

Deducing the Push factors and assisting Palestinian migration to America through Syrian-Palestinian popular literature and the Palestinian press - Filastin: (1876 - 1945 AD)

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Abstract

This Article aims to reveal the push and assisting factors affecting the migration of Palestinians from Palestine to America: (1876 - 1945 AD), by extracting them from Syrian-Palestinian popular literature and - articles, reports, advertisements for foreign means of transportation, and letters from immigrants from countries abroad - Palestine Newspaper (Filastin: Jaffa, 1911 AD). It should be noted that scientific studies related to the history of Palestinian Arab immigration to the United States are still few - most of them talk about the immigration of Palestinian Arabs in the wake of the Nakba War in 1948 AD and the Naksa War in 1967 AD, which made information about the Ottoman period and those that followed it,

scarce to this day. . It centers on the migration of intellectuals and brains (Brain Drain) to America.

This research deals with the period at the end of the nineteenth century (1876 AD) until World War II (1945 AD). As the years 1913 and 1914 AD are considered the peak years of immigration from Palestine. Popular literature and the Palestine newspaper confirm that the starting point of the migration was in the last quarter of the nineteenth century (1876 AD), which shows the beginning of a mass migration, especially of Palestinian merchants, during which the problem took clear dimensions, so this region can constitute a good model for the general phenomenon of Arab migration to the United States at the end of the nineteenth century.

In my research, I followed this analytical approach because it suits the objectives of the research and the collection of accurate information through analysis and deduction of all the push and assisting factors affecting the migration of Palestinians to America and to produce results that are specific to the research problem through the following main sources:

First, Syrian-Palestinian popular literature. Selected popular poetic examples –

Secondly, the Filastin newspaper (Jaffa, 1911 AD) as a media source influencing the decision of individuals and groups to emigrate outside their homeland, Palestine, towards America.

The study reached the most important results:

Syrian-Palestinian popular literature and the Filastin newspaper are considered among the primary sources through which we can deduce the factors driving and assisting the migration of Palestinians to America: (1876-1945 AD), which participated and combined in formulating the decision-making of Palestinian individuals and groups to immigrate to outside their original countries.

Keywords: immigration, push and assisting factors, Filastin, popular literature, Filastin newspaper.

*** Introduction**

The study of Palestinian migrations, with their various factors and motives, occupies a special importance among modern and contemporary Palestinian, Arab, and international studies, as it is considered one of the global issues and phenomena, and one of the most important Arab and Palestinian problems in particular. There is no doubt that Palestine knew different patterns of migration of its people, especially Christian Arabs, which came first as part of the extensive migration of the people of the Levant to the Americas in the late nineteenth century (Adawi, 2020) individually and voluntarily, then it turned into forced mass migrations.

Emigration is not a new demographic phenomenon in the Middle East. At the end of the nineteenth century, the population of the region, especially Syrians, Lebanese and Palestinians, most of whom were Christians, began to immigrate towards the American continent. Internal migration also occurred in Palestine, especially for the purposes of work and trade (Wilson, 1985:69).

The study of the issue of the push factors and assistance derived from popular literature and the Palestinian press for the migration of

Palestinians from the Holy Land to the United States (1867-1945 AD) has not received complete and adequate research. Note that scientific studies - which are few - talked about the migration of Christian Arabs following the Nakba wars in 1948 and the Naksa in 1967, which made information about the Ottoman period and those that followed it, scarce to this day.

The advantage of this research compared to other research that dealt with Palestinian immigration to the United States of America is that it sheds new light on Palestinian popular literature and the Palestinian press as important primary sources from which it is possible to infer and reveal the basic push factors and assistance, such as: the activities of American missionaries in Palestine, the injustice and tyranny of the Ottoman Sultan, extreme poverty, the burden of heavy taxes imposed on the rural population in Palestine.

*** Theoretical background**

Study concepts: Although migration has become one of the current problems, it has remained ever-present and inherent to human existence throughout history. Therefore, migration is not new, as Anthony Giddens says (Giddens, 2001: 311), but rather an old

phenomenon that was also witnessed by primitive societies.

It is not possible to talk about the topic without defining the following terms: migration, push factors and the concept of “popular literature”:

Immigration as a term: Migration is a phenomenon as old as man, and the world has witnessed much of it over the past centuries, but the nineteenth and twentieth centuries are considered par excellence the centuries of immigration according to one political dictionary as follows: (Political dictionary, available at: <http://.answers.com/topic/migration>).

The permanent movement of individuals or groups from one place to another (About Migration,"The international organization for migration which is available at <http://www.iom.int/jahia/Jahia/about-migration>).

The United Nations definition indicates that Immigration is a form of geographical movement, that is, a permanent change of residence from the original place (Palestine) to a different destination called the receiving place or the place of arrival (America). The two places are separated by a certain distance, and the movement takes a certain time, taking into account the reasons for

this movement in order to determine the type of immigration.

Zayed and others (2009:10) define migration as follows: “The movement of individuals or groups from one location to another in search of a better economic, social, and political situation.” As for the term “migrant,” Kapiszewski (2006) defines it as a person who changes his usual place of residence for a significant period of time, crossing political borders during this change (Veit, 2014).

The International Organization for Migration defines the phenomenon of migration as the process of movement, whether across international borders or within a single country. It is a population movement that includes any type of movement of individuals, regardless of its length, composition or causes (International Organization for Migration, Migration Law).

It is also generally defined as moving to a foreign country in order to live and settle there (International Arab Encyclopedia, 1996:73). Badawi (1993: 268) defines it as: “the movement of individuals or groups from one country to another to work and settle there”.

As for the concept of the term “external migration” in the English language (Emigration), it refers to the

movements and transportation of the population, which often results in spiritual distance and a change in place of residence, which includes, essentially, distance due to a change in the character of the political or social environment. The term migration applies to the movement individuals or several individuals, regardless of number, and specific population groups that cross state borders into other states (Wilson, 1985: 112-115, 201-202; Pressat, 1990: 326-336).

Pierre Georges (2002) defines migration as “the escape from certain misery to uncertain wealth.” The search for a better life is what drives a person to alienation or “human uprooting.” As for demographers, they mean by migration: “a permanent change in place of residence” (Salah al-Din, 1963: 218). Accordingly, an immigrant is someone who leaves his homeland without intending to return ever or for an unlimited period.

Driving factors: It is common to divide migration into two types according to theories explaining migration (Parkins, 2010:6):

A- Push Factors: “The factors that push immigrants to leave their place of origin and first homeland.” They are many and varied, and may be social, economic or political. In

addition to the contributing factors, they contribute and encourage immigrants to leave the homeland, including, for example: sea transportation, the immigrants' encouraging messages to their families, the success of the first immigrants who immigrated as pioneers to the new world, and sent financial remittances to their families and loved ones (Al-Khorasan, 2016; Al-Khazala, 2019).

B- Pull Factors: These are the factors that attract immigrants to the target location because it provides many and varied places and job opportunities and a safe haven for them and their families.

