

Violence in the Family within the Arab Society in Israel and Coping with Welfare Authorities

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ABSTRACT: *The Arabs in Israel live in a patriarchal society. The reasons for violence, which is customary in the family cell, particularly against women, are not totally different from those of violence in other patriarchal societies. Problems in couple relationships influence all members of the extended family. In Arab society, an abused woman receives support and protection only if her family agrees that she is a victim of injustice. The present article discusses various reasons leading to violence against women in the Arab society as well as the coping methods adopted by the authorities.*

Keywords: *Violence, society, welfare, social work, Arab society.*

I. VIOLENCE AGAINST WOMEN—SOCIAL CODE

Violence against women in the Arab society is a social chauvinistic tool designed to deprive women of the freedom for their independence and preserve their dependence mainly on man in the Arab society. Violence against women is an expression of the relationship of non equality that highlights male hegemony. It is clear that violence hinders the development of women and improving their conditions.

Violence against women is firmly rooted among males in the Arab society. Many popular sayings that reflect the nature of the dominant culture and the oppression of women have predestined from birth, e.g., “When informed that this girl fell on me wall”, “girls are a burden to death”, among many others (Haj-Yahya, 1998). Children absorb, even from the early days, violence and beliefs and prejudices concerning women's mental limitations and weakness, being "half that" non-ability to be independent and other dangerous thoughts above.

II. MURDERED FOR "HONOR"

Violence reflects the way of life of women in the Arab society. One of the most prominent manifestations and most serious violence against women is the crime of "honor". Almost every year, women are murdered by their families due to the so-called Arab culture "honor killings". Offense or suspected violation of the Code of Conduct patriarchal (for the most suspicion is based) are considered a blight on the good name of the family, and justify the punishment of women in a variety of ways: from imprisonment to Hcath and humiliation, and murder. This perception, rooted in the Arab society to press for the family to "clean" the good name, retroactively approves the ugly deeds and entitles the killer and displays it as a sacrifice, and further complicates the problem. In many cases, family members are cooperating with killer to preserve the predominant patriarchal regime, which affects even the legal system in the Arab society and continues to emphasize the idea that murder is a family affair and the killer is a victim of tradition.

Conducting a trial is an infringement of the woman's own freedom of action according to international conventions. The picture of the matter is very difficult to grasp. The suffering of Arab women and their exposure to violence are mainly due to difficult political and economic conditions. The state plays a major role in creating or avoiding dealing with these conditions, in addition to stringent traditions and the way of life practiced in the Arab society. An Arab woman suffers, therefore, from violence, stemming from being part of a society exposed to violence and pressure- by society and family (Azaiza, Abu- Baker, Hertz - Lazarowitz, Ghanem, 2009). The most serious crisis is that Arab society justifies violence against women, e.g., “under certain situations permitted” and also “according to Muslim laws” whereby the holder (i.e. ‘the husband’) has the right to beat his wife, say, when she cheats on him, does not obey his demands, does not show respect for him, neglects the needs of the home and so on (Abu-Rabia, 2009). The Arab woman beaten includes almost all sectors of society. Even educated women, working or not working, suffer from husbands' wrath because they are educated and know as a result, they respond to most "conditions" were allowed to be beaten because of this (Haj –Yahya, 1998).

III. VIOLENCE AGAINST EDUCATED ARAB WOMAN

As indicated above, the Arab society justifies violence against women “under” the terms of the right of the husband to beat his educated wife. It is then the “permissible situations” in light of Muslim laws in which the holder has the right to beat his wife, namely,

- (1) If she is cheating on him sexually;

- (2) If she does not obey his demands;
- (3) If she does not show him respect; and
- (4) If she neglects the needs of the home and so forth situations.

Arab woman beaten reaches almost all levels of society. But educated women, working or not working, suffering husband's wrath and even more so because they are educated and know as a result, they respond to most "conditions" listed up because of this was allowed to be beaten (Haj-Yahya, 1998).

Druze women were the first to break the traditional social code and integrate into Western society. The first Druze universities have already contacted some three decades ago, in the mid eighties. Today, many Druze women study at universities. Druze girls have been encountered with many difficulties including religious conservatism and social closings contrary to the concepts of modesty in Druze society, so they leave their villages for studies (Wollensky, 2004). The parents believe that studying at universities is not necessary for the girls because that's how they are after all, doomed to marriage and the tuitions payable for education will be superfluous (Al-Haj, 1987).

