numbering 23, related to the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA.

**These paragraphs are divided into four areas:**

Table 2: The fields of the questionnaire, and the number of paragraphs

No.	Number of paragraphs	The Field
1	Judaization of Palestinian heritage	4
2	Globalization and its impact on heritage	5
3	Modernity and its impact on young generations	6
4	Intergenerational conflict for heritage conservation	8
	<b>Total paragraphs</b>	<b>23</b>

The questionnaire items were answered according to the five-dimensional Likert Scale.

### **The second tool: The interviews**

Ten semi-structured interviews were conducted with 10 responses for each question from Palestinian-Americans living in Palestine, with the purpose of extrapolating their views on the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA. Moreover, the interviewees are directed to some questions individually, which allow them to express their own words, based on their personal experience, according to the axes of the study, and the text of these questions was as in (Appendix, 5).

### **3.5 Validity and Reliability**

One of the most important features of good research tools is the validity and reliability of the tools. The validity is intended to measure what it is designed to measure. The credibility of the tool is achieved when obtaining information and data on the subject matter of the study or the variables to be measured. However, reliability refers to the tool's ability to measure what it is designed to measure in varying periods of time.

#### **3.5.1 Validity and Reliability of the Questionnaire**

The tool was presented to a group of arbitrators specialized in the field of culture and heritage. So as to ensure its validity and applicability, the number of arbitrators reached (3), as in (Appendix, 2). The validity of the paragraphs was confirmed, and their suitability to the objectives of the study, its fields and variables, and the validity of the phrase to measure what it was designed to measure; namely cultural diversity and communication.

In light of the observations made by the arbitrators in terms of the wording of the paragraphs, and their suitability for the field in which they were placed, either by approving them, modifying their wording, deleting them, due to their lack of importance, or adding some paragraphs, the questionnaire contained (30) paragraph before arbitration. After making the modifications, it became (24) paragraphs, and thus the apparent validity of the questionnaire was achieved, and the study tool became in its final form, as in (Appendix 4).

#### **3.5.2 Validity and Reliability of the Interviews**

To ensure the validity of the interview questions and their applicability, they were presented to (3) arbitrators with expertise in the field of culture and postmodernity.

(See Appendix, 3). These theories describe the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA. The arbitrators expressed their opinion on the suitability of the questions to the subject of the study, and the wording of the questions was modified to become appropriate, as in (Appendix, 5).

### **3.6 Stability of Tools**

#### **3.6.1 Stability of the Questionnaire**

It was confirmed by using the Cronbach Alpha equation. the reliability coefficients for the questionnaire's fields are high, for each field, the first field (0.769), the second field (0.757), the third field (0.765), the fourth field (0.768), and the total score of the fields, which amounted to (0.77), which are appropriate stability coefficients and meet the purposes of this study. (See Appendix, 7).

#### **3.6.2 Stability of the Interviews**

The reliability method was used over time to reach the stability of the interview, and the responses of the sample members were analyzed. Two weeks after the first analysis of the responses, the analysis was re-analyzed again using Holste's equation.

### **3.7 Study Procedures**

#### **3.7.1 The Questionnaire**

The researcher conducted the study according to the following steps:

Reviewing the previous literature and related studies and researches that were discussed on the study matter, defining the study problem, collecting information related to it and preparing the “planned outline”, defining the study population. The tool was presented to the study supervisors and made amendments to it, then presented to the arbitrators, to come up with its final picture, preparing the study tools in its final

form after arbitration and feedback, computing the questionnaire electronically, obtaining an official letter from the Deanship of Studies higher university. The Cronbach's Alpha equation was used to calculate the internal consistency of the paragraphs of the study tool, and (t) test, extract the results, analyze them, discuss and compare them with previous studies, comment on the results, and come up with suggestions in the light of the results of the study.

### **3.7.2 The Interview**

The interview was conducted according to the following steps:

Writing a proposal for interview questions and their arbitration, and making amendments to them according to the opinion of the majority, an appointment was set with seven people to interview them, an interview guide was prepared and it was arbitrated, using the Holste equation, to ensure the stability of the responses of the qualitative research sample members using the two methods of analysis across people, and over time, verbal acknowledgment Interviewing and recording, data collection, unloading and analysis. After completing the interviews, and then arriving at the results, comment on the results, and come up with recommendations based on that.

## **3.8 Study Variables**

The variable is everything accepting quantitative or qualitative measurement, and everything accepting change is known as the variable, depending on the statistical definition of the variable. The study adopted the following variables:

### **3.8.1 The Independent Variables**

- Gender: it has two levels (Male: Female).
- Qualification: it has three levels (Bachelor's, Master's, Ph.D.).

- Age: it has four levels (20-29 ,30-39, 40-49, above 50).
- Years in diaspora: From (1-53) years.

### **3.8.2 The Dependent Variable**

It includes the arithmetic averages of the responses of the study sample members to the study tool items that relate to the the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA.

### **3.9 Statistical Processors**

A statistic reference mark was used, and the data was processed for the statistical data, using well-known statistical treatments: independent hypothesis test (independent sample T-test) and standard deviations to estimate the relative weight of the questionnaire's items, one-way analysis of variance (ANOVA) in non-ambient hypotheses (age, years in diaspora, qualification), the Cronbach Alpha equation, versus the stability of the resolution, and the Holste equation for calculating the stability of the interview.

## **Chapter Four: Results, Analysis, and Discussion**

### **4.1 Introduction**

The results of the study is the process of clarifying and presenting the answers to the hypotheses and questions presented by the researcher in the content of the research, as well as a set of what the researcher arrived at by preparing the research. The results of the study can take another definition, it can be said that they are the list of the research processes carried out by the researcher.

### **4.2 Results**

This study aims to identify the impact of the Palestinian diaspora on the third generation who was born and lived in the USA considering the possibility of adopting the customs and traditions of the host country. Seeing the ambiguity of identity among young people in the United States of America (Gender, Age, Educational level, Years in diaspora).

The following is a presentation of the study results:

### **4.3 The Results of the Study's Questions**

**First question:** Do Palestinian youth who live in the USA practice their rituals and customs?

To answer this question, the arithmetic means and standard deviations of young people practicing their rituals and habits were extracted.

The results of the following table (4) show this.

Table 4: Arithmetic averages and standard deviations of the items in the Judaization of Palestinian heritage.

Number	Paragraphs	Arithmetic mean	standard deviation	Degree
1	My parents won't let me marry a person from a western country.	2.34	1.04	low
2	My parents are trying to compel me to follow Palestinian customs and traditions, and thus, move away from American traditions and lifestyle	2.54	1.2	low
3	Due to American lifestyle, the third generation of Palestinians' cultural identity is becoming muddled.	2.22	1.11	low
<b>The overall result of young people practicing their rituals and habits</b>		<b>2.37</b>	<b>1.12</b>	<b>low</b>

It is clear from the data presented in the previous table that the degree of items related to the practice of Palestinian youth living in the USA for their rituals and customs is low for most of them. As for the overall result of the field, it was reduced in terms of the arithmetic mean (2.37), and this result confirms the degree of the impact of multiculturalism, modernity, globalization, and cultural diversity. Diversities and connectivity are low based on cultural exchange. (That is, the degree of support of the study sample for the paragraphs of the first field tended to decrease).

**Second question:** What are the challenges they face to maintain and defend their culture regarding globalization and modernity and cultural diversity?

To answer this question, the arithmetic means and standard deviations of globalization and its impact on heritage were extracted, and the results of Table (5) show that:

Table 5: Arithmetic averages and standard deviations of globalization and its impact on heritage.

