

## **Abstract**

The story of the Southern non-governmental organization evolved with the end of the Cold War, and which deepened the hegemony of the neo-liberal system, which came along with economic, social and political changes seeking to globalize capitals, and introducing capitalism to the most distant regions from the occidental capitalist center. This story presents a syndrome of social relations and arrangements organically tied to these organizations. A link was created between such arrangements and non-governmental organizations to, later on, represent these organizations, so that none of them would be seen without a representation of the other.

This link has often been expressed as obvious and forgone controversy, which has led these NGOs to normative biases that grant them certain roles and appearances, expressing more ideological, than researching attitudes.

This study comes to reveal these links and biases, and the arrangements and investments made in these organizations, in the ideological clash atmosphere, in which it tries to present a theoretical framework to achieve the ability of a critical reading in NGOs in the south in general, especially Palestinian ones, in their different contexts and the social arrangements and material and moral investments related to them.

The study depends, in the context of providing a theoretical framework, on the concept of Hegemony as a model of social practices as Gramsci developed it to

express an integral operation of thought and moral compositions to establish and reestablish individuals and their social activities in society.

The study states the necessity to dismantle the neo-liberal model of hegemony to locate the NGOs in them. Where it argues that NGOs alliance with the neo-liberal model of hegemony comes as saying in the thought and moral composition to establish and reestablish individuals and their social activities in society. Individuals and human consciousness is not the only thing that is formed, but reality also undergoes the same process on an intellectual level, not on a material level. Thus, several models of human consciousness and “facts” are marketed and spread among society, where these organization put local communities under dismantling and recoding to come up with new social categories, and later on, representing them on different levels.