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Summaries of the main articles

Mental slowness in a fast world: between philosophical perspective and social policy

*Ifat Schwarz*¹

This article intends to enlighten the phenomenon of unemployment and poverty among people with mental disabilities. In this article I propose that one of the main factors which make it harder for mentally disabled people to find and keep employment is the different Rhythm Factor, and slowness in particular, which is characteristic of a life with a mental disability. The term "different Rhythm" denotes a behavior different from what is accepted or considered normal, which could manifest in different aspects of life such as intimacy, parenting, education, employment and so on. In this article, I shall pose the question, whether different Rhythm, and especially mental slowness, necessarily stems from compulsion or involves elements of choice, and propose a reevaluation, according to which different Rhythm among people with mental disabilities expresses a value-based choice, and not necessarily a pathological compulsion. I shall support this claim with an anti-psychiatric rationale, aiming to re-position the mentally disabled person as an agent of social criticism .

In the first part of this article, I shall discuss deviation from the norm, a key characteristic of the different Rhythm, and describe two positions regarding this deviation. Both positions originate in disability studies, a critical theory seeking to re-think disability not only as a physical phenomenon but also, and mainly, as a social phenomenon. One position perceives deviation from the norm as an inevitability for the disabled; the other perceives deviation from the norm as a social value, which should be preserved and nurtured. In this part, I shall focus on the latter position, which re-interprets deviation from the norm as a value. In the second part of this article, I shall seek to re-interpret the different rhythm among the mentally disabled as a deviation from values. In this part, I shall introduce the anti-psychiatric rationale, which runs as a common thread through the works of Thomas Szasz and Ronald David Laing who perceived mental illness as a response to the

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social state of affairs, with Laing in particular perceiving mental illness as a critical and value-based position. Later, in the second part, I shall seek to re-interpret the different Rhythm, and mental slowness in particular, as a manifestation of mental withdrawal from the financial utilitarianism which characterizes the job market. In the third part of this article, I shall briefly address the value of slowness as stemming from the phenomenology of Edmund Husserl who, in discussing reflection, explained that it is a slowness bordering on halt (the phenomenological epoch), and noted reflection as a necessary component of humane existence. At the conclusion of this article, I shall resume discussing the employment of the mentally disabled in Israel. I propose that the solution does not lie in creating work places aimed at keeping mental slowness away from the free market, but rather in its inclusion within the job market by creating positions suitable for different work rhythms, and more substantially – by internalizing the value of slowness.

The experiences of Arab-Palestinian Israeli citizens who volunteer in state institutions

Mays Essa¹ and Edith Blit-Cohen¹

This article is based on a research that examined the experiences and challenges faced by Palestinian Arab volunteers, Israeli citizens, who volunteer in different State institutions. The study reveals the significance of the volunteers' experience in their eyes and the implications of their decision to volunteer at a State institution. The study describes the motivations that led them to volunteer at State institutions, the challenges they face, and examines their ways of coping with these difficulties and challenges. The research method was qualitative. Semi-structured in-depth

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interviews were conducted with 15 Palestinian Arab citizens of Israel who volunteer in various government institutions from around the country.

The findings of the study raise three major themes that characterize the volunteer experience. The first theme focuses on the motives for volunteering in a government institution, the second theme focuses on the challenges faced by volunteers and the third theme addresses strategies for addressing these challenges. The importance of the research in the development of awareness about the significant role of volunteering in Arab society in Israel, and in raising awareness of the difficulties and challenges that volunteers face. This awareness will help enrich the training and support programs for Arab-Palestinian volunteers in Israeli State institutions. In addition, the research may contribute to the literature on national minorities who are in conflict with their State by definition and yet choose to volunteer in State institutions.

Silent citizens: why political parties for the elderly (in Israel) do not take off?

*Yael Yishai*¹

Elderly parties are a rare phenomenon on the political landscape of western democracies. They are seldom founded and if they do win elections the party is short-lived. By virtue of their vulnerability, elderly citizens merit political attention and qualify for a favorable policy catering to their unique exigencies. Yet widespread grievances do not yield partisan mobilization.

Elderly people only infrequently establish their own parties and scarcely support parties that represent them. When they do run for elections, parties of the elderly hardly take off in terms of stable and continuous incumbency. The elderly remain "silent citizens" nearly invisible on the political scene.