No.	Paragraphs	Arithmetic Mean	Standard Deviation	Degree
1	Globalization has contributed to changing the perceptions of the third generation's national identity so that the individual is less connected to his or her national identity.	2.1378	1.12	Low
2	I feel that Palestinian culture of the 3rd generation has blended with the American culture and influenced their Palestinian national heritage and identity.	2.2755	1.05	Low
3	The preservation of my Palestinian national culture does not mean the exclusion of the American culture that I have been experiencing.	2.0969	1.06	Low
4	Due to the American lifestyle, the third generation of Palestinians' cultural identity is becoming muddled.	2.2194	1.11	Low
5	The American educational system aims to influence the Arab students with regard to their identity and limit information provided to them.	2.0255	1.06	Low
<b>The overall score for a field Globalization and its impact on heritage</b>		<b>2.151</b>	<b>1.08</b>	<b>Low</b>

It is clear from the data in the previous table that the degree of items related to the field of "Globalization and its impact on heritage" is low in most of them, and with regard to the total degree of the field it was reduced in terms of the arithmetic mean of (2.151), and this result confirms that the degree of the impact of multiculturalism, modernity, globalization, and cultural diversity on the Palestinian community who live in the USA based on intercultural diversities and communication is low. (That is, the

degree of support of the study sample for the paragraphs of the second field tended to decrease).

**Third question:** How do the Palestinian people in diaspora practice international communication and openness among the people they live with?

To answer this question, the arithmetic means and standard deviations of the field of "Modernity and its impact on young generations" were extracted, and the results of the following table 6 illustrate this:

Table 6: Arithmetic means and standard deviations of the paragraphs of the Modernity field and its impact on young generations.

No.	Paragraphs	Arithmetic Mean	Standard Deviation	Degree
1	Modernity promotes Western cultural tide and thus marginalizes the Palestinian heritage.	2	0.95	Low
2	Some aspects and ideals of the Palestinian heritage must be abandoned in order to allow modernist advancement.	2.61	1.37	Low
3	I think I am maintaining Palestinian culture, but I also make adjustments to keep up with modern society.	2.2	1.12	Low
4	Palestinian heritage lends some influences to modernity so that it makes it a Palestinian modernity.	2.1	0.86	Low
5	I feel like a Palestinian citizen and belong to Palestine as my country of origin.	1.72	0.92	Very low
6	My culture is a mixture of both American and Palestinian cultures, since I have experienced both at the same time.	2	0.93	Low
<b>The overall score for a field Modernity and its impact on young generations</b>		<b>2.1</b>	<b>1.03</b>	<b>Low</b>

It is clear from the data in the previous table that the degree of items related to the domain of "Modernity and its impact on young generations" in most of them is low, and with regard to the total score of the domain was low in terms of the arithmetic mean of (2.1). This result confirms that the degree of the impact of multiculturalism, modernity, globalization, and cultural diversity on the Palestinian heritage at the Palestinian community who live in the USA was low. (That is, the degree of support of the study sample for the paragraphs of the fourth field tended to decrease).

**Fourth question:** Is there a cultural and social conflict between the old generation and the new generation who live in the USA regarding the Palestinian heritage?

To answer this question, the arithmetic means and standard deviations of the intergenerational conflict for heritage conservation. were extracted.

Table 7: Arithmetic means and standard deviations of the clauses of the intergenerational conflict for heritage conservation

No.	Paragraphs	Arithmetic Mean	Standard Deviation	Degree
1	Modernity promotes Western cultural tide and thus marginalizes the Palestinian heritage.	1.60	0.80	Very low
2	Some aspects and ideals of the Palestinian heritage must be abandoned in order to allow modernist advancement.	2.54	1.2	Low
3	I think I am maintaining Palestinian culture, but I also make adjustments to keep up with modern society.	2.62	1.25	medium
4	Palestinian heritage lends some influences to modernity so that it makes it a Palestinian modernity.	2.4	1.25	Low
5	I feel like a Palestinian citizen and belong to Palestine as my country of origin.	2.3	1.04	Low

6	My culture is a mixture of both American and Palestinian cultures, since I have experienced both at the same time.	2.1	1.01	Low
7	I feel like my parents are trying to control my behaviors and choose my friends and my way of life.	2.65	1.17	Medium
8	My thoughts and beliefs differ from those of my parents.	2.1	1.04	Low
<b>The overall score for a field Intergenerational conflict for heritage conservation</b>		<b>2.3</b>	<b>1.1</b>	<b>Low</b>

It is clear from the data in the previous table that the degree of items related to the field of "Intergenerational conflict for heritage conservation" in the majority is low, and with regard to the total degree of the field was low in terms of the arithmetic mean of (2.3), and this result confirms that the degree of the impact of multiculturalism, modernity, globalization, and cultural diversity on the Palestinian heritage at the Palestinian community who live in the USA was low. (That is, the degree of support of the study sample for the paragraphs of the fourth field tended to decrease).

Table 8: Arithmetic averages and standard deviations of the resolution fields

Degree	No.	Paragraphs	Arithmetic Mean	Standard Deviation	Degree
1	First	Judaization of Palestinian heritage	1.8	.660	Very low
2	Second	Globalization and its impact on heritage	2.2	0.748	Low
3	Third	Modernity and its impact on young generations	2.10	0.570	Low

4	Fourth	Intergenerational conflict for heritage conservation	2.3	0.589	Low
<b>Total marks</b>			<b>2.08</b>	<b>0.64</b>	<b>Low</b>

It is clear from the data of the previous table that the total score of the items related to the questionnaire's domains reached a standard deviation (0.64) and an arithmetic mean (2.08), which is a low degree. As for the order of the fields of study, the intergenerational conflict for heritage conservation came in first place where the standard deviation reached (0.589) and the arithmetic mean (2.3), which is a low score according to the scale adopted for this study, and it ranked second in the field of Globalization and its impact on heritage, where the standard deviation reached (0.748) and the arithmetic mean (2.2), which is a low score according to the scale adopted for this study. The domain Modernity and its impact on young generations was ranked third, with a standard deviation of (0.570) and an arithmetic mean of (2.10), which is a low degree. the Judaization of Palestinian Heritage ranked fourth, with a standard deviation of (0.660) and an arithmetic mean of (1.8), which is a very low degree, according to the scale adopted for this study.

**Fifth Question:** Is there a cultural and social conflict between the old generation and the new generation living in the USA for a long time regarding the Palestinian heritage?

In order to answer this question, the arithmetic means and standard deviations were extracted about the cultural and social conflict between the old generation and the new generation living in the USA for a long time regarding the Palestinian heritage. The result confirms that the degree of cultural and social conflict between the old generation and the new generation living in the USA regarding the Palestinian heritage

was low, as indicated by the arithmetic mean, which reached (2.1236) and its standard deviation (0.42768). (See Table 9, Appendix 8).

**Sixth question:** How the Palestinian cuisine contribute to the integration of the Palestinian people in their new communities?

In order to answer this question, the arithmetic means and standard deviations were extracted. The results show that the degree of response of the respondents was low in terms of the arithmetic means for each degree of response. (See Table 10, Appendix 9).

In order to find the extent to which the Palestinian cuisine contributes to the integration of the Palestinian people into their new societies, (One Way ANOVA) analysis was conducted, and Table (11) shows this.

Table 11: Results of (One Way ANOVA) for the contribution of the Palestinian cuisine to the integration of the Palestinian people into their new societies.

<b>Eta</b>	<b>Sum of Squares</b>	<b>Mean</b>	<b>Std. Deviation</b>
0.381	35.667	2.1236	0.42768

It is clear from the data in the previous table that the degree of contribution of the Palestinian cuisine to the integration of the Palestinian people into their new societies was low, as indicated by the arithmetic mean, which amounted to (2.1236) and its standard deviation (0.42768)

In order to find the size of the effect, the ETA square was calculated for the practical significance, as it reached (0.38). This can be explained by the fact that 38% of the effect is due to the Palestinian cuisine in the integration of the Palestinian people into their new societies, while the rest of the effect is due to unexplained variables.

#### **4.4 Discussion**

In this section of the study, the researcher will analyze the findings by comparing them to previous studies that were previously presented in the study, relating them to the questionnaire responses and personal interviews, responding to the questions and hypotheses posed in the first section of the study, and finally formulating conclusions based on the findings.

The feedback in interviews and questionnaires was taken from a study sample consisting of males and females almost evenly, in order to ensure that both sexes' responses and ideas were obtained and compared to what had been highlighted in previous studies in both questionnaire and interview subjects.

