

Conventional Therapy and Psychotherapy

(The Case of the Arab-Bedouin Society, the Healer Sheikh and the Psychologist)

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Abstract

The research points to a very important issue in the traditional Arab society - the possibility of providing mental health care. It is customary in the traditional Arab-Bedouin community to receive treatment from a sheikh and a traditional healer, rather than from a specialist (psychiatrist). This study deals with the factors affecting the choice of therapist - the factors attributed in Bedouin society to mental illnesses and other factors affecting the choice of treatment method (psychological, traditional). The research was conducted in the Bedouin community in southern Palestine. The researcher used two types of research tools - questionnaires and interviews. As for the questionnaires, two types of questionnaires were distributed - in one of them it was distributed to 84 people (whose generations were determined over 18 years old, which is a random category of society, educated and non-educated, and their gender or the extent of their education was not specified), and the prevailing perception of these was examined. The category of the population in relation to psychotherapy. The other questionnaire was passed to 204 people (whose generations were determined over 18 years, which is a random category of society, educated and non-educated and did not specify their gender or the extent of their education), and examined the prevailing perception regarding treatment by traditional healers - the Sheikh and the traditional healer. As for open interviews, I interviewed fifty Bedouin students from the College of Education to check how learners perceive the role of a psychologist.

The results of the current study show that four obstacles prevent the individual in the Arab-Bedouin community from obtaining psychological treatment:

1. Lack of awareness of the role of the psychologist.
2. Social pressure.
3. A traditional view of the world.
4. Self-interpretation of religion.

Keywords: traditional society, traditions, culture, psychotherapy, psychologist

1. Introduction

Psychological premises take on a different meaning in different cultures. Providing psychotherapy in a traditional society requires paying special attention to ethnic and psychological factors and developing specific therapeutic tools adapted to that culture (Elkashall, 2007).

Marwan Doueiri (2006) writes in his article (“Issues in Psychological Assessment of Patients from Collective Societies: The Arab Case”) about the difference between individual culture (Western culture) and collective culture (Arab culture in the context of psychological assessment:

"The behavior of those who have a collective personality is explained by rules, values and traditions that are as important as the internal personality structure. Understanding conflicts within the family is as important as understanding internal psychological conflicts. Understanding the source of the external threat (rejection and punishment) is as important as understanding the threat." Understanding the ways in which coping and social adjustment are characterized and evaluating their effectiveness is just as important as evaluating the mechanisms of internal defenses and their effectiveness.

If this is the case, an Arab person may give a psychological meaning a different interpretation than a Western person (Elkashalla, 2007). Another difficulty that the psychologist may face when treating individuals in the traditional Arab-Bedouin society is the resistance, mistrust and incompatibility between the methods of psychotherapy born in the West, with the values and social norms practiced in this society. In order to build a therapeutic relationship, one must learn about the culture and society, its values and symbols. Without understanding a person's culture, one cannot understand a person, his behavior, and his mental world (Dwairy, 2006).

In this study, the Bedouin community's perception of psychotherapy and traditional therapy (provided by a sheikh or therapist) is examined and factors affecting the process of seeking mental health care and choosing a therapist are identified.

Therefore, this research aims to understand the extent to which traditions affect the mental image of the psychotherapist and the image of the traditional healer, and the factors that influence the individual's choice of the type of treatment.

2. Previous Studies

Studies show that fear of stigma in the context of therapy affects individuals and families and

is an obstacle for the therapist. Arab society is a collective and traditional society, and the responsibility of the group is greater than that of individuals (Dwairy, 1997; Kandel, 2004). The individual views himself as part of a group and sees himself through the eyes of the group to which he belongs (Al-Krenawi, 2002). Depends on the extended family even after establishing his small family (Al-Haj, 1989) and needs support from his family (Dwairy, 2006) and his extended family. Also, the influence of social symbols on his behavior is greater than in modern societies (Kande et al, 2004). Social values and attitudes determine his behavior, and he has limited space to make decisions independently. Therefore, the center of control in the traditional religious community is external and strong (Al -Haj, 1989) However, over the years and with the penetration of the modernization process into this society, the importance of the family in Arab society began to diminish (Azaiza, 2008). According to Al-Duwairi (1997, 1998), this process led to the existence of three sub-groups in this society. The traditional group that believes in traditions and customs, the bicultural group, which is a group that has been affected by the values of Western society but still has traditional values rooted in it. The Western group: a group that embraces Western values and customs and rejects traditions.

