

Schnat  
16/17





**Shnat 14/15**



**Shnat 15/16**



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## **Habonim Dror Shnat UK 2016-17 Information Booklet**

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Dear Potential Shnatties and Families!

As you consider what to do next year, you are faced with a wide array of options. Do you want to go straight to university? Do you want to take a gap year? Travel? Work? This is a very busy and intense time for you, and we are thrilled that you are considering Shnat.

My name is George Stevens and I'm the rakaz (coordinator) of Shnat for both the UK and North America. I grew up in Habonim Dror outside Philadelphia, though as a young adult I actually spent five years as a madrich and staff leader at the Habo Dror camp near Vancouver, Canada. I have a B.A. with a focus on Jewish Studies from Stanford University. After working in the Vancouver Jewish community, some Habo friends and I made aliyah to help build an urban kibbutz in Haifa in 2011, part of the Tnuat Bogrim movement of Habonim graduates in Israel. Since then, I was a Shnat madrich, I helped organize the 'Kaveret' portion of Shnat (where participants do volunteering), and served in the IDF. I spent the last two summers as the Rosh of MBI, the North American version of Tour. Today, I serve as the director of Shnat for the UK as well as North America, and am very excited to continue into next year as well.

HDUK Shnat Hachshara has a proud history of offering young British Jews a chance to live in Israel while exploring their identity and their movement. Shnat Hachshara has evolved from its original incarnation as a kibbutz experience into a nine month program that travels the country with tiyulim (hikes), tours, seminars, Hebrew classes, kibbutz living, volunteering in cities and a journey to Poland. We are constantly adapting and innovating our program, and are excited to share these new developments with you.

Despite the changes, Shnat remains a group based experience committed to the values of Habonim Dror. This is an exciting chance for you to join your friends in Israel for an intense experience, living and learning together. But don't listen to me. Check out what the 2014/15 Shnatties had to say!

We look forward to meeting you, and answering all of your questions!

Aleh V'hagshem,

George Stevens & the Shnat Team in Israel



### WHAT IS SHNAT & WHY GO ON IT?

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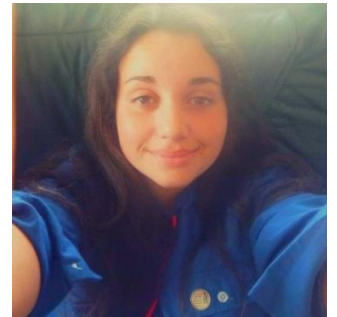
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Here's what some of last year's participants have to say about Shnat with HDUK:



**Sophie Fisher:** Honestly? I could make an endless list telling you what Shnat involves, but without sounding clichéd, you have to do it to understand what it really is. Whilst here I've travelled Israel, learning about its history, culture, and potential for the future, I've found a deeper connection with Habonim and developed valuable leadership skills. I've built unbreakable bonds with worldwide Habonim members, from America, Canada and Australia to South Africa and New Zealand. I've been granted a second family through living in a kvutzah. I've challenged myself and grown as a person. You really want to know what Shnat is? Try it for yourself!

**Talia Simpson:** In the simplest way possible, you can't and won't be able to understand Shnat unless you go on it. The amount of friends and memories you make are priceless and worth every second. It's a once in a lifetime opportunity, take a break from college/uni and do something daring yet so rewarding.



**Harry Brackup:** Don't feel scared to do Shnat, you will not regret it I promise you that! I have to say I could not picture my life not having done Shnat; I have become part of a second family and never had so much fun! You will never again be able to experience something like this! JUST DO IT!!!!



**Noah Bickler:** Living in a kvutzah and having the opportunity to share your lives intimately with some of your closest friends is one of the most fun and rewarding things I've ever done. Shnat is a unique opportunity to meet, discover and experience new things. Give it some thought, you won't regret it, I promise



**Max Farber:** Coming on Shnat was a big commitment for me, I didn't know what to expect but it is truly amazing, creating friendships from all over the world. Shnat has changed me as a person and has given me key skills to take on into future life and more immediately university; which by the way is not going anywhere so there is no rush.

**Amy Hodari:** For me, whoever said "*coming on Shnat is a risk*" is wrong. If anything not coming on Shnat is a risk, depriving yourself of the opportunity to grow as a person to extents you didn't know were possible, forming lifelong relationships with those you live with, as well as feeling like you have the tools to actually make a difference in Israeli society. There is no chance I would swap my experience so far for anything else and it's only going to get better from here. It's all well and good you listening to Shnat stories but I've learnt each individual brings something unique to every experience so no two Shnat's are the same. I seriously urge you to take opportunities whilst you can and make this year your own.