Responses were also taken from respondents who had completed a certain level of education, including bachelor's, master's and doctoral, for all study tools.

regarding to living in USA, the responses to interviews and questionnaires were similar, with the majority of participants indicating that they preferred to live in USA. Interview responses showed that this tendency stems from the desire to complete the study or to have more job opportunities in USA. Despite this, the sample study reported in interviews that they like to visit Palestine and spend time with their relatives, integrating and communicating with Palestinians residing in Palestine as well.

The study also indicated that their culture is a combination of American and Palestinian culture and this was made clear during the interviews, as this combination preserves in essence Palestinian culture and Palestinian heritage, as well as the sense of belonging.

Despite the experience of living in two cultures at the same time, participants made it clear that they were working to embrace the kind of positive modernity that

would make it possible to adapt to American culture and preserve Palestinian identity, customs, traditions, dress and language.

Hasan (2013) noted that aspects of modernity included the social, cognitive and cultural aspect, as explained by the participants in the interviews.

The majority of the study agreed that they were able to adapt to the Palestinian culture within them and the American culture surrounding them, by preserving the main aspects of culture and heritage and adopting modern lifestyles to suit them.

Among the elements of heritage that participants continue to practice are the traditional clothing, especially on various occasions, the use of Arabic with Arabic speakers, its teaching to non-speakers, as well as cooking Palestinian dishes at home, or eating them outside the home in restaurants, celebrations, festivals or events that reinforce the Palestinian position on the international scene.

In contrast, the majority of the study sample of interviews and questionnaires believe that Palestinian heritage is being stolen and attributed to the Israeli occupation, and Badawi (2014) attributes this to an attempt to obliterate Palestinian heritage and revive it at the Israeli culture so that they can defend themselves before other countries and claim Palestine's historical ownership by various means.

Badawi (2014) also explained that there was a conscious movement that emerged after 1967 when Palestinians and Arabs noticed that Israelis had stolen almost everything from heritage and registered it at UNESCO on behalf of Israel as an Israeli heritage, which was clearly demonstrated by interviewees.

The questionnaire showed that Palestinian heritage was subjected to some kind of looting and attribution to Israel's occupation culture. According to the results of the interviews, Palestinians maintain contexts of confrontation with the Israeli occupation,

which is taking possession of all aspects of Palestinian life. Where they try to own the land, culture, mentality, the whole place and what it contains, including the heritage that is the character of the community, if the heritage is gone the personality of the community.

Interviewers reported that their culture was somewhat mixed with American culture, which in part affected the Palestinian national identity. This was further illustrated by interviews, where participants pointed out that such mixing did not mean abandoning Palestinian culture, but rather a kind of positive modernity that allowed them to learn about different cultures and facilitated communication with many cultures under so-called globalization.

Globalization according to the interviews from the participants' point of view is positive, which allows them to mix with different cultures, including Palestinian culture, and enables them to learn about many elements that are interconnected with culture.

This is what was mentioned by Al-Rodhan and Stoudmann (2006), who emphasized that globalization has contributed significantly to improving relations among different peoples through the participation of cultural products such as language, food, dress, literature, customs, holidays and many others under the umbrella of heritage.

Responses in the questionnaire also indicated that the United States educational system was trying to influence Palestinian students in particular, Arabs in general with regard to their identity and heritage, and, as Bedouin pointed out, globalization and modernity prevented students from being affected by the system.

With regard to the intergenerational conflict over Palestinian heritage, the results of both the questionnaire and the interviews demonstrated the absence of conflict and disagreement between children and their families. The study sample reported that they liked traditional Palestinian food, spoke Arabic at home and had not forgotten Palestinian heritage. And they are still committed to social and cultural aspects, and they have confirmed that their parents have not been compelled to behave in a certain form in order to get closer to Palestinian culture and to distance themselves from American culture.

Furthermore, participants made it clear that they were similar to their relatives in terms of different ideas, beliefs, customs, traditions and cultural and heritage aspects. This is contrary to the Lehrer Study (2010), in which it was pointed out that different patterns of life exist in different generations, which can lead to interference by parents in children's decisions. The responses also denied Lehrer's (2010), reference to the prevalence of globalized and modern technology, with Lehrer pointing out that technology was a major cause of the disparities between the ideas and beliefs of parents and sons.

A large proportion of the study sample, on the other hand, indicated their unwillingness to return to Palestine at the present time, for many reasons, the most important of which are study, work and family life.

However, the majority of the study reported that they feel belonged to Palestine as their original home, and they like to go to Palestine for summer holidays and visit relatives and friends, allowing them to learn more about Palestinian culture and the possibility of adopting more manifestations and practices of Palestinian heritage, customs and traditions.

In doing so, Wangler (2010), says that man says that belonging to one's native country reflects national association and membership of the group, allowing him to establish different social ties with members of the group.

Many interviewees reported that globalization and modernity are two sides of the same coin. Participants explained that globalization has become the prominent phenomenon that dominates the political, economic and cultural aspects.

Participants reported that considering the contemporary intellectual heritage results in the discovery of various differences between scientists, researchers and intellectuals in the different countries on the definition and nature of globalization. Many researchers explain the idea behind globalization and modernity and this is reflected in the definition of both terms (Beck, 2018).

Globalization, according to Abu Al-Fatouh (2018), is one of the most challenging concepts of the recent days. The researcher continues, there are fundamental and substantial disagreements regarding the approach to globalization as well as its harmful and beneficial consequences, regions, and restrictions, despite there being some degree of agreement on the definition of the term and the broad notion of globalization. For example, emphasizing the globalization of culture entails combining all of the world's cultures into a single "global" framework.

Roland Bart defined modernity as "a cognitive explosion that modern people have not come to regulate," according to Shilliam (2010) in his study. According to Watfa (2001), modernity is "a social practice and a lifestyle predicated on the concept of change and invention" in the context of these numerous social movements. It goes without saying that the most important and innovative events in history are the modernist times of transition, when misleading erroneous thinking is revealed and new

logic is developed. According to Nahwi (1992), modernity is an intellectual system or literary ideology that promotes defiance of reality and a takeover of the traditional legacy in all of its forms and domains.

#### **4.5 The results of the hypotheses of the study**

The development of hypotheses is what determines the direction of scientific research. They also help organize and harmonize the facts into a logical body, provide the first pieces needed to address the issue at hand, and are founded on deductive reasoning and critical thought. Moreover, by helping to develop new laws or theories, hypotheses advance knowledge and help to generalize findings within the same field of study.

##### **4.5.1 The Results Related to the First Hypothesis**

*Is there a statistically significant difference at the level of significance ( $\alpha > 0.05$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA according to the gender variable?*

To test the hypothesis, the researcher used an independent sample-Test to indicate the differences between the averages and responses of the study sample members due to the gender variable. (See Table 8, Appendix 8).

There are no statistically significant differences at the level of significance ( $0.05 < \alpha$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA according to the gender variable, on the domain of study and the overall degree, where the significance levels were for the

Judaization of Palestinian heritage (0.396), for the globalization and its impact on heritage (0.549), for modernity and its impact on young generations (0.315), and for the intergenerational conflict. for heritage conservation (0.063), and with an overall score (0.431), all of these values are greater than the significance level (0.05) and this result indicates that the null hypothesis regarding the sex variable is accepted. (See table 8, Appendix 8).

#### **4.5.2 The Results Related to the Second Hypothesis**

Are there statistically significant differences at the level of significance ( $0.05 < \alpha$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA according to the educational qualification variable?

To examine the hypothesis according to the results, the researcher used the One-Way ANOVA test to indicate the differences between the averages and responses of the study sample members due to the educational qualification variable. (See Table 9, Appendix, 9).

The results show that there are differences in the arithmetic means of the educational qualification variable categories, where the highest arithmetic means were in favor of the bachelor's category, the lowest were in favor of the PhD. group, the highest arithmetic mean was in favor of the field of intergenerational conflict for heritage conservation and the lowest was in the field of Judaization of Palestinian heritage.

