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A comparative look at perceptions of physical and mental accessibility as a means to integrate people with disabilities into Bedouin society in the Negev

ABSTRACT: Few research studies have addressed the topic of accessibility among people with different disabilities who live in Arab society in general, and Bedouin society in particular. The present research study is a pilot study, the first of its kind, and addresses the topic of accessibility among those with disabilities in Bedouin society in the Negev. The research examines in-depth the issue of accessibility and the main needs of people with disabilities who live in recognized communities.

The research process entailed one hundred (100) interviews with people with disabilities who live in the Negev, some in recognized communities and some in unrecognized communities.

The research findings portray a bleak and difficult picture of the mental and social state of people with disabilities in the context of accessibility to educational and public institutions.

KEYWORDS: Comparative, Bedouin society, Negev, physical, mental accessibility, perceptions, recognized communities, unrecognized communities.

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How to cite:	AJAJ, I. A. (2016). A comparative look at perceptions of physical and mental accessibility as a means to integrate people with disabilities into Bedouin society in the Negev. <i>Forum Oświatowe</i> , 28(1), ... Retrieved from http://forumoswiatowe.pl/index.php/czasopismo/article/view/423
Jak cytować:	AJAJ, I. A. (2016). A comparative look at perceptions of physical and mental accessibility as a means to integrate people with disabilities into Bedouin society in the Negev. <i>Forum Oświatowe</i> , 28(1), ... Pobrano z: http://forumoswiatowe.pl/index.php/czasopismo/article/view/423

In recent years, interest in the lives of people with disabilities in Bedouin society has increased. In their integration into different areas of life while improving accessibility in all areas, from the prevailing fundamental assumption that it is necessary to provide equal opportunity to people with disabilities to be an inseparable part of Bedouin society. Their integration has reached a turning point, and they now have a listening ear to help them manage independent life in the community, achieve maximal independence and realize quality of life (Abu Asba, 2014).

The integration of people with disabilities into the community and services for all citizens, through the use of the resources and civic rights, includes the rights to work, obtain education and live under normative life conditions (Mazoy-Margia, 2001; Shakara, 2010).

The Bedouin in the Negev, a desert region in southern Israel, are a unique group of people, culturally, historically, socially and politically distinct from the Arab Israeli minority (Kaplan, Assor, & Alside, 2014). The Bedouin population is concentrated in southern Israel. It has a population of 223,300, constituting 15.7% of all Arab citizens in the State of Israel and 27.4% of all Negev residents. Of the total Bedouin population, 161,700 live in urban communities recognized by the state: Kuseife, Hura, Tel Sheva, Segev Shalom, Ar'ara, Lakiya and the city of Rahat. The rest live in villages that are not officially recognized and hence do not have basic infrastructure or services (Alfayumi-Zeadna, Kaufman-Srhigui, Zeadna, Lauden, & Shoham-Vardi, 2015). This is the poorest and weakest population in Israel. The standard of living of the Bedouin unrecognized communities is significantly lower than the average standard of living in Israel's Jewish and Arab communities. In most unrecognized Bedouin communities, basic services are lacking in welfare, education and health (Abu Ras, 2011).

REVIEW OF THE LITERATURE

What is disability?

The professional literature describes disability from two main perspectives. The first is the medical approach, which maintains that the disability is a functional prob-

lem on the individual level. In this model, the research studies focus on the rehabilitation of the person's functional damage. The second approach, called the social approach, places responsibility for the disability on the shoulders of society and maintains that the individual's disorder becomes a disability because of discrimination and prejudices (Admon, 2007).