2.1 Dilemmas of Providing Psychotherapy in Traditional Society

In this research, a sample of the Bedouin community in the south of the country was examined, which is considered one of the traditional societies that still preserve their traditions and laws that they acquired and passed on from their ancestors.

The possibility of resorting to psychotherapists is met with many objections in the traditional society. Psychological problems take on a very negative color (Al-Adawi, 2002) and involve a sense of shame and damage to the patient's dignity and the dignity of his family members.

Moreover, in a traditional society, it is not acceptable to express feelings in front of others in general and in front of mental health care workers in particular. Of course, this makes it difficult for those in distress to express their distress (Diab and Sandler-Leff, 2011). Moreover, because the patient expresses himself and his emotional world according to his ethnic norms, communication between him and the therapist may be disrupted (Al-Krenawi,1999).

Islam does not oppose any treatment that may prove effective, with the exception of witchcraft (Aeswe, 1983). However, many members of the traditional society believe that the solution, treatment and salvation are in the hands of God only without resorting to the means of treatment. In a traditional society, the individual views illnesses in general and mental illnesses in particular as a test that God places before him or as a punishment (Al-Krenawi, 2005), so faith helps him deal with illness or distress (Al-Krenawi, 2002). Therefore, it is permissible for a Muslim individual to use the Quranic verses and prayers, as well as turn to clerics or sheikhs to find a solution.

According to a variety of 5 studies, in this context there are differences between the sexes. Women receive more religious and spiritual interpretations than men. Men are more likely to seek medical mental health care than conventional therapies (Bener, 2011). This may be related to the fact that the psychological problem among married women can lead to divorce,

and for single women it can make her marriage difficult.

In traditional Arab-Bedouin society, therapy has four main characteristics (Al-Krenawi, 1999): (a) providing religious explanations for the psychological problem; (b) family members are partners in the treatment process; (c) the therapist is more dominant than the patient; (d) The patient views the therapist as a supportive father figure. These characteristics make psychotherapy in traditional society different from psychotherapy in the West in several respects: (a) traditional therapy is based on explanation and education, while Western therapy is based on self-discovery; (b) in traditional therapy (the sheikh) directs and guides, while in Western therapy there is no directive; (c) A traditional healer gives advice and solutions, while in Western treatment, solutions are found in indirect ways; (d) the relationship between therapist and patient in traditional therapy is similar to that between teacher and student, while in Western therapy the relationship is equal; (e) the traditional healer gives commands and instructions to the patient, while the western healer suggests and guides; (f) In traditional therapy the therapist is active and the patient is passive, whereas in Western therapy the relationship is reversed.

When the psychotherapist begins work at the beginning of his professional path, he has little experience, which affects his performance, as his university education depends on Western theories, and when he faces a situation from traditional society, he will find it difficult to understand and deal with it, and he will face a struggle on the personal level and on the professional level between knowledge acquired by the patient, the values and traditions, and the misunderstanding that arises may delay the treatment process (Jaraisy, 2013).

2.2 Arab-Bedouin Society

In recent years, Arab-Bedouins have undergone far-reaching changes in all spheres of life, especially modernity, technology and urbanization. However, the Arab-Bedouin society continues to preserve ancient norms and values, and the Bedouin identity does not fade away. Thus, the Arab-Bedouin society at the beginning of the twentieth century combines the traditional heritage with the modern and contemporary way of life (Ben-Dwood, Shochat, 2000). The Arab-Bedouin family in the Negev lives simply, modestly and in difficult living conditions. The family's living environment is very poor and provides only a few basic needs for the individual (Elkashalla, Abujaber, 2014). The entire family consists of father, mother, grandfather, and grandmother, and often includes a second, third, and fourth wife, and several children.

The personality of the typical Bedouin is usually humble and tolerant, and places utmost importance on the value of respect. "In Arab-Bedouin society, there is indeed an impact on the material condition of a person, but the social status is determined by the individual's position and position among the members of the community, and the extent to which he obtains respect and dignity" ((Ben-Dwood, Shochat, 2000). Honor is the product of power and control, so these values are also important in Arab-Bedouin society. This perception is reflected in the role of the man in the Bedouin family: the man is the head of the family and the chief responsible for it (Elkashalla, Abujaber, 2014). These characteristics may lead the person to avoid expressing feelings in psychotherapy.

