
RESEARCH ARTICLE

Israel and It's Unique Features for the United States (U.S.) and Other Countries Criminal Justice Systems

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ABSTRACT

The main purpose of this study is to provide an overview of the Israeli criminal justice system and highlight its unique features for both the United States (U.S.) criminal justice sciences and the global criminal justice systems. To accomplish this goal through qualitative methods, this study utilizes recent scholarly research papers written not only by the national scholar of Israel but also by international scholars who have conducted research concerning Israel. Additionally, this study suggests some unique features of Israel' criminal justice system for the (U.S.) criminal justice systems and other countries' criminal justice systems.

KEYWORDS

Israel, Criminal Justice Systems, Policing, Prison, Corrections.

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1. Introduction

Israel, located in the Middle East (west Asia), is known for its rich history, culture, and diversity, including Jews, Arabs, Druze, Bedouin, and other communities (Chamoli, 2024). Diversity creates cultural richness through a variety of traditions and customs, such as music, dance, art, and cuisine. Israel is an ethnically divided society (Ben-Porat, Filc, Ozturk& Ozzano, 2023). The main ethnic division in the Jewish community is between Mizrachi (Mizrachim in the plural) Jews (of Asian or North African descent) and Ashkenazi (Ashkenazim in the plural) Jews (of European or American origin) in almost equal numbers. Secondly, Arab influences can be found in a variety of cultural domains, including architecture, music, and food (Ben-Porat, Filc, Ozturk& Ozzano, 2023; Pew Research Center, 2016). According to the 2023 World Factbook survey, approximately 9,043,387 people live in Israel, whereas Jewish makeup 73.5% (Israel-born 79.7%, Europe/America/Oceania-born 14.3%, Africa-born 3.9%, Asia-born 2.1%), Arab 21.1%, and others 5.4% (2022 estimate) (World Factbook, 2023). In 2021, over 915 thousand Israelis were four years of age or younger. This age group was the largest in the country, followed by those aged 5 to 9 years (Statista, 2022). The majority of the population (89.26%) lives in the country's two main cities, Jerusalem and Tel Aviv (Statista, 2022). Hebrew is Israel's official language, Arabic is considered a special status language under Israeli law, and English is the most used foreign language in Israel (World Factbook, 2023). Religiously, Jews comprise 73.5%, Muslims represent 18.1%, Christians 1.9%, Druze 1.6%, and other 4.9% successively (World Factbook, 2023). Around 65.1% of men are engaged in employment compared to women, 58.6% (Statista, 2023). In Israel, females represent more life expectancy, which is 84.3 years, than men, 82.2 years (World Factbook, 2023). Most of the people of Israel follow Jewish values (Ben-Porat, Filc, Ozturk& Ozzano, 2023). Jews from migration groups all around the world returned with their cultural and religious traditions in Israel (Ben-Porat, Filc, Ozturk& Ozzano, 2023; Chamoli, 2024). Nearly all Israeli Jews identify with one of four categories: Haredi (commonly translated as "ultra-Orthodox"), Dati ("religious"), Masorti ("traditional"), or Hiloni ("secular") (World Factbook, 2023). Despite living in the same tiny nation and sharing similar traditions, very religious and secular Jews have essentially different social worlds, with few close friends and little intermarriage beyond their communities (Pew Research Center, 2016; Ben-Porat, Filc, Ozturk& Ozzano, 2023; Chamoli, 2024).

This history of Israel has a great impact on the foundation of its criminal justice systems. Considering the rich history and culture of Israel, the main purpose of this study is to provide an overview of the Israeli criminal justice system and highlight the unique features of both the United States (U.S.) criminal justice sciences and the global criminal justice systems.

2. Basic Legal Characteristics of Israel

2.1. Kind of Legal Traditions of Israel

The term "Legal Tradition" refers to the historical, cultural, and philosophical perspectives that outline a society's approach to creating law (Reichel, 2018). According to Rock-Singer (2022), Israel's legal system reflects a blend of diverse legal traditions, including Jewish law, English law, Civil law, Common law, international law, and Islamic law. However, within Israel's legal forces, there is a noticeable influence from both civilian and common law without a dominant factor (Rock-Singer, 2022). The civilian aspect of Israel's legal system draws inspiration from German, French, and Italian legal traditions, leading to its characterization as a hybrid legal system or a "mixed jurisdiction" (Rock-Singer, 2022; Totry-Jubran, 2023).