Scope of disabilities in Bedouin society in the Negev

There are no precise demographic data regarding the number of people with disabilities in Bedouin society in the Negev. This lack can be attributed to factors that include continuing institutional neglect, residence in unrecognized communities, registration of the population by tribe, considerable mobility and marriage to women who lack citizenship status. Even without accurate data on the number of people with disabilities, it appears that the percentage of women with disabilities is higher in this society than in Jewish society in Israel. This discrepancy may be due to a number of factors, including marriage of relatives (cousins), hereditary diseases, birth at older ages and lack of awareness of genetic problems. In addition, in recent years the number of people with disabilities has especially increased among children because of serious harm caused by accidents in the home. Many studies indicate a high percentage of hospitalizations among Bedouin children in Soroka Medical Center after accidents in the home and injuries that do not result from traffic accidents. Various studies show that injuries among children in Bedouin society are more severe than those among children in Jewish society (Yaffa & Ben-Aryeh, 2007). The examination of the data and the lack of information about the precise number of people with disabilities in Bedouin society constitutes a very difficult challenge for health services and the National Insurance Institute, and do not allow them to provide care and help to everyone with disabilities in the population. This challenge prevents the planning of a constellation of services and makes it difficult to identify problematic points that necessitate constant attention (Strossberg, Neon, & Ziv, 2008).

Recent years have brought a positive change in the attitudes of the public in general, and of Bedouin society in particular, toward people with disabilities. Society is more open, accepting and willing to provide opportunities for this population to integrate into all areas of community life – social, cultural and economic. In the previous 20th century, under the value-oriented perception of most Bedouin societies, people with physical, mental and intellectual disabilities were seen as belonging in closed and protected spaces. This perception reached a turning point especially with the adoption of the Special Education Law in 1988, the adoption of the Equality of Rights for People with Disabilities Law in 1998 and the establishment of the public commission responsible for assimilating and enforcing these laws. In addition, many voices rose in the society demanding integration of disabled people into the community and wanting to see them live independent lives, use services provided to all other citizens with disabilities, and exercise their full civic rights, including those related

to educational services and work. To achieve this goal, it became necessary to remove physical and administrative obstacles, as well as overcome negative attitudes.

In 2005, Amendment Number 2 to the Equality Law (Accessibility Law) was enacted. This law defines accessibility and divides it into two fields: accessibility of places (structures, infrastructure and environment) and accessibility of services. The law's objective is to anchor the right to accessibility for people with disabilities in legislation and assign responsibility for enforcing these legislations to public servants. Another objective is to ensure that all public institutions and services provided to people without disabilities are also accessible to people with disabilities (Oren & Dagan, 2007).

SUPPORT SERVICES FOR PEOPLE WITH DISABILITIES IN BEDOUIN SOCIETY

In the examination of the gap between the requirements of society from the disabled person and that person's ability to cope with the obstacles and difficulties in society, the theory of the business performance of person–occupation–environment can help. This theory emphasizes business performance as a means that balances between the disabled person, his occupation, the culture in which he lives and functions, and the human, cultural and physical environment in which he functions (Christiansen, Clark, Kielhofner, & Rogers, 1995; Lund & Nygard, 2003; Shaw & Polatajko, 2002). From this perspective, society has the responsibility to adjust the environment to reduce the gap between the requirements of the occupations of people with disabilities and the difficulties presented by the disability and the way the environment allows the disabled person to function appropriately. However, in Bedouin society in the Negev, there are many difficulties in different areas, and great difficulty creating access to services for people with disabilities. Such access entails budgets and approvals, especially in the unrecognized communities in a very problematic political void that makes it difficult to develop infrastructure and temporary structures in the communities. It is possible to divide the variety of support services for the disabled into two important areas:

- A. Human accessibility. This includes psychosocial support services, general help with mobility in the environment in which the person lives, use of clothing, and help with personal equipment. Many research studies have shown a direct relationship between the type of assistance and support and the success of the disabled person's rehabilitation. Participating in various activities in society greatly helps disabled people cope with many obstacles and with their integration into different positions in the life community (Kalisky, 2002; Kendall, 1996; Soejima, Steptoe, Nozoe, & Tei, 1999). Sources of human-social support in various circles of Bedouin society require a comprehensive examination on the part of different factors and establishments. Other research studies showed clearly that assistance to the disabled from supporters constitutes a greater obstacle to independence and social participation, since the supporter may act as a divider in communica-

tion between the person and the environment (Giangreco, Edelman, Luiselli, & MacFarland, 1997; Hemmingsson & Borell, 2000).

