State, Religion, Multiculturalism and Gender
The Ultra-orthodox in Israel as a Case Study
Faculty Name: TAU International Study Abroad
Spring Semester 2023

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

Course Credits: 6 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 through 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. In addition, there will be Tour of Haredi neighborhoods. The Tour will give a glimpse into the rich cultural and religious identity of the Ultra-Orthodox Jews living in Israel.
The course integrates social involvement, which includes interpersonal encounters between students and "Ezer Mezion" organization. The students will take an active part in the diverse activities of the organization and a voluntary framework will be adapted for each of them.

Course Requirements and Expectations

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www.international.tau.ac.il
1. Class attendance is mandatory.
2. Participation in class discussions and presenting an article from the reading list.
3. Uploading posts with thoughts and insights regarding current events to the course's forum in the MOODEL.
4. The practical activity and the excursion are a mandatory course requirement.
5. Reading literature in accordance with the instructor's instructions.
6. 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 page).

**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.

**Evaluation Criteria**
- 70% Final task – written assignment that includes theoretical perspectives on current issues relevant to the Haredi population in Israel – up to 10 pages.
- 15% active involvement in classes and discussions, including presentation of an article.
- 15% evaluation of seriousness and commitment in the practical activity

**Absence Policy**
Attendance is mandatory. 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.

**Course Schedule**

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<th>Week No.</th>
<th>Topic</th>
<th>Reading demand</th>
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| Week 1 (class1+2) 6/3/23 | Introduction  
- Presentation of the course content and objectives.  
- General background on Haredi society: its place in the context of Israeli society and central characteristics.  
| Week 2  (class 3+4)  13/3/23 | Heterogeneity across the many streams of Haredi society.  
• Between Hasidim and Lithuanians ("Yeshivish") - differences and similarities.  
Leon (2016). The ethnic structuring of "Sephardim" in Haredi society in Israel.  
Bercovici, V (2021) Haredi impunity and autonomy: Tantamount to insurrection?  
|---|---|---|
| Week 3  (class 5+6)  20/3/23 | • The Haredi “ghetto” - .  
• Separating from society at large: physical, social, and cultural insulations.  
• Attitude towards the establishment of the state of Israel, Memorial Day and Independence Day. | Sivan, (1995). The Enclave Culture.  
Keren-Kratz (2018). Is the Jewish State the Ultimate Evil or a Golden Opportunity?  
| Week 4  (class 7+8)  27/3/23 | Cracks in the "wall": Changes and trends in ultra-Orthodox society.  
• Online media and its implications for Haredi society  
• From God’s army to the people’s army: On the issue of enlisting ultra-Orthodox men to the IDF. | 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.  
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<tr>
<th>Week</th>
<th>Topic</th>
<th>Readings</th>
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| Week 5  
(class 9+10)  
3/4/23 | • The ultra-orthodox in Israel in the light of the multicultural theory  
• Criticism from a liberal prism  
Stopler G. (2014) The Right to an Exclusively Religious Education - The Ultra-Orthodox Community in Israel in Comparative Perspective  
Stopler G. (2013). Religious Establishment, Pluralism and Equality in Israel – Can the Circle be Squared? |
| Week 6  
(class 11+12)  
• Traditional gender roles vs following a career.  
• Women as agents of change in Haredi society.  
Caplan, K. (2003). The internal popular discourse of Israeli Haredi women |
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<tr>
<th>Week 7</th>
<th>Exclusion of women from the public sphere in Israel</th>
<th>Deutsch, N &amp; Osnat Rubin, O. (2019) Ultra-Orthodox women pursuing higher education: motivations and challenges</th>
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<tr>
<td>(class 13+14)</td>
<td>Guest lecturer by Dr Yoffi Tirosh</td>
<td>Rieder-Indursky, E (2020) You may not see it, but Ultra-Orthodox women are angry</td>
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<td>24/4/23</td>
<td>• case study-Gender segregation in academia in Israel</td>
<td>Tirosh, Y (2020). Diminishing constitutional law: The first three decades of women’s exclusion adjudication in Israel</td>
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<td>Tirosh, Y. (2022) Do Women-Only Spaces Protect Women?</td>
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<td>Dealing with taboo topics.</td>
<td>Zalcberg (2017). The place of culture and religion in patterns of reporting sexual abuse of ultra-Orthodox male victims.</td>
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<td>• Coping with sexual abuse in Haredi community.</td>
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<td>• Treating issues of mental health.</td>
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<td>Guest lecturer by Mr. Zviki Fleishman (lo Tishtok – MAGEN)</td>
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<td>(class 17+18)</td>
<td>Guest lecturer by Mr. Yoni Indursky (Shtiesel)</td>
<td>Campbell, H. (2010). When religion meets new media.</td>
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Week 10 (class 19+20) 15/5/23
House and Habitat, design and strategy.
• Between practical and decorative.
• Between private space and public space.
Meeting this week will include a tour of a Haredi neighborhood.
An unforgettable experience of a world that is just minutes of traveling, yet worlds away.
More details would be given during the course.
Hurwitz, S. (2017). These orthodox designers are making frum fashionable.

Week 11 (class 21+22) 18/5/23
Leaving Haredi society.
• Conflicts and challenges facing those who leave the Haredi world.
• Haredi society’s struggle with deserters.
• Course summary and discussion of the final assignment.
https://www.hillel.org.il/en/

Course Readings:

Required
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


Chapter 5: pp. 75-106


Optional


**Instructor Biography**

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 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, 49, 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.