

Abstracts in English:

Beyond Insanity:

Muslim Battered Women's Paths of Resistance to Abuse in the Extended Family

Brenda Geiger & Layan Esa

Western Galilee College

Abstract

This qualitative study adopts Foucault's bottom-up analysis of power to examine the resistance strategies of ten Muslim women who endured severe abuse in silence in the extended family until their mental health was affected. Content analyses of the interviews uncovered these women's points of resistance to abuse inside and outside the family. After years of silent endurance, with their voice annihilated and their protest discredited when labeled *magnuna*/insane/uncontrollable, these women overtly resisted by fainting, attempting suicide, and then exploding with uncontrollable anger. At this time, the label *magnuna* changed meaning to refer to women possessed by demons. These women were at first, taken to a healer or sheikh, and only nothing worked to a psychiatrist who diagnosed them with mental illness. Feared as *maj'nuna*/possessed by demons and for bringing bad luck these women were empowered to resist terror, slavery, and confinement by running away to neighbors, family of origin, or mental health clinic, break the silence and reveal the abuse. Some of them escaped to a shelter or called the police that sometimes sent their husbands to jail. Other women whose complaints were discredited by the police that also labeled them *magnuna*, continued to fight by suing the police and going to court for a divorce. No longer caring about the norms or family, they continued to resist and escape out of hell. However, they were perpetually condemned to go back to the abusive family due to poverty, fear for the welfare of the children and husband's refusal to give a divorce.

Key words: Muslim women, abuse, extended family, resistance, poverty

“FAMILY HONOR KILLINGS” IN BEDOUIN ARAB SOCIETY IN ISRAEL

DR. KHALID YOUSSEF SUAD

khalidf@walla.com

cell: 0546683347

fax: 046778032

Abstract

The phenomenon of murder on the grounds of "dishonor of the family" is widespread among families in Islamic society, including the Bedouin family. Among the reasons for this phenomenon are the patriarchal structure of the family, in which it is the man who decides and determines all his wife's actions; the individual's commitment to the group - that is, to the extended family and the tribe, with all the moral norms that they dictate; and the "culture of honor" prevailing in Bedouin society, which believes that the man's dignity is based on the modesty of his female family members.

Moreover, the tribal traditions of Bedouin society since the pre-Islamic period, alongside Islamic law, regard a wife as her husband's property, and the wife's modesty as a source of her dignity. Violent behavior on the part of the husband is regarded as masculine behavior.

This article deals with the phenomenon of murder against the background of dishonor of the family and attempts to understand its components, the cultural values that drive it, and the group, family and tribal commitment that limits the will of the individual and impels him to commit murder, sometimes even against his will. The article also discusses the exposure of the Bedouin family to processes of change and progress, which weaken its patriarchal structure and the male dominance it accepts. Orthodox Bedouin society, which observes the religious law and the values of the "honor culture", feels threatened by the changes confronting it in the 21st century, and tries to adhere to its traditional customs, including the murder of women on grounds of dishonoring the family.

The article explores the possibility of preventing the phenomenon, and it discusses the position of the Israeli court on the one hand and that of the Muslim court based on Sharia and Bedouin law on the other hand. It looks at the alternatives anchored in Bedouin culture and tradition that allow for various ways of dealing with the phenomenon.

Keywords:

Murder on grounds of dishonoring the family; Bedouin society; the Bedouin family; patriarchal structure; honor culture; Islamic society.

A multi-year Look at domestic violence against Women and femicide in Israel

In the year the coronavirus crisis broke out, before and after

Lymor Yehuda=Irit ain-tal

Abstract

This article presents a descriptive empirical study on femicide and violence against women by their partners in Israel, during 2020, the first year of the outbreak of the COVID-19 crisis, compared to previous years and subsequent years. Studies published around the world during the COVID-19 period found an increase in the number of cases of domestic violence against Women during 2020 and a mixed picture regarding femicide, with both ups and downs reported, depending on the country. In Israel, there have been reports in the media of an increase in domestic violence against women and femicide. However, no comprehensive empirical comparison of these phenomena was conducted in 2020 compared to previous and subsequent years. The current study fills this gap and compares the year of the COVID-19 outbreak with previous ones and subsequent years in terms of domestic violence against women and femicide in order to determine whether the first year of the pandemic was exceptional in terms of an alarming increase in the sad phenomena. The data was collected from the Knesset report and from the annual police reports.

The findings show an increase in femicide and domestic violence against intimate partners in the first year of the pandemic, compared to 2019. However, compared to previous and successive years, 2020 was not unusual and even typical of a multi-year fluctuating graph of femicide in Israel. As for femicide in the year of the outbreak of the COVID-19 pandemic, it was found that there was no significant difference between the years preceding 2020 and 2020 and the years that followed, however, the murder of spouses worsened significantly in the year of the outbreak of the coronavirus compared to the years preceding this year and subsequent years. Therefore, the claims in the media about the increased risk of the pandemic of femicide and domestic violence against spouses are only partially true.

Dr. Janan Faraj Falah, the editor of this journal, was a partner in the initial conceptual formulation of this study, which had not yet been developed and expanded by the authors of the article, and we thank her for that.

The Arab students' attitude toward honor killing

Dr. Janan Faraj Falah

Abstract:

Every year, all over the world, about 60,000 women become victims of violence, killed because of a crime, accident, or any other act. The murders are widespread in

Latin American and African countries, particularly in El Salvador and South Africa.

Yet, the killing of women constitutes 21% of the world's murder cases in general, although women comprise 51% of the world's population. Women's murder has existed for hundreds of years to this day, originating in ancient Rome and the pre-Islamic period (Saudi Arabia 'Jahiliyya'). In ancient Rome, it was permissible to kill a married woman if she was engaged in sexual activity with another woman.

In medieval Europe, lesbian sex was banned, and lesbians were sentenced to death on fire.

In Muslim societies in particular, the killing of women is a result based on the desecrating of family honor, due to the belief that the victims have brought shame or dishonor upon the family. Their family members do the killing. This type of murder is mostly common in Middle Eastern Muslim societies, yet honor killing exists in other parts of the world as well.

This article examines the attitudes of Israeli Arab students toward honor killing.

Keywords: Murder of women. Family honor killing, patriarchal society, Israeli Arab students.

Breaking the Silence and Blame: Barriers and Responses to Addressing Sexual Assault in Religious Institutions within Jewish Communities

Beatrice Coscas-Williams

Abstract

Silence continues to surround the issue of sexual assault in religious communities, where authorities often favor protecting perpetrators over giving voice to victims.

This paper aims to examine the origins of this silence within biblical, religious, and institutional contexts.

The first section explores biblical texts that reveal a paradox related to the treatment of sexual offenses. On the one hand, there is a general acknowledgment of the seriousness of sexual offenses. On the other hand, we witness victim-blaming and the suppression of victims' voices. The second section highlights how the pattern of victim-blaming and suppression of victims' voices persists in contemporary contexts. Religious principles may unintentionally strengthen victim-blaming tendencies, which pose significant barriers for individuals pursuing justice.

Moreover, social dynamics within different communities discourage victims from seeking support from legal systems or government institutions. The article concludes by arguing for alternative approaches to provide victims with comprehensive and sensitive assistance, including legal and community-based solutions.

Key Words: Criminal proceedings, sexual abuse, cultural sensitivity, religious institution, Judaism, victim blaming, alternative proceedings