2.3 Traditional Healer in the Bedouin Community

Few studies have dealt with traditional medicine in the Arab-Bedouin community in southern Palestine and Islam. In traditional society, there are two types of traditional healers: "Sheikh", a religious man who treats people with verses from the Holy Qur'an and hadiths dealing with the world of the human mind and soul, the traditional healer. This healer uses magic, but also claims to use verses from the Quran. The reason for this is that treatment with Quranic verses is considered legitimate, while treatment with magic is forbidden.

Conventional therapy does not consider the psychological problem as an expression of an individual's internal mental or physical crisis, but considers it an external social conflict (Kleinman & Good, 1985) arising from one of three sources:

evil eye - another person harms the patient or his property with his gaze (Popr,2006);

Witchcraft - Secret powers, outside of nature, that were used to harm that person. The witchcraft was initiated by another person, usually because he was jealous of the victim or because he wanted revenge (Popr,2006).

Djinn - the damage that the devil inflicts on the affected person. Belief in demons permeated Arab society in the pre-Islamic period (the pre-Islamic period) and was absorbed in the Qur'an and Hadith. Muslims believe in the existence of demons, and a large number of them believe that Satan can harm a person. Muslims who do not believe in jinn are often viewed as infidels (Popr,2006). Many believe that the jinn enter the human soul when a person departs from religion (Diab, Sndlar, 2001).

It should be noted that the villagers and the uneducated are not the only ones who believe in the power of magic and jinn. These beliefs have long been widespread even in large cities and among the educated (Slim, 1988). In fact, these beliefs are very common. In the Masar study (1983) it was found that 70% of the study population believed in the evil eye, envy and witchcraft (the percentage of women was higher than that of men). 30% of those surveyed believe that amulets can protect a person, and 41.5% believe that amulets protect young children; 30.8% believe that magic can cure mental illness. 40% believe that the jinn can enter the human body and mind and influence his behavior.

The traditional healer identifies the source of the problem, and works to restore harmony between the client and the spirit world in order to reintegrate him into the social fabric to which he belongs (Hajal, 1987). Accordingly, men and women who attribute psychological problems to the evil eye or witchcraft turn to traditional healers (Alchole, 1982).

The research hypothesis in this study is that the prevailing belief in the traditional Arab-Bedouin society in witchcraft, the evil eye, and the jinn stands in front of those who need professional psychological treatment. This hypothesis is based on my experience as a psychotherapist in private practice and the experience of other professionals involved in mental health care: psychologists, social workers, and therapists working in the Arab-Bedouin community. In the face of the reluctance of many in the Bedouin community to seek professional psychotherapy, the number of referrals to traditional healers is greater.

This study constitutes the beginning of more in-depth studies on the subject. It is considered an important contribution in enabling future research to address the subject in a broader and deeper way.

3. Research Methodology

3.1 Research Aims

- Examine the prevailing belief in magic, jinn and the evil eye, and if it negatively affects the request for professional psychological treatment?
- Examining the level of awareness of the traditional community about the role of the psychotherapist?

search tool

1) Questionnaire A was specifically designed for the purpose of the study - to test the concept of psychotherapy and how the psychologist is perceived in this community. This is a quantitative questionnaire in which respondents are asked to rate how much they agree with each of the 18 statements on a scale of 1-5 (1 - not at all true; 5 - very true). The questionnaire indicates several aspects: knowledge of the role of the psychologist, the influence of society and traditions in seeking psychological treatment, and belief in the ability of the psychotherapist;

2) Questionnaire B was specifically designed for the purpose of the study - to check how traditional care and traditional healer (elder, healer) are understood in this community. This is a quantitative questionnaire in which respondents are asked to rate how much they agree with each of the 20 statements on a scale of 1-5 (1 - not at all true; 5 - very true). The questionnaire indicates several aspects: belief in the power of the traditional healer (sheikh healer), belief in the existence of jinn (devils) and their ability to influence people, belief in magic and its ability to influence human behavior and spirit, and the belief that distance from God causes psychological problems.

