



THE FEDERATION OF ZIONIST YOUTH UK
(FZY) SAFEGUARDING & CHILD
PROTECTION POLICY

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1. Forward

FZY has an essential obligation to create an environment that is both caring and safe. FZY recognises such an environment is essential for educating, empowering and inspiring Jewish youth. The purpose of this policy statement is to protect Chanichim who take part in FZY Programmes. It also serves to provide Madrichim with the overarching principles that guide our approach to child protection. This policy has been drawn up based on legislation, policy and guidance that seeks to protect children.

This Safeguarding and Child Protection Policy relates to all aspects of FZY's Programmes in the United Kingdom and abroad. The policy applies to all staff, including Movement Workers, shlichim, and administrative staff, in addition to Madrichim, Rakazim, Rashim or any other volunteer or paid employee at all FZY programmes, or anyone representing FZY in any capacity. It is FZY's intention that all Madrichim working with young people are fully aware of their responsibilities within a youth work setting in order to both protect children and young people who engage with FZY's programmes and services; and to provide staff and volunteers with the overarching principles that guide FZY's approach to safeguarding and child protection. FZY has a responsibility to promote the welfare of all children and young people and to keep them safe, and FZY is committed to practice in a way that will protect them.

The safeguarding of children and young people is the duty and responsibility of all FZY staff and volunteers. It is their obligation to adopt the practices and behaviour FZY have set as its standard when carrying out their duties. Furthermore, FZY staff and volunteers must report any abuse or neglect of which they become aware to either FZY's Designated Safeguarding Lead, Executive Director, Movement Workers, Rashim, external authorities responsible for child protection or to the police. Reporting abuse or neglect must happen regardless of whether that abuse or neglect is being perpetrated by staff or volunteers within FZY, or by those outside including those from the child's or young person's family, extended family, their family's extended network or strangers.

FZY recognises the responsibility it has to its staff and volunteers to ensure they have the training and understanding to enable them to fulfil their responsibilities and keep themselves safe. It is FZY's responsibility to keep up to date with changes to the law and changes to conventions in the community around us and to make these changes known to all staff and volunteers. No one can expect staff and volunteers to perform those responsibilities unless they are understood.

All FZY staff and volunteers must read, understand, accept, be trained on, and sign off on this policy before they can undertake any youth work on behalf of the FZY. It is FZY's duty to ensure that all its staff and volunteers can execute their duties according to FZY's policies and guidelines, and in cooperation with other agencies will provide the necessary training.

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FZY are committed to reviewing this policy annually. This policy was last reviewed on 18th July 2022 by Joel Jacobs. The next review to occur no later than 18th July 2023.

This policy supersedes all previous policies and guidelines

2. Definitions

FZY as an educational Zionist youth movement uses Hebrew words throughout its activities in place of their English equivalents. Additionally, throughout FZY's vast history of more than 110 years certain terminology, phrases or abbreviations have become ingrained within FZY's language and culture. Below are some of the key terms, phrases and abbreviations that are used within FZY and will occur throughout this Policy.

2.1 FZY Vocabulary

- 2.1.1 **"FZY"** is an abbreviation for the Federation of Zionist Youth UK. FZY is a Private Limited Company Limited by guarantee without share capital use of "Limited" exemption. FZY is registered at Companies House, company number 07913090.
- 2.1.2 **"Chanich"** (singular) / **"chanichim"** (plural) will be used as a general term throughout this document to refer to both female (chanicha/singular) and male (chanich/singular) participants at FZY programmes .
- 2.1.3 **"Madrich"** (singular) / **"Madrichim"** (plural) is used as a general term to cover both genders who are either paid or voluntary youth care workers and/or leaders. Their primary roles are youth work and education and the completion of other duties *in loco parentis*. Madrichim are also responsible for elements of the planning of the Programmes.
- 2.1.4 **"Rakaz"** (singular) / **"Rakazim"** (plural) refers to the senior coordinators of all genders who supervise the Madrichim and have greater responsibilities at FZY Programmes.
- 2.1.5 **"Rosh"** (singular) / **"Rashim"** (plural) is the term used for the head of an FZY Programme that supervises the Rakazim and is the person with the overall responsibility for that Programme on the ground.
- 2.1.6 **"Tzevet"** (singular) / **"Tzvatim"** (plural) refers to the staff or a collective group of Madrichim, Rakazim and Rashim who share responsibility for an FZY Programme or FZY as a whole.
- 2.1.7 **"Kvutsa"** (singular) / **"Kvutsot"** (plural) is a group or team of Chanichim that FZY have designated as such within an FZY Programme.
- 2.1.8 **"Movement Worker"** is a sabbatical employee, usually people that have been Chanichim, Madrichim and Rakazim of FZY Programmes before, who work for FZY often at the conclusion of their university degree.
- 2.1.9 **"Mazkir/a"** is the head of the Movement Worker team who is elected to their sabbatical role as head of the Kol Anashim member community and is employed by FZY.
- 2.1.10 **"Shaliach"** (singular) / **"Shlichim"** (plural) is an emissary from Israel who works for FZY for a short period, normally between 1-3 years and joins the team of Movement Workers.

- 2.1.11 **“Dugma lshit”** is a Hebrew term that means personal example and is a mantra FZY hold dear for its Madrichim, Rakazim and Rashim.
- 2.1.12 **“Programme”** in this document will refer to every activity, event, seminar, camp, residential experience, tour and/or travel programme that FZY operates.

Other definitions within this document which are not understood should be clarified by any member of staff at FZY.

2.2 Definitions of Abuse and Neglect

The following are the definitions of abuse and neglect as defined in Her Majesty’s Government document titled [‘Keeping Children Safe in Education 2021’](#)

- 2.2.1 **Abuse:** A form of maltreatment of a child. Somebody may abuse or neglect a child by inflicting harm or by failing to act to prevent harm. Children may be abused in a family or in an institutional or community setting by those known to them or, more rarely, by others. Abuse can take place wholly online, or technology may be used to facilitate offline abuse. Children may be abused by an adult or adults or by another child or children.
- 2.2.2 **Physical Abuse:** A form of abuse which may involve hitting, shaking, throwing, poisoning, burning or scalding, drowning, suffocating or otherwise causing physical harm to a child. Physical harm may also be caused when a parent or carer fabricates the symptoms of, or deliberately induces, illness in a child.
- 2.2.3 **Emotional Abuse:** The persistent emotional maltreatment of a child such as to cause severe and adverse effects on the child’s emotional development. It may involve conveying to a child that they are worthless or unloved, inadequate, or valued only insofar as they meet the needs of another person. It may include not giving the child opportunities to express their views, deliberately silencing them or ‘making fun’ of what they say or how they communicate. It may feature age or developmentally inappropriate expectations being imposed on children. These may include interactions that are beyond a child’s developmental capability as well as overprotection and limitation of exploration and learning or preventing the child from participating in normal social interaction. It may involve seeing or hearing the ill-treatment of another. It may involve serious bullying (including cyberbullying), causing children frequently to feel frightened or in danger, or the exploitation or corruption of children. Some level of emotional abuse is involved in all types of maltreatment of a child, although it may occur alone.
- 2.2.4 **Sexual Abuse:** Involves forcing or enticing a child or young person to take part in sexual activities, not necessarily involving violence, whether or not the child is aware of what is happening. The activities may involve physical contact, including assault by penetration (for example rape or oral sex) or non-penetrative acts such as masturbation, kissing, rubbing, and touching outside of clothing. They may also include non-contact activities, such as involving children in looking at, or in the production of, sexual images, watching sexual activities, encouraging children to behave in sexually inappropriate ways, or grooming a child in preparation for abuse. Sexual abuse can take place online, and technology can be used to facilitate offline abuse. Sexual abuse is not solely perpetrated by adult males. Women can also commit acts of sexual abuse, as can other children.

- 2.2.5 **Neglect:** The persistent failure to meet a child’s basic physical and/or psychological needs, likely to result in the serious impairment of the child’s health or development. Neglect may occur during pregnancy, for example, as a result of maternal substance abuse. Once a child is born, neglect may involve a parent or carer failing to:
- provide adequate food, clothing and shelter (including exclusion from home or abandonment);
 - protect a child from physical and emotional harm or danger;
 - ensure adequate supervision (including the use of inadequate care-givers); or
 - ensure access to appropriate medical care or treatment.
- It may also include neglect of, or unresponsiveness to, a child’s basic emotional needs.

2.3 Who is defined as a child or young person?

- 2.3.1 In this policy, a child or young person is defined as anyone who has not reached their 18th birthday. FZY are using the definition of a child or young person as determined by UK law, as set out in the [UK Children Act, 2004](#).

3. General Health and Safety

The health, safety and wellbeing of Chanichim across all Programmes is FZY’s number one priority. The following section outlines FZY’s policies in safeguarding this need.

3.1 FZY’s Responsibility

- 3.1.1 The Movement Workers must ensure there is at least one qualified designated first aider present at each overnight or residential Programme, and for every non-residential Programme that has 50 or more Chanichim present. The designated first aider must be qualified to the minimum standard of a First Aid at Work certification or an equivalent qualification for non-UK based Programmes.
- 3.1.2 It is the responsibility of the Rosh of each FZY Programme to inform the proprietors of the building/site of the nature of activities that will be conducted within their premises during the Programme.
- 3.1.3 The Directors of FZY need to ensure relevant insurance policies are held. The Rosh of each Programme must check that all activities carried out are within the conditions of these insurance policies.
- 3.1.4 The Rosh of each Programme is responsible to ensure the necessary risk assessments have occurred, been recorded and signed off for every Programme.
- 3.1.5 All staff and volunteers on the Tsevet of a Programme are responsible for ensuring all accidents and incidents are reported and recorded.