Traditionally, Israel as an independent nation has started as a common law system in modern times; however, it moved towards a civilian legal system (Layish, 2023). More notably, the Israeli constitution serves as an invisible legal power in Israel. The Israeli constitution includes a tiny 'c'. Israel, like New Zealand and the United Kingdom, lacks a 'written' constitution (Layish, 2023; Pavel, 2024) as opposed to a single consolidated constitutional text or code. Instead, it has a unique constitution comprised of several essential laws (Pia, 2017).

2.2 How the Legal Tradition of Israel Evolved Historically

Historically, Israel's legal tradition is deeply rooted in the cultural pattern of Jewish communities (Rock-Singer, 2022; Layish, 2023). From the 16th to early 20th century, the area was part of the Ottoman Empire. and at this time, the Ottoman Empire's laws were in effect. During the Ottoman Empire, Islamic law (Sharia) governs Muslims' status (Layish, 2023). The Mejlis (a Turkish-Arabic word meaning the collection), the Ottoman compilation of Islamic law, was significant in civilian affairs (Layish, 2023).

At the end of Ottoman rule, Israel's legal system was ready for transformation (Layish, 2023). The Jewish population welcomed the British takeover (British mandate) and accepted their legal system (Totry-Jubran, 2023). British victory in 1917 led to military control, but by 1920, a civil administration commanded by High Commissioner Sir Herbert Samuel had been established. On July 24, 1922, the League of Nations granted Britain a Mandate over Palestine (Karayanni, 2018). On August 10, 1922, the Palestine Order-in-Council was adopted. This legislation was intended to function as a "Constitution" for Mandatory Palestine. It established and defined government institutions, including the executive, legislative, and judicial branches (Karayanni, 2018).

During the British Mandate, there was a noticeable decline in the influence of Ottoman law in Palestine, similar to the trend post-1948, where there was a process of Israelization or neutralization of English law (Hezser, 2023; Pavel, 2024). English law continued to influence certain parts of the legal system, but there was also a push for the establishment of indigenous Israeli law. In the decades since its founding, Israel has created its legal system, relying on parts of Jewish law, Ottoman law, British law, and other legal traditions. The Israeli legal system combines elements of common law, civil law, and Jewish religious law (Hezser, 2023). This movement reached a symbolic peak in 1980 with the establishment of Israel's Foundations of Law in 1980, formally disconnecting from the English legal tradition (Karayanni, 2018).

2.3 Modern Legal System of Israel

The Israeli Declaration of Independence, issued in 1948, established a new legal system (Banks & Baker, 2016; Totry-Jubran, 2023). In modern times, the Israeli legal system aligns with Western legal culture, emphasizing the rule of law and a secular, liberal, logical approach that prioritizes the person. Israel's legal system is now a "mixed jurisdiction" with elements of both common and civil law (Hezser, 2023; Pavel, 2023).

3. Criminal Justice Systems in Israel

3.1. How Police is organized in Israel

Historically, in Israel's policing, military standards strongly influenced recruitment, with older people who lacked military skills being recruited into law enforcement (Saunders, Popper, Morral, Davis, Berrebi, Leuschner, Efron, Segalovitz & Riley, 2013). Today, military influence remains, particularly in the recruitment of Border Guard officers. Additionally, as a geographically and culturally diverse country, Israel's policing is centered on one national police force (Reichel, 2018).

