

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

Chapter 1 : police relations with arabs and jews in israel - Oxford Journals - calendrierdelascience.com

Journal of Criminal Law and Criminology Volume 98 Issue 3 Spring Article 9 Spring Police, Politics, and Culture in a Deeply Divided Society Badi Hasisi.

This paper examines the views of Arabs and Jews regarding several key aspects of policing in Israel. The findings indicate, first, that Arabs are consistently more critical of the police than Jews, and these ethnic differences persist net of the influence of other variables. Second, in addition to the role played by ethnicity in explaining public assessments of the police, a number of other variables influence such attitudes. The results are interpreted within the context of the divided society model of policing, which originated in research on other ethnically polarized societies. Policing Ethnically Divided Societies Ethnic minorities and the police have troubled relations in many societies Antonopoulos ; Bowling and Phillips , but, in deeply divided societies, such conflicts are especially deep-rooted. This model of policing has the following features: Some of these factors are present, in varying degrees, in many nations, but what distinguishes deeply divided societies is their magnitude and combination—constituting a distinctive policing model Brewer In other words, it is not just what the police do, but also what police represent to people. Resubmitted 1 May For permissions, please e-mail: The general pattern is that the minority perceives state institutions as instruments of the dominant ethnic group and withholds legitimacy from the state, whereas the dominant group sees the minority population as posing a threat either manifest or latent to internal security or to the supremacy of the dominant group Enloe Of course, there is variation in the extent to which empirical cases fit the divided society model outlined above. First, the reality of the threat presented by the minority group varies from place to place. In some societies, the minority threat is diffuse and latent or intermittent. In other societies, threats to the dominant group are much more immediate and severe, and may involve frontal attacks on the state. But, in either case, the threat perceptions of the dominant group matter greatly, and the greater the perceived threat presented by the minority group, the greater the level of suspicion and conflict between the police and the minority. Second, in divided societies, ethnic minorities experience significant residential segregation from the dominant ethnic group. They typically live in areas that are mainly populated by members of their own group and some distance from the dominant group, and this very isolation may function as a mechanism of informal control. That is, segregation reduces the mobility of the ethnic minority and insulates the dominant group from crimes committed by members of the subordinate group. Under these circumstances, crime is largely concentrated inside ethnic minority areas, where the police may or may not vigorously enforce the law. Such patterns of segregation and policing may, in turn, influence citizen attitudes toward the police. On the other hand, in societies in which the ethnic minority is hostile toward the police, a minimal police presence in minority communities may be greeted with relief. This was the case in many staunch Nationalist neighbourhoods in Northern Ireland Mulcahy Policing Arabs and Jews This article examines policing within Israel proper, not in the occupied territories of Gaza and the West Bank on the latter, see Milton-Edwards Comprising about 17 per cent of the population, Israeli Arabs are full citizens of Israel but are also politically marginalized and economically disadvantaged relative to Jews. Although there is an urban, middle-class sector, a large number of Arabs live in rural towns and villages and continue to abide by traditional forms of social organization. In fact, 90 per cent of Israeli Arabs live in small towns populated by Arabs exclusively; only eight cities are ethnically mixed, and they are extremely segregated residentially Mesch and Talmud Such segregation is accepted by many Israelis: Policing in Israel largely conforms to the divided society model sketched above. There are some qualifications, however. Israeli Jews identify with political parties that range from the far right to the far left, with implications for how they view state policy and practices. Among Jews, it is the ultra-orthodox who have the worst relations with the police, as documented in some surveys State of Israel ; ; , and there has been a history of violent clashes between the police and ultra-orthodox Jews over issues such as a gay parade, advertisements for swimwear, archaeological excavations and other breaches of