3.2 Medical Responsibility and Forms

- 3.2.1 All Chanichim, or a parent/guardian of a Chanich if the Chanich is under 18, are required to complete a medical form before attending an FZY residential Programme or any other Programme FZY deems it necessary for. It is the responsibility of the Programme Enrolment Manager to make these forms available, but the responsibility of the Chanichim, or a parent/guardian of a Chanich if the Chanich is under 18, to complete the medical form truthfully and in full by the deadline date provided by FZY.
- 3.2.2 It is the responsibility of a Chanich, or a parent/guardian of a Chanich if the Chanich is under 18, to inform the Rosh in writing of any condition which may affect the Chanich at that event even in cases where a medical form is not requested.
- 3.2.3 FZY is not responsible for any medical condition, either physical or emotional, which has not been disclosed on a Chanich's medical form or is a result of a previous condition not disclosed in full prior to the Programme.
- 3.2.4 Any medical condition not declared could be deemed reason for that Chanich to be returned home immediately, at their own expense, from an FZY Programme.
- 3.2.5 Whilst it is the responsibility of the Chanich, or a parent/guardian of a Chanich if the Chanich is under 18, to have completed a medical form and have this form submitted to FZY, the Rosh should ensure that these completed medical forms are available during the Programme.

3.3 First Aid & Medication

- 3.3.1 Any medication that is administered will be done by the designated first aider or another member of staff who has a first aid qualification should the designated first aider not be on site or is otherwise unavailable.
- 3.3.2 In order to administer first aid treatment or provide medical advice, FZY staff or volunteers must be qualified first aiders and must act in accordance with their training and within the guidelines of this policy.
- 3.3.3 No tablets, creams, lotions, plasters or medication of any kind should be kept or administered as first aid to Chanichim without parents' prior agreement.
- 3.3.4 If a Chanich brings medication to an FZY Programme, written or verbal permission should be obtained from them, or their parent/guardian if the Chanich is under 18, detailing the appropriate dosage.
- 3.3.5 Records of all cases treated must be kept in the Programme official Health and Safety accident book. At the end of the Programme, all accidents recorded must be removed from the book and stored in a limited access folder.
- 3.3.6 First aid boxes should contain only equipment that can be used. It is the responsibility of the designated first aider to ensure that the first aid box is complete.
- 3.3.7 To avoid the spread of infection, disposable gloves should be worn when administering first aid.

- 3.3.8 The Rosh of each Programme will nominate one member of staff from the Tzevet who is responsible for medication during the Programme. This responsibility includes carrying non-prescribed medication and keeping all medication in a safe environment. Exceptions to this are outlined in the Terms and Conditions of specific Programmes and relate generally to inhalers for asthma and Epipens (or non-branded equivalents) for allergies.

3.4 Accident Procedure

- 3.4.1 There should be an accident book at all FZY Programmes, that is accessible to the relevant FZY staff. The first aider(s), Rakazim, Rashim or Madrichim of each Programme must enter all accidents, however minor they seem, in the accident book. Each entry must state the date and time of the accident/incident.
- 3.4.2 All Madrichim should be aware of where this book is kept, and each Tzevet shall ensure that one member of its staff is responsible for its upkeep (except where other obligations, i.e., confidentiality) supersede this one.
- 3.4.3 Accidents and incidents included in the book should include (but are not exclusive to):
- 3.4.3.1 A Chanich is bruised or scratched
 - 3.4.3.2 A Chanich receives a plaster
 - 3.4.3.3 A Chanich is given any medication, including prescribed medication
 - 3.4.3.4 A Chanich has an appointment with any medical professional, including nurses, doctors, specialists or mental health professionals
 - 3.4.3.5 A Chanich receives first-aid attention
 - 3.4.3.6 A Chanich reports any illness, injury or other issue relation to their physical or mental health or their general wellbeing

3.5 Receiving External Medical Care / Healthcare

- 3.5.1 Visitation to a qualified medical professional, includes (but is not exclusive to) clinics, hospitals, walk-in centres, home-visit doctors, mental health professionals, social workers, or other qualified professionals whose role is primarily for the care of (young) people.
- 3.5.2 FZY will contact the relevant parent/guardian when a Chanich receives external medical care. All efforts will be made to make contact prior to any treatment being administered. However, FZY recognises in emergency situations this may not be possible.
- 3.5.3 In the event that FZY are unable to make contact with the parent(s)/guardian(s) and any of the supplied emergency contacts, FZY may have to consent to medical treatment as advised by medical consultants.

- 3.5.4 If a Chanich is admitted to a hospital, it is at the discretion of the Rosh of the Programme in coordination with the Mazkir/a to decide at which point the parent(s)/guardian(s) of the Chanich are required to come to the hospital and take responsibility for their child. In most cases, this will happen as soon as is practicable. Until that time, FZY will remain in loco parentis.
- 3.5.5 Chanichim under the age of 18 may not be unaccompanied at any time, except where they may choose to speak in confidence with a medical professional.
- 3.5.6 The Rashim and Rakazim must be always aware of the whereabouts of Madrichim in their Tzevet, for example, if a Madrich is accompanying a Chanich to visit a medical professional.
- 3.5.7 Madrichim may only accompany Chanichim via routes and modes of transport which have been approved by the relevant Rakazim, Rashim and/or Movement Workers.
- 3.5.8 Madrichim accompanying Chanichim must update the relevant FZY staff to receive approval for prescriptions, including receiving parental consent to administer any non-emergency medication where needed.
- 3.5.9 Madrichim accompanying Chanichim must ensure that they take the relevant medical information, medication and insurance information with them and to alert all medical professionals about any relevant medical information.

4. Mental Health, Wellbeing & Diversity

FZY is dedicated to ensuring that difference and diversity are respected within our organisation and that persons with psychological and mental health considerations are included. The following section outlines the gamut of wellbeing needs which we are committed to preserving. This section will also look at how we aim to preserve the wellbeing of our Madrichim, volunteers and staff.

4.1 Madrichim Responsibilities

- 4.1.1 Madrichim must fulfil their safeguarding requirements as set out by FZY. These include, but are not exclusive to:
 - 4.1.1.1 Completing a check with the Disclosure and Barring Service (DBS)
 - 4.1.1.2 Being aware of the definitions of key terms outlined in 2.2.1-2.2.5 as part of their responsibility to safeguard Chanichim on Programmes
 - 4.1.1.3 Being alert to physical, sexual, and/or emotional abuse and/or neglect of Chanichim with whom they come into contact
- 4.1.2 Madrichim must communicate any concerns which are not in relation to abuse and/or neglect but which may be relevant to the ability of the Chanich to take part fully and healthily in their FZY Programme to the relevant person on the Tsevet

- 4.1.3 Madrichim can clarify the correct recipient of this information with FZY's Designated Safeguarding Officer

4.2 Confidentiality

- 4.2.1 Chanichim are entitled to confidentiality. However, this confidentiality can never be promised. If a Chanich shares something of a serious nature, there is a requirement to refer this information to the relevant person (see Appendix 10.1).
- 4.2.2 Personal information will be kept confidential except in the following circumstances:
 - 4.2.2.1 With the express permission of the Chanich.
 - 4.2.2.2 If the Chanich is considered intent in causing injury to themselves or to others.
 - 4.2.2.3 If the Chanich is considered at risk from injury, abuse or neglect by others.
- 4.2.3 A Chanich may choose not to continue to discuss any matter if they are aware that information will be passed on. This is the right of the Chanich. However, it remains the duty of the person on the Tzevet to report the initial disclosure to the relevant person (see Appendix 10.1).
- 4.2.4 Disclosure of information outlined in the clauses 4.2.2.1–4.2.2.3 above overrides the entitlement to confidentiality. This information must be passed onto the relevant person (see Appendix 10.1) immediately. This information must not be discussed with anyone else. Discretion is of the utmost importance.
- 4.2.5 The decision as to whether to share information about a Chanich must be taken in the context of what is compliant with current relevant legislation and then what is best for that Chanich.
- 4.2.6 An incident of disclosure should be passed to the relevant authorised agencies within the Jewish and wider community structures as is necessary.

4.3 Handling a Disclosure

- 4.3.1 A disclosure conversation should not be initiated by someone on the Tzevet. However, an open and inviting atmosphere should be created at all FZY Programmes to provide an environment where Chanichim feel safe to share concerns they may have.
- 4.3.2 Attempts to engage a Chanich who has disclosed information in further discussion may be interpreted as being the first stage of the formal process of disclosure. This may consequently put the Chanich at risk if not handled properly.
- 4.3.3 In the event of a disclosure, Madrichim or other members of a Tzevet must:
 - 4.3.3.1 Listen carefully
 - 4.3.3.2 Stay calm and be reassuring

- 4.3.3.3 Take the disclosure seriously
 - 4.3.3.4 Reassure the Chanich that you are glad that they told you, that their statement is believed and that you know it is not their fault
 - 4.3.3.5 Make a record of the conversation in the words of the Chanich as soon as is practicable
 - 4.3.3.6 Sign and date the record, ensuring it has the full name of the Chanich on it
 - 4.3.3.7 Explain to the Chanich what will happen next, including informing the Chanich who the information must be passed on to and that you will do your best to protect and support them
 - 4.3.3.8 Immediately inform the relevant person (see Appendix 10.1), who in turn must act on this risk appropriately and in accordance with this Policy.
- 4.3.4 In the event of a disclosure, Madrichim or other members of a Tzevet must NOT:
- 4.3.4.1 Display shock or disbelief
 - 4.3.4.2 Ask leading questions
 - 4.3.4.3 Make promises that cannot be kept
 - 4.3.4.4 Jump to conclusions
 - 4.3.4.5 Speculate or accuse anybody
 - 4.3.4.6 Promise confidentiality
 - 4.3.4.7 Counsel a Chanich
 - 4.3.4.8 Confront parents
 - 4.3.4.9 Keep information to themselves
 - 4.3.4.10 Press the Chanich for information
 - 4.3.4.11 Report an interpretation of what was disclosed

4.4 Working with Young People with Disabilities

Concerning difference, special needs and abilities, the aim of this Policy is:

- 4.4.1 To promote an atmosphere which values all young people.
- 4.4.2 To ensure that all Chanichim and Tzevet are made aware of the rights of everyone.