The differences in the arithmetic means reached the level of statistical significance for the field of study and the total degree, where the values of the

significance level for the field Judaization of Palestinian heritage (0.065), and for the field Globalization and its impact on heritage (0.122) on the Modernity and its impact on young generations (0.089), and on the Intergenerational conflict for heritage conservation domain (0.237). All of these values are greater than the significance level (0.05), and this result indicates acceptance of the null hypothesis related to the variable Qualification.

#### **4.5.3 The Results Related to the Third Hypothesis**

*Are there statistically significant differences at the level of significance ( $0.05 < \alpha$ ) between the average responses of the study sample members the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA according to the age variable?*

To test the hypothesis, the researcher used One-Way ANOVA for the samples. (See Table 10, Appendix 10). It is evident from the results that there are differences in the arithmetic means of the age variable categories, where the highest arithmetic mean was in favor of a group of 40-49, the lowest was in the above 50 group, the highest arithmetic mean was in favor of the domain of intergenerational conflict for heritage conservation and the lowest was in the domain of Judaization of Palestinian heritage. To verify whether the differences in the arithmetic averages have reached the level of statistical significance, the researcher used the One-Way ANOVA. (See Table 11, Appendix 11).

The results show that there are no statistically significant differences at the level of significance ( $0.05 < \alpha$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA according to age variable on

all domains, and the total degree, where the value of the significance level of the total degree was (0.246), and this value is higher than the significance level specified in the hypothesis (0.05), and for this reason the hypothesis related to the age variable was accepted.

#### **4.5.4 The Results Related to the Fourth Hypothesis**

*Are there statistically significant differences at the level of significance ( $0.05 < \alpha$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA according to years in diaspora?*

To test the hypothesis, the researcher used One-Way ANOVA for the samples. (See Table 12, Appendix 12). The results show that there were no differences in the arithmetic mean of years in diaspora, where the highest arithmetic mean was in favor of 48 years in diaspora, and the lowest was in years in diaspora 35, the highest arithmetic mean was in favor of the intergenerational conflict for heritage conservation, and the lowest was in the field of Judaization of Palestinian heritage (See Appendix, 10). To verify whether the differences in the arithmetic averages have reached the level of statistical significance, the researcher used the One-Way ANOVA. (See Table 13, Appendix 13).

It is clear from the results that there are no statistically significant differences at the level of significance ( $0.05 < \alpha$ ) between the average responses of the study sample members towards the impact of multiculturalization and cultural diversities on the Palestinian heritage of the Palestinian community living in the USA years in diaspora on all domains, and the total score, where the value of the significance level of the total score was (0.532), and this value is higher than the significance level specified in the

hypothesis (0.05), and for this reason, the hypothesis related to the variable years in diaspora was accepted.

## Chapter Five: Conclusions and Recommendations

### 5.1 Conclusion

Palestinian heritage is a significant part of the one of the Palestinian Identity, and all its components reflect the specificity of the Palestinians as a people in their tangible and intangible heritage, which is deeply rooted in history, dating back to the Canaanite ancestors.

The preservation of Palestinian heritage in the face of Israeli attempts to obliterate and steal it, which entails maintaining the presence, the continuity, and the secret of Palestinian heritage, is obvious.

The issue of Judaization of Palestinian heritage is a complex and sensitive one, particularly for Palestinians residing in America. Despite being far from the physical conflict zone, these individuals are still deeply connected to their cultural roots and are actively involved in preserving their heritage.

One of the most significant manifestations of Judaization is the appropriation of Palestinian cultural symbols and traditions by Jewish individuals and communities. This includes the use of Palestinian embroidery patterns, traditional dress, and cuisine without proper acknowledgement or attribution to their Palestinian origins.

Furthermore, the erasure of Palestinian history and identity is also a form of Judaization. This can be seen in the way that many Israeli settlements in the West Bank and East Jerusalem are built on top of Palestinian villages and historical sites, effectively erasing Palestinian history and replacing it with Jewish narratives.

Palestinians in the USA are also faced with the challenge of preserving their heritage in a diaspora context. This involves navigating the tensions between

assimilating into American culture while still maintaining a connection to their Palestinian roots.

Overall, the manifestations of the Judaization of Palestinian heritage among Palestinians residing in the USA are complex and multifaceted. It requires a nuanced understanding of the issues and a commitment to preserving Palestinian culture and identity in the face of ongoing challenges.

The occupying Power continues to attack everything Palestinian after robbing and stealing Palestinian history and heritage. The National Library of Israel is where one may find anything that is genuinely and utterly Palestinian.

To convey to the Palestinians and the rest of the world that there is an overpopulation problem and that life is not worth living, they hold everything. Palestinians can only weep at the ruins since they are unable to stop the occupier's war against their cultural heritage. Palestinians are focused on their split and fragmentation while Israel continues to fabricate and distort the Palestinian historical and oral narrative.

For Palestinians, traditional clothing represents their ancestry, history, ethnicity, authenticity, and identity. Palestinian Heritage Day is a form of anti-occupation defiance. Up until the point where Palestinian clothing is stolen and shown in foreign exhibitions, the occupation has worked to erase Palestinian identity, fabricate Canaanite history, and plunder heritage.

The Palestinian people, in all of their locations of existence, civil and civil institutions, and national forces, have no power in engaging in conflict, exposing and weakening the occupying Power, combating all robberies and thefts and attributions, promoting Palestinian identity, or protecting the national heritage of the Palestinian

people. In order to conserve the legacy and the identity of the Palestinian people on a local, international, and global scale, it is also necessary to educate the next generation about the significance of preserving Palestinian and national heritage and identity.

Through all of the foregoing, we conclude that heritage is the collection of customs, traditions, religious and social legacies that belong to a specific State or human group and that these traditions apply because of their existence in previous generations, where they are transferred from grandparents to fathers and children.

Preserving heritage is the individual or collective human behavior that helps to preserve the heritage identity of human peoples, and UNESCO has taken an interest in human heritage through a global convention on the world's cultural and natural heritage.

Heritage may be conserved through enacting governmental policies that emphasize the importance of peoples' cultural heritages as elements of human societies as well as by fusing history and heritage with modern human endeavors. In areas with heritage monuments, some service centers can also be built with the goal of educating the public about cultural and natural heritage by providing knowledgeable staff who can convey the message to locals and visitors alike. This will increase the number of museums that preserve cultural and natural heritage, work to protect it, and strengthen its role in society.

In order to protect cultural and natural heritage worldwide and to stop attacks on heritage monuments, which ensures their ongoing existence, strict legal regulations must be established. This helps address issues with looting, theft, and the destruction of cultural monuments in particular.

Undoubtedly, each person has a responsibility to protect heritage by eradicating misunderstandings of its worth and educating people about it. This is especially

important for the preservation of endangered cultural heritage, which should be housed in museums. It is worthwhile to emphasize the significance of heritage in people's lives since heritage not only constitutes an essential component of human societies but also the genuine identity of every human population. People express their loyalty to historical roots through languages, social customs, and certain traditional trades and handicrafts.

The repercussions of globalization that threaten social identity and the preservation of cultural variety can be managed by human peoples through maintaining their history. By embracing cultural heritage and instilling the value of heritage in the next generation, all members of human civilizations should be conscious of their tangible and intangible legacy.

Efforts to preserve Palestinian heritage in the United States have been ongoing. Palestinian community organizations have been established in major cities to promote Palestinian culture and heritage. These organizations organize cultural events such as Palestinian dance performances, music concerts, and art exhibits. Additionally, educational programs have been established to teach young Palestinians in the United States about their heritage and culture.

The efforts to preserve Palestinian heritage in the United States have been successful in many ways. Palestinian cultural events have brought together Palestinians from different generations and backgrounds, allowing them to connect and share their experiences. Additionally, educational programs have helped young Palestinians in the United States to understand and appreciate their cultural heritage. These efforts have also resulted in the creation of a Palestinian-American identity, which recognizes the unique experiences of Palestinians living in the United States.