- B. Physical accessibility. This includes accessibility services for people with disabilities in the home (shower, transitions between rooms, parking, steps, access to computers and television). According to the definition by the World Health Organization (WHO, 2001), assistive technology is the accessible and adjusted physical environment intended to bridge the lack of suitability between the disabled person's ability and the requirements of society. In the past, this primarily meant accessibility in physical terms for the disabled as a basic necessity of their integration into society. In the 21st century, access to information is very important and necessary to integration.

However, daily experience with the difficulties of implementation in terms of physical and human accessibility was validated in the present study, which examined the stages and institutional processes related to implementing accessibility in Bedouin society in the Negev and assistance to integrate people with disabilities into life in the society. The research results indicate a very bleak picture in the life of the disabled person in the Bedouin communities, especially the unrecognized ones, which urgently need a solution to minimize harm. The main difficulties encountered by the disabled people in the unrecognized Bedouin communities are the bureaucratic difficulties and the condescending attitude of the institutional factors, mainly refusal to recognize the Bedouin communities.

RESEARCH METHODOLOGY

The aim of this research study is to explore and discover the obstacles to accessibility faced by people with disabilities in Bedouin society in the Negev and the factors that prevent their integration in society. This research is a comparative study of accessibility for people with disability in Bedouin society, living in both the recognized and unrecognized communities.

Research question

What is the degree of accessibility for people with disabilities in public and educational institutions in the recognized communities when compared to the unrecognized communities in Bedouin society in the Negev?

Research population

The research participants consisted of one hundred (100) people with various disabilities, such as mild mental retardation, physical disability and mental disability. The age range was 15 to 55. These participants, who lived in Bedouin communities in the Negev, were divided into two groups.

1. Fifty people with physical, mental, intellectual and other disabilities who lived in the unrecognized Bedouin communities in the Negev.
2. Fifty people with physical, mental, intellectual and other disabilities, who lived in the recognized Bedouin communities in the Negev.
3. The research study did not include women for the following reasons:
4. The involvement of Bedouin women with disabilities in the life of Bedouin society and activities is very rare and barely exists.
5. It is very difficult, in light of the norms and customs in Bedouin society, to meet with women with disabilities. Such meetings would bring shame and damage social status of their families.

Research instruments

The study used a specially built closed questionnaire in which the person with disability addressed statements regarding the degree of accessibility for people with disabilities in the Bedouin communities in the public institutions (local government, community centers, welfare services); educational institutions (regular schools, special education schools, kindergartens, daycare centers, childcare centers); public places (mosques, post office, stores and shopping centers, places of leisure activity); health services (clinics, pharmacies, mother-infant care centers); public transportation and transitions (private cars, buses, bus stations, roads, sidewalks); and information (professionals who speak the language, pamphlets in Arabic, information centers).

Research process

The study used the framework of the course “Education in the Mirror of the Field,” which first-year students at Kaye Academic College of Education in Beersheba, Israel, must take to learn about and research the concept of differences in Bedouin society. Issues of accessibility for the population with disabilities in Bedouin society were chosen. More specifically, the differences in the degree of accessibility in the recognized communities and unrecognized communities in the Negev were chosen as the topic of research. It is this research that is reported herein. The research process can be divided into the following stages:

Stage 1. Participating students consented to take part in the study. They agreed to interview people with different disabilities while maintaining complete confidentiality, during and after the interviews.

Stage 2. Data from the research field (recognized and unrecognized communities) were identified and collected to identify existing services provided to people with disabilities in the communities. In addition, places with no accessibility services for people with disabilities were identified, while public institutions were approached and were was collected on the degree of accessibility and assistance provided to people with disabilities in every educational and public institution in the community.