- 4.4.3 To ensure that all Programmes are relevant, flexible and accessible to Chanichim with special needs as much as is reasonably possible.
- 4.4.4 To ensure that the integration of Chanichim with special needs is planned and monitored and where appropriate this should be done in conjunction with other relevant agencies.
- 4.4.5 Areas of special interest may include, but are not limited to, the following:
 - 4.4.5.1 Admission/Access: FZY is committed to working towards full access with regards to staffing levels and reducing the physical constraints where practically possible to do so.
 - 4.4.5.2 Procedures: Referrals for integrating a Chanich with special needs will initially be made through the Programme application system.
- 4.4.6 Before the Programme an initial meeting involving a Movement Worker, parent/guardian, Chanich and/or any other relevant agencies will occur before final decisions are made.
- 4.4.7 Prior to the commencement of the Programme, the Rosh will assess the needs of the individual and note those needs. The roles and levels of support committed by the Tzevet will be recorded.
- 4.4.8 The Rosh of the Programme, in coordination with the Mazkir/a and any other appropriate people/bodies will determine whether FZY is able to meet the needs of the individual and find this person an appropriate activity.
- 4.4.9 Should FZY take the decision to accept the individual concerned, the roles and levels of support and supervision will be decided by relevant parties. This procedure will be confirmed in writing and a care plan will be built where relevant.

4.5 Bullying

- 4.5.1 FZY defines bullying as any act, whether of a verbal or physical nature, or any behaviour by an individual or group, which causes anxiety or spoils the enjoyment of others.
- 4.5.2 Chanichim and Tzevet have the right to enjoy their time in an FZY environment which is free from intimidation and any form of bullying whether physical, emotional or psychological.
- 4.5.3 It is the responsibility of the Rosh to deem whether an act should be labelled as “bullying”.
- 4.5.4 FZY will not tolerate any forms of bullying. All incidents of bullying will be dealt with seriously and may result in the exclusion and/or expulsion of FZY Programmes for the person concerned. Chanichim and Tzevet should be aware of this.

- 4.5.5 Chanichim will be sent a Code of Conduct prior to a Programme. Furthermore, an explanation of the rules will be given either by the Rosh or a Rakaz at the start of a Programme.
- 4.5.6 FZY will provide an environment which values everyone and will ensure that its Tzevet understand that "dugma ishit" is essential to its work.
- 4.5.7 FZY will provide Chanichim with an opportunity to explore Jewish values that relate to this issue, for example, "*lashon hara*" (the evil of wounding by words).
- 4.5.8 FZY will ensure that its Tzevet are aware, understand and agree to abide by this Policy regarding issues of bullying.

4.6 Discrimination

- 4.6.1 FZY defines discrimination as an incident that is perceived to be discriminatory by the victim or any other person.
- 4.6.2 Discrimination happens when someone is treated less favourably because of their race, gender, sexual orientation, age, religion, belief or disability (known as direct discrimination), or when a policy, practice or process puts someone at an unfair disadvantage (known as indirect discrimination).
- 4.6.3 Discrimination may be, although are not limited to, incidents of:
 - 4.6.3.1 Verbal or Physical threats
 - 4.6.3.2 Insulting, abusive, embarrassing or patronising behaviour or comments
 - 4.6.3.3 Humiliating, intimidating, demeaning and/or persistent criticism
 - 4.6.3.4 Open hostility
 - 4.6.3.5 Isolation or exclusion from normal schedule, conversations or social events
 - 4.6.3.6 Publishing, circulating or displaying pornographic, racist, sexually suggestive or otherwise offensive pictures or other materials
 - 4.6.3.7 Unwanted physical contact, ranging from an invasion of space to a serious assault, and suggestive comments or body language
 - 4.6.3.8 Alleged discrimination in the failure to provide a service
 - 4.6.3.9 Discriminatory graffiti

4.7 Guidelines for dealing with Bullying and/or Discrimination

- 4.7.1 If someone reports bullying and/or discrimination, that person must report it to the Rosh of the Programme. The Rosh of the Programme will determine what action is

necessary. Before any decision is taken, the Rosh needs to discuss the matter with the Mazkir/a and Executive Director.

- 4.7.2 When meeting with a person accused of bullying, it is important that the behaviour is challenged and not the individual.
- 4.7.3 The person making the complaint should be spoken to and necessary welfare support shall be offered wherever necessary.
- 4.7.4 Only if appropriate, both parties should be brought together to facilitate reconciliation.

4.8 Sexual Harassment Policy

4.8.1 A person employed by or volunteering for FZY must not engage in any of these acts of sexual harassment, including, but not limited to:

4.8.1.1 Written forms:

4.8.1.1.1 Obscene letters, notes, invitations – handwritten or over electronic devices including social media

4.8.1.2 Verbal forms

4.8.1.2.1 Derogatory comments, slurs, jokes or epithets

4.8.1.2.2 Remarks of a sexual nature about a person's clothing or body or remarks about sexual activity or speculations about previous sexual experiences

4.8.1.2.3 Continued expression of sexual interest after being informed that the interest is unwelcome

4.8.1.2.4 Making reprisals, threats of reprisals or implied threats of reprisal following a rebuff of harassing behaviour

4.8.1.3 Physical forms

4.8.1.3.1 Assault, unwelcome touching, impending or blocking movements

4.8.1.3.2 Unnecessary touching, patting, hugging or brushing against a person's body

4.8.1.4 Visual forms

4.8.1.4.1 Leering, gestures, display of sexually offensive objects, pictures, cartoons or posters

4.9 Overall Wellbeing for Chanichim

4.9.1 FZY is responsible for the protection of the physical health, mental health and wellbeing of Chanichim during its Programmes.

4.9.2 FZY will provide its Tzevet with relevant and at times confidential information about Chanichim during its Programmes.

- 4.9.3 This information may include a list of medication that can be given where prior consent has already been granted, a list of allergies and phobias, a list of relevant medical conditions, and a list of prescribed medication.
- 4.9.4 In some cases, FZY may also provide its Tzevet with care plans which may outline specific guidance to support the wellbeing of individual Chanichim.
- 4.9.5 FZY will ensure that Chanichim are aware of their responsibilities and expectations with regards to their physical health, mental health and general wellbeing
- 4.9.6 A non-exclusive list of ideas for its Tzevet to maintain general wellbeing may include the following:
 - 4.9.6.1 Encouraging Chanichim to take an additional piece of fruit at breakfast and keep it with them in their bags during the day.
 - 4.9.6.2 Enforce an early curfew when the Chanichim seem tired.
 - 4.9.6.3 Chanichim may miss certain activities.
 - 4.9.6.4 Encourage Chanichim to sleep during long journeys.

4.10 Overall Wellbeing for the Tzevet

- 4.10.1 The general policy of FZY is that its Tzevet are responsible for their own physical health, mental health and wellbeing for the duration of the Programme.
- 4.10.2 The Tzevet must disclose at least three months in advance of the start of the Programme any information which may impact their ability to perform any of the roles which are required of them. The Tzevet must disclose appropriate details of any condition which may have a moderate to severe impact on their ability to perform their role.
- 4.10.3 FZY will seek to provide all reasonable adjustments and support to ensure that the Tzevet can fulfil their roles adequately without harming their own physical health, mental health and wellbeing.
- 4.10.4 The Tzevet are responsible for seeking support for their health and wellbeing during the Programme. They may do this by several courses of action, which include (but are not exclusive to):
 - 4.10.4.1 Alerting their Rakaz or superior and seeking their advice.
 - 4.10.4.2 Alerting a different Rakaz or superior and seeking their advice.
 - 4.10.4.3 Alerting a Movement Worker or Shaliach.
 - 4.10.4.4 Discussing their health with their Tzevet and arranging an appropriate time to seek professional support (e.g. attending a clinic).

- 4.10.4.5 Drawing upon their own resources where these exist (e.g., personal doctors and or mental health professionals).
- 4.10.5 The Tzevet are encouraged to arrange appropriate times to ensure that they sleep, eat and rest sufficiently to be able to fulfil their role in liaison with their Rakaz or another appropriate superior.
- 4.10.6 The Tzevet are encouraged to ensure that rest is taken both before and after Programmes, as the experience may be physically demanding.
- 4.10.7 The Tzevet shall not share details about their own physical health, mental health and wellbeing with Chanichim during or after Programmes.