In conclusion, Palestinian migration to the United States has had a significant impact on Palestinian heritage. However, efforts to preserve Palestinian heritage in the United States through community organizations, cultural events, and educational programs have been ongoing. These efforts have helped to create a Palestinian-American identity and have allowed Palestinians in the United States to connect with their cultural heritage. It is important to continue to support these efforts in order to ensure that Palestinian heritage is preserved for future generations.

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## **Appendices**

### **Appendix (1)**

#### List of interviewees

1. Luna Shalabi. International Affairs, Florida State University Graduate School.  
(23-11-2022).
2. Sandra Rasheed. Country Director at Anera. (24-12-2022).
3. Nader Khalili. Master of Art, City College of New York. (24-12-2022).
4. Sara Tarifi. University of Arizona, Aging Law and Policy. (26-12-2022).
5. Manal Melhem. Master of Nursing, New York University. (28-12-2022).
6. Suha Al-Khaledi. Master of Quantitative Financial Economics, Duke University.  
(28-12-2022).
7. Ahmad Injas. Doctor of Philosophy, Banjor University School of English  
Literature. (29-12-2022).
8. Salam Ayyat. Doctor of Cultural Research, Western Sydney University. (29-12-  
2022).
9. Nour A'asi. Masters of Heritage, University of Wales Trinity Saint David. (30-12-  
2022).
10. Ibtisam Hamed. Doctor of Cultural Research, Western Sydney University. (31-12-  
2022).

**Appendix (2)**

List of arbitrators of the questionnaire:

1. Dr. Abdallatif Abuowda. Doctor of Philosophy in Management. National University of Malaysia (UKM).
2. Muhammed Abu Haroun. Doctor of English Literature.
3. Mahmoud Al-A'raj. Doctor of English Literature, University of Rajasthan.

**Appendix (3)****List of arbitrators for the interview:**

1. Mutasem Al-Khader. Doctor of English Literature.
2. David Aaron Flores. Doctor of Heritage Studies, University of Cambridge.
3. Smeera Al-Akhras. Masters in Heritage Studies, The University of Manchester.

## **Appendix (4)**

### **Questionnaire**

**The following questionnaire is developed to collect the necessary information for carrying out the Master degree of Mayada Balqis at Arab American University. It will partially fulfill the requirements of my master thesis entitled “The Impact of The Multiculturalization and Cultural Diversities on The Palestinian Heritage: The Palestinian Community in The United States of America as a Case Study**

**This** questionnaire is directed to the third generation living in the USA. Your answers will be kept strictly confidential and the given information will be used only for research purposes.

The questionnaire is divided into two parts; the first comprises personal information, and the second includes the items of the questionnaire.

Thank you for your participation.

### **First Section**

#### **Research Demographic Data**

Gender:	Male	Female		
Age:	20-29	30-39	40-49	Above 50
Education Level:	Bachelor's Degree	Master's Degree		
	Ph.D Degree			

Years in Diaspora: .....

Any additional information: .....

## Second Section

The Paragraphs

No.	The Statement	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
<b>Judaization of Palestinian heritage</b>						
1	Palestinian heritage is being stolen and falsified to be more attributed to Israeli occupation.					
2	Israeli occupation stole Palestinian cuisine, customs, traditions and folk arts					
3	Israeli occupation has claimed that Palestinian heritage uniforms and traditional clothes belong to them.					
4	Israeli occupation has claimed that Palestinian heritage uniforms and traditional clothes belong to them.					
5	Israeli occupation strives to include villages, and heritage monuments in the					

	Israeli Heritage List.					
<b>Globalization and its impact on heritage</b>						
6	Globalization has contributed to changing the perceptions of the third generation's national identity so that the individual is less connected to his or her national identity.					
7	I feel that Palestinian culture of the 3rd generation has blended with the American culture and influenced their Palestinian national heritage and identity.					
8	The preservation of my Palestinian national culture does not mean the exclusion of the American culture that I have been experiencing.					
9	Due to American lifestyle, the third generation of Palestinians' cultural identity is becoming muddled.					
10	The American educational system aims to influence the Arab students with regard to their identity and limit					

	information provided to them.					
<b>Modernity and its impact on young generations</b>						
11	Modernity promotes Western cultural tide and thus marginalizes the Palestinian heritage					
12	Some aspects and ideals of the Palestinian heritage must be abandoned in order to allow modernist advancement.					
13	I think I am maintaining Palestinian culture, but I also make adjustments to keep up with modern society.					
14	Palestinian heritage lends some influences to modernity so that it makes it a Palestinian modernity.					
15	I feel like a Palestinian citizen and belong to Palestine as my country of origin.					
16	My culture is a mixture of both American and Palestinian cultures, since I have experienced both at					

	the same time.					
<b>Intergenerational struggle for heritage conservation</b>						
17	I like my mom cooking Palestinian food at home.					
18	My parents are trying to compel me to follow Palestinian customs and traditions and move away from American traditions and lifestyle.					
19	Many Palestinians do not desire to reside back in Palestine.					
20	Arabic is the first language used at home.					
21	My parents won't let me marry a person from a western country.					
22	School and university changed my personality and differed from that of my parents.					
23	I feel like my parents are trying to control my behaviors and choose my friends and my way of life.					

24	My thoughts and beliefs differ from those of my parents.					
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## **Appendix (5)**

### **Interview Guide**

#### **Acknowledgment Form**

Thank you for participating in this research entitled "The Impact of The Multiculturalization and Cultural Diversities on The Palestinian Heritage: The Palestinian Community in The United States of America as a Case Study". The duration of the interview is 25 minutes, and it will be recorded. Do you have any questions about the above? I would like to ensure that you agree to participate, by signing this form/by verbally acknowledging your consent to the interview.

The questions of the interview

- 1- Do you feel belonging to Palestine as your home country? Would you rather live in USA than in Palestine? And why?
- 2- Did you feel that you are distracted in USA in terms of customs, traditions, language and dress?
- 3- Do you feel that your future is better in USA? And why? Do you feel that you will have the same affiliations and beliefs if you were born and raised in Palestine? Explain this.
- 4- Are your parents trying to force you into their beliefs, traditions and thoughts? Make that clear.
- 5- Has modernity and new means of life affected your personality and belonging?
- 6- Do you think globalization has an impact on you?

- 7- Do you feel that you have been able to be raised in a way that preserves your national and Arab identity in USA, or there have been clashes and conflicts between you and your parents regarding modernity in the way of life?
- 8- Did you marry an American spouse? What is your view regarding religion? What's your parents' opinion about this?
- 9- Do you use Arabic to communicate with your parents, relatives, and friends?
- 10- Do you like cooking Palestinian dishes at home? Do you miss cooking them? Do you think Palestinian heritage including cuisine is being subjected to some kind of Judaization or theft in one way or another? And do you think you can prevent or at least minimize that?
- 11- Do you feel that your presence in Palestine enhances your Palestinian heritage and identity? Or would you prefer to stay in USA?