The questionnaires were validated and found to be of high content validity. We passed the questionnaire to three arbitrators who are experts in the field of psychology related to the world of content, and asked them to indicate the interpretation, meaning, content, wording, and clarity. We presented them with the questionnaire in columns, so that one of the columns contained the wording The original and the other column for their comments and changes. The third column is intended to provide an explanation of the proposed change. The comments returned from the judges were not particularly substantive, but focused mainly on wording problems rather than content comments or misunderstandings and clarity. Expert examination revealed that there were no substantive comments requiring intervention. At the end of this process, we found a copy of the questionnaire that had undergone content validation.

The reliability of the questionnaires was tested through the internal stability test by Cronbach's alpha coefficient, where it was found that the value of the alpha coefficient is (0.88).

3.2 Study Participants

338 people from the Arab community in the south of the country participated in the study (their generations were identified above 18 years, which is a random category of society, educated and non-educated, and their gender or the extent of their education was not specified). 204 answered the questionnaire indicating traditional treatment in the community; 84 answered the professional psychotherapy questionnaire. The subjects were between 18 and 50 years old at the time of the study.

Open-ended interviews were conducted with 50 teachers and university students. The interviews were conducted in Arabic. The interviews are designed to reveal how the psychologist's personality is understood.

Semi-structured in-depth interviews were used in this study. The main questions in the interview focused on two content areas: a- What is the role of the psychologist b- Their perception of psychotherapy and conventional therapy. - . Of the eight questions: Questions 5-7 are about the first content, and Questions 1-4 are about the second content. Question 8 was a neutral and "open" question.

In the current study, the semi-structured interview served as a framework for dialogue about the meanings of behaviors, feelings, beliefs, and perspectives, and is designed to provide a comprehensive picture of situations that cannot be directly observed, such as the emotional side of people and their attitudes.

The identities of the interviewees were guaranteed to be anonymity. Processing of responses from interviews was based on analysis of responses received. The interviews were analyzed using qualitative content analysis. Content analysis refers to the different descriptions of the interviewees that reflect their thoughts, feelings, opinions, and attitudes. This analysis mainly focuses on what the interviewees say about the subject. The content analysis process relies on searching for salient, important, interesting, and recurring elements in the collected data; This is defined as salient topics analysis and the salient topics rate is chosen according to the research question and objectives which relate to the core of the topic.

3.3 Search Process

The questionnaires were distributed to the Bedouin community in the south of the country. The questionnaires were sent to the respondents in a form through social networks and electronic means of communication. Research location was determined by social connections, social networks, and patients. The subjects were explained that they were not required to answer the questions.

4. Research Results

The results of the current study showed the following:

Educating the Bedouin community about the possibility of receiving psychological treatment

The questionnaire analyzed three factors affecting the perception of psychotherapy in the Bedouin community:

(1) degree of belief in the ability of a psychiatrist or psychotherapist to treat; (2) the influence of tradition and society on the popular view of psychotherapy; (3). Awareness of the profession of psychologist -

4.1 The Degree of Belief in the Ability of the Psychotherapist to Treat

Many results were found that show that the individual in the Arab-Bedouin community believes in the ability of the psychotherapist to treat psychological problems:

- The percentage of respondents who received psychological treatment was 76.3%;
- The percentage of those who did not agree at all with this statement was 1.3%;
- Among the respondents, the percentage of those who had previously visited a psychiatrist was 28.4%. The percentage of those who had never visited a psychotherapist was 71.6%;
- The percentage of respondents who consulted a psychiatrist was 35.1%. The percentage of respondents who answered with frequency (3 on a scale of 1-5) was 17.5%. The percentage of respondents who had never consulted a psychologist was 47.5%;
- The percentage of respondents who believe that every person needs psychological treatment is 26.6%. The percentage of respondents who answered that they agree with this statement to some extent was 27.8%. 45.6% of respondents did not agree with this statement at all.

If so, many in the Arab-Bedouin community believe that psychotherapy and consulting a psychiatrist can help them solve their problems. However, the rate of people actually turning to a psychotherapist is very low. This gap may show that some factors prevent an individual in a traditional society from seeking professional psychotherapy. It should be noted that most of the respondents do not believe that everyone needs a psychiatrist.

