

The Ultra-orthodox in Israel as a Case Study State, Religion, Multiculturalism and Gender

Faculty Name: TAU International Study Abroad
Spring Semester 2024

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*All information below is subject to change and/or adjustment as necessary.

Course Credits: 4 TAU Semester Credits

Course times/days: Monday, 14:15- 17:45

Reception time : 18:00-19:00

Course Description (Summary)

The course will critically examine the interfaces between state, religion, multiculturalism, and gender by introducing the student to a unique case study of the ultra-Orthodox ("Haredim") in Israel.

Estimated at 12% of Israel's population, forecasts suggest an incremental growth of up to 25% of Israel's population by 2048. The Haredi community of today is transitioning from a small and marginal minority to a substantial minority, and thus, examining the power relations between these concepts and the interfaces between them is fascinating and relevant.

The course will familiarize the student with the characteristics and various streams of the Haredi community. The tension between multiculturalism and the right of the community to preserve its way of life and liberal values and the protection of women's rights will be at the center of the course while examining the processes of change and preservation, the cases of integration and seclusion experienced by the community.

The course will include class discussions, presentations, and movies relevant to the studied topics and guest lectures from the academic field and the ultra-Orthodox community.

In addition, there will be a Tour to Bnei Brak.

The course integrates social involvement, which includes interpersonal encounters between students and people from the Haredi community - a list of Haredi men and women who are



willing to be part of the project will be provided by TAU-IMPACT at the beginning of the course- to get to know each other and breaking stereotypes.

Contact will be on specific weeks throughout the course.

In the meetings, the students will deepen the conversation with the community members on a central topic that will come up that week in class.

After each session, the students will upload a reflection on the course website that the lecturer will monitor.

At the end of the course, in addition to the academic assignment, the students will upload a poster that summarizes artistically and uniquely a central theme from the course. The work on the poster will be done in groups of three.

The poster will be presented in an exhibition or in a book produced by TAU IMPACT.

Course Requirements and Expectations

1. Class attendance is mandatory, including the tour.
2. Participation in class discussions and **presenting an article** from the reading list.
3. Uploading 5 posts of reflections with thoughts and insights regarding the meeting with the community member to the class MOODEL.
4. Reading literature by the instructor's instructions.
5. Final task – a written assignment covering relevant literature and concepts discussed during the course. Details will be given to students during the course (up to 10 pages).
6. Poster

Learning Outcomes

1. Understanding the power relations and the interrelationships between the state, the community, multiculturalism, and gender.
2. Expanding the students' familiarity with the characteristics, norms and values of ultra-Orthodox society.
3. Understanding the internal dynamics within the ultra-Orthodox society.
4. An in-depth acquaintance with the members of the ultra-Orthodox community, breaking down barriers and stereotypes about them

Evaluation Criteria

70% Final task – a written assignment that includes theoretical perspectives on current issues relevant to the Haredi population in Israel – up to 10 pages.

10% active involvement in classes and discussions, and work on final Poster..

20% evaluation of seriousness and commitment to the practical activity

Absence Policy

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Attendance is mandatory. Missing classes will be reflected in the final grade of the course. Up to 2 justified and properly documented absences from classes may be accepted.