### PROGRAM COMPONENT: BONEH

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**Boneh** is an intensive educational, social and leadership development program during the first three months of Shnat. It takes place on Revivim, a kibbutz in southern Israel which offers a vibrant kibbutz atmosphere as the ideal backdrop for Boneh's exploration of socialist-Zionism within the wider scope of Jewish and Zionist history. This will be the sixteenth *machzor* (session) of Boneh and the fourth to take place on Revivim. The full title is "*B'Limmud V'Yetsira Nevnit HaChavaya*" which is translated as "with learning and creativity, we will build the experience."



Boneh aims to provide participants with a wide-ranging knowledge and understanding of Jewish and Israeli history, and with the skills and experiences to be youth movement madrichim. This vision springs from the "youth society" of the Kibbutz, in which engaged young people live, work and learn together, with the guidance of teachers and madrichim, as well through encounters with the wider kibbutz community. On Boneh, participants learn Jewish history with a unique approach: you have to know your past if you're going to shape your future. This vision – leading and building the Jewish future – has been Habonim's mission since 1929, and is why our movement has influenced Israel so much and produced so many Jewish leaders over the years.



The community which is created on Boneh is its most important component and is the foundation upon which every aspect of the program is built. Boneh strives to create an open environment, conducive to individual expression free of intimidation or inhibition. At the same time, the atmosphere creates a sense of collective responsibility, caring, open discussion, and collective growth. Over the course of three months the Boneh kvutzah becomes a tightly



bonded group which learns to support each other through challenges, create a fun life for themselves within the kibbutz and encourage each other to actively participate in their shared educational and social life.

### CENTRAL EDUCATIONAL CONTENTS AND COMPONENTS

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The five central educational themes of Boneh are **Jewish history, Zionism, Israel, Hebrew, and Hadracha**. For all of these aspects, Boneh education has the dual aim of deepening and broadening their *knowledge*, and challenging the participants to take a *stance* – not only to see the Jewish story or Zionism as history on a page, but rather as an ongoing drama which they and the movement they lead must understand, in order to decide how they want to act and change it.



Boneh is one complete holistic experience. This means that for each of the themes learning happens in a variety of different settings and forms, and that all those different learning experiences are inherently connected.

Each of the five central themes are dealt with via many different educational structures, some more formal and more informal, which will change from week to week and during the course of Boneh. Some of these main structures of learning are:

- **Shiurim** - Classroom-based educational programmes involving both text reading, activity, and discussion, which are one of the central formats for the core Jewish-Zionist curriculum, Hebrew, and theoretical hadracha.
- **Current events sessions** – A weekly Israel update block with a rakaz involving newspaper reading, classroom debate and peer-led activities.



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- **Lectures** – Once to twice weekly the participants talk with an outside speaker: guest lecturers who speak about their areas of expertise, *people from across Israel's ideological and ethnic spectrum* discussing their communities, and professional educators who run sessions on Boneh topics or as general enrichment. Past speakers have included South African Jewish historian Gideon Shimoni, Jewish-Arab coexistence activist Lydia Aisenberg, concert 'oud player and Sephardic Jewish musicologist Yair Dallal, theatre professional Neil Harris, World Bnei Akiva rosh chinuch Anton Goodman, and Machon (Institute for youth leaders from abroad) teachers like Mark Lazar and Colin Bulka.



- **Creative projects** – Hands-on projects like writing a children's book, building a board game, or writing a play, which ask the participants to turn what they have learned into different educational tools they can bring back to their home movements.

- **Site visits** – Through siyurim (day trips) and hikes the participants both gain a first-hand



knowledge of the land of Israel, and get to know some of the most interesting and challenging aspects of its history, society and politics. Past siyurim have visited the Diaspora Museum in Tel Aviv, battlefields from Israel's wars in the Golan Heights, the ruins of Talmudic-era Jewish communities in

Tzippori, and neighborhoods of Jewish-Arab coexistence as well as sites of inter-ethnic terror attacks in Haifa, among many others.

- **Community life** – Different responsibilities and experiences which the participants, with the guidance of Boneh tzevet, are asked to run for each other, including everything from



the cleanliness of the group's communal areas, to planning and running a weekly evening programme for the Boneh kvutza, to maintaining an ongoing dialogue between participants and tzevet through the Moetzet Boneh (Boneh council).

- **Avoda** - Working on the kibbutz in different anafim (branches) is one of the most important ways for participants to understand and connect themselves to the people and the land of Revivim, and to be active, contributing members



of the kibbutz community. Anafim in which past Boneh participants have worked include the kitchen, the cables and wires factory, the landscaping staff, the horse stables, the dairy and cheese producer, the kindergarden, and in the Boneh garden.