Port resistance girls education is also stemmed from the belief that education will make women independent and assertive which actually goes against social norms and traditional male dominance. Higher education consists in part of the village and accommodation in the city that very few families gave it a hand, families who did so risked a religious boycott of the family. Another thing which was difficult in the curriculum is created opposition among the clergy. Another factor that prevented their pointing Druze women was young age at marriage and turning young mothers. Education was considered delaying finding a mate due to the independence of the educated lot that matched the feminine ideal in these companies, the ideal characterized by silence, stillness and obedience (Wiener, 2007). Family honor is very dependent behavior of women. And respect the traditional perception of these companies means male control! This code of violation undermining male domination means possible existence only through the operation of primitive laws that apply (how not to) mostly women and determine their behavior. Therefore, there was a fear that women would hit the family honor that they will leave to study or work abroad. Druze family is of patriarchal norms that require women to remain physically associated and close to home and thus allow inspection manly (Wiener, 2007).

Educated Women In The Arab Sector

Following the impact of Western Mediterranean countries, especially in the early 19th century, there were changes in the status of women in the Arab society in Israel. The educational system developed in Israel following the compulsory education law was an important factor. School system has spread and expanded with girls starting formal education. It ensues, therefore, that a generation of educated women has been created; some have reached the level of creating a company outside the home. Even the new economic structure affected women to work outside. Arab women are unskilled workers in industry and services, teachers, health workers and social welfare (nurses, secretaries). Today there are also doctors, writers, poets, artists among others. The Arab Society in Israel makes religion or membership in community an important element. Muslims are more conservative than Christians, and the cost of higher education among Christian women is greater than those of Muslim women.

In some places in traditional societies where "flexibility" strict rules made it possible for woman for academic studies (but only after be engaged) this decision leads to "a new trouble". The woman goes to school with her fiancé pays his share. His future wife learns he is forced to work for his livelihood and to finance her studies. When she competes her studies, she would become an educated woman. Her fiancé remains "stuck" and feels frustrated and anger, and when married, this would lead to violence by the husband against his wife and in some cases divorce (Thorne, 2008).

Ethical Dilemmas Of Social Workers Dealing With The Issue Of Violence Against Women In The Arab Society

Social workers in the Arab society in Israel are facing many ethical dilemmas, most of which are related to the culture. These dilemmas are critical to be solved them due to fear of escalation and because of the immediate danger posed to women's lives.

To provide referral in the Arab society is difficult. Welfare services in the Arab society are perceived as foreign and as part of the establishment caught the arm of Western progress, "threatening" the integrity of the family, encouraging women to expose the violence within the family to Gormm external Prevention them to violate norms rooted and cultural conventions promotes Dinan which reversed an earlier family values loyalty and trust requirements of formal social institutions (Buchbinder & Assad, 2000).

Referral welfare services are seen as a violation of women's loyalty to their families and their husbands and an affront to the men's families of origin. An amazing figure in a recent study by the Central Bureau of Statistics showed that 8% of Arab women supported the rally footsteps and violence against them. The situation of the agreement is interpreted within the cultural context, emphasizing the femininity of the woman, virility and

superiority of the husband, in accord with wife's total submission to her husband, commitment to honor the family to save the status of the husband as head of the family, a woman's duty to her family growing its right to self-fulfillment and the duty to respect the family of origin of the husband (Central Bureau of Statistics).

As has already made, inquiries of women to social services, mostly anonymous and references are made by telephone, while examining the eye works very suspect. Only after the candidate is acquired confidence and trust in the work she is willing to identify and get treatment.

The main dilemma faced by social welfare workers handling it: how can/could the employee/social liberate the plight facing violence immediately, in front of the value to get the economic status of the applicant and allow it to determine the kind of help and the pace of its receipt.

When an order to restrain the husband from his home is issued, this procedure is usually traumatic and caught in the Arab society as the exposure of the entire family to the institutions, provocation and challenge to the authority of the man and the declaration of war unequivocally against the husband and against any clan. We are against the husband's family. Residence form the company's unique Arab-related norms and linking relations with the family of origin, make use of the law process that usually only makes it harder and encumber the tough life of a battered woman anyway, and instead simplify the procedure, the procedure itself becomes the cause of the poor woman.