Course Schedule

Course Schedule

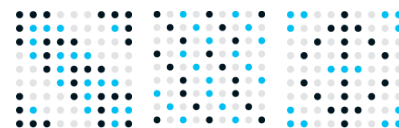
Week No.	Topic	Reading demand
Week 1 <u>4/3/24</u>	Introduction •Presentation of the course content and objectives. •General background on Haredi society: its place in the context of Israeli society and central characteristics. •Haredim as a modern phenomenon.	Stern, (2018). <i>Who Are The Ultra-Orthodox Jews Of Israel?</i> Cahaner, & Malch (2020). <i>Statistical Report on Ultra-Orthodox Society in Israel 2017</i> . MJL (2019). <i>The Jewish Denominations</i> . Sorotzkin, D. (2022). The formation of Haredism—Perspectives on religion, social disciplining and secularization Herzog, H. (2006). Trisection of forces: Gender, religion and the state – the case of state-run religious schools in Israel. Herzog, H. (2021). One hand giveth, the other taketh away: A feminist perspective on polity, religion, and gender in the pre-state period.
Week 2 <u>11/3/24</u>	Heterogeneity across the many streams of Haredi society. •Between Hasidim and Lithuanians (“Yeshivish”) - differences and similarities. •Major groups in Haredi society: “Haedah HaHaredit”, Chabad, Gur Hasidism, “Baali T’shuva”, and “Sephardim”. Guest lecture	Brown, (2000). <i>Orthodox Judaism</i> . Leon (2016). The ethnic structuring of "Sephardim" in Haredi society in Israel. Cidor.P (2009) The road to purity Bercovici.V (2021) Haredi impunity and autonomy: Tantamount to insurrection? Sanua, M. (2007). The “be virtuous” board game "Monopoly" in contemporary Yiddish for Satmar Hasidic girls
	First meeting with a community members	
Week 3	•The Haredi “ghetto”	Sivan, (1995). <i>The Enclave Culture</i> .



<p><u>18/3/24</u></p>	<ul style="list-style-type: none"> •Separating from society at large: physical, social, and cultural insulations. •The ultra-orthodox education system 	<p>Zalcborg & Zalcborg Block (2021). COVID-19 Amongst the Ultra-Orthodox Population Caplan K (2019). Amram Blau: The World of Neturei Karta's Leader. Keren-Kratz (2018). Is the Jewish State the Ultimate Evil or a Golden Opportunity? Mansfeld, Y., & Cahaner, L., (2012). Ultra-Orthodox Jewish tourism: A differential passage out of a socio-cultural bubble to the "open space"</p>
<p>Week 4 25/3/24</p>	<ul style="list-style-type: none"> •Exclusion of women from the public sphere in Israel •case study-Gender segregation in academia in Israel. •The ultra-orthodox in Israel in the light of the multicultural theory •Criticism from a liberal prism •Criticism from a feminist prism •volunteering within the community and outside the community 	<p>Deutsch,N & Osnat Rubin,O. (2019) Ultra-Orthodox women pursuing higher education: motivations and challenges</p> <p>Rieder-Indursky. E (2020) You may not see it,but Ultra-Orthodox women are angry Tirosh,Y(2020). Diminishing constitutional law: The first three decades of women's exclusion adjudication in Israel Tirosh,Y.(2022) Do Women-Only Spaces Protect Women?</p> <p>Kymlicka W. (1995). Multicultural Citizenship. Okin M. S.(1999). "Is Multiculturalism Bad for Women?" Stopler G.(2014) <i>The Challenge of Strong Religion in the Liberal State</i> Stopler G. (2014)<i>The Right to an Exclusively Religious Education - The Ultra-Orthodox Community in Israel in Comparative Perspective</i> Stopler G. (2013). <i>Religious Establishment, Pluralism and Equality in Israel – Can the Circle be Squared?</i></p>
	<p>Meeting with community members</p>	
<p><u>Week 5</u> <u>1/4/24</u></p>	<p>activity outside the classroom</p>	



	A comprehensive tour to Bnei Brak	
Week 6 <u>8/4/24</u>	<p>Women in Haredi society.</p> <ul style="list-style-type: none"> •Traditional gender roles vs following a career. •Women as agents of change in Haredi society. •case study: the no voice no vote campaign (lo nivharot lo boharot) <p><u>Working in groups on the poster</u></p>	<p>Neria-Ben Shahaar, (2009). The Learners' Society.</p> <p>Allon, M. L. (2013). Gender Segregation, Effacement, and Suppression: Trends in the Status of Women in Israel.</p> <p>Englsh R.(2017) Two Ultra-Orthodox Feminist Challenge Israel's Political Landscape.</p> <p>Skinazi K.E.H (2022) Womem of Valor: The Israeli Suffragettes of the Twenty-first Century</p> <p>Prince-Gibson.E (2018) No Voice No Vote-Say Feminist Haredi Women in Israel.</p> <p>El-Or, T. (1993). Are they like their grandmothers: A paradox of literacy and modernity in the life of ultraorthodox Jewish women.</p> <p>El-Or, T. (1995) Ultraorthodox Jewish women.</p> <p>El-Or, T. (1997). Visibility and possibilities: Ultraorthodox Jewish women between the domestic and public spheres.</p> <p>Caplan, K. (2003). <i>The internal popular discourse of Israeli Haredi women</i></p>
	<u>Meeting with community members</u>	
	<ul style="list-style-type: none"> •Cracks in the "wall": Changes and trends in ultra-Orthodox society. •Online media and its implications for Haredi society 	