5. Insurance

- 5.1 The Executive Director or another relevant FZY employee should periodically check and ensure that FZY has fully paid-up insurance to cover the following items as appropriate for its Programmes:
 - 5.1.1.1 Employers Liability Insurance - This is compulsory for FZY as an employer.
 - 5.1.1.2 **Public Liability Insurance** - This covers injury, loss or damage caused to anyone as a result of FZY's negligence. This will extend to claims against us arisen from the actions of volunteers who are working with or for FZY.
 - 5.1.1.3 **Personal Accident Insurance** - FZY needs to either obtain such insurance or to inform parents that we do not have such cover and advise them to consider taking it out themselves. Current policy is not to provide this for Chanichim.
 - 5.1.1.4 **Tour Operators Insurance** - This is required for Programmes outside the UK when FZY is the acting tour operator.
- 5.2 FZY will only work with companies that whereby its drivers and vehicles have the correct documentation to be licensed to drive.
- 5.3 Anyone driving on behalf of FZY must be correctly insured. If the driver is driving a vehicle hired under a commercial agreement, then it is the responsibility of the company from which the vehicle is hired to ensure that the insurance is in order. However, it is the responsibility of the Rosh of the Programme to check that the driver meets the appropriate conditions as noted below. FZY must check the driver's license, the vehicle and, where applicable, the MOT of all vehicles.
- 5.4 If the Tzevet are driving a private vehicle owned by them, or loaned to them under a private agreement, then it is the responsibility of the Rosh of the Programme to ensure that they are properly insured with fully comprehensive insurance. This is absolutely vital when carrying Chanichim as passengers.
- 5.5 All drivers must have fully comprehensive cover including business usage. All insurance policies contain certain restrictions as to the circumstances for which a driver is insured.

For example, many policies cover the driver while using the car for "social, domestic and leisure" use only. This would mean that anyone having an accident while driving for work would not be insured.

- 5.6 Definitions of work are obviously crucial. Anyone receiving payment for the youth work they do might be said to be working. Even volunteers come into this category. The answer, as with all queries concerning insurance, is to check with the broker/insurance company and get any confirmation in writing.
- 5.7 It is the responsibility of the driver to explain to the insurance company the full circumstances, i.e., who/what is being carried; when and for what purpose; the fact that no payment is being made by the passengers; how many passengers, etc. If the driver does this type of driving regularly e.g., as a Movement Worker, the driver should get written confirmation that they are covered for such purposes.
- 5.8 If someone is not covered, a special clause may have to be added to the policy and a surcharge may be added to the insurance fee. If most of this driving is done on behalf of FZY, then FZY may contribute towards this surcharge.

6. Behaviour

The following section covers a wide range of FZY expectations regarding conduct, dress, communication and general behaviour for all FZY staff, volunteers and Chanichim whilst on its Programmes.

6.1 Code of Conduct for Chanichim

Chanichim on FZY Programmes are expected to adhere to the following code of conduct. Failure to do so may result in exclusion from the Programme and future Programmes.

- 6.1.1 Unless otherwise indicated, all activities are mandatory. Chanichim must contribute to all activities and Programmes to the best of their ability.
- 6.1.2 Antisocial behaviour of any type is absolutely forbidden on the Programme, including violence, the use of offensive language and any other inappropriate actions. Chanichim are forbidden from carrying weapons.
- 6.1.3 FZY aim to create a safe and comfortable atmosphere for the Programme. FZY believes that the way that people dress affects the atmosphere and the way that they interact with one another. Therefore, FZY expect all Chanichim to avoid wearing the following:
 - 6.1.3.1 Hot pants (shorts must be at least halfway between the waist and the knee, or longer).
 - 6.1.3.2 Low cut tops (no cleavage should be on show).
 - 6.1.3.3 Crop tops (no midriffs should be on show).
 - 6.1.3.4 Clothing with an inappropriate design (alcohol, drugs, sexual references, inappropriate language and/or images, etc.).

- 6.1.4 On hot days, when activities are outside, Chanichim must wear t-shirts with sleeves that cover their shoulders in order to avoid sunburn. If Chanichim are seen to be dressed inappropriately on a recurring basis it may result in disciplinary action.
- 6.1.5 Chanichim should not bring expensive or valuable items to the Programme. FZY will accept no responsibility for any loss or damage that occurs to items during their time on the Programme.
- 6.1.6 FZY does not tolerate bullying in any form, including physical, psychological and verbal abuse. All Chanichim taking part in an FZY Programme have the right to enjoy their time with the movement in an environment which is free from intimidation and any form of bullying.
- 6.1.7 To minimise risks of transferring Covid-19 or other viruses that can be contracted through respiratory droplets, the following rules are in place and must always be adhered to:
 - 6.1.7.1 Social distancing should always be upheld.
 - 6.1.7.2 If directed as such, you cannot interact in person with other Chanichim or Tzevet from outside of your allotted bubble for the entirety of the Programme.
 - 6.1.7.3 Good levels of hygiene must be maintained including hand washing frequently.
 - 6.1.7.4 Relevant PPE must be worn if directed to do so by the FZY Tzevet and/or necessitated by UK law.
 - 6.1.7.5 Any other rules that the FZY Tzevet feel are appropriate to minimise the risk of Covid-19 spreading.
- 6.1.8 The use of alcohol or illegal drugs is strictly forbidden, and anyone caught doing so will be sent home immediately. The abuse of legal drugs is similarly prohibited and will also result in instant dismissal from the Programme. Anyone present in the location where such activities are taking place will be considered equally culpable unless they immediately leave the area and report the act to someone on the Tzevet immediately. Subject to suspicion that these rules have been broken, the Tzevet reserve the right to search the belongings of any Chanichim with or without them being present.
- 6.1.9 The Tzevet are responsible for the happiness and wellbeing of the Chanichim. The Tzevet must be treated with respect and courtesy at all times. Behaviour to the contrary will be treated extremely seriously.
- 6.1.10 Any activities involving gambling or of a character linked to gambling are not permitted on the Programme. Chanichim can play cards, but games such as poker are not allowed.
- 6.1.11 Where dormitories are present, and the Programme contains overnight stay, boys and girls must not enter the sleeping areas of the opposite sex. The areas that are single sex will be clearly signposted and indicated by the Tzevet. Every Chanich on the Programme must have a safe space in which to sleep and change. Infringement of these rules will have serious consequences.

- 6.1.12 FZY recognises that mobile phones are now used for more than communication – they are used for taking photos, telling the time, etc. There are no physical boundaries as to where Chanichim can use their phone. However, phones must not interfere with or distract from the Programme in any way. Therefore, the use of a phone in programmed time is not acceptable and they should be turned off, not put on silent. On certain Programmes, phones will be collected by the Tzevet and only distributed at certain times. If someone on the FZY staff sees a Chanich using their mobile phone in programmed time where they have been instructed not to, which includes mealtimes, it will be confiscated for a period of time determined by the Tzevet.
- 6.1.13 For health and safety reasons, all Chanichim are expected to remain within the defined boundaries of the site for the duration of the Programme, unless leaving the site on a sanctioned trip with someone on the FZY Tzevet.
- 6.1.14 There should be no sexual activity whatsoever on the Programme. The atmosphere of the Programme is one where sex and sexual behaviour is simply not on the agenda.
- 6.1.15 In accordance with UK law, all Chanichim under the age of 18 are forbidden from smoking or carrying cigarettes on the Programme. This includes all makes, models and varieties of e-cigarettes and vapes.
- 6.1.16 Vandalism of any kind, to the Programme site or public areas visited during the Programme is strictly prohibited. Littering and other mistreatments of the environment is not acceptable. Vandalism includes deliberately setting off the fire alarm in a non-emergency situation.

6.2 Chanichim Expectations

Chanichim on FZY Programmes have the following expectations:

- 6.2.1 To be treated respectfully and fairly.
- 6.2.2 To have an organised schedule of activities for the duration of the Programme.
- 6.2.3 To be in a safe environment.
- 6.2.4 For the Tzevet to take any complaints made by Chanichim seriously and respond to them appropriately.

6.3 Complaints Procedures for Chanichim

- 6.3.1 If any Chanich feels they have been the subject of discrimination or abuse by anyone on the Tzevet, they have the right to submit a formal letter of complaint.
- 6.3.2 Letters should be addressed to the Mazkir at The Stanley S. Cohen OBE Centre, Shaftesbury Avenue, Kenton, Harrow HA3 ORD.
- 6.3.3 All complaints will be dealt with seriously and promptly.

6.3.4 Complaints will be responded to within ten workings days.

6.4 Appropriate Relationships between the Tzevet and Chanichim

This section includes guidance in relation to the language and behaviour used by Tzevet. The Tzevet should be aware that they are in a position of authority and of comparative power compared to their Chanichim. The guidance and related procedures in this section ensure that the Tzevet are aware of the boundaries that must be maintained between them and Chanichim in order to protect all parties and in order to ensure that all parties can be safe, compliant, and can be able to complete their relevant roles on their Programmes.

6.4.1 Tzevet should not enter any bedroom, dormitory, tent or equivalent without first knocking or otherwise announcing their intention to enter.

6.4.2 No private meeting should take place between someone on the Tzevet and a Chanich.

6.4.2.1 If it is deemed appropriate and necessary by the Rosh of the Programme for such a meeting to take place, it is forbidden to be in a room/area alone without the knowledge of other people on the Tzevet. Furthermore, the door to any room where a private meeting is taking place should not be closed. Ideally a private meeting would occur outside where it is possible for other people to see the meeting occur.

6.4.3 Any physical intimacy of a romantic or sexual nature is forbidden between Tzevet and Chanichim.

6.4.4 Madrichim must always wear a t-shirt and/or not have parts of their body exposed, as outlined in claused 6.13-6.14, including while swimming or in water.

6.4.5 No conversation between Tzevet and Chanichim should be interpreted as romantic, flirtatious, or sexual – this includes any comments that are perceived to be in jest.