The concept of popular literature: Popular literature has multiple names. Sometimes it is called (folk literature, oral literature, verbal art, or expressive literature. There are those who give it a complete definition as being literature of unknown author, colloquial language, narrated orally, expressing the subjectivity of the lower popular classes, passed down through generations, or it is what is called literature of folk sayings, tales, zajal poems, poetry, proverbs, riddles, and other publications directed to popular groups (The Comprehensive Dictionary of Meanings - an Arabic-Arabic dictionary).

Al-Khadrawi (2015: 77) defines popular literature as follows: "The mirror that reflects the true image of the life of a society, and it is a form of multiple forms of popular creativity. It is part of a whole. There is popular music, popular dance, and popular plastic art..., etc.", in addition to the literature in the field of this research.

Popular literature is also the art of speech produced by a popular group. It is transmitted by its members as a common repertoire shared among them. It is one of the arts of popular artistic expressions which, in turn, is a branch of heritage or popular sayings, rich in symbols that reveal a person's experiences with himself and with the universe around him.

In fact, popular literature is the product of an individual or individuals who constitute a people or a nation, because it is not possible for the entire nation to come together to compose a story, or formulate a proverb. Rather, individual production is the origin and then it is accepted among the members of the people, which facilitates its spread and circulation. In Amaria Bilal's book "Fragments of Criticism and Literature" (D.T.), a definition of popular literature was given as: "the memory of peoples, their oral spoken awareness, and the mirror that

faithfully reflects the past with all its social traditions and customs, religious rituals, and individual feelings “.

*** Palestinian Press (Filastin Newspaper)**

Filastin newspaper is considered one of the most important and widely circulated Palestinian newspapers. It was published by Issa Daoud Al-Issa in the city of Jaffa in 1911 AD. It reflects an honest picture of literary, cultural and social life in Palestine. It was one of the largest Palestinian newspapers, the most prolific in material, and the most widely circulated among Palestinian public opinion (Masalha, 2001).

The first page included a political or reform editorial written by Yousef Al-Issa, in addition to news of the Ottoman government. Yousef Al-Issa's editorial represented a regular section on this page, extending over two or more columns, and written in an easy and smooth popular style. The second page contained local news, various news, Orthodox affairs, and private telegraphs that carried news to the newspaper.

The newspaper published in each of its issues the Jerusalem message, periodically messages from other Palestinian cities, and messages from immigrants outside Palestine.

The third page contained local and cultural news, and topics of public concern. The fourth and final page contained newspaper statements and advertisements. The newspaper also published, on this and other pages, excerpts from newspapers in neighboring countries.

Previous studies: Most of the previous theoretical studies did not focus on the factors driving the migration of Palestinian Arabs to America between the years: 1945-1976 AD, but rather told the story of the migration of Arabs and the mechanism of their integration into the United States of America after 1948 AD, including

the first study by Sabella Bernard. (2002): -

The Migration of Arab Christians - The Driving Factors and Challenges of Survival, in which he reviewed the factors driving the migration of Christian Arabs from Palestine in the wake of the Nakba wars in 1948 AD and the Naksa in 1967 AD, another study by Badwan Ali (2009):

Jerusalem and its Christians... a gradual uprooting, presented the policy of Judaization, evacuation, and ethnic cleansing carried out by the Israeli occupation authorities since 1967 in the city of Jerusalem and its environs.

An additional study presented by Muslim Adnan. (1990): -

The formative stages of Palestinian migration to the Americas from the last quarter of the nineteenth century until the Nakba in 1948, which touched on the issue of refugees and the difficult circumstances they faced in the diaspora countries.

Another study by Sabella Bernard. (1990): A study of migration among Christian Palestinians in the areas of Jerusalem, Ramallah, and Bethlehem, which was conducted in different areas of the West Bank, but did not bring anything new and did not address the factors driving migration, but rather other aspects.

An additional study by Hassassian (1990). It focused on “the political and economic motives for the migration of Palestinian Arabs from the year of the Nakba in 1948 AD” from: *The Book of Migration* (pp. 50-67), Jerusalem: Al-Liqa’ Center for Religious and Heritage Studies in the Holy Land.

Accordingly, we conclude that the current study is completely different from previous studies in terms of its title, years of research, and the type of primary sources on which it was based in deducing the factors driving and assisting the migration of Palestinian Arabs to

America, which are: Syrian-Palestinian popular literature and the Filastin media newspaper, which had an influential and important role in making the decision to emigrate by publishing articles, reports, stories and messages about the success of immigrants in the diaspora, and promotional advertisements for foreign transport companies and ships (Appendix No. 1)

As for what was written in Arabic on the subject, we did not find any research or study that was devoted to deducing the factors driving migration and assistance through popular literature and the newspaper of Filastin, except for a field study - by researcher Jabr (1986) issued by the Arab Studies Association - Document Archive - conducted on a village called “Turmusaya” on “External migration: its size, causes, trends, and effects from the years 1920-1950 AD,” where the number of the study population reached (530) participants. The study showed that external migration from the village is due to four reasons, the first of which is the economic reason. For 70% of the immigrants in question, the reason for their migration was economic, followed by the political, academic, and social reasons.

As for other languages, especially English, there is a lot of research and studies with an academic approach, so we decided to give an explanation of the migration factors.

Migration theories related to the reasons that push people to migrate outside their apparent homelands can be classified in the following table (Hagen-Zanker, 2008:4-5): -

Table No. 1: Classification of migration theories

Partial level	Total level
Reason for migration: Individual values, desires, expectations, for example, better quality of life, wealth, etc. Main theories: -Repulsive and attractive factors belonging to Everett Lee. -Classical migration theory at the Partial level. -Behavioral models -Social systems theory.	Reason for migration/continuation: Macro-level structure, such as economic structure (income inequality and employment opportunities). Main theories: - Neoclassical migration theory at the macro level. -Migration as a system. -Dual labor market theory. -World systems theory. - Movement transformation

It can be concluded from Table (1) that the first level is the one that falls within the scope of our research, which refers to the driving factors that can be considered “pressures” that drive migration, while the second level does not currently fall within the scope of our research, which is related to the factors that attract migration.

It should be noted that the researcher Hagen-Zanker (2008:9) was the first to formulate migration within the framework of repulsion (push) factors and attraction factors on the personal level, and he stated that four elements interfere in the decision to migrate, it is that the intensity of the migration stream is inversely proportional to the length of its distance, and that the more clear the immigrant’s information is about the destination of migration, the stronger the difficulties surrounding migration, the weaker the stream of migration, and that the intensity of migration depends on the personal circumstances of the immigrant (Kazim, 1999: 51).

He looked at both the supply and demand sides of migration, and said that negative and positive factors in the areas of origin and positive factors in the areas of origin and reception push or pull towards migration or not (Table 2).

Migration is hampered by objectionable factors, such as immigration laws, and influenced by personal factors, such as how the immigrant understands these factors. Lee makes a number of predictions, including that greater inequality between people leads to more immigration, which is why there are high rates of immigration in the United States. This is hardly a theory, as it is a collection of factors that affect migration, without taking into account the mechanisms causing migration specifically (Ramos & Surinach, 2017:26), which are numerous, complex, and have mutual influences.