<p>Week 7 15/4/24</p>	<ul style="list-style-type: none"> •From God's army to the people's army: On the issue of enlisting ultra-Orthodox men to the IDF. •Attitude towards the establishment of the state of Israel, Memorial Day and Independence Day. <p>Guest lecture</p>	<p>Keren-Kratz (2019). Westernization and Israelization. Deutsch, (2009). The Forbidden Fork, the Cell Phone Holocaust, and Other Haredi Encounters with Technology. Hakak, (2016). Haredi masculinities between the yeshiva, the army, work and politics. Feldman, J. (2021). Public Purposes at Cross-Purposes: Can Segregation Lead to Integration? What We Can Learn from Israel.</p>
<p>Week 8 <u>6/5/24</u></p>	<p>The Haredi family in Israel.</p> <ul style="list-style-type: none"> •The importance of marriage and family in Haredi society. •The matchmaking process and the factors it involves. •"Matchmaking capital" - criteria for choosing a spouse. <p>Dealing with taboo topics.</p> <ul style="list-style-type: none"> •Copping with sexual abuse in Haredi community. •Treating issues of mental health. <p>Working in groups on on the poster</p>	<p>Zalcborg Block (2012). Gender differences in the involvement of young people in the matchmaking process in an extreme ultra-Orthodox community. Zalcborg Block. (2013). "The Art of the Deal"; Preferences in spouse selection among parents in a Hasidic community. Greenberg, Kalian & Witztum, (2010). Value-sensitive psychiatric rehabilitation. Lightman & Shor (2002). Askanim: Informal helpers and cultural brokers. Zalcborg (2017). The place of culture and religion in patterns of reporting sexual abuse of ultra-Orthodox male victims.</p>
	<p>Meeting with community members</p>	
<p>Week 9 13/5/24</p>	<p>The ultra-Orthodox media and the representation of the ultra-Orthodox in the Israeli media</p> <p>Working in groups on on the poster</p>	<p>Barzilai-Nahon, K. & Barzilai, G. (2005). Cultured technology: The Internet and religious fundamentalism. Campbell, H. (2010). When religion meets new media. Livio, O., & Tenenboim-Weinblatt, K. (2007). Discursive legitimation of a controversial</p>



		<p>technology: Ultra-Orthodox Jewish women in Israel and the internet.</p> <p>Tydor-Baumel-Schwartz, J. (2009). Frum surfing: Orthodox Jewish women's Internet forums as a historical and cultural phenomenon.</p> <p>Wasserman, V., & Gabel, I. (2016). Juggling resistance and compliance: The case of Israeli ultra-orthodox media</p>
<p>Week 10 20/5/24</p>	<p>House and Habitat, design and strategy.</p> <ul style="list-style-type: none"> •Between practical and decorative. •Between private space and public space. <p>Leaving Haredi society.</p> <ul style="list-style-type: none"> •Conflicts and challenges facing those who leave the Haredi world. •Haredi society's struggle with deserters. •Course summary and discussion of the final assignment. 	<p>Hurwitz, S. (2017). These orthodox designers are making frum fashionable.</p> <p>Zalcborg Block, (2015). Completely orthodox completely modern. https://www.hillel.org.il/en/</p>
	<p>Meeting with community members</p>	

Course Readings:

Required

Allon, M. L. (2013). Gender Segregation, Effacement, and Suppression: Trends in the Status of Women in Israel. *Digest of Middle East Studies*, 22(2), 276-291.