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

religious norms Brewer et al. Second, the police were somewhat less involved in the day-to-day control of the Arab minority compared with some other nations, such as Rhodesia, South Africa and Northern Ireland Brewer ; Brogden and Shearing ; Frankel ; Mulcahy ; Weitzer ; In Israel, socio-economic marginalization and geographical segregation serve as powerful mechanisms of control over the Arab population Lustick Furthermore, historically, agencies other than the police—such as the Israeli Defense Force and the General Security Service GSS, similar to MI5 in Britain —played a central role in controlling the Arab minority, with the police providing support in making arrests Gilon ; Hofnung These qualifications notwithstanding, the divided society model applies fairly well to Israel. Strained relations between Arabs and the police have been a chronic problem. Such strains are evident in a variety of contexts e. Moreover, the police culture appears to cultivate and reinforce a host of stereotypes about Israeli Arabs—typifications that manifest themselves in discriminatory treatment. A recent commission of inquiry—the Or Commission—criticized such ethnic profiling: It is important to assimilate, at every level of the police force, the importance of level-headed and moderate behavior in relations with the Arab sector. At the same time, it is important to uproot the phenomena of negative prejudice toward the Arab sector that have shown themselves among veteran and esteemed officers in the police force. The police force must impress upon its policemen the comprehension that the Arab public in its entirety is not their enemy and that it should not be treated as such. The 1 The Druze are distinct from Muslim and Christian Arabs in Israel in terms of their treatment by the state, which has historically regarded them as a privileged minority, separate from other Arabs. The Druze are drafted into the Israeli army, contrary to the other Arabs. Indeed, it seems that the very legitimacy of the police institution is limited; in one poll, only 53 per cent of Arabs felt that they should obey the police compared with 85 per cent of Jews Cahanman and Tzemach Chronic suspicion and frictions between the police and the Arab minority are periodically reinforced by major, controversial public-order incidents. The most recent and serious incident occurred in October , after former Defence Minister Ariel Sharon paid a visit to the Temple Mount in Jerusalem. The police responded to the disorders with harsh countermeasures and, in the end, 13 Arabs were killed by the police. Surveys carried out between and Rattner and Yagil allow us to track changes in perceptions before and after the October incidents. One-third of Arab respondents and 38 per cent of Jewish respondents agreed in a February poll that the police carry out their role in a fair manner, which dropped after the October clashes in a January poll to 21 per cent among Arabs but remained unchanged among Jews. Similarly, the number of Arabs who reported a great deal of trust in the police dropped by half between and from 35 to 17 per cent and increased only slightly in 20 per cent. The impact of controversial policing incidents on citizen confidence in the police has been documented in other societies as well Kaminski and Jefferis ; Weitzer Surprisingly little research has been carried out on police—citizen relations in Israel. Occasional surveys have been conducted, but they are few and far between. The scarcity of such data can be regarded as a major deficiency—one that the present study was designed to help to remedy. The article examines recent survey data on Arab and Jewish attitudes regarding a variety of policing issues. The majority 70 per cent of the Israeli Arab population resides in this district, and they typically live in communities that are entirely Arab and isolated from the Jewish population. The sample was drawn from locales with more than 1, residents. The question was not asked of Arabs. Overall Satisfaction includes questions on trust in the police, general job performance and crime prevention see Table 1. Police Bias measures opinions on equity of police treatment of Arabs and Jews, on the behaviour of Arab and Jewish police officers, and on the treatment of Arab police officers within the police organization see Table 2. Police Misconduct was measured by questions about police use of excessive force and violation of citizen rights Table 3 , and Citizen Receptivity to the police was captured by several questions listed in Table 4. Independent variables Our independent variables include the standard demographic factors of age, gender and social class measured by educational attainment. Most studies of police—citizen relations find that age is a significant predictor, with young people more likely than older age groups to hold negative views of the police Brown and Benedict Gender and class, however, are less consistent predictors. In some studies, men are more likely than women to hold unfavourable opinions of the police, but, in other stud-