Officially, the police in Israel are known as the Israel Police (Reichel, 2018; Pia, 2018). The police force of Israel is controlled by the Ministry of National Security (Saunders, Popper, Morral, Davis, Berrebi, Leuschner, Efron, Segalovitz & Riley, 2013). The Israel Police National Headquarters is situated at Kiryat HaMemshala, Jerusalem (Rock-Singer, 2022). Israel follows a national policing model in which all police units are under the command of the commissioner of police, who is nominated by the government at the suggestion of the minister of public security (Shalev, 2003; Reichel, 2018). The Israeli National Police (INP) is divided into six districts: northern, Tel Aviv, central, Judea and Samaria (West Bank), Jerusalem, and southern. Each district, known as "Machoz," is further

divided into two to four subdistricts, or "Merchav," which contain local police stations (Weisburd, Shalev & Amir, 2002). These geographical divisions also act as a command structure, with all levels ultimately reporting to the national police agency's commissioner and deputy commissioner (Ministry of Justice of Israel).

3.2 Community Policing in Israel

Community policing in Israel officially started its journey in January of 1995 to solve the practical problem of the community and ensure an active engagement with the people across the Israel community (Levy, 2023; Mazzola, 2023). This also entails fostering collaboration and trust between law enforcement agencies and the communities they serve. Community policing projects seek to address local problems, reduce crime, and promote public safety through collaboration, communication, and problem-solving tactics (Levy, 2023; Mazzola, 2023).

3.3 Responsibilities of Police Force in Israel

The Israel Police's primary responsibilities include avoiding crime, law enforcement, identifying persons suspected of committing crimes, bringing those responsible to justice, aiding victims of crime, and keeping public order (Saunders, Popper, Morral, Davis, Berrebi, Leuschner, Efron, Segalovitz & Riley, 2013; Pia, 2018). The police force in Israel works as an organization responsible for non-military security as part of its role of upholding public order, protecting life and property, fighting crime, and compelling citizens to obey the laws of the land while offering support and preliminary assist during emergencies (Rock-Singer, 2022).

The Department for Investigation of Police Officers in the Ministry of Justice, often known as "Machash", is responsible for investigating alleged criminal acts committed by police officers when the sentence exceeds one year in jail (Perry, Jonathan-Zamir, 2014). Following receipt of an accusation and the first inspection by an Attorney, a decision is made on whether to launch an investigation (Perry, Jonathan-Zamir, 2014; Rock-Singer, 2022). If the Department determines that there is sufficient evidence to file an indictment against the Policeman, the case will be heard by the Magistrates Courts in the Jerusalem, Tel Aviv, Central, and Southern Districts (Rock-Singer, 2022; Pia, 2019). The Machash is an independent body that operates outside of the Police Department.

4. How Courts are Organized in Israel

4.1 Regular Courts

Israel's regular courts are autonomous entities within the Ministry of Justice of Israel (Sagy, Lurie & Reichman, 2022). They are divided into three levels: the lowest level consists of four municipal courts and seventeen magistrates' courts, including two juvenile courts; the middle level consists of three district courts; and the highest level is a supreme court (World Factbook, 2023). Municipal courts, like magistrates' courts, operate in Israel's four main cities: Haifa, Jerusalem, Rehoboth, and Tel Aviv (World Factbook, 2023). They relieve the magistrate's courts of many of their local responsibilities. Magistrates' courts have limited jurisdiction over both civil and criminal issues. They are located in practically every major town and village to make them easily accessible to the general public. They are established in Acre, Afule, Beersheba, Chadera, Haifa, Jerusalem, and Migdel (Sagy, Lurie & Reichman, 2022; World Factbook, 2023).

4.2 Supreme Court

Though Israel does not have any written constitutions, Israel's Supreme Court is considered the highest court in the country (Sagy, Lurie & Reichman, 2022). The civil judiciary in Israel, particularly Supreme Court judges serving as members of the High Court of Justice, wields influence at the expense of politicians and administrators (Sadowski, 2023; Pia, 2024). The justices now claim the authority to examine the internal workings of the allegedly sovereign Knesset (Parliament) (Sadowski, 2023). This position differs significantly from the rules that existed 46 years ago when the state was established (Sadowski, 2023).

4.3 District Courts

District courts hear appeals from municipal and magistrate courts. These are located in Haifa, Jerusalem, and Tel Aviv (Ben-Natan, 2021). The Haifa District Court travels to Nazareth and Safad, while the Jerusalem court visits Beersheba (Ben-Natan, 2021). Furthermore, district courts have jurisdiction as courts of first instance in all important criminal proceedings and all civil disputes beyond the jurisdiction of municipal and magistrates' courts. District courts have a single judge as a first instance court and three judges as an appeals court (Ben-Natan, 2021).