6.4.6 Tzevet should refrain from engaging in any inappropriate conversation with Chanichim. Inappropriate conversation includes, but is not exclusive to:

6.4.6.1 Gossip about other Chanichim or Tzevet on the Programme.

6.4.6.2 General gossip about other individuals.

6.4.6.3 Boasting.

6.4.6.4 Conversations that inappropriately address:

6.4.6.4.1 Money.

6.4.6.4.2 Sex and/or sexual acts.

6.4.6.4.3 The personal life of the Chanich or Tzevet, except where the Chanich offers this information to someone on the Tzevet without prompting.

6.4.6.4.4 Illicit substances, or the use, misuse or abuse of legal drugs, alcohol, tobacco, e-cigarettes and other related paraphernalia.

- 6.4.7 This guidance continues to apply after FZY Programmes have ended and refers both to offline and online activity.
- 6.4.8 Tzevet shall not invite Chanichim to personal events after the commencement of the Programme.
- 6.4.9 Tzevet shall not arrange to meet up with Chanichim after the commencement of a Programme, except at a Programme facilitated by FZY.

6.5 Discipline

This section outlines how the Tzevet should approach disciplinary issues on FZY Programmes.

- 6.5.1 The Tzevet must read and understand the Code of Conduct, attached as an appendix (10.2) to this document.
- 6.5.2 The Tzevet must ensure that Chanichim understand all the rules of the Programme from the onset of the Programme.
- 6.5.3 Madrichim must seek to clarify with the relevant Rakaz, Rosh of the Programme or Movement Worker any questions or concerns that they may have about the Code of Conduct or the enforcement thereof.
- 6.5.4 The ultimate priority of FZY is the safety of the Chanichim and the Tzevet. Threats to safety include, but are not exclusive to:
 - 6.5.4.1 Abuse or misuse of banned substances, prescription medication, alcohol, tobacco or other similar items and substances as set out in the Code of Conduct.
 - 6.5.4.2 Threatening, violent, bullying or intimidating behaviour.
 - 6.5.4.3 Behaviour which creates a negative group dynamic and which can lead to exclusion.
 - 6.5.4.4 Behaviour which undermines the authority of madrichim, thus making madrichim less able to carry out their roles and responsibilities in loco parentis.
- 6.5.5 Disciplinary actions shall be carried out in accordance with training delivered to the Tzevet.
- 6.5.6 Disciplinary actions shall be recorded in writing by the Tzevet and communicated with the relevant Rakaz, Rosh of the Programme and/or Movement Worker.
- 6.5.7 Disciplinary actions should be consistently applied.
- 6.5.8 Tzevet shall not make exemptions to particular Chanichim, except where this may be a reasonable adjustment so that a Chanich may take part in the Programme.
- 6.5.9 Disciplinary decisions shall be made by agreement in a Tzevet wherever possible and always require the approval of the Rosh of the Programme.

- 6.5.10 Disciplinary decisions must always be made to ensure the safety and overall effectivity of the programme, protecting all individuals from any potential harms.

6.6 Communication with Parents

- 6.6.1 Madrichim must not communicate with parents or guardians of Chanichim.
- 6.6.2 Madrichim are usually responsible for a large number of Chanichim, therefore they do not have the resources or time to manage the concerns or queries of the parents and/or guardians of Chanichim.
- 6.6.3 Madrichim should decline any opportunity to speak with parents using the following suggested formula: “Thanks very much for trying to talk to me. It is not within my remit to talk directly with parents/guardians [as appropriate]. If you could please call the FZY Office in London, they will be more than happy to assist you.”
- 6.6.4 Should parents/guardians of Chanichim present further difficulties or continue to attempt contact with Madrichim, Madrichim may say: “I am going to have to hang up now and I will pass on your details for the FZY Office to be in touch.”

6.7 Using Inclusive Language

This piece of guidance serves to ensure that the Tzevet are aware of the language that they use around Chanichim. Tzevet should be aware that this guidance can also be used as an educational tool with Chanichim. This guidance focuses on the way in which we achieve an inclusive atmosphere for those who identify as LGBTQ+. There is also a section about the use of language surrounding mental health.

- 6.7.1 The Tzevet should understand what inclusivity is and ensure that all Chanichim are included on Programmes. The Tzevet should also be aware of language that is not inclusive.
- 6.7.2 Inclusivity is about doing what is possible to create an environment where everyone feels comfortable and include those who may previously have been overlooked.
- 6.7.3 Non-inclusive language refers to language that people may use and find acceptable but which others may find offensive. Examples include, but are not exclusive to:
 - 6.7.3.1 Referring to something as ‘gay’ with a general pejorative/negative meaning, or using ‘gay’ as a slur.
 - 6.7.3.2 Referring to someone as a ‘pussy’ to denote a general weakness.
 - 6.7.3.3 Telling someone to ‘grow some balls’ or to ‘man up’.
 - 6.7.3.4 Using words as a slur words that may cause offence or be inaccurate, including ‘psycho’, ‘lunatic’, ‘nutter’, ‘maniac’ and ‘mental’

- 6.7.4 Where possible, the Tzevet should attempt to use gendered language at all times. For example, the Tzevet should not ask for some 'boys' to help load the coach; instead, they should use the words 'people' or 'Chanichim'.
- 6.7.5 The Tzevet should encourage Chanichim to consider their own use of language.
- 6.7.6 The Tzevet should be cautious of the language they use with the intention to not offend others.
- 6.7.7 The Tzevet should be active when they hear Chanichim use exclusive or otherwise non-inclusive language.
- 6.7.8 The Tzevet should be sensitive towards the identities of others (including Chanichim).

7. Electronic Communication and Social Media

Social media, texting, e-mailing and other forms of electronic communication are a reality in the lives of our Chanichim. These platforms offer an opportunity to develop and deepen relationships and are therefore a vital part of youth work. However, the improper use of these platforms can produce serious consequences. The following practices and guidelines apply commonly accepted principles of healthy boundaries for digital networking and communication. Tzevet who want to communicate with Chanichim using text messaging, email, social media platforms or other forms of electronic media must adhere to follow the guidelines.

- 7.1 The Tzevet should never give their personal phone or contact details to Chanichim.
- 7.2 When contacting Chanichim under the age of 18, Tzevet should ensure the forum is public and nonencrypted, and/or has another adult in the conversation, for example on WhatsApp group conversations. No person under the age of 18 should be in a private chat with an adult on any form of encrypted social media.
- 7.3 Snapchat and other social media forums where messages are deleted after a short period of time must never be used to contact Chanichim or the Tzevet within FZY.
- 7.4 The Tzevet should use their best judgement as to whom to connect with on Facebook and other forms of non-encrypted social media. FZY Tzevet should not actively 'friend', 'follow', 'like', or the equivalent FZY Chanichim or Madrichim who are under the age of 18 on social media unless there is a significant recruitment, communication, or educational reason to do so. In these cases, a Movement Worker must be made aware of this to approve this happening before this action is taken.
- 7.5 Where possible, Tzevet should use FZY accounts or devices to contact Chanichim or Madrichim under the age of 18, rather than giving out their own personal details.
- 7.6 Tzevet must not post anything that is inappropriate, offensive, abusive, pornographic, disrespectful or compromising. This includes photographs, use of language, affiliation with groups or causes, check-ins and the recounting of events.
- 7.7 Tzevet must set very stringent privacy settings on online accounts across all platforms.

- 7.8 Tzevet may consider having two accounts, one for personal use and one for professional use.
- 7.9 Tzevet must not connect with any Chanichim under the legal age set by said social media platform. Often this age is 13.
- 7.10 Tzevet should use prudent judgment in the time that there is contact with Chanichim through social media and/or electronic communication. As a basic rule, any online communication including texts, chat, or email back-and-forth with Chanichim should not take place before 8am or after 9pm.
 - 7.10.1 If a Chanich communicates with Tzevet outside of these hours and it's not an emergency, the Tzevet should wait until morning to reply.
- 7.11 Tzevet must be transparent in interactions:
 - 7.11.1 Do not delete any correspondence. This provides transparency should a query or complaint arise.
 - 7.11.2 Interactions should take place in an open environment and not a private encrypted forum as per clause 7.2.
 - 7.11.3 If there is a need for regular contact with a Chanich or Madrich under the age of 18, both the FZY Mazkir/a and the parents/guardians must be aware of the contact being made.
- 7.7 All photos/videos taken of Chanichim and Madrichim under the age of 18 attending FZY Programmes should be taken on FZY devices wherever possible. If these are captured on personal devices, these files should be transferred to the FZY head office and then deleted on the original device as soon as is practical to do so.

8. On-Site Specifics

The following section evaluates FZY procedures for organizing residential Programmes for Chanichim

8.1 Risk Assessment

- 8.1.1 A risk assessment should be carried out prior to the group's arrival at site, leaving enough time for any required remedial action to be undertaken.
- 8.1.2 Movement Workers will identify experienced, reliable and trustworthy staff to be the Tzevet of a Programme. If it is a mixed group with both male and female Chanichim, the staffing must reflect this. All the Tzevet must be aware of and trained in their responsibilities and adhere to all organisational and emergency procedures.
- 8.1.3 The Mazkir/a should inform the Rosh of the Programme that there is appropriate insurance cover.
- 8.1.4 The Rosh of the Programme must ensure the correct ratio of Tzevet to Chanichim.