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

ies, gender is not a predictor. The same is true for social class: People who are fearful of crime may blame the police for the crime that they fear. Fear of Crime is measured here by the following question: Our variable Party Affiliation is measured by the political party the respondent voted for in the election preceding the survey, in January. Options included all political parties, which we then dichotomized for analysis: In Israel, it is possible that communities that experienced a violent conflict with the police in October would evaluate the police negatively. Arab respondents were asked whether their community had experienced such an incident variable labeled Police-Community Clash. Approximately half of our Arab respondents reported that such a clash had occurred in their community scored 1 and the other half reported no such incident scored 0. Both bivariate and multivariate analyses were conducted. In the multivariate models, a linear regression analysis was performed for each of four indexes reflecting the main dependent variables. The Overall Opinion index combines four items: The Police Bias scale includes four items: Findings Overall satisfaction Table 1 presents frequencies for several items related to overall satisfaction with the police and views regarding their job performance. On these general questions, which cover issues that are much less controversial than others, there are significant disparities between Jews and Arabs. The two most general questions tap trust in the police and overall job performance. Jews were also more likely than Arabs to report feeling safe when they encounter police officers 53 and 45 per cent, respectively and to approve of police crime-prevention efforts 42 and 32 per cent, respectively. At the same time, it is noteworthy that substantial numbers of both Arabs and Jews hold negative views on these general policing issues. On none of the issues is the level of satisfaction extensive. Apart from the six out of ten Jews who express trust in the police, the other items register only modest approval ratings. Asterisks denote significance levels from t-test: For Israeli Jews, mediocre opinion of the police arguably stems from the low status of the police in Israeli society Brewer et al. The Army and the General Security Services, which are more highly rated by the Jewish public than the police Cahanman and Tzemach, play the lead role in fighting terrorism, with the police usually limited to a supportive role. Still, overall opinions of the police track, to some extent, changes in the security situation. Police officers were seen repeatedly in the media assisting the rescue teams. Biased policing In some nations, the overwhelmingly majority of the dominant ethnic group believes that the minority should be denied equal treatment by the authorities. In Israel, one survey reported that fully 84 per cent of Jews thought that the state should favour Jews, while only 16 per cent thought Jews and Arabs should be treated equally by the government 91 per cent of Arabs took the latter view Smooha. The police and other state institutions may share the views of the dominant group regarding police treatment of the minority population. Research on racial and ethnic minorities in many countries documents the widespread view that the police treat them differently from 5. By way of contrast, the dominant group in Northern Ireland had a better overall view of the police than is true for Israeli Jews. These patterns are especially pronounced in deeply divided societies, but are also evident in less polarized, multi-ethnic nations such as Britain, Canada and the United States Antonopoulos; Bowling and Phillips; Clancy et al. It can be argued that the greater the degree of residential segregation between dominant and subordinate ethnic groups, the greater the likelihood of differential policing of areas populated by each group. Due to the high level of segregation of Arabs and Jews in Israel, including in the Northern District studied here, this may condition differential police practices in Jewish versus Arab areas and, insofar as this is the case, such disparities may be perceived as police bias and discrimination. Our data do not directly address this ecological dimension of biased policing, but an unpublished poll⁶ found that 75 per cent of Arabs believed that the police treat them worse than Jews 45 per cent of Jews agreed.

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

Chapter 2 : Police Relations with Arabs & Jews in Israel | Ron Weitzer and Badi Hasisi - calendrierdelascie

Cultural Diversity and the Empowerment of Minorities Police-minority Relations in a Multicultural Society: The Israeli Case Badi Hasisi.