**Appendix (6)**

Table 1: Distribution of the study sample according to its independent variables

<b>Variable</b>	<b>Variable classes</b>	<b>Number</b>	<b>Percentage%</b>
<b>Gender</b>	Male	99	50
	Female	97	50
	Total	196	100%
<b>Qualification</b>	Bachelor's	83	42.5
	Master's	84	42.5
	Ph.D.	29	15
	Total	196	100%
<b>Age</b>	20-29	59	30
	30-39	70	36
	40-49	41	21
	above 50	26	13
	Total	196	100%
<b>Years in diaspora</b>	1	3	0.02
	2	1	0.01
	3	3	0.02
	4	2	0.01
	5	3	0.02
	6	1	0.01
	7	2	0.01
	8	3	0.02
	9	2	0.01
	10	25	0.13
	11	6	0.03
	12	12	0.06
	13	5	0.03
	14	4	0.02
	15	12	0.06
	16	1	0.01
	17	2	0.01
	18	7	0.04
	19	3	0.02
	20	13	0.07
	21	2	0.01
	22	12	0.06
	23	9	0.05

	24	5	0.03
	25	3	0.02
	26	3	0.02
	27	6	0.03
	28	1	0.01
	29	2	0.01
	30	6	0.03
	31	2	0.01
	32	3	0.02
	33	2	0.01
	34	3	0.02
	35	1	0.01
	36	2	0.01
	37	2	0.01
	38	1	0.01
	40	3	0.02
	41	1	0.01
	42	1	0.01
	43	5	0.03
	44	1	0.01
	45	2	0.01
	46	2	0.01
	47	2	0.01
	48	1	0.01
	53	2	0.01
	<b>Total</b>	<b>196</b>	<b>100%</b>

**Appendix (7)**

Table 3: Reliability coefficients for the questionnaire's domains and total score

<b>The Field</b>	<b>Stability Coefficient</b>
Judaization of Palestinian heritage	0.769
Globalization and its impact on heritage	0.757
Modernity and its impact on young generations	0.765
Intergenerational conflict for heritage conservation	0.768
<b>Total marks</b>	<b>0.77</b>

### Appendix (8)

Table 9: Arithmetic means and standard deviations Arithmetic means and standard deviations of the cultural and social conflict between the old generation and the new generation living in the USA regarding the Palestinian heritage

Paragraphs	Mean	Std. Deviation	Level
1	1.7347	.79809	very low
2	1.6735	.83850	very low
3	1.9388	1.03593	low
4	1.8265	.92847	low
5	2.1378	1.11696	low
6	2.2755	1.04544	low
7	2.0969	1.05529	low
8	2.2194	1.11301	low
9	2.0255	1.05944	low
10	1.9847	.94721	low
11	2.6122	1.37474	average
12	2.2041	1.12281	low
13	2.0969	.85682	low
14	1.7194	.91586	very low
15	2.0000	.93370	low
16	1.6020	.80051	very low
17	2.5357	1.18700	low
18	2.5510	1.24548	low
19	2.3622	1.24711	low
20	2.3418	1.04292	low
21	2.1224	1.01036	low
22	2.6480	1.16511	average
23	2.1327	1.04403	low
<b>Total</b>	<b>2.3010</b>	<b>1.0732</b>	<b>low</b>

**Appendix (9)**

Table 10: Arithmetic means and standard deviations, The contribution of Palestinian cuisine to the integration of the Palestinian people into their new societies

<b>The degree of the contribution of Palestinian cuisine to the integration of the Palestinian people into their new societies</b>	<b>Mean</b>	<b>N</b>	<b>Std. Deviation</b>
Strongly Disagree	2.0142	49	.43959
Disagree	2.0490	103	.36583
Undecided	2.4493	12	.39777
Agree	2.4622	19	.48852
Strongly agree	2.3311	13	.35745

## Appendix (10)

### First question of the interviews

Do you feel belonging to Palestine as your home country? Would you rather live in USA than in Palestine? And why?

First respondent: Yes, I feel a belonging to Palestine as my country of origin, my grandfather was born there. But I feel my American blood, too, because my grandmother and mother are of American origin. I prefer to live in America because I work in America, and in addition to most of my friends live in America, living in Palestine for me is exciting, but I will start from scratch with respect to my job and social relations. When asked about his willingness to live in Palestine, the participant replied yes, saying that it was worth the experience and sacrifice.

Second respondent: Certainly, Palestine is my home country and home country. I prefer to live in Palestine, all my relatives are there, and I have many Palestinian friends there too.

Third respondent: I feel that I belong to Palestine and America at the same time, but my sense of belonging to Palestine is deeper, and I prefer to live in America because of my studies at an American university, but there is a possibility that I will live in Palestine in the future.

Fourth respondent: Yes, I feel like Palestine is my home of origin, and I'd rather live in Palestine for sure.

Fifth respondent: I feel belonged to Palestine, but I prefer to live in America, I am used to life, customs and traditions in America, and it is difficult for me to radically change that.

Sixth respondent: Palestine will remain my home throughout my life, and I prefer to live in Palestine.

Seventh respondent: I certainly feel part of Palestine, although I have been in America since I was a young child, but I feel that Palestine is my home.

Eighth respondent: Sure, I live in America, but I belong to Palestine as my home and eternity.

Ninth respondent: Palestine is my home country, and America is only my place of study and work for me, I feel very happy in the summer when I go to visit relatives in Palestine.

Tenth respondent: Yes, I belong to Palestine, and I prefer to live in Palestine at times because of the presence of my relatives and some of my siblings there.

## Appendix (11)

### Second question of the interviews

Did you feel that you are distracted in America in terms of customs, traditions, language and dress?

First respondent: I feel my future is better in America, because of job security, as I work in programming at an American company and earn a good salary. I feel that I would have had great belonging to Palestine if I had lived in Palestine since my childhood and grown up there, where I would have become accustomed to Palestinian systems in all aspects of life, and America would not be preferable to Palestine.

Second respondent: Not at all, I speak Arabic, wear Arabic dress and cook Palestinian food often, follow Palestinian customs and traditions most of the time, and I never suffer from that. This is a source of pride for me in my Palestinian origins.

Third respondent: Not at all, no. I follow the Palestinian traditions and stick to Palestinian customs, and always use Arabic with Arabic speakers. I taught my children Arabic as well.

Fourth respondent: A bit, American customs and traditions surround me from every side, and I almost never use Arabic. Sometimes I have to wear some American dress so I don't look weird in American society and I don't get bullied or rejected.

Fifth respondent: I feel that greatly, I speak English and eat American and wear American dress, but at the same time, I feel in me my Palestinian origins.

Sixth respondent: On the contrary, I felt that I adhered more to Palestinian customs, traditions and dress in America, and used Arabic with all Arabic speakers at all times.

Seventh respondent: No. Customs, traditions, language and dress are subjects acquired from parents and from the quality of education.

Eighth respondent: I don't feel that way at all, my family and I adhere to Palestinian customs and traditions, and we wear Palestinian heritage dress on all occasions. As far as language is concerned, we speak only Arabic at home.

Ninth respondent: No, I do not feel any kind of distraction with respect to customs, traditions, language and dress. I still wear Palestinian heritage dress on occasions, and the dress that belongs to Palestinian culture in my daily life.

Tenth respondent: I feel a little distracted by the different lifestyle in America, but I maintain Palestinian customs and traditions, speak Arabic with all Arabic speakers in America, and use English only in cases that require it and prevent racism or disagreements with some parties.

**Appendix (12)****Third question of the interviews**

Do you feel that your future is better in America? And why? Do you feel that you will have the same affiliations and beliefs if you were born and raised in Palestine?

Explain this.

First respondent: No, it's really just in things that are fateful or things that can radically change the way of life. I feel that my beliefs and affiliations will not differ if I live in Palestine, where I believe in the Palestinian cause and believe in Palestinian customs and traditions as well.

Second respondent: I don't think that way, I believe that man makes his future no matter what country he lives in. I also believe that my aspiration for Palestine will not change as I live in America, as I participate in Palestinian ceremonies related to dress, food and advocacy of the Palestinian cause.

Third respondent: I feel that my future in Palestine is as good as it is in America, and my belonging to Palestine will not change because I live in America. Moreover, I am very active on social media with regard to Palestine, the Palestinian question and the promotion of Palestinian identity as well.

Fourth respondent: I feel like my future is better in America, yes, because I work in America. I feel like I'll have the same affiliation with Palestine even though I live in America.

Fifth respondent: Yes, I believe America is the land of opportunity. With regard to belonging, I feel that my belonging to Palestine would be stronger if I lived in Palestine.

Sixth respondent: I feel that my future is better in America in terms of work and study, but my belonging to Palestine will not change because of my birth and my presence in America, because Palestine is in the hearts of all of us.

Seventh respondent: I feel that my future is better in Palestine, I believe that Palestinian citizens will appreciate the return of expatriates and help them cope properly and properly.

Eighth respondent: I feel that my future is better in America in terms of study and work. Palestinians come to America to study and work alike. I also believe that my affiliation will not change whether you are in America or in Palestine.