### SPECIAL PROGRAMMING

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There are a few special components of Boneh programming that will occur during the three month period:

**Overnight Tiyulim (Hikes)** – The Boneh program offers tiyulim, usually in the Negev or Golan regions, through the course of Boneh. These tiyulim are a personal, physical encounter with the geography and natural life of Israel, led by

experienced tour guides. The tiyulim are also intensive group bonding experiences conducted according to the classic youth movement codes: The participants not only hike together, but they are responsible for carrying their lunch, preparing games and activities for the route, pitching their tents when they reach camp, and preparing meals in a “field kitchen.” One of the most important aspects of tiyulim is the personal challenge of the hikes, and the group coming



together to support its members with all different abilities to climb mountains together and complete the day as one kvutzah.

**National events** – The Boneh group experiences some of the Israeli and Jewish holidays through the local Revivim celebration, such as the kibbutz Rosh Hashana celebration or their unique agricultural Sukkot festival. However for other events we take them out of kibbutz to get a taste of Israel’s national culture marking special occasions. This will include attending the national commemorative rally for the anniversary of Yitzhak Rabins’ Assassination in Kikar



Rabin, with thousands of members from Habonim Dror and Hanoar Haoved, our Israeli sister movement. This year, both Bill Clinton and Israeli president Reuven Rivlin spoke at the event.

### COMMUNITY, GROUP AND RESPONSIBILITY

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**Living Area** - The Shnatties live in a complex in the guesthouse area on the kibbutz where they will have bedrooms, bathrooms, and a “chill out/moadon” area together with their classroom. There is wireless access in their moadon. According to the principles of independence and responsibility, Shnatties are responsible for cleaning their buildings and living areas and this is also incorporated into the weekly schedule.



**Food** – Revivim provides three meals a day in their communal chader ochel (dining hall). Each Shnattie is given an allotment, and can select from the hot and cold food bars, including vegetarian options.



**Yom Kvutzah** – Participants spend one day a week with their madrichim, involved in *peulot* (programs) and *sichot* (conversations) relating to interpersonal relationships and group challenges and situations. Yom kvutzah is a fundamental forum for allowing participants to be challenged, and to challenge themselves, as well as understanding the values by which the movement operates, including tolerance, respect, openness, honesty, equality, and understanding. Yom Kvutzah is also essential for integrating the course contents with the participants' social and living situation.

**Vaadot (Committees)** – The Shnat participants on Boneh have the opportunity to break up into



various committees to engage in taking personal responsibility for the creation and upkeep of the Boneh community. Vaadot often include va'ad tarbut (culture) which plans a weekly evening programme, va'ad ochel (food) which deals with shopping, planning, budgeting and cooking for the group, va'ad Shabbat which shapes Shabbat culture and ritual and relaxing weekend activities for the kvutzah, and so on. The Moetzet Boneh (Boneh council) va'ad also facilitates a weekly asefa (meeting) with the whole Boneh kvutzah to deal with issues that arise.

**Encounter with Kibbutz** – The idea behind having Boneh on kibbutz is to meaningfully expose the chanichim to the unique Israeli invention of the kibbutz, a social movement which has flourished for over three generations. Getting to know the real Israelis who make up Kibbutz Revivim, from the Independence War veterans who founded the kibbutz, to the young people the Shnatties' age, is always one of the highlights of Boneh. Kibbutz Revivim welcomes us and supports the running of our programme, and in exchange Boneh participants must respect that hospitality through living up to basic standards of behavior and being friendly members of the community.

**HDNA** – On Boneh, the Shnatties will be sharing the kibbutz with Habonim Dror North America, this provides an excellent opportunity to build relationships with people from both Canada and the US. It also creates a dynamic atmosphere on the kibbutz with the two groups bouncing off

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each other for ideas. Whilst the two groups live separately to one another, elements of the programme, for example some tours, are done in partnership. The advantage of having the British and North American groups together as one is one of the things that makes Boneh so special.

### PROGRAM COMPONENT: KAVERET

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On **Kaveret**, life is built around *messima* (roughly translated as volunteer work or social action projects), where we take social responsibility over our surroundings. We accomplish this with education, not just through information, but through educating towards character and the values of human brotherhood and equality of human worth.

In a society where the gap between the rich and the poor is the second largest in the developed world and where roughly one in every three children lives below the poverty line, the need for these values is greater than ever. While the Zionist

mission in the time of A.D. Gordon and other early *chalutzim* (pioneers) was focused largely on working the soil and draining the swamps of the land, the focus of Kaveret is on the development of the people and draining the swamps of inequality in society.