This Article acknowledges the centrality of the political variable and adds a cultural variable that may improve the understanding of police-minority relations in a deeply divided society. In some societies, the disparity in the perceptions of majority and minority groups cannot be attributed solely to the political variable, but also to cultural differences. This is especially prominent in the case of native or immigrant minorities. This Article also shows that the Arab minority group is not homogenous in regard to their relationship with the police; there are significant political and cultural differences among Arab sub-groups Muslim, Christian, and Druze. The Druze hold similar political orientations to the Jewish majority, and consequently their perceptions of the police were found to be more positive than those of Muslim Arabs. Nevertheless, both Druze and Muslim Arabs expressed Dr. One of the sources of this tension is the political and social marginality of the minority, which is most often accompanied by unbalanced and unfair policing. In fact, often hovering above deeply divided democratic societies is the question of the legitimacy of the political regime in the eyes of the minority group. The tense relations between the Arab minority in Israel and the police are common knowledge. Throughout the history of Arab-Jewish relations in Israel, this tension was sharply brought into relief in several mass political events, with the most violent example in October The visit incited eight days of violent riots that ended with twelve Arab citizens dead, all of them by police gunfire. This event emphasized the influence of political variables on minority relations with the police in Israel, and yet this is not the sole variable on which we should focus. In deeply divided societies where divisions are also based on different ethnicities, emphasis is put on the cultural distinction between the majority and the minority. This distinction is liable to find its expression in the cultural perception of governmental institutions, including the police. The impact of cultural pluralism on police-minority relations is reinforced due to the under-representation of members of the minority in the police force. Brewer, Policing in Divided Societies: We can assume that where there is greater cultural disparity between the majority and minority, there will be greater tension in minority-police relations. The Israeli-Arab minority is a native, traditional minority that differs significantly in culture from the Jewish majority, who are culturally Western-oriented. This cultural distinction, and not just political variables, will be reflected in minority attitudes toward the police. This Article aims to evaluate the impact of political and cultural variables on minority perceptions of the police in deeply divided societies. First, I will try to illustrate the distinction between political and cultural variables and explain how making this distinction facilitates a better understanding of police-minority relations in deeply divided societies. Then I will compare the attitudes of Israeli Arabs and Jews toward the police and turn to the core of this Article: In so doing, I wish to elaborate upon the cultural explanations for the existing tension, along with the more obvious political reasons. Nevertheless, I will try to argue that there is an analytical distinction between the two variables that has significant ramifications on police-minority relations. The political aspect in police-minority relations becomes manifest when we ask the following questions: How do minority groups perceive the role of the police in the construction of the controversial socio-political order? What is the image of the police in society? What do the police represent among minority groups? Are the police there "to protect and to serve" or "to chase after and repress"? What styles of policing are practiced toward minority groups? Criminological and sociological scholars have tried to answer these questions by addressing the socio-political variables that characterize several minority groups. Many studies have pointed to the tense relations that often exist between police and minorities in various societies. Most commonly, police view minority members as a potential criminal threat. These crime rates are influenced by various social factors associated with minority status. These variables increase social disorganization and affect crime rates. In addition, minority populations tend to be younger and more likely to be visible in the streets. Decker, Citizen Attitudes Toward the Police: Feagin,

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

The Continuing Significance of Race: Tyler, Policing in Black and White: Hutchings, Perceptions of Racial Group Competition: Holmes, Minority Threat and Police Brutality: Byron Groves, Community Structure and Crime: The cultural explanation of police-minority relations focuses on the impact of police organizational culture and how it affects interactions with minority groups. The pertinent questions are: How does the cultural context of police activity interact with the cultural pluralism of some minority groups? How do the cultural characteristics of the minority groups affect their perceptions of police organizational knowledge? To what extent are police officers aware of the various cultural characteristics of the different communities in society? The cultural approach focuses on the interaction between the formal rules of the police and the sub-cultural values of minority groups. Examples of such cases include bigamy, family honor murder, spousal and child abuse, parent-child suicide, acts of blood revenge, and celebratory shooting. It is reasonable to expect that the interactions of the minority with the police will reflect these cultural differences. Some studies have claimed that the police generally represent and act in accordance with the culture of the dominant group, and this is further emphasized by the under-representation of minority members in the police force. Standard police procedure among the majority group may create unpredictable reactions in the minority community due to cultural differences. Van Den Berghe, Multicultural Democracy: This is due to police neglect of incidents that occur in the minority community, particularly when the crime bears no threat to the dominant group. The literature shows that the main reason that minority groups in deeply divided societies tend to avoid cooperation with the police is due to political disagreements between majority and minority communities. There is chronic over-representation of the dominant ethnic group in the police force, especially in the top ranks. In the absence of effective mechanisms of accountability, the police in these countries also enjoy legal systems that provide them with great latitude in their ability to control the minority population, including with respect to the use of force. The Weitzer model addresses very important political dimensions in police-minority relations in deeply divided societies, but lacks any reference to the cultural explanation. The reason might be that when Weitzer developed the model, he focused his analysis on Northern Ireland. There are few cultural dissimilarities between the Protestant majority and the Catholic minority in this country that might influence the relationship with the police. In contrast, in Israel there are marked cultural distinctions between the Arab native minority and the Jewish majority that might affect relations with the police. Arabs are part of a Mediterranean, Islamic-Arabic culture, while Jewish culture is often more Western-oriented. These differences are manifested in various cultural expressions, including languages Hebrew versus Arabic, religion Jewish versus Muslim, Christian, and Druze, family structure nuclear family versus extended family, residential patterns urban versus rural or patrilocal, interrelations among the extended family weak versus strong, the role of the clan as an informal social control institution among Arabs, gender relations and segregation, and leisure patterns. Arab society is still largely governed by traditional social structures and has not undergone radical urbanization, with a significant percentage of Arabs living in rural villages. The concept of location may extend to a larger area such as a village, town, or clan area. The cultural variable in police-minority relations is not applicable solely to deeply divided societies! Furthermore, several Western countries host immigrants from non-Western cultures, and some of these immigrant groups have maintained cultural codes from their homelands, even creating a Diaspora in their host countries. Henderson, Willingness to Report Crimes: For more than years, the Palestinian people have been engaged in a violent and ongoing national conflict with the Jewish national movement and, at a later stage, with the State of Israel. Immediately upon its establishment following the war in 1948, the State of Israel endorsed full, formal citizenship for members of the Arab minority who continued to reside in Israel. The national Palestinian identity of the Arab minority transformed them, in the eyes of the Jewish majority, into a group that was affiliated with the enemy and which possessed "dual loyalty. Though military rule has ended, it has not reduced the high threat perception currently held by the Jewish majority toward the Arab minority. Although there is an urban middle-class sector, a large number of Arabs live in rural towns and villages and continue to abide by traditional forms of social organization. If we chose to include these groups, then the Arabs in Israel would constitute about Only