4.4 Religious Courts

Alongside the regular courts, there are specific religious courts for Jews, Muslims, and Christians that date back to Turkish sovereignty (Hacker, 2012; Pia, 2024). Under the British Mandate, these courts maintained full jurisdiction and authority over marriage, divorce, alimony, burial, and will confirmation (Ben-Natan, 2021).

4.5 Jewish Courts, Muslim Courts, Christian Courts

As a representative of the Muslim minority and its culture, the Muslims of Israel follow the rules and regulations of Sharia courts (Ben-Natan, 2021; Asman & Zelkowitz, 2023). These courts have exclusive jurisdiction in all matters of personal status over Muslims

who are not foreigners, as well as over foreigners who are subject to Moslem religious courts' jurisdiction under the law of their national state (Asman & Zerkovitz, 2023). Similarly, Christian religious courts exercise similar authority over members of their Christian community (Asman & Zerkovitz, 2023). The Ministry of Religious Affairs oversees the Jewish religious courts, often known as rabbinical courts.

4.6 Military Courts

Three special military courts have been set up along the border (Ben-Natan, 2021). These courts, consisting of one judge and one prosecutor, deal with minor offences and have the jurisdiction to impose penalties of up to two years in jail (Ben-Natan, 2021; Alom, 2024). A military court of three judges with the authority to deliver death sentences will handle the most serious cases involving armed infiltrators charged with violence, sabotage, robbery, or drug smuggling.

4.7 Responsibilities of Judges

Israel's court judges play a significant role in ensuring justice for its population (Sadowski, 2023). They have played a vital role in developing and adapting the law to changing conditions while also ensuring broad judicial review of administrative actions (Givati & Rosenberg, 2020; Sadowski, 2023). In Israel, the court's role is not specified by a written constitution but rather by historical evolution and a combination of variables. Judges are appointed for life and serve until the required pensionable age of retirement is 70 (Givati & Rosenberg, 2020). Once nominated, the judges are fully independent of the executive or legislative branches of government, with the exception that they are administratively accountable directly and only to the Minister of Justice of Israel (Givati & Rosenberg, 2020).

5. How the Juvenile Justice in Israel is Organized

Before 1922, Israel did not recognize juvenile delinquency as unique, treating young offenders as adults (Ajzenstadt, 2014; Revital & Haviv, 2023). Influenced by emerging crime science, a shift occurred in the view of youth crime because of external factors (Ajzenstadt, 2014). The Young Offender Act of the British Mandatory Government defined juvenile delinquency differently, allowing for supervision by adults. Laws evolved to ban corporal punishment, opting for institutional care (Ajzenstadt & Khoury-Kassabri, 2013; Revital & Haviv, 2023). In 1937, presentence reports became part of the process. Medical, educational, and social professionals began identifying and reforming young offenders (Ajzenstadt, 2014).

Following Israel's formation in 1948, the therapeutic concept was maintained in juvenile justice (Revital & Haviv, 2023). Judges were viewed as instructors rather than enforcers, regarding delinquents as victims in need of assistance (Revital & Haviv, 2023; Haviv & Itzik, 2024). This welfare-oriented approach emphasized informality over formal procedures, allowing judges to evaluate minors' needs and situations (Revital & Haviv, 2023). The focus was on the child, not the offending; thus, defense counsel was judged unnecessary because it could disturb the healing process (Revital & Haviv, 2023). Most juvenile court proceedings lacked legal representation, with court appearances seen as part of therapy (Revital & Haviv, 2023).