Partner relations in the Arab society, most interactions ending violence revolve around the theme of financial management and economic decisions. The husband is the one that determines these areas and refuses to share his wife. When a woman tries to have opinions and to rise up and / or confront her husband about this issue back to her husband violence. In some cases it comes to treatment, and to benefit from social services to couples therapy, the man agrees to take responsibility for violence and commit to stop it. But if the condition for real change is shown by the husband to accept the woman as a liability as an equal partner in decision-making, most of the men here are outraged, simply refuse the terms of perceived intact as possible and marital status offending act according to the patriarchal principle, and most currently threatening family breakdown and divorce (Buchbinder & Assad, 2000).

Treatment procedure creates a real conflict by being a procedure that secures the social worker as a neutral party mediator and also the value neutrality, that is, the duty of the worker process to reserve judgment values and beliefs of the applicants and the values and culture, with their value defense society requires the protection of the weaker party in this case is a party to the woman battered.

Professional intervention in violence, which does change the values and structures in the distribution of roles between men and women, may create temporary change does not stand in the main test of time, such change is not constant and usually the husband returns to his old tricks and continues to use violence against his wife even more so.

IV. HANDLING CHARACTERISTICS BATTERED WOMEN IN THE ARAB SOCIETY

The treatment procedure of battered women in Arab society and work patterns prevention of domestic violence are very similar, they are so identical to that can really draw a "graph" action in the above process:

- At the beginning of the process of violence, woman tries to please her husband, then she tries to recruit help from the family of origin and her husband. It is only when this is unsuccessful, she finds courage and willingness to contact officials.
- The woman would phone center violence.
- The woman refuses to identify himself or comes to the meeting.
- For a certain period of time (about six months to a year, depending on the violence she experiences), she maintains her relationship with the social worker through phone calls for half an hour. (Topics that come up in conversations usually are dilemmas as a woman in her relationship with her husband, family of origin relationships, assessing the dangers posed to her and methods of intervention and duration violence towards her).
- Applicant acquired confidence and trust in the social worker and ready to identify and get treatment.

V. HOW TO HELP THE SOCIAL WORKERS TO DEAL WITH THEIR DILEMMAS AND TRY TO SOLVE THEM?

Literature describes the natural sources of support of families of origin of the women passive indifferent and accuse women almost automatically that everything is the fault of women because they do not meet the needs of man. And what are the needs of man? Ditto mediation experience in Arab society between husband and wife turns out to be any requirement to tie a man's nature needs, (Ben-Baruch, 2000). According cultural fabric of the family code on the woman every situation has a duty to conciliate the heart of her husband, to calm him down to bring him back and provide for and integrity of the family, so it is set even Islamic Halacha: "and woman that not fear lest depart over her heart of her husband ... shall not sin, because makeup.

was good peace [deportations] that treasures sunk souls, and that the more you [women] and in awe of God" (The women 2 , verse 169 of the Quran, Tel Aviv University Press, 2005).

The Arab society has a special place in her husband's family. Women live with the husband's family, drive it with dignity, to accept the jurisdiction of the hottest and help them meet the needs of each family. Violation of norms creates conflicts, individual value and dignity due, in Arab society, family, interpersonal relations and cultural and so there is pressure on the individual (the woman) to give up her wishes figures for the extended family.

The social worker has a duty of professional social family culture regardless of the couple and family therapy to avoid taking any approach that could be perceived as support on one side and the other side losing the patient. Must take into account a situation where the husband objected firmly treatment by a social worker and instead require jumper man.

VI. PEDERSEN APPROACH

Pedersen (Pedersen in Buchbinder & Assad, 2000) claims that professional intervention is guided by three approaches:

- 1. Approach relative** = values taking into account culture-dependent.
- 2. Absolute** = value judgments consistent and requires reducing cultural context.
- 3. Universal access** = Like people in some ways and different in other ways.

The social worker has a duty to act in the light of the goal to end violence. This principle requires a complete cessation of violence, and completely negates perceptions that see violence in marital relations and promotes an approach that treats her differently because of religion, culture and so on. The social worker warns women against the risks that may face them. It is a must to include a risk predictor cultural characteristics (demographic structure, place of residence, family assistance origin, family perception of women in the place). Clarifying values against employees' values, the employee must make it clear which values personal and social is trying to fulfill the will and opposite values of the applicant.

Employee on an ethical dilemma should ask himself several questions:

- A.** Do I sacrifice the moral rights of the applicant to ensure that the social is true?
- B.** Am I getting ahead of logic and what is comfortable for service and justice system employees?
- C.** Am I trying to protect the applicant from taking decisions more than I try to promote it to arrive while desirable.