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

eight cities are ethnically mixed, and these are extremely segregated residentially. One of the features of this diversity is the religious-ethnic divide among Muslims, Christians, Druze, and Bedouins. The sub-ethnic distinctions of the Arab minority are not limited solely to the religious aspect, but are also manifested in the political attitudes and behaviors of the various Arab groups. Druze have a basic difference from Muslims and Christians in their relations with the State of Israel. The Druze are an Arab ethnic group culturally. The majority of the Bedouins reside in the southern police district, while the majority of Druze and Christians reside in the Northern District. In Israel, the Druze are the only Arabs who are allowed to fight for the Israel Defense Forces, and many of them serve in the Israeli police. This is quite salient in their patterns of patrilocal residence, the centrality of the extended family as an informal social control mechanism, and their maintenance of social separation between the genders. These characteristics indicate that the Druze politically identify with the Jews, but culturally identify with the Muslim Arabs. In recent years, few clashes between the police and the Druze have erupted, and these mostly have stemmed from the difference between the modern and traditional cultures. Several Druze vigilantes from the community burned some new cellular antennas that were installed in the village. The people of the village believed that the cellular antennas were responsible for the increase in cancer rates in their community. More than police officers sent to arrest the vigilantes were met with harsh community resistance. The police used live ammunition and many citizens and police officers were wounded. Some of the wounded police officers were Druze. This incident emphasizes the traditional structure of Druze society in Israel and its potential conflict with law enforcement. When addressing the population of the Christian Arabs, we face the same complexity. However, the lifestyle of most Christian Arabs is more Western-oriented, similar to that of the Jewish population. In addition, this community is largely urban, better situated economically, and in consequence highly represented in the Israeli-Arab elite class. The practice of naming children to reflect a European-Christian heritage and the use of foreign languages in daily speech are culturally Western characteristics of the Christian Arabs. Furthermore, Christian Arabs occupy a higher class position compared to the rest of the Arab subgroups, especially in terms of educational attainment and income. Yonay, *The Power and Limits of Ethnonationalism*: Consequently, they still view themselves as a distinct cultural-religious minority among Arabs in Israel. I expect that the political and cultural differences within the Arab minority will create a complex picture of their perceptions toward the police. For example, I expect that the Druze will express positive attitudes toward the police in the political context.

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

Chapter 3 : Policing in Israel : David Weisburd :

Chapter 6 Police-minority Relations in a Multicultural Society: The Israeli Case. Badi Hasisi Israel is defined as a deeply divided society and the strained.