Table No. 2: Immigration, repulsion and attraction factors

Types of factors	Repulsion factors	Attraction factors
Economical	Poverty, unemployment, low wages, lack of basic health and educational services.	The hope of obtaining higher wages, the possibility of improving the standard of living, and personal and professional development.
Social, historical and cultural	Violation of human rights, ethnic, sexual and religious discrimination.	Family reunification, diaspora migration, freedom from discrimination, common language, colonial relationship.
Political	Conflict, insecurity, violence, mismanagement, corruption.	Peace and security
Demographics	Population growth, high birth rates	
Geographic	Distance, borders	

A conceptual theoretical axis explaining the factors of migration:

A visualization was made - taking into account the limitations of the theories presented, with the aim of obtaining a theoretical framework explaining the reasons for the tendency of individuals and groups to migrate outside their homelands, based on the following factors (Fawadila, 2013): -

1-The economic factor: Migration theories emphasize that the economic factor appears to be essential and essential in migration. Here, migration can be explained and its relationship to the economic factors that form the economic incentives for young people and groups to migrate in search of a better life and an economic base that secures their lives and their being.

2-The socio-cultural factor: Despite the importance of economic incentives, which are among the main driving factors, they are not the only factors in this matter. There are other factors, such as the desire for a better life, the need to get rid of the unfairness and injustice of the authorities, and social pressures that drive the experience of migration.

Accordingly, the decision to migrate is not based primarily on economic and social factors alone,

but is supported by auxiliary factors such as influential media, stimulating agents and means of transportation, available and at prices that reduce risks and costs for immigrants, which represents one of the important criteria that intervene in the decision to migrate. The more developed the migration network, the lower the costs and the more sophisticated migration becomes.

1-Cultural factor: The act of migration is perceptions that socialization brings to mind and is actually practiced.

2-The political factor: Immigration is closely linked to the quality of the government system and the extent to which it provides peace, security, freedoms and natural rights of citizens.

The importance of the research and its objectives: The social sciences, in general, currently suffer from a lack of interest in the theoretical aspect, and this applies to a greater extent in the Arab world, as there is a scarcity of research and theoretical studies related to population migration, which is a cross-disciplinary field. This field has become so complex that it is impossible to study it in depth without paying attention to this theoretical aspect, which, if available, contributes to understanding and

explaining the mechanisms, patterns, decisions and effects of migration, and then drawing appropriate policies towards it.

Given the great importance occupied by Palestinian immigration and its factors as one of the main components of the population and the fact that it is not given the importance it deserves by Palestinian researchers in particular, and the scarcity of literary sources and research related to the topic at hand, especially the years: 1869-1945 AD, this current study came to shed light on the most important driving factors and the help derived from popular literature and from the Filastin newspaper, which contributed to making the final decision to emigrate.

The importance of this current study is not limited to the fact that it deals with the driving factors and assistance related to the phenomenon of the first Palestinian migration to America by relying on new evidence drawn from Syrian-Palestinian popular literature and the Palestine newspaper, but rather its importance goes beyond its transformation into a comparative topic with other Arab migrations in the East or on the African continent, such as the migration of Moroccans, Algerians, or Egyptians to the New World.

*** Research Methodology**

This study aims to deduce the driving and assisting factors affecting the migration of Palestinians from Palestine to America: (1876 - 1945 AD), by extracting it from Syrian-Palestinian popular literature and - articles, reports, advertisements by foreign means of transportation, and letters from immigrants from the diaspora - Filastin Newspaper (Jaffa, 1911 AD). It should be noted that scientific studies related to the history of Palestinian Arab immigration to the United States are still few - most of them talk about the immigration of Palestinian Arabs in the wake of the Nakba War in 1948 AD and the Naksa War in 1967 AD, which made information about the Ottoman period and those that followed it, scarce to this day. It centers on the migration of intellectuals and brains (Brain Drain) to America.

*** Research questions**

The research answers two main questions: -

- 1-What are the factors driving and assisting the migration of Palestinians to America: (1876-1945 AD), which can be deduced from Syrian-Palestinian popular literature and the Filastin Newspaper (1911-1945 AD).
- 2- Is there a difference between the two sources in classifying the factors

driving and assisting Palestinian migration to America between Syrian-Palestinian popular literature and Filastin newspaper?

The following sub-questions branch out from these two questions:-

- 1-To what extent can there be congruence and similarity between the motivating and auxiliary factors extracted from the two sources?
- 2-What are the most important features of Palestinian immigration to America in terms of differences and similarities between what was reported in Syrian-Palestinian popular literature and Filastin newspaper?

As for the sources that we relied on in this current study, which rely on the analytical approach that is used in methods of measurement, deduction, and deduction of significant relationships with respect to the problem presented for research, this approach is based on scientific analysis of the phenomenon of migration in order to reach an understanding of its nature and deduce its driving, attractive, and motivating factors. Through our current study, we studied and analyzed the following sources: -

The first source: Syrian-Palestinian popular literature, which includes: -

1-The poem “The Story of a Syrian Immigrant” by Nasib Arida, who immigrated to America in 1905 AD, taken from his novel called: “Confused Souls,” which was published in 1905.

“The Diwan of the Ayyubids” by the poet Rashid Ayoub.² (١٩١٦)

3-The novel “The First Well” by the famous writer Jabra Ibrahim Jabra from Bethlehem (ed.)

4-Palestinian popular proverbs, such as “Al-Efrangi Baranji” and “Everything is sweet for a stranger”.

5-Migrant Literature - Letters of Migrant Intellectuals such as Gibran Khalil Gibran (New York, 1910).

6-Folk songs related to the environment and social life in Bethlehem and Birzeit, the cities of pioneering Palestinian immigrants to America at the end of the nineteenth century.

7-Poems by the poet Hafez Ibrahim.

8-Poems of the great Migrant poet Iskandar Al-Khoury Al-Batjali (from the city of Beit Jala).

The second source: Filastin newspaper (1911 AD - 1945 AD), which stated: -

Short articles.¹

Reports on the results of World War I.²

Letters from Palestinian immigrants from America.³

4-Promotional advertisements for marine transportation agencies that were repeated in every issue of the newspaper from 1911 AD until 1945 AD.

Search tool: The current study followed the most appropriate analytical approach to achieve the objectives and aim to arrive at comprehensive and proven answers to the research questions. Researchers Creswell and Clark (2017) point out that using this research approach contributes to achieving good knowledge of phenomenology, and focuses on a lived experience within a separate group, and analyzing it provides us with a better understanding of the research at hand.

Researcher Maxwell (2013) explains in his valuable research devoted to the qualitative research method that studying a social phenomenon would help reveal what people experience through their daily experiences, and adopting it leads to deep insights and a purposeful interpretation of the phenomenon presented in the current study. Obaidat, Adas, and Abdel-Haqq (1996) explain that the use of the analytical-interpretive approach involves careful monitoring and

follow-up of a specific phenomenon or event in a specific period of time or several periods in order to identify the phenomenon or event in terms of content and content to reach results and generalizations that help in understanding and developing reality. This method was used to extract the factors driving and assisting the migration of Palestinians from Palestine outside their country.