Messima on Kaveret, however, is more than the external mission. *Tzevet* (team) work and *kvutzah* (group) life on Kaveret are tools by which we movement members can change and better ourselves whilst changing and bettering the society around us. This is an essential element of *messima*, not only because it does not set us apart from the society that we are building, but also because true change is only possible when it

starts from within.



### MESSIMA

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The idea behind the *messima* component of the Kaveret program is, put simply, about taking responsibility over the surrounding environment. The Shnat kvutzah for the coming year will most likely spend their Kaveret time in Akko. The Kaveret locations are carefully chosen in accordance with the needs of the various cities, together with an evaluation of the needs of the group and other external logistical concerns.



The way that the Kaveret participants take responsibility over the surroundings in the cities they live in is through educational work. The participants will work in different educational placements such as school classrooms, tutoring, and after-school programming. The work that Kaveret participants do in these educational settings is, rather than merely teaching English, about teaching values and instilling the self-confidence in (often troubled) Israeli youth in order to help them progress and take an active role in their society.

Kaveret participants will go through their *messima* working in a *tzevet* (team) of their peers. The *tzevet* work on the Kaveret program is one of the more important elements. There, they can gain a deeper understanding of the society around them, why it is important for them to better that society, and they can develop the necessary tools by which they can accomplish their goals. The *tzevet* will be led by a *melaveh* (guide) from our Israeli staff that will be working together with them in their placements. The *melaveh* will lead the weekly *tzevet* meetings and help integrate the Shnatties into their intensive experience of *messima* during Kaveret.



### KVUTZAH

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Kaveret is the first time that the Shnatties will have the opportunity to live together in their own house. This structure allows the group to build and develop their own framework for living. They will have to be responsible for the collective upkeep of the house (cleaning, cooking, shopping, etc.) as well as their collective finances. This will enable the participants to further develop their interpersonal relationships with one another and to build an organic communal atmosphere in their daily lives. It also gives you independence and all the important life skills of running a household and living on your own, which many people don't get until after uni.

This kvutzah process will be facilitated in large part by the madrichim. The madrichim of the kvutzah will guide the participants through Yom Kvutzah once a week and Yom Kaveret, in coordination with the Rakazim, once a week. These will be times for the



kvutzah to have a forum to deal with any and all issues that may come out of the communal living situation plus to begin to undergo a process of connecting their experience on Shnat to

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the movement at home. There will also be much opportunity through the course of Kaveret for the participants to take responsibility over the kvutzah process with the guidance of their madrichim.

The group economy functions largely through their kuppah structure. Each week they are allocated money for food and other living expenses which they will have to set up for themselves. Together, the participants will decide how they want to function as a communal household – cooking, cleaning, holidays, extra peulot, etc. All of the elements of daily life will be under the collective responsibility of the Shnat group.

There are a number of other components that take place during Kaveret, including weekend seminars on Educational Methods, the Socio-Economic Situation in Israel, and the Israeli-Palestinian conflict. The classes/siyur block in the week, looks at issues in Israeli society on a more in-depth level (the waves of aliya, religious-secular tensions etc).

In addition, there are a number of seminars throughout Kaveret. Eg. May Day Seminar, the Poland preparation seminars, a seminar with peers from Hanoar Haoved, and Keshet seminars.





### PROGRAM COMPONENT: POLAND

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The Shnatties will be traveling to Poland in February or March. The journey to Poland is run by the Shnat staff as well as highly experienced Habo and Hanoar Haoved madrichim who have already led several Poland trips. The primary goal of the journey is to learn about youth resistance during the Holocaust. The group will learn about the role that youth movements played during the Holocaust and will gain a better understanding of the history of Habonim Dror and other youth movements. The journey to Poland is larger than a simple week abroad, but rather 3 distinct chapters – the preparation beforehand in Israel (3 weekends including one at Lochamei Hageaot museum), the journey itself to Poland, and the follow up sessions upon return to Israel.



It is **CRUCIAL** that all Shnatties pack a pair of solid, waterproof walking shoes (they can be hiking shoes that are used on hikes throughout the year). All participants need to ensure that for the



journey they have warm clothes, including a fleece and waterproof jacket, gloves, a warm hat, long underwear, a scarf, and any other additional items of clothing to deal with the weather. You should prepare for conditions of snow and below zero temperatures.



### YEARLY EVENTS AND PROGRAM INNOVATIONS

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#### HABONIM DROR OLAMI SEMINARS

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Two Habonim Dror Olami (world) seminars take place each year. Participants from all Shnat programs gather for the weekend to discuss issues important to Habonim Dror, and to have fun and make new friends. The first seminar, Rabin Seminar, will take place prior to the Rabin Memorial Rally in November, and the second seminar, May Day, will take place prior to the May Day Rally on May 1<sup>st</sup>.