This paper examines the views of Arabs and Jews regarding several key aspects of policing in Israel. The findings indicate, first, that Arabs are consistently more critical of the police than Jews, and these ethnic differences persist net of the influence of other variables. Second, in addition to the role played by ethnicity in explaining public assessments of the police, a number of other variables influence such attitudes. The results are interpreted within the context of the divided society model of policing, which originated in research on other ethnically polarized societies. Policing Ethnically Divided Societies Ethnic minorities and the police have troubled relations in many societies Antonopoulos ; Bowling and Phillips , but, in deeply divided societies, such conflicts are especially deep-rooted. This model of policing has the following features: Some of these factors are present, in varying degrees, in many nations, but what distinguishes deeply divided societies is their magnitude and combination—constituting a distinctive policing model Brewer In other words, it is not just what the police do, but also what police represent to people. Resubmitted 1 May For permissions, please e-mail: The general pattern is that the minority perceives state institutions as instruments of the dominant ethnic group and withholds legitimacy from the state, whereas the dominant group sees the minority population as posing a threat either manifest or latent to internal security or to the supremacy of the dominant group Enloe Of course, there is variation in the extent to which empirical cases fit the divided society model outlined above. First, the reality of the threat presented by the minority group varies from place to place. In some societies, the minority threat is diffuse and latent or intermittent. In other societies, threats to the dominant group are much more immediate and severe, and may involve frontal attacks on the state. But, in either case, the threat perceptions of the dominant group matter greatly, and the greater the perceived threat presented by the minority group, the greater the level of suspicion and conflict between the police and the minority. Second, in divided societies, ethnic minorities experience significant residential segregation from the dominant ethnic group. They typically live in areas that are mainly populated by members of their own group and some distance from the dominant group, and this very isolation may function as a mechanism of informal control. That is, segregation reduces the mobility of the ethnic minority and insulates the dominant group from crimes committed by members of the subordinate group. Under these circumstances, crime is largely concentrated inside ethnic minority areas, where the police may or may not vigorously enforce the law. Such patterns of segregation and policing may, in turn, influence citizen attitudes toward the police. On the other hand, in societies in which the ethnic minority is hostile toward the police, a minimal police presence in minority communities may be greeted with relief. This was the case in many staunch Nationalist neighbourhoods in Northern Ireland Mulcahy Policing Arabs and Jews This article examines policing within Israel proper, not in the occupied territories of Gaza and the West Bank on the latter, see Milton-Edwards Comprising about 17 per cent of the population, Israeli Arabs are full citizens of Israel but are also politically marginalized and economically disadvantaged relative to Jews. Although there is an urban, middle-class sector, a large number of Arabs live in rural towns and villages and continue to abide by traditional forms of social organization. In fact, 90 per cent of Israeli Arabs live in small towns populated by Arabs exclusively; only eight cities are ethnically mixed, and they are extremely segregated residentially Mesch and Talmud Such segregation is accepted by many Israelis: Policing in Israel largely conforms to the divided society model sketched above. There are some qualifications, however. Israeli Jews identify with political parties that range from the far right to the far left, with implications for how they view state policy and practices. Among Jews, it is the ultra-orthodox who have the worst relations with the police, as documented in some surveys State of Israel ; ; , and there has been a history of violent clashes between the police and ultra-orthodox Jews over issues such as a gay parade, advertisements for swimwear, archaeological excavations and other breaches of