Stage 3. People with disabilities in Bedouin society were identified. The identification was undertaken through relatives, followed by direct contact through the relative after the person with disability had expressed consent and willingness to participate in the research study. A quiet and appropriate place was set for the meeting (mostly at home), according to the convenience of the person with disability in terms of time and place. The interview lasted 45 to 60 minutes. The data collection took nearly two years, from 2013 to 2015.

RESEARCH FINDING

One hundred participants with various disabilities, ranging in age from 15 to 55, were interviewed. Some lived in recognized communities and some in unrecognized communities. Of the total participants, 37 had severe physical disability, 30 had mild mental disability, 25 had mental disorders and 8 had other disorders (speech, sight, hearing). All participants were male. Some were adolescents, others adults from Bedouin society. The research findings indicated a very bleak picture of the condition of men with disabilities in Bedouin society, especially for those living in the unrecognized communities. Not only people with disabilities but also their families had to cope with many difficulties.

The physical space and accessibility of the 21st-century Bedouin family are a product of the geopolitical situation, which reflects discrimination in various areas and connects to many factors that detrimentally influence the health of Bedouin society. The physical element was mentioned in a few places as essential to the development of medical service for people with disabilities (Morad, 2009). The present study describes the research findings in light of statements from respondents (interviewees) that show the degree of accessibility in the communities where they live.

Health services

In recent years there has been a very worrisome phenomenon in the services of health clinics in Bedouin society in the Negev: independent physicians with contracts to provide health services for the Bedouin population, and especially to provide services to the elderly and the disabled, are found mainly in private homes. My research observations bring up a number of problems, primarily very difficult problems with accessibility.

Araf (a pseudonym) is 33 and has a physical disability. "The medical services I receive in the clinic in the community where I live are not sufficient for me at all," he said. "I must wait a long time under conditions that are inappropriate for a person with disability like me." This description illustrates his great frustration when he goes to the local clinic.

Another interviewee, who lives in an unrecognized community, delineates a very difficult picture: "The cold weather in the winter makes it very difficult for me to function. When I am forced to walk to the clinic, which is a few hundred meters

from my cabin, I encounter difficult conditions. There is no room to sit. There is not even heating. It is simply a catastrophe. Therefore I am often forced to remain at home. It is better than going to the clinic.”

It is possible to see a difference regarding the conditions that exist in the health services and the degree of accessibility in the recognized communities, where most clinics are found under a personal contract and personal ownership by dealers in Bedouin society. In addition, aside from personal contract, they are found in homes with two floors, and thus there is no accessibility for people with disabilities. In the recognized communities, health services are far from the place of residence but with very poor conditions, without heating and access for the disabled.

Self-image

Conversations during the research indicate a very bleak picture regarding different and disabled people in Bedouin society in the Negev. Most said they felt condescension and neglect and believed the care is inefficient. Some reported feeling lack of confidence, lack of respect and shame about their situation. “When I walk in the road in the neighborhood,” one said, “I feel the whispers and contempt on the part of older people and most of the young people.”

Another interviewee said: “It is hard to me to go out of the home because of the condescending attitude toward me. I am treated differently from others. Yes, I have a disability, but until now I do not have status in the neighborhood.”

An interviewee with a hearing disorder said: “A number of years ago I was at a *sayag* or *diyun*,” a center of assembly for men alone. “I arrived; I sat in the corner. In the *sayag* I said, ‘Welcome.’ Unfortunately, nobody answered me at all. I got up directly and went home.” He continued, “I felt very bad with myself -- pangs in the heart. Why am I being treated like this? Because I am deaf and hard of hearing? From that day I barely go there.” The reference has different dimensions, and sometimes the attitude of the majority in Bedouin society toward this population derives from a very violent pattern of behavior of people with disabilities. In addition, this population sees itself as deprived and complains that it does not have the opportunity to integrate into society. Those with disabilities in Bedouin society feel themselves to be victims of a condescending attitude, and therefore the majority of the disabled settle for only a few of their rights.