Barzilai-Nahon, K. & Barzilai, G. (2005). Cultured technology: The Internet and religious fundamentalism. *The Information Society*, 21(1). 25-40

Brown, B. (2000). Orthodox Judaism. In J. Neusner & A. Avery-Peck, A (Ed.), *The Blackwell Companion to Judaism* (pp. 311-333). Hoboken, N.J.: Wiley-Blackwell.
[https://www.academia.edu/4920047/Orthodox Judaism in The Blackwell Companion to Judaism.](https://www.academia.edu/4920047/Orthodox_Judaism_in_The_Blackwell_Companion_to_Judaism)

Bercovici.V (2021) Haredi impunity and autonomy: Tantamount to insurrection?

[Haredi impunity and autonomy: Tantamount to insurrection?](#) **Published:** FEBRUARY 26, 2021 09:03



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- Caplan, K. (2003). *The internal popular discourse of Israeli Haredi women* (No. 123, pp. 77-101). Éditions de l'École des hautes études en sciences sociales.
- Caplan, K. (2019). Amram Blau: The World of Neturei Karta's Leader. *Modern Judaism - A Journal of Jewish Ideas and Experience*, 39(2), 223–229.
- Cidor, P. (2009) The road to purity <https://www.jpost.com/local-israel/in-jerusalem/the-road-to-purity> Published: APRIL 30, 2009 12:14**
- Deutsch, N. (2009). The Forbidden Fork, the Cell Phone Holocaust, and Other Haredi Encounters with Technology. *Contemporary Jewry*, 29(1), 3.
<https://link.springer.com/article/10.1007/s12397-008-9002-7>.
- Deutsch, N. & Osnat Rubin, O. (2019) Ultra-Orthodox women pursuing higher education: motivations and challenges, *Studies in Higher Education*, 44:9, 1519-1538, DOI: [10.1080/03075079.2018.1453792](https://doi.org/10.1080/03075079.2018.1453792)
- El-Or, T. (1993). Are they like their grandmothers: A paradox of literacy and modernity in the life of ultraorthodox Jewish women. *Anthropology and Education Quarterly*, 24(1), 61-81.
- El-Or, T. (1995) Ultraorthodox Jewish women. In S. Deshen (Ed.). *Israeli Judaism: The sociology of religion in Israel* (pp. 149-169). New Brunswick Transaction.
- El-Or, T. (1997). Visibility and possibilities: Ultraorthodox Jewish women between the domestic and public spheres. *Women Studies International Forum*, 20(5-6), 665-673.
- English R. (2017) Two Ultra-Orthodox Feminist Challenge Israel's Political Landscape. The Washington Post 23/7/2017
https://www.washingtonpost.com/world/middle-east/two-ultra-orthodox-feminists-are-challenging-israels-political-landscape/2017/07/23/4695134c-6b3e-11e7-abbca53480672286_story.html
- Feldman, J. (2021). Public Purposes at Cross-Purposes: Can Segregation Lead to Integration? What We Can Learn from Israel. *Israel Studies*, 26(2), 29-56.
- Greenberg, D., Kalian, M., & Witztum, E. (2010). Value-sensitive psychiatric rehabilitation. *Transcult Psychiatry*, 47(4), 629-46.
- Hakak, Y. (2016). *Haredi Masculinities Between the Yeshiva, the Army, Work and Politics: The Sage, the Warrior and the Entrepreneur*. Brill.
- Herzog, H. (2006). Trisection of forces: Gender, religion and the state – the case of state-run religious schools in Israel. *British Journal of Sociology*, 57(2), 241-262.
- Herzog, H. (2021). One hand giveth, the other taketh away: A feminist perspective on polity, religion, and gender in the pre-state period. *Israel Studies Review*, 36(2), 31-47.
- Hurwitz, S. (2017). These orthodox designers are making frum fashionable. *Forward*, February 9, 2017. <http://forward.com/culture/art/361782/these-orthodox-designers-are-making-frum-fashionable/>



Keren-Kratz (2018). Is the Jewish State the Ultimate Evil or a Golden Opportunity? *Jewish Political Studies Review* 29,1-2 (2018) 5-26.