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

religious norms Brewer et al. Second, the police were somewhat less involved in the day-to-day control of the Arab minority compared with some other nations, such as Rhodesia, South Africa and Northern Ireland Brewer ; Brogden and Shearing ; Frankel ; Mulcahy ; Weitzer ; In Israel, socio-economic marginalization and geographical segregation serve as powerful mechanisms of control over the Arab population Lustick Furthermore, historically, agencies other than the police—such as the Israeli Defense Force and the General Security Service GSS, similar to MI5 in Britain —played a central role in controlling the Arab minority, with the police providing support in making arrests Gilon ; Hofnung These qualifications notwithstanding, the divided society model applies fairly well to Israel. Strained relations between Arabs and the police have been a chronic problem. Such strains are evident in a variety of contexts e. Moreover, the police culture appears to cultivate and reinforce a host of stereotypes about Israeli Arabs—typifications that manifest themselves in discriminatory treatment. A recent commission of inquiry—the Or Commission—criticized such ethnic profiling: It is important to assimilate, at every level of the police force, the importance of level-headed and moderate behavior in relations with the Arab sector. At the same time, it is important to uproot the phenomena of negative prejudice toward the Arab sector that have shown themselves among veteran and esteemed officers in the police force. The police force must impress upon its policemen the comprehension that the Arab public in its entirety is not their enemy and that it should not be treated as such. The 1 The Druze are distinct from Muslim and Christian Arabs in Israel in terms of their treatment by the state, which has historically regarded them as a privileged minority, separate from other Arabs. The Druze are drafted into the Israeli army, contrary to the other Arabs. Indeed, it seems that the very legitimacy of the police institution is limited; in one poll, only 53 per cent of Arabs felt that they should obey the police compared with 85 per cent of Jews Cahanman and Tzemach Chronic suspicion and frictions between the police and the Arab minority are periodically reinforced by major, controversial public-order incidents. The most recent and serious incident occurred in October , after former Defence Minister Ariel Sharon paid a visit to the Temple Mount in Jerusalem. The police responded to the disorders with harsh countermeasures and, in the end, 13 Arabs were killed by the police. Surveys carried out between and Rattner and Yagil allow us to track changes in perceptions before and after the October incidents. One-third of Arab respondents and 38 per cent of Jewish respondents agreed in a February poll that the police carry out their role in a fair manner, which dropped after the October clashes in a January poll to 21 per cent among Arabs but remained unchanged among Jews. Similarly, the number of Arabs who reported a great deal of trust in the police dropped by half between and from 35 to 17 per cent and increased only slightly in 20 per cent. The impact of controversial policing incidents on citizen confidence in the police has been documented in other societies as well Kaminski and Jefferis ; Weitzer Surprisingly little research has been carried out on police—citizen relations in Israel. Occasional surveys have been conducted, but they are few and far between. The scarcity of such data can be regarded as a major deficiency—one that the present study was designed to help to remedy. The article examines recent survey data on Arab and Jewish attitudes regarding a variety of policing issues. The majority 70 per cent of the Israeli Arab population resides in this district, and they typically live in communities that are entirely Arab and isolated from the Jewish population. The sample was drawn from locales with more than 1, residents. The question was not asked of Arabs. Overall Satisfaction includes questions on trust in the police, general job performance and crime prevention see Table 1. Police Bias measures opinions on equity of police treatment of Arabs and Jews, on the behaviour of Arab and Jewish police officers, and on the treatment of Arab police officers within the police organization see Table 2. Police Misconduct was measured by questions about police use of excessive force and violation of citizen rights Table 3 , and Citizen Receptivity to the police was captured by several questions listed in Table 4. Independent variables Our independent variables include the standard demographic factors of age, gender and social class measured by educational attainment. Most studies of police—citizen relations find that age is a significant predictor, with young people more likely than older age groups to hold negative views of the police Brown and Benedict Gender and class, however, are less consistent predictors. In some studies, men are more likely than women to hold unfavourable opinions of the police, but, in other studies,

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

gender is not a predictor. The same is true for social class: People who are fearful of crime may blame the police for the crime that they fear. Fear of Crime is measured here by the following question: Our variable Party Affiliation is measured by the political party the respondent voted for in the election preceding the survey, in January. Options included all political parties, which we then dichotomized for analysis: In Israel, it is possible that communities that experienced a violent conflict with the police in October would evaluate the police negatively. Arab respondents were asked whether their community had experienced such an incident variable labeled Police-Community Clash. Approximately half of our Arab respondents reported that such a clash had occurred in their community scored 1 and the other half reported no such incident scored 0. Both bivariate and multivariate analyses were conducted. In the multivariate models, a linear regression analysis was performed for each of four indexes reflecting the main dependent variables. The Overall Opinion index combines four items: The Police Bias scale includes four items: Findings Overall satisfaction Table 1 presents frequencies for several items related to overall satisfaction with the police and views regarding their job performance. On these general questions, which cover issues that are much less controversial than others, there are significant disparities between Jews and Arabs. The two most general questions tap trust in the police and overall job performance. Jews were also more likely than Arabs to report feeling safe when they encounter police officers 53 and 45 per cent, respectively and to approve of police crime-prevention efforts 42 and 32 per cent, respectively. At the same time, it is noteworthy that substantial numbers of both Arabs and Jews hold negative views on these general policing issues. On none of the issues is the level of satisfaction extensive. Apart from the six out of ten Jews who express trust in the police, the other items register only modest approval ratings. Asterisks denote significance levels from t-test: For Israeli Jews, mediocre opinion of the police arguably stems from the low status of the police in Israeli society Brewer et al. The Army and the General Security Services, which are more highly rated by the Jewish public than the police Cahanman and Tzemach, play the lead role in fighting terrorism, with the police usually limited to a supportive role. Still, overall opinions of the police track, to some extent, changes in the security situation. Police officers were seen repeatedly in the media assisting the rescue teams. Biased policing In some nations, the overwhelmingly majority of the dominant ethnic group believes that the minority should be denied equal treatment by the authorities. In Israel, one survey reported that fully 84 per cent of Jews thought that the state should favour Jews, while only 16 per cent thought Jews and Arabs should be treated equally by the government 91 per cent of Arabs took the latter view Smooha. The police and other state institutions may share the views of the dominant group regarding police treatment of the minority population. Research on racial and ethnic minorities in many countries documents the widespread view that the police treat them differently from 5. By way of contrast, the dominant group in Northern Ireland had a better overall view of the police than is true for Israeli Jews. These patterns are especially pronounced in deeply divided societies, but are also evident in less polarized, multi-ethnic nations such as Britain, Canada and the United States Antonopoulos; Bowling and Phillips; Clancy et al. It can be argued that the greater the degree of residential segregation between dominant and subordinate ethnic groups, the greater the likelihood of differential policing of areas populated by each group. Due to the high level of segregation of Arabs and Jews in Israel, including in the Northern District studied here, this may condition differential police practices in Jewish versus Arab areas and, insofar as this is the case, such disparities may be perceived as police bias and discrimination. Our data do not directly address this ecological dimension of biased policing, but an unpublished poll⁶ found that 75 per cent of Arabs believed that the police treat them worse than Jews 45 per cent of Jews agreed.