In the 1960s and 1970s, Israel began to build legislation and organizations dedicated to juvenile justice (Revital & Haviv, 2023). During the 1980s and 1990s, Israel refined its juvenile justice system (Revital & Haviv, 2023). The emphasis switched from punishment to rehabilitation for juvenile offenders. Community-based programs and alternative sentencing options have been established to meet the needs of young offenders (Almog-Bar & Ajzenstadt, 2010). However, in the 2000s and beyond, Israel has placed a greater emphasis on defending the rights of juvenile offenders (Almog-Bar & Ajzenstadt, 2010). Legal changes have sought to ensure that young people in confrontation with the law are treated properly and receive appropriate support and services. To reduce recidivism among adolescent offenders, diversion programs and restorative justice approaches are being promoted (Ajzenstadt & Khoury-Kassabri, 2013).

5.1 Juvenile Courts in Israel

Until the introduction of the new regulation, Israel had much in common with the juvenile courts of Western countries such as the United States, Canada, England, and Australia (Haviv & Itzik, 2024). Israel's Juvenile Courts were substantially driven in legislation, policy, and practice by the 'welfare' or parent "patriae" model of juvenile justice (Haviv & Itzik, 2024). The first Juvenile Court was established in Tel Aviv in 1950, within two years of Israel's becoming an independent state (Pia, 2019; Haviv & Itzik, 2024). Today, young Israelis (12-17-year-olds) accused of engaging in criminal behavior are processed either by a specialized Juvenile Court or, in the case of more serious offenses, by a court of higher jurisdiction, namely the District Court, constituted as a Juvenile Court (Haviv & Itzik, 2024). There are 22 specialized Juvenile Courts in Israel (Haviv & Itzik, 2024). These courts are served by eight judges, headed by a Juvenile Court President. Research shows that the Israeli Government provided sufficient resources to the PDO (public defender officer) to ensure that all youngsters appearing in the Juvenile Court who had not engaged a private attorney (Haviv & Itzik, 2024). Israel's public defenders are either employees of the PDO or private legal practitioners engaged by the PDO (Haviv & Itzik, 2024). The employees carry their caseload and supervise the private practitioners who are engaged by the PDO (Haviv & Itzik, 2024).

5.2 Current Status of Juvenile Justice in Israel

Over the last two decades, the evolution of rehabilitative rights and economic discourses, as well as their effect on the development of juvenile justice policies in Israel, has been maintained (Farber & Achai, 2020). In the contemporary period, Israeli society witnessed a proliferation of discourses on juvenile delinquency, adopting a critical, historically informed approach (Farber & Achai, 2020). The debates on juvenile delinquency and juvenile justice, as well as the inclusionary or exclusionary policies Israel promoted, were grounded within the project of nation-building and intertwined in broader attempts to reshape the social and moral order of the new society (Almog-Bar & Ajzenstadt, 2010). Reflecting an emerging conception of a "normal insider" citizen, a norm against which all individuals were measured, the discourse on juvenile delinquency created a hierarchy of "others" (Almog-Bar & Ajzenstadt, 2010). Middle-class juvenile delinquents were seen, despite their criminal acts, as deserving members of the new community (Farber & Achai, 2020). Delinquency in Orientals was attributed to their lack of readiness to participate in the socio-cultural milieu, something to be treated by resocialization (Farber & Achai, 2020).

Secondly, there has been an ongoing emphasis on rehabilitation rather than punishment for juvenile offenders in Israel (Farber & Achai, 2020). Programs and interventions that target the root causes of delinquency and encourage positive behavioral change are likely to be favored (Farber & Achai, 2020; Pavel & Pia, 2024). Also, there is an increase in the use of programs that aim to divert juvenile offenders away from formal court procedures and detention. These programs provide alternative interventions such as community service, psychotherapy, and restorative justice approaches (Farber & Achai, 2020).

Thirdly, efforts to protect juvenile offenders' rights, such as access to legal counsel, equal treatment, and privacy protections, are expected to remain a top priority (Revital & Haviv, 2023). It is also possible to underline the need to make juvenile justice systems child-friendly and culturally appropriate (Revital & Haviv, 2023).

Lastly, there may be a greater emphasis on prevention and early intervention techniques to address risk factors linked with adolescent delinquency in Israel, such as poverty, drug use, and familial conflict (Revital & Haviv, 2023). It's about time: privacy, information life cycles, and the right to be forgotten. Schools, community organizations, and social services can work together to assist at-risk adolescents (Haviv & Itzik, 2024).