In the research, I followed the analytical-deductive method to benefit from it in deducing and concluding the factors driving and assisting Palestinian migration to America through Syrian-Palestinian popular literature and the Arab press, especially the Palestine newspaper, clarifying the theoretical concepts related to foreign migration, and delving into examining the degree of similarity or difference and clarifying it from the two aforementioned sources above and classify the factors into economic, political, social, scientific and psychological factors.

*** How to analyze the results**

The analysis of the results in the current study was based on a process of “objective” thematic content analysis of the content of Syrian-Palestinian popular literature and on the articles, reports, letters, and advertisements of the Filastin newspaper, after close, repeated, and

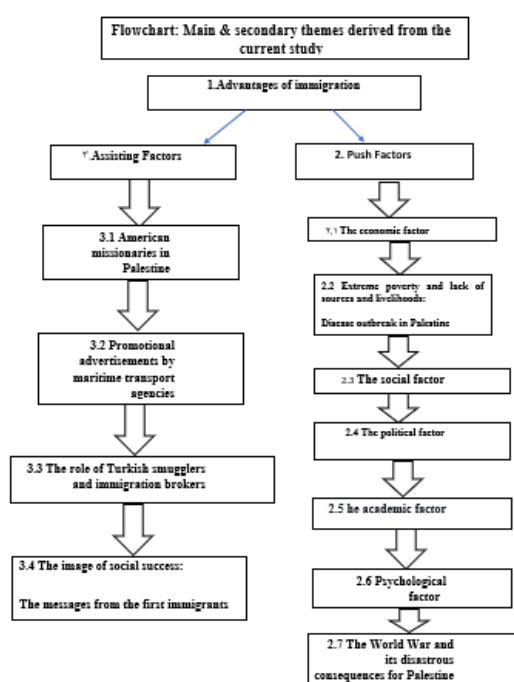
careful reading until the basic concepts and their features became apparent, and the driving factors and basic assistance became clear. Then we classified these factors and concepts and divided them into categories and aspects: -

Economic, political, social, psychological and scientific and listed them in terms of priority that had a major role in pushing the Palestinians to make the decision to emigrate outside their homelands.

*** Results**

The results section presents the most important and prominent driving and auxiliary factors that were deduced through analyzing the content of what was reported in Syrian-Palestinian popular literature and the Filastin newspaper. After an in-depth reading of what was stated in the two sources, and after deducing the characteristics of immigration and the important factors, it was classified into economic, political, social, academic, and psychological, and framed with special headings that define and answer the research objectives, questions, and priorities, including motivation and assistance for Palestinian migration to America.

* Advantages of immigration



In response to the most important features of Palestinian immigration to America, we conclude, through an analysis of what was reported in Syrian-Palestinian popular literature, that immigration at its beginning was limited to young people only or to the male element, not females, who were between the ages of 15 and 45 and who decided to escape conscription into the Ottoman army. In this regard, Muhammad Kurd Ali (1925:247) said the following: -

“And then, immigration was initially limited to Christians, so their Muslim brothers began to follow in their footsteps, and immigrants from all sects multiplied... When the government applied the soldier’s law to the general youth of this country, the father would send his son away at

the ages of twenty and twenty-five to escape military service...”.

An analysis of the origin of immigrants based on the Filastin newspaper (10.11.1912) shows that the first wave of immigration first came from the city of Bethlehem in Palestine towards the United States. The majority of them did not return to their homelands, but they remained and settled there. They were able to establish successful Arab communities, which served as a catalyst for attracting additional Palestinian immigrants from the Holy Land to America.

What distinguishes this migration is its transformation from the migration of individuals to a collective migration that included families and individuals who were attracted as a result of the presence and success of their relatives in the diaspora. These families, especially those from Bethlehem, enjoyed great prosperity and success in the diaspora, and this migration was reflected in Palestinian literature, as popular poetry says (Walid, 1974: 51): -

يَوْمَ سَافَرُوا سِرِيهَ وَرَاءَ سِرِيهَ دَشَرُوا بِلَادَهُمْ وَعَمَرُوا الْغُرْبَةَ
مِنْ بَابِ الدِّيَّانِ حَطَّاتِهِمْ يَنْتَلُوحُ شَبَابُ الْبَهَا عَلَى الْغُرْبَةِ يَتَرُوحُ
مِنْ بَابِ الدِّيَّانِ حَطَّاتِهِمْ لَاحَتْ شَبَابُ الْوَطَنِ عَلَى الْغُرْبَةِ رَاحَ

These verses indicate that the migration to the West was mass (faction after faction), which had a bad impact on the homeland, and this

was represented by the reconstruction of the countries of the West and leaving the homeland without development!

It should be noted that the most important finding of the current study is the presence of synergy and intertwining between the driving and helping factors, which cannot be separated. Based on an analysis of the content of Syrian-Palestinian popular literature and the Filastin newspaper, the research results are presented by dividing them into main driving factors and other auxiliary factors, which are:

A- Push factors inferred from popular literature and the Filastin newspaper

First: the economic factor

It is clear from the current study that the factor of the deterioration of the economic situation in Palestine came first and played a major role in the behavior of Palestinian immigrants to America in pursuit of wealth, seeking optimal freedom, and escaping extreme poverty and the dire hunger. In the novel "The First Well," the famous writer Jabra Ibrahim Jabra mentions From Bethlehem, how his hometown turned into a nest of poverty and desolation after families left their homes and immigrated to America

for fear of drowning in a spiral of hunger. He wrote on page 66: -

" The extreme poverty that struck Palestine in the late nineteenth century was the reason for the migration of large numbers of Bethlehem's youth to the countries of South America and Central America. The First World War increased the poverty and misery of the people. The effect of migration was clearly evident in the early twenties in the emptiness of many homes and buildings of their owners, in the state of neglect or dilapidation suffered by hundreds of homes and vineyards surrounding the town, we can say that the Palestinian migration was a combination of fear of poverty and war, and attraction factors that included strong economic opportunities for Christian merchants from the city of Bethlehem in particular".

Also, an article published by Filastin (4/2/1927) under the title "Migration from Nazareth" talks about that Palestinian immigration to America was not limited to Jerusalem and its suburbs, but also began in the Galilee, especially from the city of Nazareth, which had its economic resources damaged due to the sale of the lands of Marj bin Amer to the agency Jewish settlement. This is because a section of the city's people

used to monopolize some of the lands, especially the people of the eastern neighborhood and the merchants who made a living off of these lands before selling them. The Filastin newspaper adds that the population of Nazareth at that time amounted to approximately 10,000 people, and that external immigration amounted to half and perhaps more - approximately 5,000-6,000 people (Filastin, 1927).