Ninth respondent: I feel that my future is better in America because of employment opportunities, because of freedom of movement as well, and I feel that my belonging to Palestine will not change because of my presence in America.

Tenth respondent: I feel that my future is better in Palestine because I have a majority of my relatives there, but at the same time I think there are jobs and freedom of movement from one place to another in America more.

**Appendix (13)****Fourth question of the interviews**

Are your parents trying to force you into their beliefs, traditions and thoughts? Make that clear.

First respondent: Modernity has not adversely affected my personality or affiliation with Palestine, I have adopted what suits our Arab customs and traditions and left what is not.

Second respondent: My parents don't try to impose anything on me, quite the contrary, Palestinian beliefs and customs are inherent in my personality.

Third respondent: No, my family and I follow Palestinian Arab customs in all aspects of life, and we encourage everyone to do so.

Fourth respondent: No, I was raised on Palestinian customs, and my thoughts are very similar to my parents on this subject.

Fifth respondent: My parents did not succeed in imposing Palestinian beliefs, customs and traditions on my personal life despite their repeated attempts. I live in a different society, with different customs, traditions and walks of life than my parents do, but at the same time I respect and do not oppose Palestinian customs and traditions.

Sixth respondent: Not specifically, my parents raised me in the Palestinian way and instilled Palestinian customs, traditions and ideas in me.

Seventh respondent: My parents don't try to force me to do anything, I do everything of my own volition, because my thoughts and those of my parents are very similar.

Eighth respondent: My parents are not trying to impose anything on me. I believe in their Palestinian beliefs, customs and traditions.

Ninth respondent: My parents always try to guide me on the right path with regard to ideas, customs and traditions, and I personally find Palestinian customs and traditions loving.

Tenth respondent: I felt it when I was a little kid, and when I grew up, I understood that this method of education was in my interest, I now feel more belonging to Palestine, and I feel that my personality is real and not fake or different from the Palestinian personalities who live here or who live in Palestine.

**Appendix (14)****Fifth question of the interviews**

Has modernity and new means of life affected your personality and belonging?

First respondent: Globalization and modernity are thorny subjects, but I have dealt with both subjects wisely and have not allowed negative change into my life.

Second respondent: Modernity has further rooted Palestinian beliefs in my lifestyle.

Third respondent: Modernity has positively influenced my personality. I follow Palestinian customs and traditions with few adjustments to suit American society. My affiliation with Palestine has become even stronger because of my ability to harmonize life in America and adhere to Palestinian customs.

Fourth respondent: Modernity has not adversely affected my life, personality and belonging to Palestine.

Fifth respondent: Certainly, it is difficult to live in an American society and to ignore the lifestyles and accompanying modernism that suit the lives, culture and heritage of the American people.

Sixth respondent: Not in a negative way, for me, modernity is optional, take what works for me and leave what doesn't suit me.

Seventh respondent: Yes, modernity has made my life easier, as I can now adapt to American customs in a modern Palestinian way that preserves Palestinian and Arab identity.

Eighth respondent: Modernity has not affected my belonging to Palestine at all, and modern ways of life are only a way of adapting to the surrounding community.

Ninth respondent: The new means of life have made my life easier, as I can communicate and learn news and study with a click of a button, but this has not reduced my affiliation with Palestine, but has increased it.

Tenth respondent: I have embraced the kind of modernity that goes along with Palestinian culture, so that I preserve my Palestinian identity and belonging.

**Appendix (15)****Sixth question of the interviews**

Do you think globalization has an impact on you?

First respondent: Yeah, absolutely. There were no conflicts towards Palestine or my belonging to Palestine. Although my mother is an American, she was talking to me about Palestine and taking us to visit relatives there. Palestine is a very beautiful country.

Second respondent: I believe that globalization is a source of information gathering and strengthening relations between Palestinians living in America and Palestinians living in Palestine.

Third respondent: Globalization has affected many walks of life, but it has never affected my Palestinian personality, affiliation, customs and traditions.

Fourth respondent: Globalization has an impact on everyone and not on me alone.

Globalization has made the world a small village and made communication significantly easier, and has made it possible to learn about other cultures.

Fifth respondent: In my view, globalization has affected the entire world's population, not just Palestinians living in America. Globalization has facilitated the identification of different cultures, and I have been able to recognize the Palestinian heritage in particular and the Arab heritage in general in an in-depth and thoughtful manner.

Sixth respondent: Globalization is a global theme that affects all individuals, but the effects that can affect us can be identified.

Seventh respondent: I don't think globalization has a great impact on my personality, but it has a clear impact on lifestyles outside the home, and it also has an impact on communication of all kinds.

Eighth respondent: Globalization has not affected my personality or belonging to Palestine as my country of origin.

Ninth respondent: Globalization made the world a small village, facilitated communication and knowledge of other cultures, it helped me learn.

Tenth respondent: Globalization has affected my social relations, facilitating the subject. On the other hand, I learned about Palestinian culture among Palestinians residing in Palestine and other Arab cultures.

## **Appendix (16)**

### **Seventh question of the interviews**

Do you feel that you have been able to be raised in a way that preserves your national and Arab identity in America, or there have been clashes and conflicts between you and your parents regarding modernity in the way of life?

First respondent: I'm not married yet, but don't matter about nationality as long as we're going to be in agreement with basic principles. I prefer to marry a Palestinian, or at least an Arab man with Arab-Islamic origins.

Second respondent: Yes, my presence in America has enhanced my belonging to Palestine, I read a lot about Palestine and visit it in the summer. There have been no conflicts or disagreements with my parents regarding Palestinian identity, and modernity has not elaborated any details of my belonging to Palestine.

Third respondent: Yes, my parents helped me with this through proper upbringing and meaningful guidance. There were no conflicts or differences with my parents regarding customs, traditions and lifestyle.

Fourth respondent: I have been raised by my parents in a way that preserves the Arab and Palestinian identity, and I have not encountered differences with my parents regarding the identity and belonging of Palestine and ways of modernity that I can adopt in order to facilitate life and preserve the Palestinian identity at the same time.

Fifth respondent: Yes, I have been raised in a way that preserves my Arab, national and Palestinian nationalism, but there are some things that make it complicated. I did not feel my parents' great determination to preserve the Palestinian identity, but something inside me is pulling me to Palestine despite the various difficulties created by diaspora, modernity, globalization and current ways of life.

Sixth respondent: Yes, we have been nurturing Palestinian and Arab customs and traditions from a young age, and I have not felt there are many differences in the way I think about my parents in many ways.

Seventh respondent: Yes, I feel I was raised in a way that preserved my Arab and Palestinian identity, and there were little problems with this or modernity with my parents.

Eighth respondent: Yes, my affiliation with Palestine was not affected by my living in America, and there were no differences between my parents' beliefs and my beliefs because of modernity or globalization, and we have the same customs, traditions and belonging.

Ninth respondent: Yes, my parents helped me to recognize and preserve Palestinian culture in a number of ways, and there were no conflicts with my parents regarding Palestinian identity and correct customs and traditions, and modernity did not adversely affect this.

Tenth respondent: Yes, my parents were keen to raise me in a Palestinian and Arab form, and there were no problems from a young age or now with the subject of belonging, culture or way of life.

**Appendix (17)****Eighth question of the interviews**

Did you marry an American spouse? What is your view regarding religion? What's your parents' opinion about this?

First respondent: I use Arabic to speak with those who speak Arabic, but it will certainly not be easy to use Arabic with people who speak only English and do not speak Arabic.

Second respondent: Two years ago, I married a Palestinian man living in America. My parents probably wouldn't let me marry a non-Muslim, because I'm Muslim, and my parents are Muslim, but I could have married a Muslim American.

Third respondent: I married an American Muslim of American origin, and I am a Muslim too. I don't think marrying a different religion is healthy and sound, it creates many problems. And I think my parents would have thought the same thing.

Fourth respondent: I married a Christian American woman, and I am Muslim and my parents are Muslim. There was no big problem as long as I respect her religion and she respects my religion and beliefs, and I do not try to force her to embrace Islam. My parents prevented this marriage at first because of the difference in religion, but eventually they agreed.