4.2 The Effect of Traditions and Society on the Possibility of Going to Professional Psychological Treatment

The results show that tradition and culture significantly influence an individual's decision in a traditional society about seeking psychotherapy:

- The percentage of those who agreed to say that the psychotherapist is not suitable for this community was 14.8%. The percentage of those who agree with this saying at a certain level is 24.7%. The percentage of those who did not agree with this statement was 71.5%.
- The percentage of those who agreed that shame prevents them from seeking psychological treatment was 71.6%. The percentage of those who agree with this statement to some extent is 17.3%. The percentage of those who did not agree at all with this statement was 11.1%;
- The results showed that 38.8% of the respondents prefer psychological treatment outside their place of residence. The percentage of those who agree with this statement to some extent is 22.5%. The percentage of those who do not prefer to give their answers is 38.8%;
- 30.1% of the respondents agreed that they wanted to get psychological treatment, but society made it difficult for them to do so. 12.5% agreed with this statement to some extent.

57.6% disagreed with him;

- 47.5% of the respondents agreed that they prefer to read verses from the Qur'an when they suffer from mental disorders rather than seeking mental health care. 35% of respondents agreed with this statement to some extent. 17.5% said they do not act this way;
- 48.1% of the respondents agreed that witchcraft causes psychological distress and that the psychotherapist cannot help with that. 34.2% agreed with this statement to some extent, 17.8% disagreed.

It was also found in the study that a high percentage of those surveyed believe that psychotherapy is appropriate for members of the Bedouin community. Many of them say that shame is a barrier that prevents them from seeking psychological help. However, quite a few of them (61.3%) showed willingness to receive psychological help and treatment in a place other than their place of residence. Some respondents (42.6%) reported that society makes it difficult for them to receive psychotherapy. (47.5%) Many of those surveyed prefer to use traditional tools when they feel psychological distress, for example reading verses from the Qur'an to themselves, and not resorting to a psychotherapist.

It was also found that many of those surveyed (48.1%) believe that psychological distress is caused by magic and that a psychotherapist is unable to treat this problem.

4.3 Awareness of the Profession of Psychologist

The research examined the awareness of the psychologist's profession in the traditional society and the awareness of the psychologist's personality. Here are the results:

- Most of the respondents (88.8%) did not agree at all with the statement "I really don't know what the role of a psychologist is."
- 71.7% agreed that people who go to a psychiatrist are mentally ill, and 20.3% agreed with the statement on an average level, and the difference was 8%.
- 21.6% agreed that psychologist and psychiatrist are the same thing, 17.6% agreed with the statement to some extent, and 60.8% did not agree with it at all.
- 28.8% believe that a psychologist can read their thoughts, 27.5% agree to some extent, 43.7% do not agree at all.
- 30.9% agreed with the statement that the psychologist gives medication, 24.7% agreed with a certain limit, and 44.4% did not agree with it at all.

If so, although the majority of those questioned claimed to understand the nature of the psychologist's work, it was found that many showed a lack of knowledge about it. Now we will explain a little about each of these misconceptions and give examples from the words of the interviewees.

4.3.1 Who Is a Psychologist?

It was found in the study that some respondents do not distinguish between psychologists and

other professionals, including psychiatrists and social workers. This came from their words: "a professional [...] a person [...] who works in a school with children with special needs"; "serves on the council [...] in schools [...] academically diagnoses students"; "He is a social worker [...] who treats mental and behavioral problems"; "He is a psychological worker [...] He just signs the documents and makes a quick decision"; "The psychotherapist [...] treats cases of mental and social disorders."

4.3.2 Those Who Turn to a Psychologist Are Mentally Ill People

Many respondents attributed mental illness to those seeking psychological treatment: "We should go to a psychologist when we suspect that we have a mental disorder"; "psychotherapist is a doctor who specializes in mental illness"; "Those who turn to a psychologist are people who suffer from mental illnesses and mental problems and feel that they are different from others"; A psychotherapist treats severe depression and mental illness.

4.3.3 The Psychiatrist Gives Medication

Some of the respondents mentioned that the psychiatrist gives patients medication: "The method of treatment is through medication." "Psychological treatment is through conversations or medicine."