Nassib Arida, who immigrated to New York in 1905 AD, expresses to us his personal feeling in his poem "The Story of a Syrian Immigrant" with these poetic verses taken from his novel called: "Confused Souls":

غريبًا من بلاد الشرق جئت	بعيدًا عن جنى الأحباب عشت
تخذت أمريكا وطنًا عزيزًا	فكأنت لي كأحسن ما اتخذت
أناها للغنى غريبًا، وإني	كما جاءوا مع الإقدام جئت
ولكني طلبت بها حياة	مع الحرية المثلّية، فنبئت

The features and manifestations of the motives for migration appear clearly in this poetic piece: the alternative economic homeland (in his saying: "I took America as a homeland"), the pursuit of livelihood and sustenance (in his saying: "He came to her for wealth... as they came... I came"), and in pursuit of freedom and a decent life. (By saying: "I asked for it...with freedom").

Extreme poverty and lack of sources and livelihoods: -

Disease outbreak in Palestine:

Filastin newspaper showed in 1913 that the outbreak of malaria in the Old City of Jerusalem (*), especially in "Khan al-Zayt," "Souk al-Attarin," and "Souq al-Kabir," was a driving reason for the escape and migration of thirty-five Palestinian immigrants, most of whom were farmers, toward the American continent. She also added that this is not surprising in light of the economic backwardness that prevailed in Palestine, not to mention the lack of work and poverty. Therefore, they were forced to leave Palestine and head to America, but unfortunately for them, the government prevented them near the Al-Awja River before they left Palestine to the destination country and returned them in shackles to Jerusalem to conduct investigations regarding their illegal escape. Because the Turkish government is in dire need of young people in order to recruit them into the Turkish army.

Second: The social factor as reflected in the popular song

The study also concluded that the social factor driving migration came in second place, as was reflected in the popular song through the following poetic examples that depicted the poor social lifestyle and the deteriorating standard of people in the past decades of the history of

the Palestinian town of Birzeit
(Alloush, 1987: 216): -

سافر بابورهم على الميناء واندار وأخذ منا شباب املاح واندار
أنا لقعد على الميناء والدار وأسائل كل بابور لفى
سافر بابورهم وأرخى الماكينات وعفنا بلادنا وكل المكانات
أنا لقعد على كل المكانات وأسائل كل بابور لفى
شق البحر واتسوكر يا مكتوب أو سلم عالغياى يا مكتوب
أو بالله إن سايلوك عنا يا مكتوب أو خير بالصحيح اللى جرى
دار العز قل لي ويش جرى أهما دعنتي زاي مطلي جربها
الدار اتقو للي هيلي ويش جرى أهما علام أحجارها الحزن طاليتها
ما بدري أهلها روحوا وإلا كان الغرب فيها
دار العز ناينى وأنا بيبك أو بيدي خلخل أبوابك وأنا بيبك
خسى مين يوخذ الصخرة وأنا بيبك وبقلعه مانعه مانعة وعندي زهاب

باب نيورك مغربي والمغربي بنى بالله افتحي يا نيورك تيروحوا أهلنا
باب نيورك مغربي والمغربي حجار افتح لي يا مغربي تيروحوا هالتجار
يا بنت نيورك يا شايه الجرة حني الغريب في السنة مره
يا ابو قميص الروزه يا شالحة في داري بالمال نا تنباهي يا محمد يا جمالي

يوم ودعناهم كت الليمون يوم لقيناها هنى وسرور
يوم ودعناهم كت التفاح يوم لقيناها هنا وأفراح

يا اللي سافرتوا على بلاد بعيدى خذوني معكم ويش طالع بيدي
يا طلب من الله خير اكيدى اتنهني بشر فكم قدام عيوني

The verses indicate that the type of immigrants who left their country were young males without protection and without economic and work. This was a reason and a negative factor among the negative aspects of immigration to the West. From their own perspective, living in the homeland became alienation, and those in the homeland became filled with nostalgia and longing, even the stones of the home yearned for those who immigrated.

On the other hand, the poet Nassib Arida expresses in his poem “An Immigrant’s Story” the suffering and hardship endured by the Palestinian immigrant. Alienation and displacement from the homeland are not an easy matter, and separation from loved ones and family is a cruel and harsh matter. The first thing the poet begins his poem with are these verses by saying: I have come as a stranger from the East, which indicates that this poet lived in exile in his homeland, replacing his homeland with another homeland, which is America. This indicates that there were many reasons that prompted him to immigrate from his country, which was a strong motivation for his migration in search of freedom and the elements of life that he missed in his motherland and found in America.

Third: The political factor

Clearly and prominently, we can also deduce from the verses that came in the novel “Confused Souls” that the political factor came in third place: The Palestinian intellectuals who immigrated from the ancient world to America felt alienated in their country, where they were greatly influenced by the principles of liberation, ideal freedom, and democracy, which is precisely one of the foundations and lofty values of

American society, and this influence was strong because of the past that these same writers lived in their countries in the East. As a strong expression of this situation that Arab writers experienced before their migration to the new world, who likened themselves to prisoners in a prison in which they could not live, we read it in the words of Rashid Ayoub(:

I pray to God and ask him not to return us to the state"

In which we are like prisoners, we hate living in it

We have embraced the West as a place to live" (Rashid, 1916: 4).

"إنني أصلي الى الله واطلب منه ألا يعيدنا الى الدولة
التي نكون فيها كالسجناء فنحن قد كرهنا العيش فيها
وتبنينا الغرب كمكان للعيش"(رشيد، ١٩١٦: ٤).

Therefore, the Arab writers who arrived in the United States in search of a livelihood and breathed in the West the meaning of freedom and transformed from people who suffered from the daily restrictions and harassment of the Turkish authority, found in the United States a new world that met them without any restrictions, so that no one bothered them, and each of them did what came to mind in the scope of the law was such that no one questioned them or held them accountable for an action they did or a word they said, compared to the restrictions and

harassment that were their lot in their homes in the East. Among them are the following names: -

Dr. Frank Charles, from the village of Al-Rina, Nazareth District, Palestine, who fled to Washington in the United States in 1914 (Al-Adib Magazine 1, 1971: 26), Dr. Salim Shehadeh from Ramallah, who left Palestine for the United States in 1912 AD (Lebanese Writers Magazine, 1965: 16), Dr. Fouad Shatara from Ramallah, who immigrated to the United States in 1915 AD (Saydah, 306, Khafaji, B: T: 31), Abdul Hamid Shoman, a son of rural Palestine from the village of Beit Hanina, who left his village hidden from his mother in 1911 AD (Al-Awdat, 1987: 334-338), Dr. Nabih Amin Fares was born in Nazareth and immigrated in 1931 AD (Al-Awdat, 1987: 497-500, Al-Adib Magazine, 1991: 7-8), Dr. Hanna Harami from Jerusalem immigrated in 1913 to the United States (Al-Awdat, 1946: 64, 65) and others who headed their migration to New York City, which played an important role in absorbing immigrants from Europe in particular and from other parts of the world. Which represented the hope of immigrants searching for freedom in New York, the Statue of Liberty was erected, "Heroic Heraldi in the Gulf," and on its base was

engraved a poem written by a Jewish immigrant (poet), Emma Lazarus, which ends with the following words (Lazrus, 1889: 202-203):

“Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door!”