#### SISTER CHAVA

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Last year, English speaking Habonim Dror Shnatties from around the world participated in a weekend seminar with members of our sister movement, Hanoar Haoved ve'Halomed. Each Shnat group paired up with a sister "chava" (commune) of post-high school Israelis taking a gap year before the army. Like the Shnatties, the chava lives communally and volunteers in their local community and the seminar and accompanied social meetings provided the Shnatties with the opportunity to get to know Israelis like them. Beyond making new friends, the meetings allow the Shnatties the opportunity to get to know Israeli society and another youth movement like theirs. The meetings will take place during Kaveret.

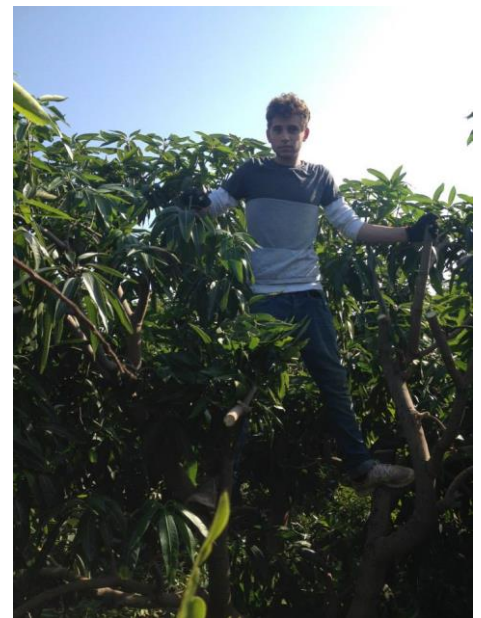
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### OFEK

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“Horizon.” The goal of this part of the program is to allow the Shnatties to explore a specific interest of theirs in Israel, while developing skills to use as madrichim back home. Each Shnattie will choose from several tracks, which could include working the land on kibbutz, a backpacking trip, building an eco-friendly home, or creativity and the arts. This component will take place over two weeks in December, and each Shnattie will have a chance to list their preferences in September. Shnatties will go in groups to each track (different tracks offered based on availability and popularity).





### GENERAL INFORMATION

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- Provisional Dates: September 1st 2016 – May 31st 2017
- Price: £12,750
- Includes – Flights, accommodation, all living costs, trips (inc. Poland), insurance
- Excludes – Kuppah (spending money) recommended amount £1,400
- Bursaries **widely** available – please be in touch with [gary@habodror.org.uk](mailto:gary@habodror.org.uk)

### INSURANCE/MEDICAL

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Habonim Dror insures each participant for the duration of the program in Israel with Harel and Clalit, two of the main insurance providers in Israel (Clalit covers participants on Boneh, and Harel covers them on Kaveret). When ill, Shnatties are treated by Clalit/Harel doctors. The health insurance does not cover any treatment where the participant is found to be under the influence of drugs or alcohol, nor does it cover pre-existing conditions or dental treatments. We endeavor to notify parents immediately in case of a serious illness. We do not cover contents insurance and it is recommended that you take this out yourself.

The insurance policy works on a partial coverage system. Most medications are covered fully by the insurance, though participants might need to pay a small sum from their kupa. Taxis and other forms of transit taken to clinics or the hospital are not covered by their insurance or by World Habonim Dror.

If you are currently taking medication, we recommend that you bring as large a supply as possible with you to Israel. It is also helpful to have a letter from your doctor stating what medication you are taking, and its generic name. Mailing medication is not recommended as they can get damaged in transit, or taxed heavily by Israeli customs. This includes any vitamins you may be taking.

Optical and dental care is not covered by insurance and should be taken care of prior to departure. IT IS ESSENTIAL THAT THOSE PARTICIPANTS WHO WEAR GLASSES OR CONTACT LENSES BRING AN EXTRA PAIR! You should also bring a note from your optometrist with your prescription.

After filling out all your Habonim Dror medical forms if you have any medical/physical/emotional problems that arise before departure, it is your responsibility to let us know so that we can ensure we have the most up to date information.

Please note, Shnatties will be provided medical insurance only for the dates of the program.



### CHOFESH (BREAK TIME) AND TRAVEL

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Participants of Shnat are not permitted to leave Israel during the program. This includes travel into the Occupied Territories i.e. the West Bank, Gaza Strip and modern East Jerusalem; Jordan and Egypt (Sinai).