5. Traditional Treatment and Traditional Healer "Sheikh"

There are four factors affecting the patient's choice if he will go to a traditional healer, sheikh or psychotherapist: the degree of belief in the existence of jinns, the degree of belief in the existence of sorcerers, the degree of belief that distance from God causes psychological problems, and the degree of belief in traditional treatment.

5.1 Degree of Faith in the Traditional Healer

- 39.2% of those surveyed believed that they should receive psychological treatment from the Sheikh, and 28.1% agreed with this statement to some extent. The percentage of its opponents was 32.7%.
- 37.2% of those surveyed expressed their agreement to receive treatment from the sheikh when they suffer from mental disorders, 24.6% expressed their agreement with that, and 28.3% did not agree to receive treatment from the sheikh;
- 30.6% of those surveyed had tried the "Sheikh" treatment, 11.2% answered that they had tried to some extent, and 58.2% had not undergone the traditional treatment;
- Most of the studies (75.4%) did not agree with the saying "those who seek treatment from the sheikh are stupid" and 9.5% agreed with this statement and 15.1% of them agreed with that.
- 10% of those surveyed agreed that treatment by the sheikh could harm the patient, and 18.6% agreed with this statement to some extent. However, most of the respondents (71.4%) did not agree that such treatment could be harmful.
- It was found in the study that the percentage of those who believe that the "sheikh" can treat

psychological problems was 23.2%, and 27.1% agreed with the statement to some extent. The percentage of those who do not believe that the "Sheikh" can cure psychological problems is 49.8%.

If so, many individuals in the Arab-Bedouin community think it would be beneficial to receive psychological treatment from a "sheikh". They have tried or know people who have tried traditional medicine, and they think it can't be harmful. Some of them even believed that this remedy can benefit those who suffer from psychological problems.

5.2 The Degree of Belief in the Existence of the Jinn

- 85% of the respondents believe in the existence of the jinn, 6.5% believe in it to some extent, and 8.5% do not believe in its existence.
- 74.4% of the respondents believe that the jinn can enter the human body and soul, 8% believe it to some extent, and 17.5% do not believe it;
- The percentage of those who believe that the cause of psychological problems, anxiety and depression is the jinn was 31.7, 29.1% believed this to some extent, and the percentage of those who did not believe in the relationship between the jinn and psychological problems was 39.3%.

The majority of those surveyed in this study believe in the existence of the jinn and its ability to influence the human psyche and cause psychological problems.

5.3 Degree of Belief in the Existence of Witches

- The percentage of those who believe in magic among the respondents is 87%, and the percentage of those who believe in it to some extent is 9%. 4% of the respondents answered that they do not believe in magic.
- The percentage of those who believe that magic can harm a person was 57.8%, 25.1% believe it to some extent, and the percentage of those questioned who did not believe it at all was 17.1%;
- 77.4% of the respondents believe that the cause of anxiety and depression is magic. 11.6% think to some extent. Only 11% of those surveyed did not have this opinion.
- The percentage of believers who reported that they believe that the traditional healer (Sheikh) can cure the phenomenon of magic is 53.7%, and 24.1% believe to some extent. 22.1% of the studies did not believe this;
- 31.6% of the respondents agreed with the statement "It's not bad to contact someone who practices magic." 17.3% agreed with him to some extent, while 51% disagreed.

If this is the case, most of the respondents believe in the existence of witches and their ability to influence the human psyche and cause psychological problems. Therefore, many agreed that these problems should be treated with the help of a traditional healer or elder healer.

5.4 Distance from Religion as a Cause of Mental Problems

90.9% of those surveyed believed that distance from God causes anxiety and depression. Only 4.5% agreed with the statement to some extent, and only 4.5% did not believe in such a connection.

6. Obstacles to Seeking Professional Psychological Treatment

The study shows several major barriers facing a person who needs professional psychotherapy:

Believing that the psychopath goes to a psychotherapist

It was found that many individuals in the Arab-Bedouin community believe that only people with mental illnesses resort to a psychotherapist. This belief makes it difficult for the person to contact a psychologist because of the classification that includes a negative mental image.

6.1 Belief That a Psychotherapist Prescribes Medication

Some respondents believe that a psychologist treats psychological problems with drugs - they do not distinguish between a psychiatrist and a psychologist. Abstaining from medication discourages them from going to a psychotherapist.