6. How the Corrections in Israel is Organized

The history of corrections in Israel is strongly related to its historical, cultural, and legal development (Saeed, 2023). Before the foundation of the State of Israel in 1948, the region known as Israel was ruled by the Ottomans and the British (Saeed, 2023). There were numerous types of punishments and correctional procedures in place during the period, which were frequently influenced by religious and cultural values (Saeed, 2023). After the establishment of Israel in 1948, Israel began developing its own judicial and correctional systems (Ben-Natan, 2024). Prisons, probation services, and rehabilitation facilities were built to meet criminal justice needs (Saeed, 2023). The Penal Law of 1977, as amended, provides a legal foundation for criminal justice and corrections in Israel (Ben-Natan, 2024). The Israel Prison Service (IPS) manages these facilities and oversees convicts' detention and rehabilitation (Ben-Natan, 2024).

6.1 Prison Condition in Israel

The Israel Prison Service (IPS), which operates under the Ministry of Public Security, supervises and handles Israel's prison system (Itzik, 2023). The IPS is accountable for the custody, care, and rehabilitation of offenders, as well as the safety and security of prisons (Itzik, 2023). These facilities differ in size, capacity, and security level, with some geared toward maximum-security inmates and others focusing on rehabilitation and reintegration (Shwaikh, 2022; Pavel & Pia, 2024).

Similarly, in other countries, the prison conditions in Israel have some drawbacks as well (Lamont, 2016). Overcrowding has been a major concern in Israeli prisons (Yehoshua, 2014; The large number of prisoners compared to prison capacity can result in crowded living conditions, limited access to services, and heightened tensions among inmates (Haviv & Itzik, 2024). The Israel Prison Service (IPS) runs medical clinics within prisons staffed by healthcare specialists (Ben-Natan, 2024). However, there have been issues regarding the accessibility and quality of healthcare in some facilities, including treatment delays, a lack of medical staff and supplies, and insufficient mental health services (Shwaikh, 2022). Furthermore, while some prisons exceed international standards for safety, hygiene, and living circumstances, others may lack the necessary resources and infrastructure. (Lamont, 2016).

6.2 Military Prisons in Israel

Israeli society regards military duty as significant not just for the safety and security of the country and its citizens but also for its central role in national life in terms of the number of people involved, the duration of service, and the intensity of the experience (Itzik, 2023). Particularly, the military prison of Israel focuses on rehabilitation and reintegration programs for offenders (Itzik, 2021). These programs seek to address the underlying reasons for criminal behavior and assist criminals in their reintegration into society upon release. The military prisons run a rehabilitation program for imprisoned soldiers based on psychosocial screening. The program's primary goal is to help soldiers complete their duty and avoid re-incarceration (Shoham, Zelig, Hasisi, Weisburd & Haviv, 2018).

6.3 Punishment Systems Israeli Justice System Follows

Historically, Israel's punishment system was largely followed by the principles of various religious values; however, with time, like many other countries, Israel uses incarceration as its principal method of punishment for significant offenses (Ben-Natan, 2024). Offenders may face imprisonment or detention (Ben-Natan, 2024). Moreover, community services, restitution, fines, probation, electronic monitoring, and particularly rehabilitation have been followed for correctional procedures in Israel (Itzik, 2021).

6.4 Rehabilitation Program under Israel's Prisons

One good thing Israel has in its correctional system is a variety of rehabilitation and education programs aimed at minimizing recidivism and encouraging reintegration into society (Ben-Natan, 2024). These programs involve vocational training, academic instruction, religious teaching, and psychiatric treatment (Shwaikh, 2022). In addition, military prisons also aim to foster diverse rehabilitation programs to provide diverse psychological counseling (Itzik, 2023). However, the availability and efficiency of such programs can vary amongst prisons.