Travel outside the country will only be allowed under special circumstances and, in most cases, only with the accompaniment of a parent. A request for such travel must be submitted in writing to the HDUK movement workers at least 2 months in advance and must be approved by HDUK and World Habonim Dror. If you receive permission to travel outside of Israel, you will be responsible for ensuring that your visa remains valid for the remainder of the program. Visa problems have arisen in the past due to frequent travel during the year and this is not to be taken lightly.

Throughout the program there are a number of specified Chofesh periods, one in December and one over Passover.

We strongly discourage travel/visits by family members outside these designated chofesh dates as from past experience we have learnt that it will disrupt the group and educational process, affecting both the individual and the entire group.

While we understand that parents want to visit their children at one or more times throughout the year, it can be extremely disruptive if the visit takes place during times outside of the designated chofesh periods. The Shnat process is a holistic process, and as such, any time away will affect the participant and the group as a whole. If for any reason a parent cannot visit Israel during the chofesh periods and intends to visit in a programming period, they must fill out a chofesh request form (available from the movement) and receive written approval for this time.

Other than the above mentioned dates, the Shnatties will not have more than 3 continuous days of free time throughout the program.



### COMMUNICATION

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#### **Mobile Phones**

All Shnatties must have a mobile phone for the duration of the program. It is imperative that staff are able to reach Shnatties in the event of a security emergency.

Please arrange for a mobile phone prior to the Shnatties' arrival in Israel. Phone and/or sim card rentals are available through Israelphones, which includes delivery to the airport upon arrival and payment directly from a British credit card. Please check their website [www.israelphones.com](http://www.israelphones.com) for information regarding plans and payment, or call 0-800-404-9642.

Please be aware that Habonim Dror will not take any responsibility for damage, loss or breakdown/malfunction of the phone. All inquiries should be made directly with Israelphones.

Mobile phones must be switched off/put on silent during programming, so please do not be alarmed if you have called and your child does not answer immediately. If you have any concerns regarding your child's availability at any particular time, please contact the UK movement workers.

#### **E-mail**

Shnat participants will have e-mail and internet access throughout the year. There will be wi-fi during Boneh and during Kaveret. The only time they will not have regular e-mail access is during the Poland portion of the program and tiyulim (hiking trips).

#### **Regular Mail**

From September through to November, packages/mail for Shnat participants can be sent to the following address:

**[Participant Name]**

**Habonim Dror Shnat 2016**

**Kibbutz Revivim**

**D.N. RAMAT HANEVGEV 8551500 ISRAEL**



The mailing address for the 2nd half of the year will be advised upon during the year.

You may at anytime throughout the year send mail to our offices at Ramat Efal, however, please ensure you address the parcel clearly, and note that there can be a delay of a week or so in getting these packages out to the program base at the time.

**[Participant Name]**

**Shnat 66**

**World Habonim Dror**

**Seminar Efal**

**Ramat Efal 52960 ISRAEL.**

Please be aware that the Israeli customs authority imposes heavy taxes on any electronic items, or on packages whose total value exceeds \$50USD. The participant will be liable to cover any and all postal charges.

### **TIYULIM AND SIYURIM (HIKING AND DAY TRIPS)**

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At a number of times during the year, participants take part in water activities. Any participant who is not a proficient swimmer or has any concerns must speak with their madrichim during orientation.

All our hikes require suitable closed shoes. Footwear marketed as "hiking sandals" will not be permitted on any Shnat hiking activity and only completely closed shoes will be accepted.





### DEPOSIT

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Each participant will need to pay cash deposit for each element of the program. The deposit payment is NON-NEGOTIABLE, and will be used for any damage that the group, or individuals within the group (including any visitors of the group), cause to buildings, furniture, or living spaces that they inhabit throughout the year. The final amount/s that the group will receive in return, at the end of the program, will be decided by the program director together with the madrichim. The amount for deposits, per person, are:

Boneh- 400 shekels

Kaveret – 400 shekels

These amounts must be paid within 2 weeks of the beginning of these program elements.

### BASIC SECURITY GUIDELINES FOR ALL HABONIM DROR LONG-TERM PROGRAMS

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World Habonim Dror runs a long and varied list of long-term programs in Israel for young people from abroad, together with the support of the Israel Experience Ltd, a subsidiary of the Jewish Agency for Israel (JAFI).

The JAFI Security Division conveys on a regular basis, basic and specific instructions to World Habonim Dror, together with many various other independent organizations and JAFI departments. These instructions are changed and adapted constantly, according to the security situation. These instructions are conveyed immediately to all programs. These guidelines are followed strictly by all World Habonim Dror programs.