6.2 Belief That a Psychologist Can Tell What a Person Is Thinking

Many of those surveyed agreed with the statement that psychologists read minds. This thought discourages them from going to the psychologist because they are afraid to reveal their world and their thoughts to a stranger.

6.3 Shyness and Fear of Criticism in the Immediate Environment

Those surveyed reported that seeking psychotherapy would embarrass them in front of their immediate environment, and therefore many of them stated that they would prefer to receive psychotherapy outside their place of residence.

7. Discussion and Conclusions

The research aims to examine the barriers that stand in the way of the individual in the Bedouin community to seek psychological treatment and how religion and traditions influence him when he chooses between professional psychotherapy and traditional treatment (with a healer or traditional healer).

Studies show that in a traditional society, society influences an individual's behavior more than it does in a modern society (Kandel, 2004). The individual needs the support of his family and is required to be content with a limited space of independence (Dwairy, 2006).

Therefore, in this research, I identified four obstacles that stand in the way of the Bedouin person on his way to choosing professional psychotherapy:

(a) Unfamiliarity with the role of the psychologist. Researchers believe that a psychiatrist only treats mentally ill patients and prescribes medication to the patient. These beliefs

emerged in the interviews with the subjects, and the following are quotes from the interviews:

“a physician [...] a person [...] who provides medical treatment”; “Treats mental illness [...] [...] mental illness”; “The psychotherapist [...] treats cases of mental and social disorders.”

A large part of those surveyed believe that psychotherapy and consulting a psychologist can help them. However, the rate of people actually turning to a psychologist is very low. This gap may show that some factors prevent the individual in the traditional society from working to fulfill his faith in this context.

(b) shame and fear that the immediate environment will know that treatment is being received;

Many of those interviewed cited shame as an impediment to seeking psychological help. This view was also stated in interviews:

"It's a shame to go to a psychologist [...] What will people say about me"; "Crazy people turn to a psychologist [...] [...] Society looks at me differently if I go to a psychiatrist"; "Ashamed [...] scared... what will friends say".

Some of those surveyed indicated their willingness to receive psychological help and treatment in a place other than their place of residence. Those surveyed reported that seeking psychotherapy would embarrass them in front of their immediate environment, and therefore many of them stated that they would prefer to receive psychotherapy outside their place of residence.

(c) the belief that a traditional healer can harm the factors to which they attribute mental problems - magic and jinn, and the belief that a psychiatrist cannot treat them;

Many members of the Bedouin community believe that it is beneficial to receive psychological treatment from a healer. They think there is no harm. They believe this therapy can benefit those with psychological problems. Bedouin people believe in the existence of jinn and their ability to influence the human psyche and cause mental problems.

It was found in the research that people believed that magic could cause mental problems, and did not see a psychiatrist as an appropriate practitioner of magic or jinn.

(d) the belief that mental problems are caused by distance from God. This belief leads the respondents to believe that the solution to mental problems is not a psychiatrist but rather to approach God by reading verses from the Qur'an and with the help of a religious person.

Those examined in this study stated that turning away from God is the cause of psychological problems, and the most appropriate remedy is to draw closer to God.

In the interviews, this topic was brought up, and the following are quotes from the interviews:

"Everything is from God [...] In my opinion, those who believe well do not reach such positions..."; "I think mental illness is just a lack of faith in God.

7.1 Recommendations

I suggest removing these barriers by several means: raising awareness of the psychologist's role in the Bedouin community as a way to reduce social pressure, creating a relationship between traditional healers and psychologists and building trust between them through training to encourage traditional healers to refer those with mental health problems to professional psychiatric patients, And information in mosques and holy places of the Islamic religion does not exclude resorting to professional treatment and that it is possible to approach God even without resorting to a healer sheikh. This study constitutes the beginning of more in-depth studies on the subject.

7.2 Study Limitations

It was not easy to obtain all the information about traditional medicine, and it was difficult to persuade people who had visited a traditional healer or psychotherapist to cooperate. The subject is sensitive to them, when a mental health issue is being considered. For this reason, the research was limited to collecting the data available to it, even a little, to shed light on the topic under discussion. It was difficult to find patients who had experience treating Sheikh.

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