Attitudes of disabled people with their families

It is difficult to estimate the nature of the relations between the Bedouin family and the disabled person, since this is a very sensitive area and can constitute a very problematic focus if and when an attempt is made to make relations closer. Ahmad (a pseudonym), who has a physical disability, said: “I live in a good relation with my family. I get what I deserve in all my requirements, but sometimes I feel inferior to my brothers in the family, although I am the oldest.”

People with disabilities indicated in conversations that most of them receive attention and appropriate care from their families, who take care of their basic needs, despite the many difficulties. The relation between the handicapped person and the family is built on mutual respect and a great desire on the part of brothers and sisters to help the sibling who has a physical, mental or intellectual handicap.

Yosef (a pseudonym), who is 17 and lives in an unrecognized community, told of a very unpleasant experience: "What I remember from the difficult period of childhood was that it was hard for me to leave the home, and the reason was my physical disability. My parents did not know, whether they were afraid for me or afraid that my sisters would not have a future spouse and would have a disabled child. Therefore, until the age of 12 I barely left the yard of the house, or sometimes I went with Father to the local grocery store."

Ali (a pseudonym), 24, said: "Until I was 18, my parents did not go to the National Insurance Institute to obtain the rights to which I and they are entitled, until my uncle came and began to handle the matter with the National Insurance Institute. When I would ask Father, he would answer: 'I am strong enough to work and support you and your siblings. I don't want the money of the state.'"

Yunis (a pseudonym), 34, said: "I barely get anything from my stipend, barely pocket money. Most of the money and my stipend go to the household. I barely get out for a trip or to a hotel. There is nothing to be done. This is the policy of the family at home."

Many families in Bedouin society, especially in the unrecognized communities, are still ashamed to ask for help from the state institutions for their disabled child because they are afraid of being exposed to the public. Most families use the monthly stipend of the disabled person for the family's needs.

Hasin (a pseudonym), who has a physical disability and lives in an unrecognized community, said: "I live 45 kilometers from the city of Beersheba, where our regional council building is. It is hard for me to get there. Even if I get there, do you think that they will do what I ask? You are wasting your time. There is barely a school in my village. There are barely normative people. They respond to their needs. You think they will do anything for me and a few other people? Forget about it."

Adam (a pseudonym), who is 19 and lives in a recognized community, said: "The local council building in the village has no benefit. It is hard for me to speak to the people in charge there. Each one sits in a room or on the second floor, and there is no access to their offices. There are only stairs. I appealed a number of times to officeholders, including the council head, to make a place for leisure time hours with accessibility, all for nothing."

Despite the complex difficulties in the attitude of the family toward the disabled person, most participants in the study maintained that the bulk of the burden of care and nursing falls on the family. They said the families did not receive adequate help from local governments and welfare services, since for the most part there is a great distance between the disabled person's home and the local government. This is the

case, for the most part, in the unrecognized communities, which cope with difficulties themselves or sometimes obtain assistance from various associations.

Lack of environmental access

The place of unrecognized communities constitutes an important point in the accessibility of public transportation to these villages. The lack of recognition of these communities by state institutions and of connection to appropriate infrastructure makes it difficult to have public transportation in the unrecognized communities, and most people -- including those who are supposed to receive medical care -- travel in private cars or walk to the stations to their residential areas.

Khalil (a pseudonym), 40, who uses a wheelchair and lives in an unrecognized community, said: "Where I live, there is no access to public transportation at all. We are barely allowed to live. If they don't destroy our homes, you want there to be a line of public transportation, on a dust road, for most of my community. And the types of the cars -- not every car can enter the community. Even if this is a doctor, through the health services who comes to provide care, he will call me and say, 'There is no access, I am sorry.'"

In certain communities, such as Bir Hadaj and Zenon, severe topographic problems make access difficult, especially in mountain villages. In addition to the location of the community, there is difficulty with transportation and movement in the unrecognized village, deriving from the lack of roads and sidewalks. This situation makes it difficult for the disabled person to move about in the community.

People with disabilities in the recognized communities suffer from many difficulties because public institutions, such as municipal government, clinics, study institutions and community centers, do not have accommodations for the disabled. The disabled noted that most places in the recognized communities lack signage, handicapped parking and entrances suited to use by the disabled. In addition, people with disabilities have indicated difficulty in the access to their homes when the buildings where they live do not suit their personal needs.