The World Habonim Dror staff meets to review the JAFI Security instructions, and discusses the necessary steps to be taken according to the situation. At any point in time, World Habonim Dror can then decide to impose further restrictions/guidelines than those given by the Security Division.

The JAFI Security Division works directly with the “Moked Teva” situation room (cheder matzav) which is operated 24 hours a day. Moked Teva is responsible for collating information from sources such as the Israel Defence Forces (IDF), the Education Ministry, the Israeli Police, and all local government authorities, in order to put out guidelines concerning all outdoor/extra curricular activities that take place across the country (from a group participating in a private hiking trip, to school excursions).



Participants on Shnat fall under the responsibility of World Habonim Dror at all points of the year – including free time, be it over a weekend, an evening with no scheduled programming, a designated "chofesh" period or even a time when the participant is with his/her parent or guardian.

Each period of free time is examined separately and is not regarded as one single issue. For each period of free time, the exact time periods, exact boundaries and exact instructions for communication are issued, each according to the situation of the time.

Participants wishing to leave the defined premises of the program, be it for a free night or weekend or during a designated 'chofesh' period, must notify the relevant staff and receive permission to leave. Notification includes the intended places of visits, telephone numbers, expected return date and time, means of transportation and routes; staff keep a copy of this information. If the intended place for free time changes, participants must notify a member of the program's staff immediately and give precise information about their whereabouts.

During a period of free time which is longer than two days, all participants must contact their madrich/a once a day, or in the event of any form of security alert/national emergency within Israel, the participants must contact their staff immediately and inform them of their whereabouts.

**Note:** Shnat participants are required to adhere to the rules set out by the Habonim Dror UK, World Habonim Dror and the Jewish Agency/Israel Experience Ltd at all times. Security briefings will occur on a regular basis. Failure to comply with these rules will result in dismissal from the Shnat program. This can apply retroactively.

### **SECURITY STRUCTURE**

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At all times there are rules and guidelines concerning safety and security.

**Habonim Dror Staff can be contacted 24 hours a day in case of emergencies.**

Habonim Dror employs full-time Madrichim who are responsible for the Shnat participants at all times.

Shnat participants will get regular Israel and security updates and briefings.

On weekends and during chofesh periods, contact details and itineraries for all Shnatties must be submitted to the Madrich of the group, and approved by the Program director.



### **Procedure during the year:**

Where necessary, changes to the program can/will be made if security demands it, these will be cleared with the Jewish Agency Security Department.

Restrictions and guidelines are constantly reviewed.

Shnatties are always informed about any changes to security provisions.

### **Incident procedure:**

Program Director and group madrichim are informed of any security incident (via sms security system).

Shnatties are phoned and located and must respond immediately that they are ok and their location.

Program Director informs HDUK (if necessary).

Security restrictions are reviewed.

Madrichim remain available to advise Shnatties.

### **Our commitment to you:**

- Regular updates, including regular blog entries throughout the Shnat program.
- Contact with parents throughout the year
- Always available to answer questions



### HABONIM DROR SHNAT HACHSHARA: SAFETY AND SECURITY REGULATIONS

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As follows are the current guidelines. If you have any questions, or are at ANY time unsure of what is/is not acceptable, please ask one of your madrichim.

**These rules are subject to change at any time.**

1. Shnat participants **may not** travel in or to Judea/Samaria (West Bank). Anyone wishing to do so (to visit relatives or friends) must request special permission from their madrichim. If permission is granted, the madrichim/rakazim will determine the mode of transportation.
2. The only exception to travel in Judea/Samaria (West Bank) is travel from Jerusalem to Eilat via the Dead Sea road, which is permitted as long as prior notice is given to your madrichim (and their subsequent approval).
3. No travelling on public or private transportation on the following roads:
  - **Rd. no. 90 – North (Jordan Valley Road - from Almog to Sde Trumot)**
  - **Rd. no. 443 (Givat Ze'ev—Modi'in)** if you want to get to Modi'in you must go to Tel Aviv, and from there to Modi'in.
  - Avoid traveling on the roads on the "Kav HaTefer"
4. The **Sherover Promenade** [*The Tayelet*] in Jerusalem (East Talpiot) is off limits outside of an organized Shnat activity.
5. Participants are not allowed to travel to any location that is under the control of the Palestinian Authority.
6. **Jerusalem:**
  - Participants **are** allowed to visit the center of town in Jerusalem: Ben Yehuda pedestrian mall, Yaffo-King George streets- Nachalat Shiva (Yoel Solomon street) – Russian Compound.
  - Participants are allowed to visit the **Jewish Quarter** of the Old City and the Western Wall, except for on Fridays between 10am-3pm. Participants are only allowed to enter through the **Zion gate**.
    - \* Participants are advised to enter the Old City via cab or bus directly



