**CFP STREAM 8: Policing Organization and Gender Equality**

**"…Here We are Arab Women in Uniform Engaging in Domestic Violence and Arresting an Arab Man who Raised his Hand on a Woman… It Does the Job..." - Cultural Responsiveness among Arab Policewoman in Israel towards Arab Women who are Victims of Violence.**

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Arab-Palestinian women in Israel (native-national-minority) who have experienced intimate partner violence (IPV) as excluded discriminated women face complex challenges in seeking help which may ultimately impact their ability to leave violent relationships. Over the last decade there has been an increase in IPV towards Arab-Palestinian women. Their representation as victims of violence or among femicide cases is disproportionate and exceeds their percentage in the population.

Despite a significant foothold in the public discourse intimate partner violence (IPV) in Israel, the State's efforts to address this issue reveal deep problems and widespread lacunae. This poses inquiries about the efficacy of various institutions, including the police, in adequately addressing women's needs as well as the extent policies are tailored to women from distinct locations.

The Israeli police are viewed as representing the state, intensifying friction with minorities and resulting in minimal trust and support from Arab citizens, particularly women. Arab policewomen who enlisted face national/gender community objection. Despite the prevailing male/macho, conservative, and racialized police culture, the presence of Arab policewomen offers advantages. Departments handling domestic violence within the police force may offer better support for women experiencing intimate partner violence (IPV) to alleviate their challenges.

Through semi-structured interviews with 27 Arab policewomen in Israel, I ask: how do Arab policewomen perceive Arab women victims of IPV who are seeking safety from violent relationships and turn to the police? Second, how do policewomen who investigate IPV understand the extent to which their organization’s practices reflect cultural responsiveness in serving Arab women?