

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 Tamar Levi, and I am currently in my third year as shnat rakezet (coordinator) for the UK. I grew up in Habonim Dror in Canada, went on Workshop (the American shnat equivalent) in 2004-5 and served in many leadership positions in the movement before making aliyah in 2011. I worked in various positions on the shnat program before becoming shnat rakezet, and today I head up a team of excellent educators and madrichim waiting for you in Israel!

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 shnatties themselves are saying!

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

Aleh V'hagshem,

Tamar Levi & the Shnat Team in Israel





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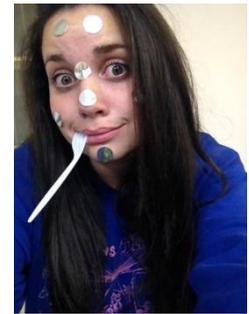


WHAT IS SHNAT?



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



WHY GO ON SHNAT?

Here's what some of this year's participants have to say about shnat with HDUK:



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

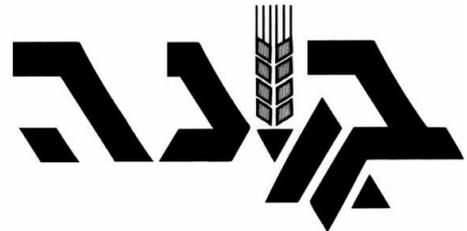


Max Farber: Coming on Shnat was a big commitment for me, I didn't know what to expect but it is truly amazing, creating friendships from all over the world. Shnat has changed me as a person and given me key skills to take on into future life and more immediately university which by the way is not going 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 this dysfunctional 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



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 fifteenth *machzor* (session) of Boneh and the third 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.

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 kvutza 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

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.



- **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 Tzipori, 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



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 tiyul 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 kvutza.

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.





COMMUNITY, GROUP AND RESPONSIBILITY

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 Kvutsa – 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 kvutsa 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 Kvutsa 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 kvutza, and so on. The Moetzet Boneh (Boneh council) va’ad also facilitates a weekly asefa (meeting) with the whole Boneh kvutza 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.

PROGRAM COMPONENT: KAVERET

On **Kaveret**, life is built around *messima* (roughly translated as volunteer work), 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.

As we now come to re-establish our path among the ways of living nations of the earth, we must make sure that we find the right path. We must create a new people. A human people whose attitude toward other peoples is informed with the sense of human brotherhood and whose attitude towards nature and all within it is inspired by noble urges of life-loving creativity.

-A.D. Gordon

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 external Zionist mission in the time of A.D. Gordon 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 society.



Messima on Kaveret, however, is more than the external mission. *Tzevet* (team) work and *kvutsah* (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

The idea behind the *messima* component of the Kaveret program is, put simply, about taking responsibility over the surrounding environment. The Shnat kvutsa for the coming year will 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 staff that will be working with together with them in their placements. The *melaveh* will lead the weekly *tzevet* meetings and help the shnatties through their intensive experience of *messima* during Kaveret.

KVUTSAH



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.

This kvutsah process will be facilitated in large part by the madrichim. The madrichim of the kvutsah will guide the participants through Yom Kvutsa once a week and Yom Kaveret, in coordination with the rakazim, once a week. These will be times for the kvutsah 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 the movement at home. There will also be much opportunity through the course of Kaveret for the participants to take responsibility over the kvutsah 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. May Day Seminar, the Poland preparation seminars, and Keshet seminars, which will be attended by all of the British Zionist youth movement shnat participants.



PROGRAM COMPONENT: POLAND

The Shnatties will be traveling to Poland in February or March. The journey to Poland is run by “HaMeorer” and Habonim Dror. The primary goal of the trip 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 Hagetaot 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). In the past the program has also provided fleeces, but this year that will **NOT** be the case! 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

HABONIM DROR OLAMI SEMINARS

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 1st.

SISTER CHAVA



Last year, English speaking Habonim Dror shnatties from around the world participated in a weekend seminar with members of our sister movement, Hanoar Haoved v'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. Dates TBD.

