

## The Ultraorthodox in Israeli Society: Differentiation vs. Integration

### TAU International Study Abroad

### Spring Semester 2022

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Instructor contact information:

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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, 14:00-18:00  
**Reception time :** 18:00-19:00

#### Course Description

The course is designed to introduce students to Israel's fastest-growing demographic group: The Ultra-Orthodox community ("Haredim"). 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, the future of the Jewish state is closely tied to the future of this sector.

The course will familiarize the student with the characteristics of the Haredi society and the various streams within this community. The right of minorities to protect their culture and the tension it creates in Israel as a liberal and democratic state will be examined.

Many Israeli Haredim, with government encouragement, are undergoing a process of "Israelization", characterized by integration without assimilation. The course will address various dimensions of Haredi integration into the society at large, which exists simultaneously with: isolationism, criticism, and strong verbal protest from both inside the community and the outside. The course will include class discussions, presentations and movies relevant to the studied topics. In addition, there will be a 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 young Haredi people, with the aim of getting to know each other and practice speaking in English.



The meetings will be coordinated with the students/young Haredi people, taking 2 hours a week. Some of the meetings can be held over Skype, however it is a requirement to have at least one frontal meeting a week of at least 60 minutes.

Moreover, preparation for the meetings is required, taking 12-15 hours for the whole semester. Throughout the course, support materials will be given for the preparation of the meetings.

### Course Requirements and Expectations

1. Class attendance is mandatory.
2. Participation in class discussions and presenting an article from the reading list.
3. The practical activity and the excursion are a mandatory course requirement.
4. Reading literature in accordance with 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 6 page).

### Learning Outcomes

1. Expanding the students' familiarity with the characteristics, norms and values of ultra-Orthodox society.
2. Understanding the process of changes that have taken place in ultra-Orthodox society in recent years and their implications on the relationship between ultra-Orthodox society and the surrounding 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 7 pages.

15% active involvement in classes and discussions, including presentation of on 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

Week No.	Topic	Reading demand
Week 1 (class1+2) 21.2.22	Introduction <ul style="list-style-type: none"> <li>•Presentation of the course content and objectives.</li> <li>•General background on Haredi society: its place in the context of Israeli society and central characteristics.</li> </ul>	Stern, (2018). <i>Who Are The Ultra-Orthodox Jews Of Israel?</i> Malach & Cahaner, (2020). <i>Statistical Report on Ultra-Orthodox Society in Israel 2017.</i> MJL (2019). <i>The Jewish Denominations.</i>



Week 2 (class 3+4) 28.2.22	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".	Brown, (2000). <i>Orthodox Judaism</i> . Heilman, (1992). <i>Defenders of the Faith</i> . Leon (2016). The ethnic structuring of "Sephardim" in Haredi society in Israel.
Week 3 (class 5+6) 7.3.22	The Haredi "ghetto" -. •Separating from society at large: physical, social, and cultural insulations. • Case study: the penetration of a researcher into the closed world of women from extreme Hasidic sects in Mea She'arim.	Sivan, (1995). <i>The Enclave Culture</i> . Zalcborg & Zalcborg Block (2021). Zalcborg & Zalcborg Block (2021). COVID-19 Amongst the Ultra-Orthodox Population
Week 4 (class 7+8) 14.3.22	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 (2016). Westernization and Israelization. Deutsch, (2009). <i>The Forbidden Fork, the Cell Phone Holocaust, and Other Haredi Encounters with Technology</i> . Hakak, (2016). <i>Haredi masculinities between the yeshiva, the army, work and politics</i> .
<u>Week 5</u> <u>(class 9+10)</u> <u>21.3.22</u>	Body and sexuality in Haredi society. •The discourse on body and sexuality. •The ideal of modesty - meanings and practices. •"Grace is deceitful and beauty is vain" - indeed?	Hurwitz, (2017). These orthodox designers are making frum fashionable. Zalcborg, (2007). Grace is Deceitful and Beauty is Vain': How Hasidic Women Cope with the Requirement of Shaving One's Head. Zalcborg & Zalcborg (2012). Body and Sexuality Constructs among Youth of the Ultra-Orthodox Jewish Community. Inbari (2012). The Modesty ampaigns.
Week 6 (class 11+12) 28.3.22	"Woman of Valor"? - Women in Haredi society. •The exclusion of women. •Traditional gender roles vs following a career. •Women as agents of change in Haredi society.	Neria-Ben Shahaar, (2009). The Learners' Society. Zalcborg (2011). Shouldering the burden of the redemption: How the "fashion" of wearing capes developed in ultra-Orthodox society. Zalcborg (2016). Religious coercion and violence against women
Week 7 (class 13+14) 4.4.22	The Haredi family in Israel. •The importance of marriage and family in Haredi society.	Zalcborg Block (2012). Gender differences in the involvement of young