Most Palestinian intellectuals searched for a refuge to protect them from political injustice and the oppression of the Ottoman authority, out of a desire for liberation and freedom of thought and expression. They also searched for a better way out for themselves and their families. Added to the political motive is the injustice of the Ottoman rule and the burden of forced conscription into the Ottoman army, drawn from popular literature related to Palestinian immigration, pointing the finger of blame at the injustice of the Ottoman rule to the Palestinians. He expressed this injustice by saying (Walid, 1974: 43): -

يا هنيالك يا هالقطة يللي على الحيطان بتنط
مال ميري ما عليك ونظاميه ما بتخطه

These verses indicate that the lives of people in their country have become unbearable due to the severity of the cruelty and injustice of the rulers, to the point that the lives of cats have become better than them

because they enjoy more freedom, especially the burden of taxes that were imposed on them and on their agricultural crops: -

It was also reflected in a letter from one of the displaced intellectuals - Gibran Khalil Gibran in New York dated 05/02/1910 (Hilu, 1973:43): -

"Seven times have I cursed the cruel

Fate which made Syria a Turkish province!

The influence of the sultans follows the poor

Syrians over the seven seas to the new world..."

In addition to the burden of taxes, compulsory conscription (which was imposed on Muslims first and after 1909 AD also on Christians) (Muslim, 1991: 4) was an important factor in pushing the migration of many young people to the New World. Once again, this factor was reflected in popular literature, most likely in the period of World War I, and this was clear in the popular song about Bethlehem (Walid, 1974: 38):-

بيدي ثفاحة وبيدك ثفاحة من سفر برك (*) ما دُفنا الراحة

Which indicated in this verse that the motive of forced conscription, the Ottoman policy of oppression, the suppression of freedoms, the imposition of taxes, and their involvement in a war in

which they had no relation or benefit constituted a repulsive factor and a motive for the migration of the population and the escape of their lives.

What is related to the political form of military service is that it created an excuse for a large number of Muslims to emigrate, and after 1909 AD for Muslims and Christians. Here is telegraph published by the New York newspaper "Sun" on March 9, 1913, from its correspondent in Haifa, where he said (Hitti, 1924:51-52): -

"No ship leaves the Syrian shores to North or South America these days. However, it is crowded with immigrants, most of whom are Christians, escaping from military service".

Musa Alloush emphasizes that the developments that took place in the Ottoman Empire after 1908 AD after the removal of Sultan Abdul Hamid and the control of extremist Turkish parties led to increased pressure on the Palestinian Arab population (Alloush, 1987: 6). The state tightened its grip on various military and economic facilities, and imposed a system of compulsory conscription on Christians in addition to Muslims, as mentioned above. The Christians of Birzeit found that, for the first time, they were assigned to

military service and that they were forced to fight battles in distant places such as Yemen, the Balkans, and others. They knew that going to Military service meant not returning, and escaping from military service meant facing the death penalty. Therefore, a large number of Muslims and Christians in Birzeit tended to immigrate to the United States of America. Some of them left their wives and young children, sold their land or mortgaged it, boarded a boat and left for a distant country that they had not known (Alloush, 1987: 6).

These people joined the new life in the diaspora. Some of them were recruited into the American military during World War I. However, the problem, according to Musa Alloush, that resulted from this wave of immigration is that most of those who left before World War I did not return to Birzeit. Some of them died and some of them married from a foreign woman, he had children with her and settled there, and a few returned to the homeland after the end of World War I, so they started their lives anew (Alloush, op. cit.: 7).

Alloush (1987) adds that making the decision to emigrate abroad was one of the most difficult decisions faced by the people of Bir

Zeit, the farmers whose brows were covered with the dust of the earth. They are those who cling to the land, agriculture and vineyards that have shaped their entire lives. There is no doubt that another factor was stronger than their attachment to the land and the vineyards, which made them leave them. This stronger factor and motive is the injustice and waste of rights from the Turkish rule, which made the young Palestinian farmer abandon his animal, his plow, his olive trees, and his vineyard.

Fourth: The academic factor: seeking knowledge and continuing higher education

It should be noted that the desire to continue education is considered an important driver of expatriation and migration in Palestinian society. Christians were the first immigrants from the Arab world. Foreign missionaries and their schools played a special role in the migration of Christians, as they spread foreign languages and provided them with ways to communicate with the foreign world.

(Haj-Yehia & Arar, 2016, 2017, 2023).

It is worth noting that many of those who immigrated for the purpose of education became involved in the field of trade and were tempted by the material and did not

complete their education in the hope of making a quick profit. Either he completed his higher education and did not return to his homeland, but rather worked in the diaspora because there was room for him to work in the field of his specialty and then return to their country to enjoy their money. This includes the so-called brain drain, which is known as the movement of scientists, competencies, specialists, people with skills and talents from countries with limited economic and living conditions to developed countries, in search of better living conditions, a more stable political and social environment and in order to obtain better job opportunities. With higher salaries and a better quality of life (Qanoo et al., 2006, Tamer and Hussein, 2012: 5-6).

Dr. Abdul Rahman Hamida (1971: 100) believes that the brain drain began in 1935, as financial temptations and the possibilities of practical research made them choose the country of diaspora for permanent residence. This phenomenon is exacerbated by marriage to foreign immigrant women (12). As for the reason for those who emigrated from abroad after World War II, it is due to the lack of areas of application of specialization in the home country for those who hold rare specializations

such as atomic physics or space sciences, due to the weakness of industrialization in the countries of the East, which made them prefer to remain in the countries of the diaspora.

Even the words of the poet of the Nile, Hafez Ibrahim, were true about them when he greeted all the immigrants and said (Khalaf, 1979: 97):

بأرض "كولمب" أبطال غطارفه
أسد جياح إذ ما ووثبوا وثبوا
لم يحممهم علم فيها ولا عدد
سوى مضاد تحامي وردة الشهب
رادوا المناهل في الدنيا ولو وجدوا
إلى المجرة ركبا صاعدا ركبوا
سعوا إلى الكسب محمودا وما فتئت
أم اللغات بذاك السعي تكتسب

The poet points out in these verses that one of the factors of migration and leaving one's homelands was the only path to higher education in universities, which had a great impact on acquiring and adding many knowledge and concepts to the Arabic language.

Some of them became very wealthy and obtained abundant funds and important positions in those remote countries, especially the immigrants from Beit Jala, who through their endeavors set the ideal

of the one striving for glory and exaltation in this path. The immigrants from Beit Jala, just as

the immigrants from Bethlehem also built tall palaces and luxurious edifices in Beit Jala (Salman, 1989: 53).

Just as the Talhamites built Dar Jasir, Dar Nasser, and Dar Qaqman, the Bajjals built Dar Shahwan, Dar Al-Araj, and others, which indicates the ability of the maker and the splendor of the work. The immigrant poet Wahid Shaghouri, who lives in Chile, and the great poet Iskandar Al-Khoury Al-Bitjali belong to this town (Khalaf, 1979: 101).