6.5 Community Corrections in Israel

Israel also uses community-based correctional services, such as probation and parole, as alternatives to prison for some criminals (Shoham, Zelig, Hasisi, Weisburd & Haviv, 2018; Dancig-Rosenberg & Gal, 2024). These programs allow convicts to complete their sentences in the community while receiving mental health care (Levy, Cohen-Louck & Herzog, 2022). Studies conducted on the community corrections of Israel found that a perceived lower crime severity, a crime that is not murder, older offender age, and being a secular observer are associated with an increased chance of supporting community corrections (Levy, Cohen-Louck, & Herzog, 2022). By providing support, supervision, and services, community corrections programs in Israel seek to lower the likelihood of re-offending among participants (Dancig-Rosenberg & Gal, 2024).

7. Any Unique Features of the Criminal Justice System of Israel

7.1 Community Policing in the Criminal Justice System

In Israel, community policing is a unique feature of its criminal justice system. Community policing initiatives frequently involve law enforcement agencies, community leaders, and civil society organizations working together in Israel (Haviv & Itzik, 2024). This type of policing not only helps to solve security concerns for Israeli communities but also creates trust in various communities, particularly those affected by conflict or political tensions (Haviv & Itzik, 2024). Additionally, the policies get special training facilities to get involved in community services (Itzik & Walsh, 2023).

7.2 Military Prison and Courts

Military prisons and military courts are one of the unique features of Israel's criminal justice system. Military prisons are occupied for the detention of violent criminals and juveniles (Itzik & Walsh, 2023). The main purpose of military prisons is to foster appropriate corrections for criminals, especially juveniles, and ensure their rehabilitation. Similarly, military courts use military law and procedures that differ from civilian courts in terms of jurisdiction, evidentiary requirements, and sentencing recommendations (Itzik & Walsh, 2023; Pia, 2024). The military tribunals also hear cases involving security offenses, especially those relating to the Israeli-Palestinian conflict.

7.3 Rehabilitation Programs

Rehabilitation programs in Israeli correctional facilities address diverse causes of criminal behavior, such as substance misuse, mental health disorders, and socioeconomic inequality (Itzik, 2023). There are also specialized programs for vulnerable populations, such as women, immigrants, and those with impairments.

7.4 Restorative Justice Initiatives and Alternative Dispute Resolution

Israel's criminal court system is using Restorative court principles to heal harm, promote conversation between offenders and victims, and foster community reconciliation (Timpson, 2021). Alternative dispute resolution procedures, such as mediation and victim-offender conferencing, provide other means to resolve disagreements outside of traditional court proceedings (Timpson, 2021). These restorative initiatives supplement traditional punitive measures and contribute to a more victim-centered and participative approach to justice, focusing on accountability, healing, and relationship restoration within crime-affected communities.

8. Suggestions About Adapting Aspects of The CJS System of Israel in the United States or Other Countries, aligning with The United Nations Sustainable Development Goals (SDGs)

Some relevant aspects of the criminal justice system (CJS) of Israel could offer valuable insights and strategies for promoting policing, juvenile justice, and corrections not only in the United States but also in other countries, aligning with the United Nations Sustainable Development Goals (SDGs). Following are some suggestions along with their connections to the SDGs proposed by the United States:

8.1 Community Policing and Conflict Resolution Programs

Community policing in Israel officially started its journey in January of 1995 to solve the practical problem of the community, ensure an active engagement across the Israel community, and outreach programs to build trust and address tensions within diverse communities (Perry, Jonathan-Zamir, 2014; Mazzola, 2023). Align with the United Nations Sustainable Development Goal point 16.3 (Peace, Justice, and Strong Institutions), adopting similar community-based policing models in the United States and other countries can enhance trust between law enforcement agencies and communities, reduce crime rates, and promote inclusive and accountable governance (United Nations, 2024; Levy, 2023).

8.2 Restorative Justice Systems

Israel employs restorative justice principles in certain cases, focusing on repairing the harm caused by crime and promoting healing and reconciliation between victims and offenders (Gal & Dancig-Rosenberg, 2024) and it is also a significant point of the United Nations Sustainable Development Goal 16 (Peace, Justice, and Strong Institutions). Integrating restorative justice practices into the criminal justice systems of the United States and other countries can contribute to reducing recidivism rates, promoting victims' rights and satisfaction, and fostering a sense of community resilience and cohesion.