\* Visiting any other areas of the Old City outside the framework of an organized Shnat

Hachshara activity is **forbidden**.

o **All of Arab East-Jerusalem is off limits.**

7. **Hitchhiking is absolutely forbidden.**

8. **Avoid the area outside the Tel Aviv central bus station.** If there is a need to change buses in Tel Aviv, this should only be done in the Central Bus station, and do not leave the premises. If a family member is meeting you at the bus station, wait inside for them to arrive, and only leave the bus station once you have spoken to them on the phone and established that they are already waiting for you outside.

9. **Participants are not allowed to travel to any area in or around the Gaza Strip:** This extends for a minimum distance of 10 km from the border of the Gaza strip and includes the following cities/towns: **Sderot, Talmei Yafo, Gvaram, Yad Mordechai, Nachal Oz, Nir Oz, Netiv Ha'asara.** No activity is allowed in these areas.

10. In the distance between **10 and 20km** from border of the Gaza Strip, travel is allowed only upon specific request and subsequent approval from your madrichim. This includes the towns of **Ashkelon and Kiryat Gat.** In these areas permission will be granted on condition that you must remain close to a secure location, such that you can enter within 30 seconds, at all times. No outdoor activities are allowed in these areas under any circumstances. Follow the instructions of security personnel at all times.

11. In the distance between **20 and 45 km** from the border of the Gaza Strip, travel is allowed only upon specific request and subsequent approval from your madrichim. This area includes **Gedera, Kiryat Malachi, Yavne and Ashdod.** No outdoor activities are allowed in these areas under any circumstances. Follow the instructions of security personnel at all times. This does **not include Revivim or Be'er Sheva**, where we will be for the Boneh portion of the program

12. **South/Eilat area:**

- No entry into any hiking trails or tourist sites 2km east from Road 10 (along the Egyptian border). No vehicular travel whatsoever on Road 10 or Road 12 from Shizafon Junction South.
- No entry to any sites in the area bordered by Road 10, Road 12 and the Red Sea; including Mt, Yeroham, Nachal Gishron, Mt Tsfahot.



- Entry to Eilat is via Road 90 only.
13. Participants, who want to **hike** should speak with their madrichim to receive permission and updated security regulations (including heat wave/weather restrictions). While on an individual tiyul/trip, Participants must sleep in a youth hostel, field school, authorized camping ground, or hotel. Participants are not allowed to **hike** alone, and if they are planning to go on nature hikes, Israelis who know the area must accompany them.
  14. No participant is allowed to sleep outdoors, in a camping ground, beach, park or nature reserve unless it is in the framework of a secured, closed event and they have requested permission in advance.
  15. Where possible, participants should **travel** in a group or with a friend.
  16. You must **ONLY** visit public entertainment venues (eg. Cafes, bars, pubs and restaurants) that are **closed** and **guarded**. This means, that the place must be within an enclosed area, and that there is a guard at the entrance. If you are unsure, please ask your assigned madrich/a.
  17. Never get into a **Taxi** that stops at its own initiative. Only take Israeli cabs that you have ordered by phone or flagged down yourself. It is advisable to order cabs in advance. License plates are color-coded: **Yellow – Israeli citizens**, Green/White – Palestinian Authority, Black –Army, Red–Police, and White–diplomats.
  18. When riding in a **taxi** never sit next to the taxi driver in the front seat unless you are traveling with other people in the cab.
  19. **Always wear your seat belt.** This includes bus rides as well as riding in a monit sherut (a large taxi which runs set routes between different cities).
  20. Keep away from **suspicious objects** (*chefetz chashud*), or military objects. Do not pick them up or touch them. Leave the area immediately. Report to authorities/bus driver immediately. Also, do not leave your own belongings unattended or they will be treated as a *chefetz chashud*!
  21. When in a crowd, be especially alert.
  22. Participants who wish to go **jogging**, should not jog alone.
  23. **You must always carry your Mobile phone, and when travelling the Mobile phone must be on and fully charged. In addition you should always carry a emergency money and a list of emergency telephone/ Mobile phone numbers.**
  24. It is forbidden to **swim** at a beach or pool (natural or man-made) without a lifeguard.
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25. In the event of a **security alert/national emergency**, Participants should: Contact one of the madrichim or their rakaz immediately to report their location. Follow the directions of security personnel.
26. All rules are subject to change depending on the security situation.

***All of the above rules are for your safety. Be alert.***

When in a crowd, be especially alert. Use your common sense!!