Many indicated the effect of weather on the arrival of patients at the clinics and assessment centers. In both winter and summer, weather conditions are quite severe. Some maintain that because of the lack of access to homes in the unrecognized communities, it is difficult for the medical services to go to disabled people's homes to provide a physician's medical services, physiotherapy and social services. Not very long ago, and today as well, most of the Bedouin in the unrecognized communities lived in homes of one floor, in shacks slated to be demolished at any time by the establishment because the village was not recognized, in tents, and in other complicated and dangerous forms of construction without clear definitions.

Lack of access to information

The handicapped and their families in Bedouin society say they feel the contempt of others because of the lack of information in their language. Most services in the clinics and other services are provided by professionals from Jewish society.

Mahmood (a pseudonym), who is 16 and has an intellectual disability, said: "I go to the nearest clinic to my house. Aside from the lack of accessibility and approach, it is hard for me to communicate. The therapist barely speaks Hebrew; he is an immigrant from the Soviet Union. What, I have to suffer, since there is no professional or physician who speaks Arabic? Where have we come to?" He added: "The forms are in Hebrew; there is no translation. Therefore sometimes Father gets forms from the National Insurance Institute, explanations, and they are in Hebrew, and we are forced to go to a neighbor to fill them out."

There is a great lack in knowledge and information in the pamphlet and in the explanatory forms in Arabic.

Rami, who is 15 and lives in an unrecognized community, said: "In the mother-infant care center in the community, there is no information at all for mothers in the instruction of the care for their children with disabilities. I remember once a nurse was brought for an hour of explanation, and that was all." There have been many complaints about rights to which the disabled person and his family are entitled. An information center in Bedouin society could greatly help people who have difficulties with reading and writing.

Framework of studies

People with disabilities, whether physical, mental or intellectual in nature, express great anger about their lack of integration into the Bedouin educational system, which cannot absorb them and provide the appropriate services.

Ahmad, who is 16 and has a learning disability, recalled his time in elementary school. "I don't know where to begin," he said. "When I realized that I have a learning disability, I thought of obtaining help and scholastic support in the school through the hours that I am allotted. To my great surprise, I would go to the inclusion hours. The teacher would sit down and give me a worksheet to solve and after 15 minutes would return me to the classroom. Do you think I learned something? Nothing at all. The program was not adapted to me according to my needs."

Another difficulty is that there are no scholastic programs adjusted to the population that will help them to complete high school with a full matriculation certificate and go on to academic studies. In Bedouin society, there is no awareness that calls for the integration of people with disabilities into the academic world, and in the institutions of higher education their number is nearly zero.

Amir (a pseudonym), 17, said: "I have no choice. I must learn. This is the only way that I see myself integrating into my society, to which I feel I belong and which excludes me."

Employment services

The number of workplaces for the disabled in Bedouin society in the Negev is very limited. Amir, who is 19 and has a physical disability, said: "I approached many places in my community, wanting to be hired for a job. They always give me arguments: 'Listen, it is hard to meet our conditions, since you are a disabled person.'" He added: "In the end, a rehabilitation center was opened in my community to provide occupations for the disabled people. This is very nice, but I want to be a part of society; I don't want to be excluded."

Many families in the population want their disabled children to join the workforce in the community in any area in which they can socially integrate and feel personal benefit. In Bedouin society there is a great lack of rehabilitation institutions to train the disabled. People with disabilities do not receive priority in workplaces and rehabilitation centers.

DISCUSSION AND ANALYSIS

The present research is a pilot study in the field of accessibility, with the objective of focusing on and examining the different dimensions of accessibility for people with disabilities in the recognized and unrecognized communities in Bedouin society in the Negev. The study's importance is that it sheds light on this very difficult phenomenon in the 21st century and the humiliating attitude toward people with disabilities while raising the public awareness in that society, with the goal of changing in the public, institutional, social, and moral policy toward this population.