_____ (2019). Westernization and Israelization within Israel's Extreme Orthodox Haredi Society. *Israel Studies Review* 31(2).

Kymlicka W. (1995). *Multicultural Citizenship*. Oxford: Clarendon Press. Chapter 5: pp. 75- 106

Leon, N. (2016). [The ethnic structuring of "Sephardim" in Haredi society in Israel](#). *Jewish Social Studies* 22(1),130-160.

Lightman, E.R. & Shor, R. (2002). Askanim: Informal helpers and cultural brokers as a bridge to secular helpers for the ultra-Orthodox Jewish communities of Israel and Canada. *Families in Society*, 83(3), 315-325.

Livio, O., & Tenenboim-Weinblatt, K. (2007). Discursive legitimation of a controversial technology: Ultra-Orthodox Jewish women in Israel and the internet. *The Communication Review*, 10(1). 29–56.

Mansfeld, Y., & Cahaner, L., (2012). Ultra-Orthodox Jewish tourism: A differential passage out of a socio-cultural bubble to the "open space". *Tourism Analysis*, 18 (1): 15-27.

MJL (2019). *The Jewish Denominations* https://www.myjewishlearning.com.cdn.ampproject.org/v/s/www.myjewishlearning.com/article/the-jewish-denominations/amp/?usqp=mq331AQCCAE%3D&_js_v=0.1#referrer=https%3A%2F%2Fwww.google.com&_tf=From%20%251%24s&share=https%3A%2F%2Fwww.myjewishlearning.com%2Farticle%2Fthe-jewish-denominations%2F.

Neria-Ben Shahar, R. (2009). The Learners' Society: Education and employment among ultra-Orthodox (Haredi) women. *Women in Israeli Judaism* 14, 1-15.

Okin M. S.(1999). "Is Multiculturalism Bad for Women?" in: Cohen Howard and Nusbaum (eds.) *Is Multiculturalism Bad for Women?* Princeton. Pp.:7-24.

Prince-Gibson.E (2018) No Voice No Vote- Say Feminist Haredi Women in Israel. *Hadassah magazine*. September 2018.

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Sanua, M. (2007). The "be virtuous" board game "Monopoly" in contemporary Yiddish for Satmar Hasidic girls. In J. Wertheimer (Ed.), *Imagining the American Jewish community* (pp.136-175). Waltham, Massachusetts: Brandeis University Press.

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<https://www.thejc.com/lets-talk/all/women-of-valor-the-israeli-'suffragettes'-of-the-twenty-first-century-7zOAcMUGinxlnapUGQ69Uj>

Sivan, E. (1995). The Enclave Culture. In M.E. Marty, & R.S. Appleby (Eds.), *Fundamentalism Comprehended* (pp.11-68). Chicago: University of Chicago Press.

Sorotzkin, D. (2022). The formation of Haredism—Perspectives on religion, social disciplining and secularization in modern Judaism. *Religions*, 13(2), 175. <https://doi.org/10.3390/rel13020175>