DOWNLOAD PDF POLICE-MINORITY RELATIONS IN A MULTICULTURAL SOCIETY: THE ISRAELI CASE BADI HASISI

Chapter 4 : Book | Online Israel Studies Bulletin Board | Page 4

Badi Hasisi of Hebrew University of Jerusalem, Jerusalem (HUJI) with expertise in: Sociobiology. Read 46 publications, and contact Badi Hasisi on ResearchGate, the professional network for scientists.

Subjects Description "It is hoped that, through this series, it will be possible to accelerate the process of building knowledge about policing and help bridge the gap between the two worlds—the world of police research and police practice. This is an invitation to police scholars and practitioners across the world to come and join in this venture. It demonstrates how empirical research in countries outside the traditional research domains of the United States, Europe, and Australia can provide comparative legitimacy to key concepts and findings in policing. It also addresses innovative questions in the study of police, showing that there is much to learn about the police enterprise by looking to Israel. The studies included in this book contribute to the policing literature in three significant ways. They replicate findings from English-speaking countries on key issues such as hot-spots policing, thereby supporting the validity of the findings and enabling a wider scope of generalization. Also, they utilize unique Israeli conditions to address questions that are difficult to test in other countries, such as in counterterrorism. Finally, they ask innovative questions in the study of policing that are yet to be addressed elsewhere. Aside from providing better knowledge about policing in Israel, the broader advances in police science that the book illustrates play an important role. It contributes to major areas of contemporary interest in policing literature, including crime control, police–community relationships, and policing terrorism. Policing in Israel gives you not only a broad picture of Israeli policing and police research in the past decade, but also carries critical implications for policing scholars and practitioners around the world. Table of Contents Policing in Israel: Studying Crime Control, Community, and Counterterrorism: Her research interests include police–community relationships, police discretion, police legitimacy, and policing terrorism. David Weisburd is a Walter E. Meyer professor of law and criminal justice at the Hebrew University Faculty of Law in Jerusalem and distinguished professor of criminology, law, and society at George Mason University. His latest book, *The Criminology of Place*: He is the recipient of many international awards, including the Stockholm Prize in Criminology and the Sutherland Award from the American Society of Criminology. His main research focuses on policing divided societies; police–minority relations; law, history, and society; and terrorism and airport security. This series draws from an international community of experts who examine who the police are, what they do, and how they maintain order, administer laws, and serve their communities. The series editor encourages the contribution of works coauthored by police practitioners and researchers. Proposals for contributions to the series may be submitted to the series editor Dilip Das at dilipkd aol.

Chapter 5 : NPR Choice page

/ Schirin Fathi --Police-minority relations in a multicultural society: the Israeli case / Badi Hasisi --On the central role of "threat perception" in mediating the influence of socioeconomic factors on xenophobic attitudes / Eran Halperin, Daphna Canetti-Nisim, and Ami Pedahzur --A multimedia lexicon as a tool for increasing societal tolerance.