Standard of living: perceptions of accessibility in the recognized and unrecognized communities

The research findings indicate a partial change in the perception of access for the disabled population in the recognized communities in Bedouin society. In these communities, access to public transportation for people with disabilities can be clearly seen today. Most educational institutions in these communities now permit access for the disabled. Roads and access paths have been greatly modified to allow access for the disabled. Public institutions have been constructed in recent years to allow access for the disabled in all areas required. In contrast, in the unrecognized communities there is barely any accessibility – a result state policy toward the Bedouin public in the unrecognized communities, since the state does not recognize these communities. This lack of recognition leads to the lack of connection to infrastructure such as electricity, water and social services. State recognition of these communities would lead to an essential change in the living patterns of Bedouin society in these communities: from life in sheds to life in modern, permanent housing commensurate with 21st-century society and the needs of the disabled. This structural change would improve the suitability of the community for the disabled while culti-

vating a focus on accessibility throughout public and educational institutions for the disabled, gradually leading to their integration in all areas of social life.

Despite society's value-oriented perception of in attitudes toward the other as being inferior, in recent years the disabled person's access in Bedouin society has improved in the recognized communities. But there is still a great accessibility gap between the two populations in Israel and the adjustment of services to Bedouin society. Recently considerable efforts have been made to develop a model of support and services that encourage integration and generalization in Bedouin society with the adjustment to culture.

Perception of the disabled person by the family and Bedouin society

The research findings indicate that in general families in Bedouin society in the Negev address their disabled members positively and respectfully. They offer help and appropriate care according to their needs and the conditions at their disposal. The research indicated the families' difficulties in coping with disabilities in unrecognized communities because of the lack of accessibility and the help that barely exists there. These are, for the most part, what make it difficult to meet the needs of their disabled members. Bedouin society does not pay attention to the families of people with disabilities. The degree of support and reference the disabled receive from Bedouin society is low, especially in the unrecognized communities. Despite changes in recent years, Bedouin society is characterized by an emphasis on the collective over the individual, a slow pace of social change and a sense of social stability (Barakat, 1993).

The findings of the study indicate the existence of a broad network that protects the individual and for the most part provides a broad social network of family relationships in the extended family. In contrast, a social network that protects the individual and his family was not found in the unrecognized communities, and the disabled always receive a condescending and inappropriate attitude.

The degree of social support is influenced by the cultural characteristics of the extended family. In this context, too, there are differences between families functioning in the recognized and unrecognized communities. Duvdevany and Abboud (2003) found that couples from the Jewish sector tend to rely on internal resources in the coping with the disabled person, while Arab couples seek support in their extended families. The research findings further show that Bedouin families in unrecognized communities suffer more from shame than do families in recognized communities.

Support of the welfare factors and the psychological and educational services in local government

The research findings indicated great difficulty in receiving help from local government, especially the welfare services and the psychology services. Local government in the recognized communities does not constitute a solution for the problems

of accessibility for the disabled. Most local governments are not physically accessible to the disabled, making it difficult for the disabled to receive the services they need. Therefore, for the most part, people with disabilities give up their rights, since the place is not accessible. Nevertheless, after legislation in recent years, local government has changed direction and begun to change the structure to make it more accessible to the disabled. In unrecognized communities, which operate in a difficult political bubble caused by lack of recognition, the regional council that serves 46 unrecognized communities is a great distance from homes and cannot provide a solution for people with disabilities. Therefore, those with disabilities in both the recognized and the unrecognized communities do not view the local government in a positive light. This makes it difficult for people to know what lies behind the lack of solution and care they provide.

An important finding of the research is the lack of accommodation in educational to people with disabilities. Most schools in the recognized communities have existed for more than two decades, and their structures do not meet the standards of the legislation. Despite the legislation, not all schools built in recent years enable access for people with disabilities. Therefore, the disabled student spends a number of years in the same class and the same educational atmosphere. In the unrecognized communities, schools are not accessible by public transportation and do not allow the disabled to move freely in the school.