Fifth: The psychological factor (عقدة الخواجا Khawaja complex)

The current study also showed the spread of the strange phenomenon in Palestinian society, which is its preference for everything that is strange and foreign (the Khawaja complex) and what our popular literature, "Al-Faranji Baranji," expresses, "And everything for the stranger is sweet." This complex makes us prefer the foreign expert, which closes the doors to work for local residents. Then the Palestinian intellectual is forced to emigrate to other countries (Adawi, 2017: 31; Rabie, 1974: 43).

Sixth: The World War 1 and its disastrous consequences for Palestine, as revealed in Filastin:-

The results of the First World War greatly affected the displaced people of Palestine, as the difficult events that occurred in the cities of Palestine, such as: Ramallah and Bir Zeit, were an encouraging factor for the return of many immigrants in order to reassure themselves of their families. This is what happened in 1919 AD, when a portion of the immigrants returned from origin from Ramallah, Bethlehem, Beit Jala, and Birzeit on board foreign ships to Jaffa by sea and from there to Jerusalem by rail (Filastin, 1913).

After spending a short period of time and learning about the condition of their families and relatives, they found that the British Mandate rule did not relieve them of economic hardship, loss of security and social stability, and did not relieve them of heavy taxes, so they began to think about emigrating again, especially after 1919 (Alloush, 1987: 10). As a result of the factors mentioned, some sold their properties, and others mortgaged the land they owned in order to save travel fare (Alloush, 1987: 10-11). As for the situation of the Palestinian farmer, his economic situation has worsened. The British government

burdened the farmer with various taxes and fees (Filastin, 1927).

In addition to the push factors, there were also factors that helped Palestinian migration to America, derived from short articles from the Palestine newspaper, the first of which was the activity of American missionaries in Palestine in the second half of the nineteenth century, and advertisements translated into the developments that occurred in global maritime transportation from the middle of the nineteenth century until and after World War I. In addition to the letters of pioneering Palestinian immigrants to America. All of these factors contributed to motivating and assisting Palestinians to migrate to the North and South American continent.

First: American missionaries and their activity in Palestine

It is evident from the reports of the Filastin (1927) that the activity of an American Protestant sect called "Quakers=Friends" in Palestine in the second half of the nineteenth century constituted auxiliary worker and catalyst for immigration. They succeeded for the first time in establishing two modern boarding schools in Ramallah, one for boys and the other for girls, and other schools in the surrounding villages.

Upon investigation and careful consideration of the articles of the Filastin (6/29/1912), it becomes clear that a significant number of Palestinian youths in the United States are those who had studied in American and English schools in Palestine. Here is an excerpt from a statement by a Syrian notable in New York to the editor of the independent magazine, which can be considered an example of the experience of many others. He said: -

“On the wall of my teacher’s room (in the American school) there were various pictures representing scenes of American cities and streets, and I used to hear from him about the telephone, the telegraph, and the railways. The description made me difficult to understand their reality, and immediately it became clear to me that there were great countries other than (larger) Syria suitable for habitation, and that perhaps there is something I can do better than becoming a monk”. (Tibawi, 1961: 54-55).

Palestine newspaper confirms that - the influence of the activity of American Protestant missionaries in Palestine, from the second quarter of the nineteenth century until the outbreak of World War I - played a role and a motivating and helpful factor in exciting the people to learn

about Western civilization and travel to it with the intention of enjoying its blessings and virtues, this is done by spreading knowledge of the English language and teaching young people the principles of geography, history, and the secrets of the development of the Anglo-Saxon nations. Although they were not among the causes of the migration movement, they were undoubtedly a strong factor in shifting its direction to the shores of North America. They did this unintentionally because we know that the policy of missionaries was always to discourage those who wanted to travel and try to convince them to stay where they were.

Second: Promotional advertisements by maritime transport agencies

Since its publication in 1911, Filastin newspaper has continuously published promotional advertisements for maritime transport agencies in Palestine whose steamships began to appear in Mediterranean ports, especially from Beirut, Haifa and Jaffa, including the following advertisements: -

“In order to travel to America’s destinations through the fastest French transit gates, communication with the company’s office in Jerusalem outside Bab al-Khalil “Jaffa Gate.” This announcement was

repeated in every issue of the newspaper until 1945 (Appendix No. 2).

These advertisements that appeared in the Filastin newspaper helped to show interest among the Palestinian population, especially civilians, who saw in the newspapers published in - Jerusalem, Jaffa, Bethlehem, Ramallah and Beit Jala - news about ship companies and the dissemination of necessary information for those who hesitate and want to immigrate to the new world. For example, here is the content of one of the advertisements in the Filastin newspaper, which, in my opinion, helped interest able immigrants:

***Announcement concerning immigrants**

“One of the ship agents, Mr. Naeem Al-Issa, a Palestinian, has supported his agency with our company, which sells travel tickets to all ports located on the Mediterranean coast, and he traveled to Palestine for private work, and he is fully prepared to serve all those who wish to travel to the United States or elsewhere, with honest service, except for the excessive interest that he shows it to every traveler “. His address: Jaffa - Palestine Newspaper, Mr. Naeem Al-Issa, Ibrahim Hitti and partners.

Another advertisement in the Filastin, signed by Elias Raphael, with the following text:

***Advertisement – (about Liverpool)**

We announce to all the people of our nation who are immigrating to all regions, especially to the United States of America (New York and its environs), that in view of what we saw of the large number of passengers traveling to those regions and their unnecessary travel delays, we have opened a place to accept them and prepare everything necessary for their comfort, including adequate facilities for their travel to any country and the immigrants who passed through us from the beginning of our work until now, and the facilities for their travel to any country. And the immigrants who passed through us from the beginning of our occupation until now, and the facilities they encountered, as related to their travel. All of this bears witness to us, and praise be to God, that we have gained the trust of the public, as we have acquired the agencies of the greatest companies in this country, such as “Herbed Star Line,” “Hoyt Star,” “Dominion Line,” “America Line,” “Allen Lane,” and “Royal Mail Packet Company”. We have placed our

reliance on God, for He is sufficient for us.” (Elias Raphael).

According to what was reported in Filastin newspaper regarding promotional advertisements for foreign ship companies, the ship agents worked hard to encourage the Arab population to immigrate to the New World. These agents moved from one village to another riding horses and donkeys with the aim of spreading this attractive propaganda. They granted them many facilities, to the point that they were ready to lend them a ticket to travel to America.

Third: The role of Turkish smugglers and immigration brokers

Among the factors contributing to migration was the role of smugglers and migration brokers. This role was demonstrated by what Daoun (1964: 939) said in writing “Memory of the Migration”: -

“Migration in the time of the Ottomans was officially prohibited, but permitted in practice, by smugglers. The traveler would arrive in Genoa or Marseille! There a new broker would receive him and drop him off in a dirty “hostel”! He would not carry him to a ship that would transport him to America until he had emptied his pocket of the last penny! On that ship, he met people like him

who were destined to be expatriated by fate... The luckiest of them was the one who found at the port a person waiting for him, or a person who spoke Arabic so he could be comforted, or who knew the address of a relative or friend, or who carried a letter of recommendation that would provide him with food and shelter on the first night, and whoever does not have one of these means, his bed is on the sidewalk, his food is the remaining crumbs and whatever extra food he has for travel”.