Fifth respondent: I'm not married yet, but I don't think there's a problem marrying an American girl despite the difference of religion, and I don't think my parents will oppose that.

Sixth respondent: I married an American girl, but we didn't agree on religion. My parents initially opposed this, but eventually they had agreed regarding this marriage.

Seventh respondent: I am not married yet, but I will marry a Palestinian and Muslim girl, I am Muslim, and I will not marry a Christian girl. I am sure my parents will not accept the idea of Christian religion entering their offspring.

Eighth respondent: No, I married a Palestinian from Ramallah, and then she traveled to America to live together. My wife believes in the same religion, and I think my parents would have opposed if she believed in a different religion.

Ninth respondent: I married a man who had not gone to Palestine for once in his life, not also Palestinian, but from Syria, but the question of religion is a serious one. I cannot marry a man who belongs to a different religion. My parents will not accept that either. Our Islamic teachings urge marriage to a Muslim man.

Tenth respondent: I married a Christian American, and I am also a Christian, there was no problem, and my father never opposed this.

**Appendix (18)****Ninth question of the interviews**

Do you use Arabic to communicate with your parents, relatives, and friends?

First respondent: I love Palestinian food. My father has been cooking Palestinian cuisine for us since we were young, and I have learned many Palestinian delicacies.

With regard to the Judaization of Palestinian cuisine, yes, I have noted that, Jews are attributing some Palestinian dishes to their kitchens. We can prevent this by stating that these dishes are authentic Palestinian dishes.

Second respondent: Of course.

Third respondent: Sure, I intend to do so.

Fourth respondent: I always use Arabic to communicate with parents. I also use Arabic to communicate with relatives and friends who speak Arabic. I currently teach my children Arabic and English at the same time.

Fifth respondent: Usually, use English, even with my friends or relatives who speak Arabic. I always try to teach English to a lot of Arab friends so that they can easily engage with the American community.

Sixth respondent: Yes, sure.

Seventh respondent: I always use Arabic with Arabic speakers, but it can't be used with those who don't because they won't understand the talk.

Eighth respondent: Sure, I use Arabic to talk to all Arabs.

Ninth respondent: Sure, Arabic is my mother tongue.

Tenth respondent: Yes, I use Arabic most of the time, but sometimes I use English with my children and my wife so it's easy to communicate.

## Appendix (19)

### Tenth question of the interviews

Do you like cooking Palestinian dishes at home? Do you miss cooking them? Do you think Palestinian heritage including cuisine is being subjected to some kind of Judaization or theft in one way or another? And do you think you can prevent or at least minimize that?

First respondent: Not specifically, my presence in America reinforces the Palestinian cause by holding festivals that support Palestine internationally.

Second respondent: Almost, I don't cook American dishes, and I think Palestinian dishes are delicious. Unfortunately, there are attempts to Judaize Palestinian cuisine, such as the attribution of certain dishes like Falafel and Hummus to Jewish culture.

Third respondent: I love Palestinian food, and sometimes I cook Palestinian dishes with a little change and American modernity. At the same time, yes, I think Palestinian cuisine is being subjected to some kind of Judaization intended to take away its authenticity and Arabism.

Fourth respondent: I love Palestinian dishes greatly; they remind me of home. I teach my wife to cook Palestinian dishes every now and then. Palestinian cuisine is certainly subject to theft and Judaization in several ways, but this can be prevented or reduced through social media and celebrations that include food, festivals and events that support the Palestinian cause.

Fifth respondent: I love both Palestinian and American food, both of which are delicious. I think Arabic dishes and Palestinian cuisine in general are robbed or attributed to Jewish culture, and I think social media is a way to illustrate this confusion.

Sixth respondent: I love Palestinian food especially "Musakhan" and "Makluba". I miss Palestinian cooking so much, and I honestly think Palestinian cuisine is being robbed and attributed to Jewish culture.

Seventh respondent: I love Palestinian food so much, I always help my mother cook it, I've learned how to cook beans, okra and lots of dishes. But I think there are undeniable attempts regarding the theft of the Jewish culture of Palestinian heritage, they also attribute Palestinian food and dress to their culture.

Eighth respondent: I love a lot of Palestinian food, Hummus and falafel, and I think Hummus and falafels are specifically being robbed by the Jewish community.

Ninth respondent: I love Palestinian cooking, and I learned that from my mother and grandmother. I miss Palestinian food when I don't have time to cook at home, but there are a lot of Arab restaurants serving Palestinian cuisine in the state where I live, New Jersey. With regard to the theft of Palestinian cuisine and food by the Israeli occupation, I have witnessed this greatly, especially recently, they claim that Palestinian dishes belong to their culture.

Tenth respondent: I love cooking Palestinian dishes at home, yes. And I always cook them. I believe that Palestinian dishes are Judaized and attributed to Jewish culture. I think this can be minimized by clarifying this topic through social media and TV shows.

## **Appendix (20)**

### **Eleventh question of the interviews**

**Do you feel that your presence in Palestine** enhances your Palestinian heritage and identity? Or would you prefer to stay in America?

First respondent: At all, my presence in Palestine will not enhance Palestinian heritage. What I do is promote Palestinian heritage and identity. I participate in events that reinforce the Palestinian position and the Palestinian question, and I also publish information on social media regarding Palestine.

Second respondent: I feel that my presence in America fosters Palestinian culture among Palestinians and Americans as well in America. I'd rather live in Palestine, probably because it's my home country.

Third respondent: I feel obliged to be in Palestine at some events, but my presence in America does not undermine the strengthening of my Palestinian identity or those around me.

Fourth respondent: Surely my presence in Palestine reinforces my attitude towards Palestinian heritage and identity, and I prefer to live in Palestine for the most part.

Fifth respondent: I don't think my presence in Palestine promotes Palestinian heritage or identity, I think Palestinian heritage can be enhanced by various supportive campaigns of its victory. And yes, I prefer to live in America, I've been used to lifestyle since I was a little child.

Sixth respondent: My presence in Palestine can strengthen Palestinian heritage and identity, but in America I participate in festivals and campaigns that support Palestine and the Palestinian cause.

Seventh respondent: If I were in Palestine, I would go out to demonstrations and rallies that support the Palestinian cause, I would rather go to Palestine, but I would lose my studies in America if I went to the moment.

Eighth respondent: My presence in Palestine does not specifically promote Palestinian culture and heritage, but I believe that my presence in America greatly enhances them. I prefer to live in America, but I love Palestine very much.

Ninth respondent: My presence in Palestine strengthens Palestine's culture and belonging, but my presence in America does not weaken that. I prefer to live in America because of the availability of jobs and study more broadly and better.

Tenth respondent: Yes, but my presence in America does not diminish my belonging to Palestine or weaken my Palestinian identity. I prefer to live in America because of better job opportunities.

## الملخص

تتناول هذه الدراسة تأثير التعددية الثقافية والعولمة والتنوعات الثقافية على التراث الفلسطيني بين الفلسطينيين المعتادين على العيش في الولايات المتحدة الأمريكية. اتبعت الدراسة المنهج الكمي والنوعي من خلال مراجعة الدراسات السابقة وتوزيع استبيانات على عينة دراسية مكونة من 300 مشارك فلسطيني مغترب، بالإضافة إلى إجراء مقابلات مع 10 مشاركين من الخبراء.

أظهرت النتائج المستخلصة من الاستبيانات والمقابلات مع المشاركين الذين يعيشون في الولايات المتحدة الأمريكية أنهم قد حافظوا بشكل كبير على التراث الفلسطيني. كما أشارت النتائج إلى محاولات للترويج للتراث الفلسطيني بين الفلسطينيين المغتربين، وأبرز هذه المحاولات تشمل المشاركة في المهرجانات والفعاليات التي تعزز وتحيي التراث، بالإضافة إلى استغلال الحداثة ووسائل التواصل الاجتماعي لتوعية الثقافات والشعوب الأخرى بالتراث الفلسطيني وتعزيز الموقف الفلسطيني تجاه القضية الفلسطينية.