- Stern, Y. (2018). *Who Are The Ultra-Orthodox Jews Of Israel?* the Forward's curated contributor network. <https://forward.com/scribe/391516/who-are-the-ultra-orthodox-jews-of-israel/>
- Stopler G.(2014) [*The Challenge of Strong Religion in the Liberal State*](#) 32(2) Boston University International Law Journal 411-448.
- Stopler G. (2014)[*The Right to an Exclusively Religious Education - The Ultra-Orthodox Community in Israel in Comparative Perspective*](#) 42(3) Georgia Journal of International and Comparative Law 743-796.
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- Tirosh,Y(2020). Diminishing constitutional law: The first three decades of women's exclusion adjudication in Israel, *International Journal of Constitutional Law*, Volume 18, Issue 3, , Pages 821–846, <https://doi.org/10.1093/icon/moaa062>
- Tirosh,Y.(2022) [*Do Women-Only Spaces Protect Women?*](#) Hartman Institute's Ideas for Today(
- Tydor-Baumel-Schwartz, J. (2009). Frum surfing: Orthodox Jewish women's Internet forums as a historical and cultural phenomenon. *Journal of Jewish Identities*, 2(1). 1- 30.
- Wasserman, V., & Gabel, I. (2016). Juggling resistance and compliance: The case of Israeli ultra-orthodox media. *Culture and Organization*, 1-16.
- Zalcborg, S. (2017). The place of culture and religion in patterns of reporting sexual abuse of ultra-Orthodox male victims. *Journal of Child Sexual Abuse* 26(5), 590-607.
- Zalcborg Block, S. (2012). Gender differences in the involvement of young people in the matchmaking process in an extreme ultra-Orthodox community. *Journal of Jewish Identities*, 5(2), 27-50.
- Zalcborg Block, S. (2013). "The Art of the Deal"; Preferences in spouse selection among parents in a Hasidic community. *Israel Studies Review* 28(2), 61-82.
- Zalcborg Block, S. (2015). Completely orthodox completely modern. *Eretz Acheret: About Israel and Judaism*, 77, 56-61.
http://jmgads.com/eretz_aheret/EretzAcheretUnityoftheJewishPeople.pdf
- Hillel – the Right to Choose. <https://www.hillel.org.il/en/>
- Zalcborg, S, & Zalcborg Block, S. (2021). COVID-19 Amongst the Ultra-Orthodox Population in Israel: An Inside Look into the Causes of the High Morbidity Rates. *Cont Jewry* (2021). <https://doi.org/10.1007/s12397-021-09368-0>.

Optional

Heilman, S. (1992). *Defenders of the Faith - Inside Ultra-Orthodox Jewry*. New York: Schocken Books.

Ribner David S (2003) Determinants of the intimate lives of Haredi (Ultra-Orthodox) Jewish couples, *Sexual and Relationship Therapy*, 18:1, 53-62, DOI: [10.1080/1468199031000061263](https://doi.org/10.1080/1468199031000061263)



Stopler.G (2013) [National Identity and Religion State Relations – Israel in Comparative Perspective](#) in Israeli Constitutional Law at a Crossroads, (Gideon Sapir, Dafna Barak-Erez and Aharon Barak eds.), 503-516 (Hart Publishing)

Taylor C.(1994). Multiculturalism: Examining the Politics of Recognition, pp. 25-44.

Zalcborg, S. (2011). Shouldering the burden of the redemption: How the “fashion” of wearing capes developed in ultra-Orthodox society. *Nashim: A Journal of Jewish Women's Studies & Gender Issues*. 22, 32-55.

Zalcborg, S. (2007). Grace is Deceitful and Beauty is Vain': How Hasidic Women Cope with the Requirement of Shaving One's Head and Wearing a Black Kerchief. *Gender Issues* 24(3), 13-34.

Zalcborg, S, & Zalcborg, S. (2012). Body and Sexuality Constructs among Youth of the Ultra-Orthodox Jewish Community. In A. Kam-Tuck Yip and P. Nynäs (eds), *Religion, Gender and Sexuality in Everyday Life* (pp. 124-140). Burlington: Ashgate Publishing Ltd.

Zalcborg Block, S. (2016). Religious coercion and violence against women: The case of Beit Shemesh. In F. Banda and L. Fishbayn Joffe (eds.), *Women's Rights and Religious Law. Domestic and International Perspectives* (pp.152-175). New York, NY: Routledge.

Instructor Biography

DR. Estee Rieder- Indursky is a Haredi prominent researcher and scholar and a cross-sectors social activist. She is active in various arenas in the struggles against the worrisome trend of exclusion of women from the public sphere in Israel and is identified in the struggle for voice and representation for Haredi women. Her PHD thesis was rewarded with the "Dan David Prize Scholarship for Young Researchers" in 2020.

Her first published book "VESHEINAN NIROT" (Invisible women) won the Israeli Lottery prize for promising writers as it describes the early steps of "Haredi feminism" .Her current work covers the breakthrough phenomenon of ultra-Orthodox women who study "Gemara".