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Although in Israel an elderly party, Gil, was electorally successful, winning seven mandates, it was short-lived, surviving only one Knesset term. Theory of political parties attributes their formation to four major factors: the presence of grievance, favorable political opportunity structure, the availability of human and financial resources and shared identity that joins individuals together for the purpose of collective action, including the formation of political party.

In Israel the elderly population bodes well with three of the four incentives for setting up a party: Data on old citizens reveal a noticeable grievance among the elderly as many among them suffer from a variety of misfortunes, including economic, social, and physical. Many are marginalized and excluded from mainstream society.

Political opportunity structure in Israel is highly conducive to the formation of a new party. The extreme proportional electoral system, the low electoral threshold, the availability of financial resources provided by the State for the electoral campaign, the traditional presence of sectoral parties in every electoral campaign since the establishment of the State, voters' volatility and the perpetual quest for new political figures and ideas widen the scope of political opportunities available to any emerging political party, including a party of the elderly.

In addition, highly resourceful pensioners' associations, well-funded and highly organized within the powerful trade union organization (Histadrut), could potentially provide an elderly party with human and financial resources necessary for both the establishment and take off of a political party.

Despite these favorable incentives elderly parties failed to take off. The explanation offered in this paper for this failure is the absence of a shared identity, around which individuals belonging to a social group may unite to promote a common political interest. The elderly not only refrain from identifying with their likes but actually repudiate their belonging to the group that fits their attributes. They deny their biological age by attempting to disclaim the fact they are "old." The media, sustained by a heavily funded industry, spreads the message correlating youth with success and happiness. This mindset generates "identity deficit" blocking political mobilization. Old people are reluctant to carry the banner of their advanced age, and fail to develop an "old" identity. This lacuna deprives them of an

important, perhaps crucial, resource necessary for the set up and take off of an elderly political party.

Families donate wealth in Israel: intergenerational transmission of philanthropic behavior

Hillel Schmid, ¹Hanna Shaul Bar Nissim² and Ronit Nirel³

This paper presents findings from a study on intergenerational transmission of philanthropic values and behavior among wealthy Israeli donors. The main findings show that the influence of the family is considerably greater than that of the environment, and that the family shapes the philanthropic behavior of the second-third generation. Discourse among family members also has a major impact on the continuity of philanthropic activity of the offspring. The paper enhances understanding of the contribution of philanthropic education, engagement in philanthropic activity, and participation in decision-making to the process of transmitting philanthropic values from parents to offspring.

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The ecological model, a tool of development of an ethical code of conduct among counsellors in supported employment

Miri Ben Amram¹ and Orly Shapira-Lishchinsky⁴

International research indicates that the workplace in the free market is of great importance, especially to people with disabilities, and especially those with intellectual and developmental disabilities (IDD), (Timmons, Hall, Bose, Wolfe & Winsor, 2011).

Their work reduces social isolation they experience due to psychological barriers among the general public and lowers the social barriers, prejudice and unjustified employment in the free market.

Yet, employment of the Mentally Developmentally Challenged (MDC), also raises complex ethical dilemmas due to the various obstacles placed in their way in the employment market. Therefore, development of an ethically equal government approach that will influence the employment market for them is of great importance .

The study reveals the ethical dilemmas, encountered by counsellors accompanying employees with IDD, in supported employment. For example, whether to dismiss an employee with IDD from an organization because he does not meet the outputs needed by the employer, in order to maintain an economic profit for the organization.

The aim of this study is to examine how counsellors, accompanying employees with IDD in supported employment, deal with ethical dilemmas and to develop rules of conduct and ethical codes that are unique for supported employment frameworks, through team simulation training with actors playing various roles such as: employer, parent, employee with IDD.

The study included 48 counsellors, accompanying employees with IDD in supported employment, who attended nine meetings with different dilemma

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scenarios in the course of one year. The findings, which were analyzed using a qualitative methodology, revealed that the dilemmas, rules of ethical conduct and the derived ethical codes ranged from flexible solutions to setting firm boundaries, such as attempting to find a creative solution with the employer to a complete solution such as dismissal from the workplace.

We found out that the ethical dilemmas were associated with interactions that take place in all layers of the ecological model.

The contribution of the study is in developing an ecological approach for coping with the multidimensional dilemmas that arise in the context of supported employment. These findings will help develop a systematic approach for coping with dilemmas, and also help develop an ethical code of conduct which will help employment counselors make decisions in a wise and effective manner, for counsellors accompanying employees with (IDD) in supported employment, towards better coping with the ethical challenges involved in this type of employment.