The Ultraorthodox in Israeli Society: Differentiation vs. Integration
TAU International Study Abroad
Spring Semester 2022

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 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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<tr>
<th>Week No.</th>
<th>Topic</th>
<th>Reading demand</th>
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| Week 1  (class1+2) 21.2.22 | Introduction  
  •Presentation of the course content and objectives.  
| 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: "Haadah Haḥaredit", Chabad, Gur Hasidism, "Baali T'shuva", and "Sephardim".  
Leon (2016). The ethnic structuring of "Sephardim" in Haredi society in Israel. |
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| 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.  
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.  
Hakak, (2016). *Haredi masculinities between the yeshiva, the army, work and politics*. |
| Week 5  
(class 9+10)  
21.3.22 | 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.  
Zalcberg & Zalcberg (2012). Body and Sexuality Constructs among Youth of the Ultra-Orthodox Jewish Community.  
| 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.  
Zalcberg (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.  
Zalcberg Block (2012). Gender differences in the involvement of young |
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<th>Week 8</th>
<th>Dealing with taboo topics.</th>
<th>Week 9</th>
<th>Attitude towards the establishment of the state of Israel, Memorial Day and Independence Day.</th>
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<td></td>
<td>•Copping with sexual abuse in Haredi community.</td>
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<td>•Treating issues of mental health.</td>
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<td>Week 10</td>
<td>House and Habitat, design and strategy.</td>
<td>Week 10</td>
<td>Meeting this week will include a tour of a Haredi neighborhood. An unforgettable experience of a world that is just an hour of traveling, yet worlds away. More details would be given during the course.</td>
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<td>(class 17+18) 9.5.22</td>
<td>•Between practical and decorative.</td>
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<td>•Between private space and public space.</td>
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<td>(class 17+18) 16.5.22</td>
<td>•Conflicts and challenges facing those who leave the Haredi world.</td>
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<td>•Haredi society's struggle with deserters.</td>
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<td>•Course summary and discussion of the final assignment.</td>
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**Course Readings:**


**Instructors Biography**

Dr. Sima Zalcberg 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](http://www.international.tau.ac.il) 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](#).