OFEK

"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 an intensive ulpan, a farm experience, a chance to study at Binah (a secular Jewish study center), or a backpacking trip. This component will take place over two weeks in December, and each shnattie will have a chance to list their preferences and receive a placement in September. Shnatties will go in groups to each track (different tracks offered based on availability and popularity).



GENERAL INFORMATION

Provisional Dates: September 1st 2015 – May 31st 2016

Price: £11,900

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 talya@habodror.org.uk

INSURANCE/MEDICAL

Habonim Dror insures each participant for the duration of the program in Israel with Shiloach, one of the main insurance providers in Israel. When ill, Shnatties are treated by Shiloach doctors. Shiloach does not cover any treatment where the participant is found to be under the influence of drugs or alcohol.

We endeavour to notify parents immediately in case of a serious illness.

The insurance policy works on a partial coverage system. A prescription given by a Shiloach doctor may be subsidized to cost as little as 5-30 shekels but will not be fully covered by the insurance and it will be the responsibility of the Shnatties to cover this expense.



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 are 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.

Since filling out all your Habonim Dror medical forms if you have any medical/physical/emotional problems that may have arisen or may 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

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 in Israel) 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

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 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 2015

Kibbutz Revivim

D.N. RAMAT HANEVEG 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 65

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)

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

Each participant will need to pay a 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

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 organisations 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 current safety and security regulations for Habonim Dror Long-Term program participants are on pages 24-27 of this booklet.

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

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 and Jewish Agency Security Department (if necessary).

Parents are e-mailed or phoned by HDUK.

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

Direct and immediate communication in case of an incident

HABONIM DROR SHNAT HACHSHARA: SAFETY AND SECURITY REGULATIONS

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 anytime.

1. Shnat participants **may not** travel in the West Bank (Judea/Samaria)
2. Anyone wishing to do so (to visit relatives) must request special permission from their *madrichim* (counselors). If permission is granted, the *madrichim/rakazim* (counselors/program coordinators) will determine the mode of transportation.
3. The only exception 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).
4. No travelling on public or private transportation on the following roads:
 - a. **Road no. 90 – North** (Jordan Valley Road – from Almog to Sde Trumot)
 - b. **Road 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.
 - c. Avoid traveling on the roads on the “Kav HaTefer”
5. Participants are not allowed to travel to any location that is under the control of the Palestinian Authority.
6. **Jerusalem:**
 - a. The Sherover Promenade [The Tayelet] in Jerusalem (East Talpiot) is off limits outside of an organized Shnat activity.



- b. 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.
 - c. 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**.
 - d. Participants are advised to enter the Old City via cab or bus directly.
 - e. Visiting any other areas of the Old City outside the framework of an organized *Shnat Hachshara* (Workshop) activity is forbidden.
 - f. **All of Arab East-Jerusalem is off limits.**
7. **Hitchhiking is absolutely forbidden everywhere in the country.**
 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 7km 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.**
 10. **South/Eilat area:**
 - a. 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. (Entry to Nitzana is from the East)
 - b. 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.
 11. Participants, who want to **hike** should speak with their *madrachim* 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.
 12. 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.
 13. Where possible, participants should **travel** in a group or with a friend.
 14. 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
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area, and that there is a guard at the entrance. If you are unsure, please ask your assigned *madrich/a*.

15. 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.
16. 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.
17. 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*!
18. When in a crowd, be especially alert.
19. Participants, who wish to go **jogging**, should not jog alone.
20. **You must always carry your Mobile phone, and when travelling the Mobile phone must be on and fully charged. In addition you should always have a list of emergency telephone/Mobile phone numbers (provided by staff at start of program).**
21. It is forbidden to **swim** at a beach or pool (natural or man-made) without a lifeguard.
22. In the event of a **security alert/national emergency**, participants should: Contact one of the *madrachim* or their *rakaz* immediately to report their location. Follow the directions of security personnel.
23. 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!!