It was inevitable that the Palestinian immigrant would have to pay, in addition to the Turkish immigration officials, three additional bribes before the arrival of the ship anchored in the port:

1- Half a Turkish fee (equivalent to one Turkish dollar) for officials who stamp travel tickets.

2- Fifty cents to the observer on the boat docked in the port in exchange for transporting the immigrant to the steamer outside the port.

Another fifty cents for the lookout standing on the ship's ladder.³

Fourth: The image of social success:

*** The messages from the first immigrants**

In addition to what was mentioned above, letters from early immigrants appeared in Filastin

newspaper telling stories of their success in America, which constituted a psychological preparation and encouragement for immigration, as some citizens who had a good economic situation began to emigrate in order to increase their wealth. Also, after the establishment of Arab communities of immigrants that succeeded greatly in adapting and integrating into American civilization, which led to an increase in the flow of immigrants from Greater Syria, especially Palestinians and Lebanese.

This economic success was translated into the New World (America) through financial remittances sent by Palestinian immigrants to their families in Palestine (40), which led to raising the standard of living and expanding agricultural projects (Filastin, 1922).

As an example, and not limited to it, we cite the appeal of the educated Palestinian immigrant, Dr. Fouad Shatara - who was a member of the New York Surgeons Association, an association whose membership includes no more than seventy-five surgeons among the greatest professors in the world, and in which he began teaching the art of surgery and anatomy - to Palestinian youth, urging them to come to America in order to complete their

higher education, he said (Filastin, 1922): -

“Then, right without power is lost. The nation must prepare and increase its powers by strengthening commercial and economic projects and by sending a large number of young men to study in European and American high schools. We can help in this project, as we helped one of the Palestinian youth this year to enter the largest schools here....” (Appendix No.1).

*** Discussion**

The primary goal of this study is to extract the factors driving and assisting the migration of Palestinians through Syrian-Palestinian popular literature and the Filastin newspaper:-

Through the results drawn from the current study, it appears that the driving factors inferred from popular literature and the Filastin newspaper were classified into six factors: -

The economic factor came in first place in terms of influencing the decision of the Palestinian immigrant, represented by the deterioration of the economic situation in Palestine and his escape from extreme poverty and the cycle of hunger in search of opportunities work and seek a living and livelihood. Perhaps this matter is consistent with the field study by

researcher Jabr (1986) issued by the Arab Studies Association - the archive of documents conducted on the "Turmusaya village" regarding foreign migration, which showed that the first reason for the migration of the people of the "Turmusaya" village was economic.

These results are also consistent with the study of (Ramos & Surinash, 2017), the study of Fawadila (2013), and the perception of Hagen and Zanker (2008) at the macro level of the causes of migration, as they focused on the economic pattern, income disparity, job opportunities, and the dual labor market,

where the economic factors ranked first in their study, which confirms what was deduced through Syrian-Palestinian popular literature and Filastin newspaper that the economic factor is the first indisputable repulsive factor and the first reason for the migration of Palestinians to America.

The social factor came in second place, in contradiction to Jabra's study, which showed that the second reason for migration was political. In the Jabra study, the academic factor came in third place and the social factor in fourth place. However, this result is consistent with the study of Ramos and Surinash

(2017) and the study of Fawadila (2013), which focused on the historical social factor, explaining this by violating human rights and ethnic, sexual, and religious discrimination.

Then the political factor came in third place, explaining the injustice, politics, and oppression of the Ottoman rule, which did not provide security and stability for the people of Palestine. This result is consistent with the study of Ramos and Surinash (2017) and contradicts the study of Jabr (1986), which placed the political factor in second place, and the study of Fawadila (2013), which ranked the political factor in fourth place.

As for the academic factor and the pursuit of knowledge, it ranked fourth in the current study. In contrast, this factor ranked third in the studies of Jabr (1986) and Fawadila (2013). Then the psychological factor came in fifth place, as reflected in the popular song, prompting the educated people of Palestine to prefer what is strange and to be forced to make the decision to emigrate outside their homeland. In contrast, this factor was not mentioned in the above studies.

As for the dire consequences of World War I and the resulting British Mandate and its scourges on

Palestine, it came as a late sixth driving factor that did not relieve the Palestinians of economic hardship and loss of security and social stability, nor did it relieve them of the burden of exorbitant taxes. Some were forced to sell their last possessions, and others mortgaged the lands they owned.

All of these driving factors were intertwined and came together, in addition to the auxiliary helping factors that were extracted from Filastin newspaper, which are as follows: -

A- The activity of missionary missions, the most important of which was the American one, in Palestine, which was translated into the establishment of schools for boys and girls in the second half of the nineteenth century.

B- Advertisements of sea transport agencies promoting immigration to America whose ships appeared in Mediterranean ports (Beirut, Haifa and Jaffa) are characterized by speed, adequate facilities and complete readiness to serve all those who wish to travel and immigrate to the New World.

C- The role of the Turkish smugglers and immigration brokers who waited impatiently for him to be carried to a ship after he had emptied his pockets of money.

D- Letters of educated immigrants who immigrated with the first people, which conveyed to the people of Palestine their stories of success in America in the field of trade and education.

These auxiliary factors combined with the driving factors contributed and motivated the people of Palestine to make the fateful decision to immigrate towards America.

*** Summary and conclusions**

The study reached the following conclusions: -

After reviewing the research results, we can reach a conclusion that the interconnection and combination of driving and assisting factors together contributed to the migration of Palestinians to America, which are as follows: -

A- The economic factor came first in the sources of Syrian-Palestinian popular literature and the Filastin newspaper, which was translated into extreme poverty, the spiral of hunger, and the burden of heavy taxes that befell their homelands, in pursuit of a livelihood, sustenance, and economic opportunities available in America.

B- The political-social factor came in the second degree, which represented discomfort, a feeling of repression, and a lack of freedom to express one's opinion in light of the

arbitrariness, injustice, and tyranny of the Ottoman rule, seeking optimal freedom and salvation.

C- Disease outbreaks in Palestine, especially in poor neighborhoods in the Jerusalem area.

D- The factor of audacity, inclination, and love of adventure that characterized the Palestinians fleeing from the oppression and tyranny of the Ottoman authorities constituted a driving and motivating factor for them to find themselves in Mediterranean ports, waiting for smugglers and immigration brokers to empty their pockets of “money” and hand them over to the Turkish immigration officials who contributed to hiding them on board the foreign ships.

E- A call and urging of the people of Palestine by Palestinian intellectuals in the diaspora (such as Fouad Shatara) who shone in the field of higher education and urged a large number of young people to study in American and European high schools.

F- The auxiliary factors also played a motivating role and encouraged them to make the final decision to migrate without hesitation. Such as: the activity of American missionaries in Palestine, the letters of the first immigrants, the stimulating and promotional advertisements of

foreign companies' ship agents with their cheap prices and regular work, the financial remittances sent by the Palestinian immigrants to their families and loved ones, which constituted a motivating factor for emigration from the motherland, taking on a collective nature - faction after faction and group after group.

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