- 8.1.5 FZY will obtain completed application forms from parents/guardians for each Programme a Chanich participates on.
- 8.1.6 FZY will ensure that accurate personal details of all Tzevet and Chanichim are obtained. This should include, names, ages, home addresses, emergency contact numbers, medical and dietary requirements and histories. A copy of this information should be taken on the Programme while the original is held centrally at the head office.
- 8.1.7 The Rosh of the Programme will prepare a written itinerary of the Programme to be approved by FZY's Mazkir/a and Shaliach. Everyone on the Tzevet should receive a copy.
- 8.1.8 Parents/Guardians will be provided with a contact name and phone number that will be contactable throughout the Programme. Times of departure and return travel must also be shared in advance with parents/guardians.
- 8.1.9 FZY must ensure there are adequate financial arrangements to cater for the Programmes.
- 8.1.10 The Tzevet must not drink alcohol or take any substance that is likely to impair their judgement for the duration of a Programme.
- 8.1.11 The Rosh of the Programme will ensure that all the Tzevet are aware of their responsibilities, their "duty of care", Health & Safety requirements and this Policy.
- 8.1.12 An explanation of the fire procedures and a practice fire drill when required by the site, must be administered within the first 24 hours of any residential Programme.

8.2 Staff Ratios

- 8.2.1 Not everyone on the Tzevet is classified as an adult. Only those people that are aged 18 or older are classified as an adult.
- 8.2.2 FZY Programmes only cater for Chanichim who are aged 11 or over. As such, the adult to Chanich ratios below take this into account.
 - 8.2.2.1 The ideal ratio is 1:6, i.e., for 12 Chanichim there will be two adults.
 - 8.2.2.2 Where this staffing level is not possible or practical, the ratio should never exceed:
 - 8.2.2.2.1 1:10 in high-risk activities, i.e., kayaking, water sports, etc.
 - 8.2.2.2.2 1:15 in medium-risk activities, i.e., outings in public places, etc.
 - 8.2.2.2.3 1:25 in low-risk activities, i.e., activities in an FZY sole-occupancy site, travel, etc.
- 8.2.3 At no time should a Madrich under the age of 18 be solely responsible for a group of Chanichim on a Programme.
- 8.2.4 Two adults should be always present.

8.2.5 The allocation of the Tzevet will reflect the gender balance of the group.

9. Travel & Excursions

The following section outlines FZY policies on any possible excursions that may occur on a Programme.

9.1 Swimming

- 9.1.1 FZY will ensure that swimming is in a safe place i.e., avoid fast flowing rivers, deep lakes etc.
- 9.1.2 At all events where swimming takes place, there must be qualified lifesavers present. Where FZY are attending a commercial provision which provides its own qualified life savers this is sufficient, but there must still be sufficient madrichim present (a ratio of 1:10) who are in the water with the Chanichim.
- 9.1.3 Where there are no outside life savers present there must be at least one trained life saver with a minimum up to date qualification of a bronze certificate within the Tzevet and that person must be present at all times whenever swimming takes place. Sufficient helpers also need to be present.
- 9.1.4 FZY should encourage more Madrichim to get these qualifications and should provide information on courses that are available and promote and advertise them.

9.2 Transport

- 9.2.1 Chanichim under the age of 18 should not be transported in the vehicle without the accompaniment of a Madrich or another representative of FZY.
- 9.2.2 Boarding and descending of travellers from the vehicle will only be done at locations intended for that purpose (parking areas, bus stops and the like). In the event that there is no such place, the highest-ranking person from the Tzevet present will ascertain that the vehicle has stopped at a safe place for boarding and descending. This person will get off the bus first and check that the descent is safe and only then will s/he allow the Chanichim to get off/board the vehicle.
- 9.2.3 It should be checked that the number of passengers does not exceed the number of suitable seats in the vehicle before leaving.
- 9.2.4 No Chanichim should be allowed to travel whilst standing.
- 9.2.5 Equipment should not be placed in passageways and especially not near the bus doors.
- 9.2.6 After the Chanichim board the bus and before moving, it must be checked that all of the Chanichim are present.

- 9.2.7 In the event that the FZY Tzevet observe reckless driving or driving that is not in accordance with traffic laws, the Tzevet should instruct the driver to stop and should report this person to the Rosh of the Programme and to the Head Office.
- 9.2.8 Chanichim are not to be left in the vehicle unaccompanied by someone on the Tzevet. In the event that there are Chanichim who are not joining an activity, they should be left with someone from the Tzevet during the wait. The driver does not serve as an escort for this purpose.
- 9.2.9 No passengers whom are not known to the Tzevet will be allowed to board the transportation.
- 9.2.10 On buses on which there are safety belts, all passengers will be instructed to wear these throughout the drive.
- 9.2.11 At the conclusion of the drive, the a member of the Tzevet present will confirm that the baggage compartment and the passenger compartment are empty and that nothing was left in the vehicle.
- 9.2.12 Fuel is not to be filled when Chanichim and/or Tzevet are aboard the vehicle.

9.3 Use of Public Transportation

- 9.3.1 The Rosh of the Programme or the highest ranking Tzevet person present will attend to the group being concentrated in one place and in an organised and calm fashion while waiting.
- 9.3.2 The Rosh of the Programme or highest-ranking Tzevet person present will ensure a count of the Chanichim.
- 9.3.3 The Rosh of the Programme or highest ranking staff person present will ensure the Chanichim are briefed regarding the drop off location.
- 9.3.4 To the extent possible, someone from the Tzevet will board first and will seat the participants in their places.
- 9.3.5 The Rosh of the Programme or highest-ranking staff person present will board last and will confirm that all the Chanichim have boarded.
- 9.3.6 Boarding the transport will be done in an organised fashion and under the supervision of the Tzevet.
- 9.3.7 To the extent possible, the Chanichim will be concentrated in the same area.
- 9.3.8 Upon descending from the vehicle, someone from the Tzevet will descend first and will attend to gathering the Chanichim in one place.
- 9.3.9 The Rosh of the Programme or highest-ranking Tzevet person present will ensure a count of the Chanichim and confirm that everyone has descended from the vehicle.

9.4 Planning a Hike or Trip

9.4.1 Determining the route of the hike according to:

- 9.4.1.1 The main subject
- 9.4.1.2 Age and physical capability of the Chanichim
- 9.4.1.3 Number of Chanichim
- 9.4.1.4 The motor vehicle for the hike
- 9.4.1.5 Adaptation to the season of the year and the hours of daylight
- 9.4.1.6 "Limited" areas, such as nature reserves, etc.
- 9.4.1.7 Planning time schedule including travel time, activities, etc.

9.4.2 Administrative matters:

- 9.4.2.1 Planning the quantity of water, refill spots and supply of water to the Chanichim
- 9.4.2.2 Communication – working and charged mobile phones (don't forget spare batteries)
- 9.4.2.3 Motor vehicle – ordering an appropriate vehicle suited to the number of participants, the route and defining the standards for the vehicle to the travel company

9.4.3 Coordination with service providers (only with those who have business licensing):

- 9.4.3.1 Meals
- 9.4.3.2 Sites to be visited
- 9.4.3.3 Special activities
- 9.4.3.4 Preparation of a first aid satchel or placing order for a medical escort from outside the organisation

9.4.4 Tzevet placement:

- 9.4.4.1 Confirm that the number of Tzevet is suited to the number of Chanichim
- 9.4.4.2 Suitability of the tour guide to the route (familiarity with the route and alternatives that have been planned)
- 9.4.4.3 Professional escorts (lifeguard, climbing/gliding madrich, etc.)
- 9.4.4.4 Medical escorts if/when needed

- 9.4.4.5 A preparatory meeting with the Tzevet for the trip and the Chanichim
- 9.4.4.6 Coordinating time schedules and meeting places
- 9.4.4.7 Updating telephone numbers and means of contact
- 9.4.4.8 A preparatory discussion with the Chanichim in which the route, the requirements of the Chanichim, the time schedules and the special activities will be presented
- 9.4.4.9 Review of list of equipment needed for the trip
- 9.4.4.10 Briefing the Tzevet and reviewing all of the details and administrative matters for the trip.

9.5 Hiking

- 9.5.1 Required equipment for Chanichim on routes for field walking: closed hiking shoes and hat
- 9.5.2 The person responsible for the hike will have the medical information about the Chanichim including medication or auxiliary medical equipment, and it is his/her/their responsibility to confirm that they have the medication or the medical equipment required
- 9.5.3 The quantity of water needed per Chanich will be determined by the person responsible for the hike in accord with the planned route and the weather conditions
- 9.5.4 The recommended quantity of water in the summer is 3/4 litre for every hour of walking. The group leader must plan the quantity of water that each Chanich has to carry in accord with the possibilities for refilling water along the route
- 9.5.5 The Chanichim must be encouraged to drink a lot. The person responsible for the hike should not rely on the Chanichim "feeling of thirstiness." It is best to provide Chanichim with unlimited water
- 9.5.6 It should be confirmed that the Chanichim have the amount of water as specified
- 9.5.7 It must be confirmed that the water is taken from faucets intended for drinking
- 9.5.8 It is absolutely forbidden to drink water from field faucets, from fire extinguishers, spring water, from streams and from natural water sources
- 9.5.9 It is recommended to allow Chanichim to refill with cold water
- 9.5.10 A hat should be worn and it is recommended to also wear light clothes that cover the arms and legs
- 9.5.11 The participants should be encouraged to use UV protection cream against the radiation with a SPF factor of at least 15

