

2013-11-01

## Fråga-svar

### Västbanken. Beduiner och blodsfejder

#### Fråga

1. Hur inflytelserika/starka är beduinerna på Västbanken, i synnerhet beduinklanen Al Kaabne?
2. Förekommer blodsfejd i dessa kretsar?

#### Svar

##### 1. Beduinklanen Al Kaabne

United Nations Development Programme (UNDP) skriver september 2013 om beduiner i de palestinska områdena:

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"The social structure of Bedouin communities comprises three large confederations: Al Tayaha, al Azazmeh, and al Tarabeen, to which a number of 92 tribes are linked. While the majority of the tribes are in Jordan, major tribes in the West Bank are: the Jahaleen, Ka'abneh, Rashaydeh, Ramadeen, 'Azazme, Communities of Sawarka, Arenat and Amareen."

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"Ka'abneh are located near the Jordan Valley, in places such as Anata, Jaba', Al Jeeb and Bir Nibala."

Den palestinska människorättsorganisationen Al-Haq skriver i augusti 2013 om situationen för Al Kaabne:

"The Annexation Wall and its associated regime severely limited the freedom of movement of the Ka'abneh community and impaired access to basic services such as water and electricity. Moreover, it negatively impacted on the ability of the Ka'abneh to carry out farming and herding activities, which constituted the community's main source of livelihood. In 2011, the Israeli Civil Administration (ICA) stopped issuing permits allowing the Ka'abneh to cross Qalandiya checkpoint, thereby completely isolating the community from the remainder West Bank. "

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"... Furthermore, the severe conditions imposed on the Ka'abneh community since the beginning of the Israeli occupation, coupled with the demolition process that took place last week, has resulted in the forcible transfer of the community, which is a grave breach of the Fourth Geneva Convention and a war crime."

Det israeliska informationscentret för mänskliga rättigheter i de ockuperade områdena B'Tselem rapporterar i augusti 2013:

"On 19 August 2013, the Ministry of the Interior demolished all six residential structures of Tal 'Adasa, a Bedouin community that numbers dozens, including many children. The community, part of the al-Ka'abneh tribe, lives within Jerusalem's municipal boundaries, close to the Palestinian town of Beit Hanina."

Tidskriften This Week in Palestine beskriver beduinklanen Ka'abneh i sin artikel från 2007:

"The Bedouins, with their specific values, codes of behaviour, and livelihood, are a Palestinian community of tribes that have a common history, culture, ancestral bloodline, and lifestyle that link the various tribes together. The tribes, which include the Jahaleen, Ka'abneh, Rashaydeh, Ramadeen, 'Azazme, Sawarka, Arenat, Ejbarat, Hanajra, and Amareen, share a nomadic past that has been highlighted by Western travellers' tales of camel breeding and romantic desert images. Bedouins have become famous for their extraordinary survival skills in an extremely hostile environment"

The Royal Islamic Strategic Studies Centre, Ghazi bin Muhammad, *The Tribes of Jordan*, 1999:

"According to the 1986 Jordanian Electoral Law the Beni Sakhr comprises the following thirteen clans: al-Ghbein, al-‘Amir, al-Ka’abneh, al-Hqaish, al-Saleet and al-Tayibeen (traditionally known collectively as the ‘Twaqah’ half of the Beni Sakhr); al-Khershan, al-Jbour, al-Salim, al-Badarin, al-Qudah, al-Hammad and al-Shra’ah (traditionally known collectively as the ‘Ka’abneh’ half of the Beni Sakhr, and not to be confused with the Twaqah clan of the same name just mentioned). These ‘clan’ divisions, it should be added, are not exactly the traditional ones, and it need hardly be said that they in turn are subdivided into smaller clans and groups of families. Finally, it should be noted that a Royal Decree in 1996 recognized the (al-Hisan) Jarayreh and the Mara’abeh as also belonging to the Beni Sakhr."

## 2. Blodsfejd och heder bland beduiner

Geographical Magazine skriver om blodsfejd i en artikel från 2012:

"In large, recognised Bedouin towns such as Rahat and Hura, crime and violence are rampant, in part because multiple tribes have been thrust together in a culturally unnatural way – once tribal rivalries are triggered, blood feuds begin and people get killed, Alsana says. The Praver Plan would add tens of thousands of people from different tribes into already crowded, overstressed, poverty-stricken towns."

The Open Psychology Journal beskriver blodsfejder och heder i en artikel från 2011:

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"... Among Bedouin, vengeance murders (blood feuds) are motivated by the requirement to uphold family honor and restore the balance of power between two groups [6]. The phrase "grave opposite grave" (the connotation is like an eye for an eye) (gabir gb□l gabir) concisely conveys the Bedouin idea of settling scores. Women, however, are considered inviolate by men [8, 5], in keeping with the principle that "no manliness is practiced on a woman" (al-mara ma ‘alayha mar□jil), and the law mandates their physical safety. The Bedouin of the Negev find themselves increasingly caught between two opposing sets of values: those of modern Western culture, and those of their traditional Eastern culture. They must live according to two very different sets of rules [35]. Bedouin groups in different areas have differing approaches to matters of shame and family honor.

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"... Among Bedouin tribes in Jordan, the only

thing that one is prohibited to attack or take vengeance on regardless of the circumstances, is 'ird, because protection of it is the province of society as a whole, regardless of the level of kin association, hostility or friendship. 'Ird is a sacred entity that the general public must preserve and protect, and members of society will endanger and sacrifice themselves to protect and maintain this form of honor [37]."

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"Needless to say, one of the salient features of Bedouin-Arab society is the emphasis on collective identity as opposed to individual identity. To a large extent, social status and economic security are still based on group identity [39]. Some studies suggest those families' reactions to perceived threats to the honor of an individual male member, the family, and one's tribe is very complex. The honor of males and their households, the political and social status of the family/tribes, and their reputation – particularly of females, are all interdependent [40]. Honor is not just an abstract concept in Bedouin and Arab peasant society; rather it shapes ways of life and constitutes a factor of great weight in the system of social relationships and societal structure. In such societies, the societal base is one's group origins - one's agnate kin going back five generations (khams). In such a society, there are two fundamental laws that cannot be ignored 1. mutual assistance; 2. the partnership in collective responsibility in blood feuds [41]."

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Denna sammanställning av information/länkar är baserad på informationsökningar gjorda under en begränsad tid. Den är sammanställd utifrån noggrant utvalda och allmänt tillgängliga informationskällor. Alla använda källor refereras. All information som presenteras, med undantag av obestridda/uppenbara fakta, har dubbelkontrollerats om inget annat anges. Sammanställningen gör inte anspråk på att vara uttömmande och bör inte tillmätas exklusivt bevisvärde i samband med avgörandet av ett enskilt ärende. Informationen i sammanställningen återspeglar inte nödvändigtvis Migrationsverkets officiella ståndpunkt i en viss fråga och det finns ingen avsikt att genom sammanställningen göra politiska ställningstaganden. Refererade dokument bör läsas i sitt sammanhang.

## Källförteckning

Länkarna är hämtade 2013-11-01

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<http://www.undp.ps/en/newsroom/publications/pdf/other/Bedouins%20in%20the%20occupied%20Palestinian%20territory.pdf>