8.3 Rehabilitation of Offenders

Rehabilitation has shown an appropriate approach to reduce incarceration in criminal justice systems in Israel (Itzik, 2023). Israel emphasizes rehabilitation and reintegration programs for offenders, including educational and vocational training, mental health support, and substance abuse treatment. Similarly, according to SDG 3.6 (Good Health and Well-being), the United Nations also aimed to rehabilitate offenders (Gal & Dancig-Rosenberg, 2024; Pavel & Pia, 2024). Following the SDG guidelines and Israel's implementation of rehabilitative approaches, similar holistic approaches to offender rehabilitation in the United States and elsewhere can contribute to reducing incarceration rates, addressing underlying social determinants of crime, and promoting the well-being and rehabilitation of individuals involved in the criminal justice system (Itzik, 2023; Pia, 2024).

8.4 Clash Resolution Procedures

Israel utilizes alternative dispute resolution mechanisms, such as mediation and arbitration, to resolve civil and criminal disputes outside of formal court proceedings (Akgül-Açıkmeşe & Özel, 2024). The United Nations SDGs point 16.3 (Peace, Justice, and Strong Institutions) also stated clash resolution mechanisms. Encouraging the use of probable dispute resolution methods both in the United States and other countries can alleviate burdens on the formal justice system, reduce case backlog, empower individuals to resolve conflicts collaboratively, and enhance access to justice for marginalized and vulnerable populations (Itzik, 2023).

8.5 Evidence-Based Practices

Israel employs data-driven approaches and evidence-based practices in criminal justice policymaking and programming, facilitating informed decision-making and resource allocation that is also aligned with the United States SDG's point 16.6 (Peace, Justice, and Strong Institutions) (Brants & Ariel, 2023; Alom, 2024). Promoting the adoption of similar evidence-based strategies in the United States and globally can enhance the efficiency, effectiveness, and transparency of criminal justice systems, leading to improved outcomes in crime prevention, law enforcement, and administration of justice (Guberman, Ulvik, MacPhail & Oolbekkink-Marchand, 2021).

9. Discussion and Limitations

Israel is a unique country with a rich history and culture. The main purpose of this paper is to provide an overview of Israel and its criminal justice systems. Along with that, this paper has tried to demonstrate some suggestions for both the criminal justice sciences in the United States and other countries that might work. Even if Israel has some criminal information which is capturing national and international authorities' attention and has a negative influence regarding the war crimes in Gaza, it has some unique features in its criminal justice sciences, such as military prisons, community corrections systems, and particularly, rehabilitation programs for the juvenile offenders. These features are also aligned with the United Nations Sustainable Development Goals (SDGs), making the Israeli criminal justice system unique and applicable to other countries' criminal justice systems.

Like other studies, this study has some common limitations. Firstly, most of the scholarly literature on Israel is written by scholars of other countries, not Israel itself. Secondly, this research could not come to a conclusion based on the previous research on the criminal justice science of Israel since Israel has a rich history of criminal justice systems.

10. Future Research

Despite some limitations, this study has accomplished a novel work to briefly provide an overview of Israel's criminal justice systems by highlighting some unique features of the criminal justice systems of Israel for the U.S and other countries. Future researchers can make relevant initiatives to ensure the application of those unique features to the research of the future criminal justice sciences. This would really benefit by providing new features of the global justice system.

11. Conclusion

In conclusion, an analysis of Israel's criminal justice system reveals a patchwork of distinctive elements and procedures that provide insightful information to the US and other nations. Israel's approach to criminal justice, which combines traditional and modern components, emphasizes how crucial cultural context is in forming legislative frameworks and tactics for law enforcement. The creative tactics employed by Israel in solving complex social difficulties, such as community-oriented policing efforts and specialized courts for minors and terrorism-related charges, indicate the possibility for adaptability and cross-cultural learning. Furthermore, Israel's focus on reintegration and rehabilitation emphasizes the revolutionary potential of restorative justice ideas in promoting rehabilitation and lowering recidivism rates. A path for building resilience can be found in examining Israel's criminal justice system as nations struggle with changing threats and social dynamics.

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