- 9.5.12 The Tzevet must be alert to the appearance of Chanichim who were exposed to the sun and their skin has begun to redden
- 9.5.13 Emphasis should be placed on protection against radiation from the sun in water activities
- 9.5.14 Before starting a hike, a briefing will be given to the Chanichim by the person responsible for the hike and will include:
 - 9.5.14.1 A description of the planned route, its length, duration and main character (a cliff walk, urban, etc.)
 - 9.5.14.2 Emphasis on the character of the route in the context of the necessary rules of caution (for example on a rocky route to maintain distances, to refrain from pushing Chanichim and from rolling rocks, etc.)
 - 9.5.14.3 Emphasis on the ability required of the Chanichim to execute the path, such as the level of difficulty, knowing how to swim, etc.
 - 9.5.14.4 Segments of the way in which special alertness has to be demonstrated
 - 9.5.14.5 Points on the route that should not be approached (for example: forbidden entry water holes adjacent to the path)
 - 9.5.14.6 Setting the order of movement of the groups on the tiyul, setting a coordinated schedule among all the groups
 - 9.5.14.7 A reminder of the rules of movement – the guide is at the head of the group and it is absolutely forbidden to pass this person; the person bringing up the rear (it is recommended that this be the medical escort) is at the end and the Chanichim are between the guide and the person at the rear while being sure to prevent the severing of contact
 - 9.5.14.8 Setting the places of the Tzevet in the line of Chanichim, informing the Chanichim where the person responsible for the hike is to be found, as well as the medical escort
 - 9.5.14.9 The importance of drinking water on the tiyul, wearing hats and using sun protection cream should be recalled and emphasised
 - 9.5.14.10 A Chanich who loses the group will remain where they are, and on hot days will seek a nearby shaded spot and will wait for the people looking to find them
 - 9.5.14.11 Emphasis on the importance of walking on paths. Absolute forbiddance of shortcuts
 - 9.5.14.12 Caution of fire: danger of fires and burns. Lighting fire will be done only with the permission and supervision of the guide

- 9.5.14.13 Chanichim allergic to bee stings must bring an antihistamine with them
- 9.5.14.14 A Chanich who leaves the group must coordinate that with the guide and do so with the permission of the person responsible for the hike
- 9.5.15 The tour guide will lead the hike, s/he will determine the path and the pace
- 9.5.16 The Chanichim will not be allowed to deviate from the path or pass the tour guide under any circumstances
- 9.5.17 The tour guide must confirm by means of the rest of the Chanichim that big gaps are not formed between Chanichim, which could result in cutting off part of the group or splitting or losing the way
- 9.5.18 At places where Chanichim might err on the path, the tour guide will stop until all of the Chanichim have gathered
- 9.5.19 Upon arriving at an obstacle (defined as a place constituting a deviation from the walk such as a step, rope, ladder, crossway, etc), the tour guide will stop the Chanichim, and "will caution, instruct and confirm" – will caution of the danger inherent in the obstacle, will instruct how to proceed and will place a madrich who will confirm compliance with the instructions
- 9.5.20 If it is necessary for the tour guide to wait until all the Chanichim pass the obstacle, s/he will place someone from the Tzevet at the head of the line to prevent Chanichim crossing to the continuation of the route
- 9.5.21 Upon completion of passing the obstacle, the Tzevet will count the Chanichim
- 9.5.22 The group leader will count the Chanichim from time to time. It is his/her/their responsibility to count them at the outset of the route, at the conclusion of a break, after passing obstacles, upon departing from places filled with people, upon getting off and on the bus, and at any time that s/he is concerned that a Chanich might be lost
- 9.5.23 The group leader will also count the Tzevet at all times
- 9.5.24 The break during the hike is to be considered as part of the hike, and the awareness of the Tzevet to ensuring the wellbeing of the Chanichim must be maintained
- 9.5.25 The tour guide will determine the place of the break, and ideally, the place should be shaded and far from any places of danger such as roads, cliffs, holes, etc.
- 9.5.26 The group leader will appoint one of the Tzevet as a supervisor during the break. This person will strictly observe that the Chanichim follow the tour guide's instructions
- 9.5.27 Someone from the Tzevet will brief the Chanichim about the borders of the area of the break, an area which should not be left

- 9.5.28 In the event that there is a nearby danger point, the Tzevet will warn the Chanichim against approaching it and will place someone from the Tzevet to prevent Chanichim from approaching the danger spot
- 9.5.29 The Tzevet will allocate areas in which Chanichim can attend to their bodily needs
- 9.5.30 Prior to leaving the location of the break, the group leader will count that everyone is present

9.6 Urban Areas

- 9.6.1 Urban areas have distinct inherent risks. The group leader must prepare accordingly. On arrival, there will be a briefing of the Chanichim in which emphasis will be placed on the urban area and adherence to the rules of behaviour, specified below
- 9.6.2 The major risks are traffic accidents, losing Chanichim in crowded public places, Chanichim leaving the group without permission
- 9.6.3 Walking in urban areas will be on pavements only, and in the event that there is no pavement, walking will be on the right shoulders facing the direction of traffic
- 9.6.4 Someone from the Tzevet will bring up the rear, making sure that Chanichim do not go onto the road, signalling to and warning vehicles approaching from behind
- 9.6.5 Crossing roads will be done at pedestrian crossings, and if there are none, the Tzevet will gather the Chanichim together at the edge of the road, will place a Madrich at a cautionary distance from both sides of the crossing. After they have confirmed that there is no traffic, they will signal to the Madrich to instruct them to cross the road quickly
- 9.6.6 On a mandatory organised tour, Chanichim are to be forbidden to leave the group without permission from the Tzevet
- 9.6.7 If the Tzevet wish to give Chanichim free time in an urban area, it must be under the following regulations:
 - 9.6.7.1 An area must be clearly defined by the Tzevet whereby Chanichim must remain inside at all times
 - 9.6.7.2 Tzevet must be posted at the boundaries to the allotted area to ensure Chanichim to do not leave
 - 9.6.7.3 There must be a time set for meeting at a clearly designated spot
 - 9.6.7.4 At this same clearly designated spot, Tzevet must be present at all times and Chanichim must be aware to go there if they are in any distress
 - 9.6.7.5 Emergency phone numbers and contact information must be given to all Chanichim before being allowed to disperse

- 9.6.7.6 Chanichim should be reminded to behave and of the rules of the Programme in addition to reminding Chanichim not to speak to people they do not know
- 9.6.7.7 Chanichim must travel in groups no smaller than 3 people at all times during this free time
- 9.6.8 On every mandatory organised tour, at a crowded place where there is concern for losing Chanichim, the group leader will count the Chanichim

10. Appendices

10.1 Programme Flow Charts



Before getting on the ladder:

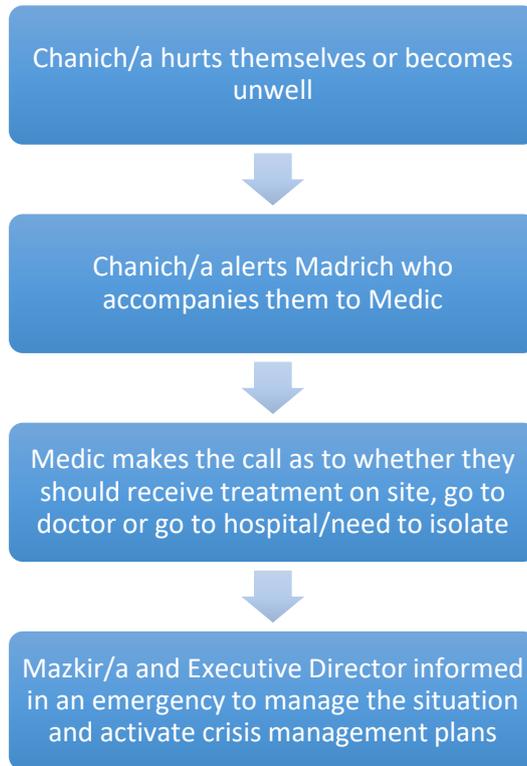
- Informal chat facilitated by Kvutzah Madrich/a. They should inform their Rakaz they are doing it. Anything more formal needs to be done in consultation with their Rakaz.

The discipline ladder:

- Whoever is giving the warning needs to have this approved by the person one rung 'higher' on the discipline ladder.
- **Level 1:** First Official Warning. This is facilitated by the Kvutsa madrichim. Authorisation must be given from the Rakaz but approval from Rosh of the Programme is not necessary. If there are more than one Rakaz, there needs to be discussion between the Rakazim to ensure consistency across the Programme. The Rosh should be updated to further monitor consistency. Parents/Guardians should receive an email of this first strike, so the FZY Head Office should be informed.
- **Level 2:** Second Official Warning. The Rosh of the Programme alongside the Mazkir/a need to be involved in this decision. The Rakaz will give the warning to the Chanich. Parents/Guardians should receive a phone call, followed up by an email, so FZY Head Office needs to be looped in.

- **Level 3:** Third Official Warning (probation/sending home). The Executive Director, with advice from the Mazkir/a and Rosh of the Programme will make the decision as to when a Chanich is removed from a Programme. The Rosh of the Programme, with the Mazkir/a if relevant, should provide a recommendation. The Rosh of the Programme will facilitate this level. A phone call is made to the parent/guardian which will include the logistics of their return home, so the FZY Head Office needs to be updated.