To the doorsteps of the academia and research Rieder - Indursky reached after years of working in the ultra- orthodox media in Israel. She was the editor of several magazines, political and economic commentary columnist and political commentator some of them under the identity of a male writer.

In those years she also fought a personal struggle for freedom as she was refused a Jewish divorce for a long time and a struggled to support her only son. These experiences matured into a feminist consciousness and the desire to fight for weakened women in a similar situation.

Rieder - Indursky, , believes in cross-sectoral cooperation in order to promote peace and social justice. She is the founder and C.E.O of "THE NEHAMA FORUM" a research institute that studies interfaces of influence between multiculturalism, religion and state and works to eradicate discrimination and exclusion of women.

TAU International Academic Guidelines

Students may only attend classes which they are officially registered for. No auditing of courses is permitted. Students are responsible for reading and adhering to all policies and procedures in the TAU International Academic Handbook [posted here](#) at all times. Below is a summary of some of these relevant policies and procedures.

Learning Accommodations

In accordance to University guidelines, TAU International may be able to accommodate students with learning disabilities or accommodation requests if these requests are also honored at the student's home university or home school. To be considered, students must submit official documentation from their home school or university (if not in English, a notarized official copy translated into English is required) to TAU International in advance of arrival describing in detail any specific needs and how these are accommodated at the home school or university. Students must also bring a copy of this documentation with them on-site and give it to their faculty on the first day of class while introducing themselves so that the faculty know who they are and what sorts of needs or accommodations they may have. **Without official documentation from the home school submitted on or before the first day of courses, TAU will not be able to honor accommodation support.**

With supporting documentation and by following the correct procedure as outlined above, TAU International and its faculty will do the best it can to make any suitable accommodations possible. However, we cannot guarantee that all accommodations received at the home school can be similarly met at TAU. For example, TAU is usually not able to offer note-taking services in English, private testing rooms, or advance viewing of classroom presentations, exams, or assignments.

It may be an option to provide a student with additional tutoring or support outside the classroom as needed. Students should be aware that this additional support cannot be guaranteed and is based on teacher availability in the subject as well as the specific student level. If available, the cost of additional tutoring or support will be the sole responsibility of the student.



In-Class Exams

TAU does not permit, under any circumstances, taking any in-class (including mid or final) exams early or later than the scheduled exam day. When selecting courses, it is thus very important to note if there is an in-class midterm or final exam as this date/exam cannot be changed. It is also the student's responsibility to clarify exam dates with the professors at the beginning of a course, with the understanding that not all exam dates can be decided up front as it can sometimes depend on the pace of the course and class learning. It is the student responsibility to plan to be present for all courses including the final day of class for this reason. Early departures from the program are not approved, nor are early or exception in-class exams.

TAU International Absence Policy

Attendance is mandatory in all of the courses including Hebrew Ulpan. Faculty can and will take attendance regularly. Missing classes will be reflected in the final grade of the course. Up to three justified and properly documented absences from classes may be accepted (for example: emergency matter or illness, both of which will require a doctor's note). Such cases of absence should be reported to the faculty immediately and again, a doctor's note is required. Teachers are entitled to treat any lateness or absence without documentation as unexcused. Some of our courses such as Service Learning or the Internship Seminar require more practical in-class work; thus, attendance policies may be stricter in some courses and students then must adhere to the stricter attendance policy as outlined by the faculty/syllabus.

Students are required to arrive on time for classes. Teachers are entitled to treat any single case of lateness and/or repeated lateness as an unjustified absence.

Please note that according to official TAU Academic Policy, if a student's behavior or attendance during is disagreeable his/her course participation may be cancelled at the discretion of TAU with no due refund.

Grade Appeals

Students are responsible for checking grades once posted or distributed by faculty. The limited grade appeals window and the detailed procedure for appealing a grade – whether a graded assignment, exam or final grade – is outlined clearly in the policies and procedures in the TAU International Academic Handbook [posted here](#).

