“Haredi” Society and the State of Israel

Dr. Gilad Malach
Haredi Ideology and Way of Life

- The Decline of the Generations
- Rejection of the Material World
- Total Commitment to Torah and rabbis

- Traditionalism
- Piety
- Torah Study

Rejection of Modernity
Enclave Culture

* Education
* Territory
* Community
* Clothing
* Politics
* Media
* Kashrut
Haredi groups

Hasidim

Lithuanians (Opponents)

Sefaradim

Modern Haredim

Ha-Edah ha-Charedit
From Holocaust to Revival
Public Policy Regarding the Haredim: 1948-1977

* Status quo - de jure & de facto
* Exemption from the army: Men and women
* Autonomy in education

“Society of learners”

* Entering the coalition: Political power and state support
* The rise of Shas and Agudat Israel
* Policy implementations: Allowances, supporting Yeshivot and Kollelim, inexpensive living in new Haredi towns
Conditions & Actors for policy change

* Demographic growth,
  Market failure, Unsatisfied sub-groups

* The role of Executives (in government), NGO’S, New Haredi elite

![The Haredi poverty increased (below poverty line)](chart.png)

* Army: Tal’s law, Haredi branches in the army, national service
* Education: The “core” program, Haredi academy
* Labor market: Vocational training, vocational Counseling centers
* Financial support: reduction of allowances
Policy: Tools and Dilemmas
How to lead change?

* Incremental change
* Based on a broader change
Classical Policy Tools

* Sticks (law)
* Carrots (budget, facilitation, incentives)
* Sermons (information)
New branches besides the existing one
Integrating the enclave
Economic & structural incentives
Delayed regulation
Vague ideology
Low media profile and careful marketing
## Outcomes (2017)

<table>
<thead>
<tr>
<th>Category</th>
<th>2005</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female participation in the labor market</td>
<td>52%</td>
<td>73%</td>
</tr>
<tr>
<td>Male participation in the labor market</td>
<td>38%</td>
<td>51%</td>
</tr>
<tr>
<td>Haredim in academia</td>
<td>1,150</td>
<td>12,800</td>
</tr>
<tr>
<td>Haredim in the IDF/ National service</td>
<td>240</td>
<td>6,500</td>
</tr>
<tr>
<td>Haredim at work centers</td>
<td>0</td>
<td>13,200</td>
</tr>
</tbody>
</table>
Are current changes sufficient for future Haredi growth?

**Future scenarios (2035)**

<table>
<thead>
<tr>
<th>Haredim</th>
<th>2017</th>
<th>2035</th>
</tr>
</thead>
<tbody>
<tr>
<td>% out of total population</td>
<td>12</td>
<td>18</td>
</tr>
<tr>
<td>% out of 1st graders</td>
<td>20</td>
<td>31</td>
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Challenges

* Army: the new Israel defense service law
* Education system: Core curriculum
* Labor force or productivity?
* Investment in men or women?
* Focus on change agents or core Haredi?
Thank you for listening
Lithuanians

* Lithuanian Ideal: Torah Study
* Clothing: simple and modern; hat, short suit, and, on Shabbat, a tie
* Leadership: “Gedolim”- the most revered rabbis of the generation
* The Hasidic movement focuses on “Devekut”, closeness to God (praying, dancing and singing)
* Hasidic way of life is based on the Rabbi and the community
* Appearance: Earlocks, beard and long coats
* The Sefaradim aspire to revive the great Sefaradi tradition

* Shas, the Sefaradi political party, is the biggest, most influential Haredi party

* Appearance: Much like the Lithuanians
Rejection of the Material World