	<ul style="list-style-type: none"> <li>•The matchmaking process and the factors it involves.</li> <li>•"Matchmaking capital" - criteria for choosing a spouse.</li> </ul>	people in the matchmaking process in an extreme ultra-Orthodox community. Zalcberg Block (2013). "The Art of the Deal"; Preferences in spouse selection among parents in a Hasidic community.
Week 8 (class 15+16) 25.4.22	<p>Dealing with taboo topics.</p> <ul style="list-style-type: none"> <li>•Coping with sexual abuse in Haredi community.</li> <li>•Treating issues of mental health.</li> </ul>	Greenberg, Kalian & Witztum, (2010). Value-sensitive psychiatric rehabilitation. Lightman & Shor (2002). Askanim: Informal helpers and cultural brokers. Zalcberg (2017). The place of culture and religion in patterns of reporting sexual abuse of ultra-Orthodox male victims.
Week 9 (class 17+18) 2.5.22	Attitude towards the establishment of the state of Israel, Memorial Day and Independence Day.	Caplan (2019). Amram Blau: The World of Neturei Karta's Leader. Keren-Kratz (2018). Is the Jewish State the Ultimate Evil or a Golden Opportunity?
Week 10 (class 17+18) 9.5.22	<p>House and Habitat, design and strategy.</p> <ul style="list-style-type: none"> <li>•Between practical and decorative.</li> <li>•Between private space and public space.</li> </ul>	<p>Meeting this week will include a tour of a Haredi neighborhood.</p> <p>An unforgettable experience of a world that is just an hour of traveling, yet worlds away.</p> <p>More details would be given during the course.</p>
Week 11 (class 17+18) 16.5.22	<p>Leaving Haredi society.</p> <ul style="list-style-type: none"> <li>•Conflicts and challenges facing those who leave the Haredi world.</li> <li>•Haredi society's struggle with deserters.</li> <li>•Course summary and discussion of the final assignment.</li> </ul>	Zalcberg Block, (2015). Completely orthodox completely modern. <a href="https://www.hillel.org.il/en/">https://www.hillel.org.il/en/</a>

**Course Readings:**

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

Cahaner, L., & Malach, G. (2019). Statistical Report on Ultra-Orthodox Society in Israel 2017. Center for Religion, Nation and State. The Jerusalem Institute for Policy Research. Jerusalem.



Caplan (2019). Amram Blau: The World of Neturei Karta's Leader. *Modern Judaism - A Journal of Jewish Ideas and Experience*, 39(2), 223–229.

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>.

Greenberg, D., Kalia, M., & Witztum, E. (2010). Value-sensitive psychiatric rehabilitation. *Transcultural Psychiatry*, 47(4), 629-46.

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

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).

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.

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&amp\\_js\\_v=0.1#referrer=https%3A%2F%2Fwww.google.com&amp\\_tf=From%20%251%24s&ampshare=https%3A%2F%2Fwww.myjewishlearning.com%2Farticle%2Fthe-jewish-denominations%2F](https://www.myjewishlearning.com.cdn.ampproject.org/v/s/www.myjewishlearning.com/article/the-jewish-denominations/amp/?usqp=mq331AQCCAE%3D&amp_js_v=0.1#referrer=https%3A%2F%2Fwww.google.com&amp_tf=From%20%251%24s&ampshare=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.

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.

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

Stern, Y. (2018). *Who Are The Ultra-Orthodox Jews Of Israel?* the Forward's curated contributor network. <https://forward.com/subscribe/391516/who-are-the-ultra-orthodox-jews-of-israel/>

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. (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. (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. (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.

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](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>.

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.

### Instructors Biography

Dr. Sima Zalcborg teaches at the Religion Studies program, Tel Aviv University. Her research fields are gender, religion, religious fanaticism, and sexuality; Hasidism; Jewish ultra-Orthodox society, multiculturalism and ethnography.

Mrs. Esti Salomon is an ultra-Orthodox woman, born and raised in Jerusalem, currently living in Bet Shemesh. She has a B.A. in Psychology and an M.A. in Sociology. Esti is a social activist who initiated and leads programs that promote ultra-Orthodox women entering into software positions in the IDF.

### 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.

### 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](#).