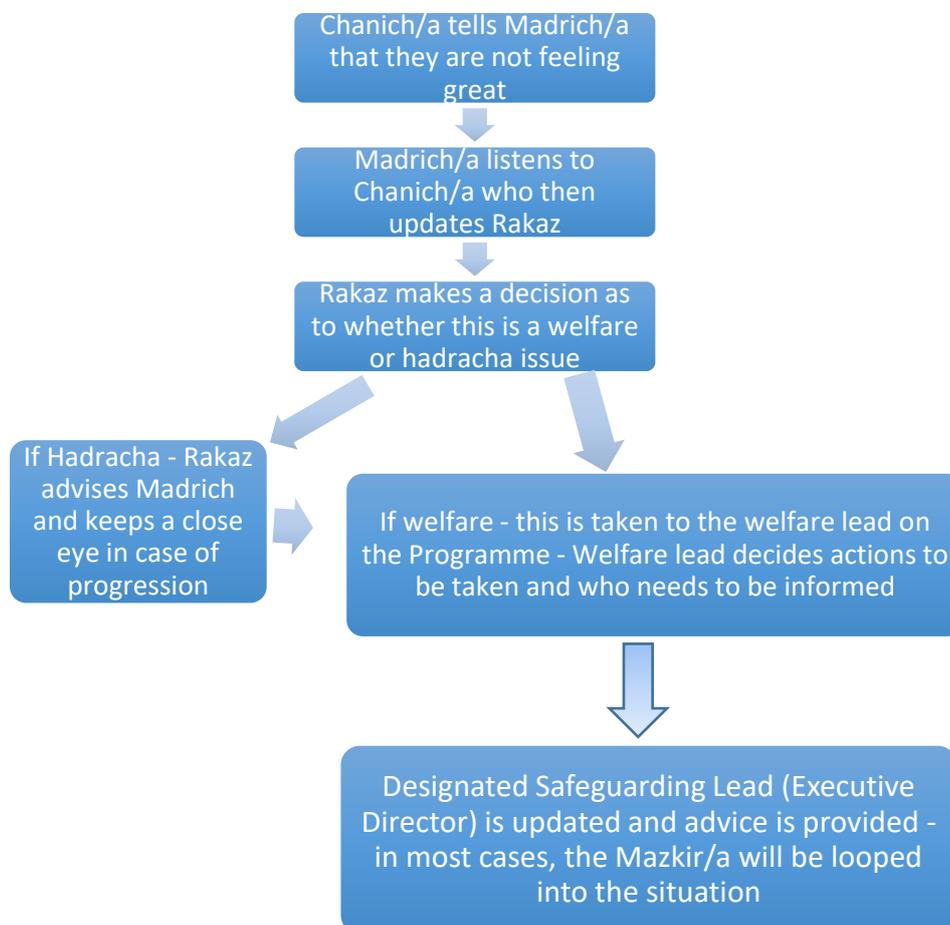
Health Ladder



Chain of communication:

- 1) Chanich/a alerts Kvutzah Madrich/a that they feel unwell
- 2) Madrich/a accompanies this Chanich/a to the medic
- 3) Medic makes the decision as to whether the Chanich/a can be treated on site or if they need to go to a doctor/medical professional/hospital/need to isolate
- 4) The Medic in real time updates a spreadsheet which the Rakazim, Rosh, Mazkir/a relevant Head Office staff and the Executive Director have access to. The spreadsheet will detail why a Chanich/a was seen and how they have been treated including any medication which has been provided.
- 5) In a non-emergency medical situation, parents/guardians will be informed via email on the same day if the incident occurs before 5pm. If not, they will be alerted the following day.
- 6) In an emergency medical situation, parents/guardians are alerted by call as soon as is possible via the phone. The Mazkir/a and Executive Director are also contacted by phone to help manage and supervise the situation.

Welfare ladder



Chain of communication:

- 1) Chanich/a alerts Kvutzah Madrigh/a that they are not feeling great
- 2) Madrigh/a listens to Chanich/a (makes any notes necessary straight after) and informs their Rakaz who will make a decision as to whether this is a hadracha or welfare issue.
- 3) If hadracha issue, the Rakaz will sit with the Kvutzah Madrigh to help support and advise on where to go from here.
- 4) If welfare issue, the Chanich/a will go to the welfare lead. If there are decisions that need to be made and actions that need to occur, the welfare lead will speak with FZY's Designated Safeguarding Lead (Executive Director) and most likely the Mazkir/a will be looped in.
- 5) The welfare lead in real time updates a spreadsheet which the Rosh, Mazkir/a and the Executive Director have access to. The spreadsheet will detail why a Chanich/a was seen and actions have been taken.
- 6) Communication with parents/guardians will be an as and when situation. If the Chanich/a's place on the programme is in jeopardy, parents/guardians will be looped in.

10.2 Code of Conduct

Participants on the Programme are required to take full responsibility for themselves and their actions. The following outlines the Programme's Code of Conduct and sets out the expectations and minimum standards of behaviour. It emphasises respect for, and tolerance of, others, as its main concern, though it is also for the Participants' own protection. Please remember that all Participants are always expected to behave appropriately and are also expected to be self-disciplined; if members of staff need to enforce disciplinary measures, it is essential that the staff are treated with respect. In return, Participants have a right to expect that the above will be reciprocated in so far as the Participant will be treated with respect and fairness.

Be aware of authorities that supersede this statement - most particularly the laws of the UK and its law enforcement agencies, and the rules of institutions whose services FZY use.

Upon applying to the Programme, the Applicant and the Parent/Guardian (if the Applicant is under 18) will be required to agree to this Code of Conduct.

Violations of the Code of Conduct may result in dismissal from the Programme, which is at the sole discretion of FZY. In these circumstances, the Participant and/or Parent/Guardian (if the Participant is under 18) will be liable for all costs relating to the expulsion and no refund related to the price of the Programme will be given. If additional costs are incurred, the Parent/Guardian will be required to pay these within one month from dismissal from the Programme.

Please note that FZY reserve the right to reject any Applicant from the Programme if any of the behaviour below is displayed prior to the Programme.

Activities

Unless otherwise indicated, all activities are mandatory. Participants must contribute to all activities and programmes to the best of their ability. On occasion there are off-site activities that are part of the programme.

Antisocial Behaviour

Antisocial behaviour of any type is absolutely forbidden on the Programme, including violence, the use of offensive language and any other inappropriate actions. Chanichim are forbidden from carrying weapons.

Appropriate Clothing

FZY want to create a safe and comfortable atmosphere for the Programme. FZY believes that the way that people dress affects the atmosphere and the way that they interact with one another. Therefore, FZY expect all Participants to avoid wearing the following:

- Hot pants (shorts must be at least halfway between the waist and the knee, or longer)
- Low cut tops (no cleavage should be on show)
- Crop tops (no midriffs should be on show)
- Clothing with an inappropriate design (alcohol, drugs, sexual references, inappropriate language and/or images, etc.)

On hot days, when activities are outside, we will ask participants to wear t-shirts with sleeves that cover their shoulders in order to avoid sunburn. If participants are seen to be dressed inappropriately on a recurring basis it may result in disciplinary action.

Participants should not bring expensive or valuable items to the Programme. FZY will accept no responsibility for any loss or damage that occurs to items during their time on the Programme

Bullying: FZY does not tolerate bullying in any form, including physical, psychological and verbal abuse. All young people taking part in an FZY Programme have the right to enjoy their time with the movement in an environment which is free from intimidation and any form of bullying.

Covid-19

To minimise risks of transferring Covid-19 or other viruses that can be contracted through respiratory droplets, the following rules are in place and must always be adhered to:

- Social distancing should always be upheld
- If directed as such, you cannot interact in person with other Participants or Staff from outside of your allotted Bubble for the entirety of the Programme
- Good levels of hygiene must be maintained including hand washing frequently
- Relevant PPE must be worn if directed to do so by FZY staff and/or necessitated by UK law
- Any other rules that the FZY staff or volunteers feel are appropriate to minimise the risk of Covid-19 spreading

Drugs and Alcohol

The use of alcohol or illegal drugs on the Programme is strictly forbidden and anyone caught doing so will be sent home immediately. The abuse of legal drugs on the Programme is similarly prohibited and will also result in instant dismissal from the Programme. Anyone present in the location where such activities are taking place will be considered equally culpable unless they immediately leave the area and report the act to someone on the FZY staff immediately. Subject to suspicion that these rules have been broken, the senior staff members on the Programme reserve the right to search the belongings of any Participants with or without them being present.

FZY Staff

FZY staff on the Programme are volunteers. They are responsible for Participant's happiness and wellbeing. FZY staff must be treated with respect and courtesy at all time. Behaviour to the contrary will be treated extremely seriously.

Gambling

Any activities involving gambling or of a character linked to gambling are not permitted on the Programme. Participants can play cards, but games such as poker are not allowed

Girls and Boys Dormitories

Where dormitories are present, and the Programme contains overnight stay, boys and girls must not enter the sleeping areas of the opposite sex. The areas that are single sex will be clearly signposted and indicated by FZY leaders. Every participant on the Programme must have a safe space in which to sleep and change. Infringement of these rules will have serious consequences.

Mobile phones

FZY recognises that mobile phones are now used for more than communication – they are used for taking photos, telling the time, etc. There are no physical boundaries as to where Participants can use their phone. However, Participant's phones must not interfere with or distract from the Programme in any way. Therefore, the use of a phone in programmed time is not acceptable and they should be turned off, not put on silent. If someone on the FZY staff sees a Participant using their

mobile phone in programmed time, which includes mealtimes, it will be confiscated for a period of time determined by the staff.

Out of Bounds

For health and safety reasons, all Participants are expected to remain within the defined boundaries of the site for the duration of the Programme, unless leaving the site on a sanctioned trip with someone on the FZY staff

Sexual Activity

There should be no sexual activity whatsoever on the Programme. The atmosphere of the Programme is one where sex and sexual behaviour is simply not on the agenda.

Smoking

In accordance with UK law, all Participants under the age of 18 are forbidden from smoking or carrying cigarettes on the Programme. This includes all makes, models and varieties of e-cigarettes and vapes.

Vandalism

Vandalism of any kind, to the Programme site or public areas visited during the Programme is strictly prohibited. Littering and other mistreatments of the environment is not acceptable. Vandalism includes deliberately setting off the fire alarm in a non-emergency situation.