Another finding that indicates a difficulty in the access to care for the disabled in local governments, especially in the recognized communities, is the lack of professionals who speak Arabic and the lack of access to places of assessment and treatment. These issues make it difficult to care for children with disabilities (Morad, Kandel, Lubetzky, Agbaria, Merrick, 2004).

To conclude, the findings of the present research illustrate a mental burden that is expressed in shame and lack of respect toward people with disabilities and influences their coping with everyday life.

SUMMARY, CONCLUSIONS AND RESEARCH RECOMMENDATIONS

The present study has a clear objective: to reveal the dimensions of accessibility in Bedouin society in the Negev from a comparative perspective, in the recognized and the unrecognized communities in the Negev. The researcher sees the study to be very important, believing that in the future government and local factors will take a more appropriate attitude toward people with disabilities in Bedouin society by raising awareness in Bedouin society in general and especially among professionals, researchers and heads of local governments in the Negev. They will focus closely on the research results and change the prevailing social perception and situation of people with disabilities, especially in the unrecognized communities.

The research indicated a number of conclusions and recommendations to help people with disabilities in Bedouin society.

1. To increase awareness and change the status of people with disabilities, especially in the unrecognized communities, where the disabled barely have social status in society and their homes. These goals will be accomplished by holding workshops and lectures in educational institutions, publishing and distributing pamphlets in Arabic that explain about special populations, and holding study days on the topic.
2. To empower people with disabilities by training those in different groups to raise awareness in Arab society in general and Bedouin society in particular, while integrating them into society. To encourage populations with disabilities to continue their academic studies.
3. To strengthen families and establish support groups while providing tools for coping with various mental situations and building a support group with help from social and psychological service professionals in local government. This support group will help people with disabilities and their families cope with the difficulties they encounter.
4. To develop social services in the Bedouin communities near disabled people's homes, The purpose is to provide an adequate solution for the disabled in different regions in the Negev, especially the unrecognized communities, while creating a constant relationship with the welfare and psychological services and organizations, which constitute an appropriate framework to help and support this population.
5. To make information accessible, it is necessary to write an instruction booklet on the human rights of the disabled in Arabic, and in simple, understandable language. In addition, it is necessary to establish urban and regional information centers in the unrecognized communities while assuring access for the disabled population.
6. To provide government supervision of services provided to disabled people in Bedouin Arab society and to plan properly for future buildings intended for people them.

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**PORÓWNAWCZE SPOJRZENIE NA POSTRZEGANIE FIZYCZNEJ I PSYCHICZNEJ
DOSTĘPNOŚCI W PERSPEKTYWIE INTEGRACJI OSÓB
Z NIEPEŁNOSPRAWNOŚCIAMI W SPOŁECZEŃSTWIE BEDUINÓW W REGIONIE
NEGEV**

ABSTRAKT: Do tej pory zagadnieniu dostępności wśród osób z różnymi niepełnosprawnościami żyjących w społeczeństwie arabskim ogólnie, a w społeczeństwie Beduinów w szczególności, poświęcono niewiele badań. Prezentowane w artykule badania to pionierskie studium pilotażowe, które skupia się na kwestii dostępności wśród osób z niepełnosprawnościami w społeczeństwie Beduinów w regionie Negew. Badania zgłębiają problem dostępności oraz główne potrzeby osób z niepełnosprawnościami żyjących w uznanych społecznościach. W toku badań przeprowadzono sto

(100) wywiadów z osobami z niepełnosprawnościami żyjącymi w regionie Negew. Część badanych była członkami społeczności uznanych, a część społeczności nie-uznanych. Z wyników badań wyłania się ponury i trudny obraz psychicznego i społecznego stanu osób z niepełnosprawnościami w kontekście dostępności instytucji oświatowych i publicznych.

SŁOWA KLUCZOWE: porównawczy, społeczeństwo Beduinów, Negew, fizyczna, psychiczna dostępność, postrzeganie, uznane społeczności, nieuznane społeczności.