If the answers are yes - the way that the employee chose the easiest and most convenient is not necessarily ethical. The employee knows that he can view the patient Arab couple on hand the Western model egalitarian. In addition it must recognize the unique dependence of the couple's family and living environment.

You can and should find ways to get help anchored in society and culture and use a "creative thinking outside the box" such as selecting unique mediation alternatives related to cultural values and not contrary to them. Although universal goal remains the cessation of violence, the principle of proportionality helps in choosing the way of intervention. Sometimes you can attach therapeutic effort figures such as:

Rabbis, Priests, sheikhs, mayors, free professionals high status in the village, who have in the community and proximity to family. Check what is the moral stance of a class violence, whether he knows to be discreet patients. Most of all, obtain the consent of the couple of that. (Buchbinder & Assad, 2000).

Article Summary

This article explores the causes that create the situation of having violence in the Arab society and the Arab families in Israel against women and dealing with them by the welfare authorities – i.e., social workers with the phenomenon and dilemmas that accompany their work in Arab society are actually an integral part of it and its culture. Summary can be found on the main findings and recommendations are actually applied to patterns of care of social services with violence against women in Arab society.

VII. BACKGROUND

A battered woman in the Arab society might lose the understanding and protection if the husband persuades her family that she was beaten because he has fulfilled the expectations of traditional wife and mother, mainly based on traditional commandments: obedience and submission, acceptance of responsibility for the needs of children, and waiver of personal ambitions, keeping the family's reputation, loyalty, intimacy and sexual head. A battered woman usually saves the suffering and searching for protection and support outside the nuclear family due to the widespread perception of well-being of children, and leaving home is interpreted as a violation of their welfare. There is also a fear of social ostracism measures where apprehension prevails.

The Family support for women is limited in terms of time— the family expects the woman to be faithful to her family and does not get her a "bad name", especially when there is concern that the violence towards the community would be interpreted as a consequence of failure fear of education (Baker, 2009).

A woman facing welfare services is often credited for understanding and support from her family and community, and the family response, especially from her husband's family, will be in the form of divorcing and ostracising her.

A battered woman in the Arab society is in a bind - she wins the support of her family yet activated pressure on it to return to her home and husband in the name of its responsibilities. Pressure to return to the violent husband reinforces the feeling of helplessness insofar as a battered woman is concerned, the woman is not confident in its ability to stop the violence and on the other hand is having a lack of confidence in their desire and ability of relatives to stand beside her.

VIII. PATRIARCHAL ARAB FAMILY STRUCTURE JUSTIFIES INEQUALITY BETWEEN THE SEXES

Father expects his wife and children to respect and obey his requests. Education in the Arab society in which boys learn from an early age, they are expected to be strong and dominant and girls as meek and submissive. When a man is afraid of lose his power and his privileges are likely to be threatened, he may use violence to regain dominance. Studies conducted in the Arab society show significant findings among men and women which justify violence against women, especially when the woman is seen an appellant thus not meeting traditional expectations.

There is a tendency to understand the violent husband that basically blamed the violence towards women and justify violence towards her. Men in the family serve as a support but also as a press operator to obey the husband and wife sound decisions - so that the family may retain the violent behavior (Baker, 2009). Underwater use welfare services stems from confidence to service providers, doubt their concern and sincerity and feeling discriminated against in comparison to the Jews.

Contacting the police is seen as less preferable than asking for welfare services because the former is considered as causing punitive and oppressive actions, and as a body representing the establishment. The course of treatment of battered woman after approaching social services.

Care provided by social services has to prioritize the administration by Arab social workers. Western intervention approaches often have conflicting values— to those of the Arab society. In early engagement with a battered woman, a social worker must assess the degree of risk posed by a woman. Ecological approach is comprehensive and appropriate for the purpose of assessing to what extent the husband's family involved. Working with battered women must convey a clear message of opposition to authoritarian violence. When an Arab woman is faced with welfare services, she is likely to come when a serious crisis and particularly violent. Such a woman needs support immediate and intense, a lot of understanding and support, and for taking steps that will release her from guilt, shame and fear. Note that the first step that should be performed after a risk assessment is to ensure her security and the security of her children— a violent husband goes to the house or to keep the woman and her children from the husband.

IX. WORK INTENSITY

The origin of the woman will want to cooperate with the social worker all involved in providing shelter and support, but have trouble digesting the empowerment of woman over her husband. If the family can not provide shelter, has found a place at the shelter or assisted living for her and her children.

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