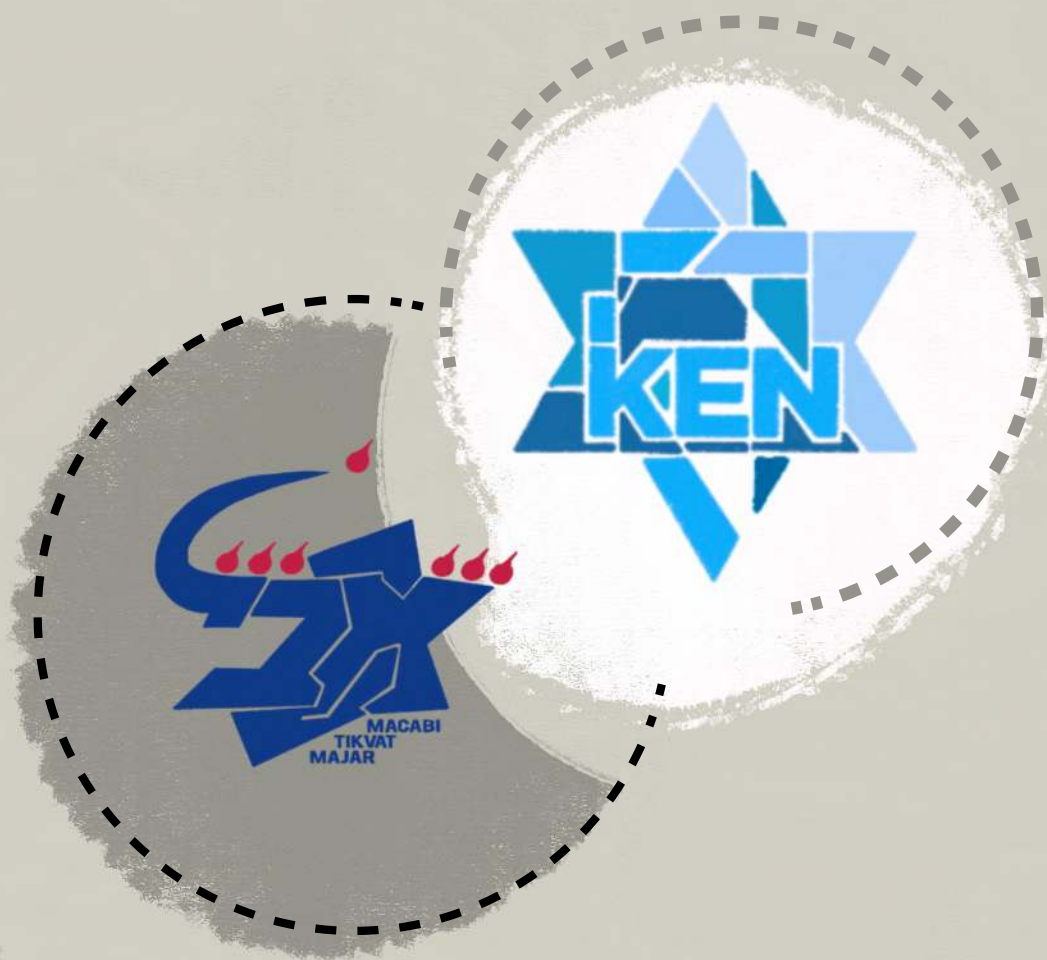
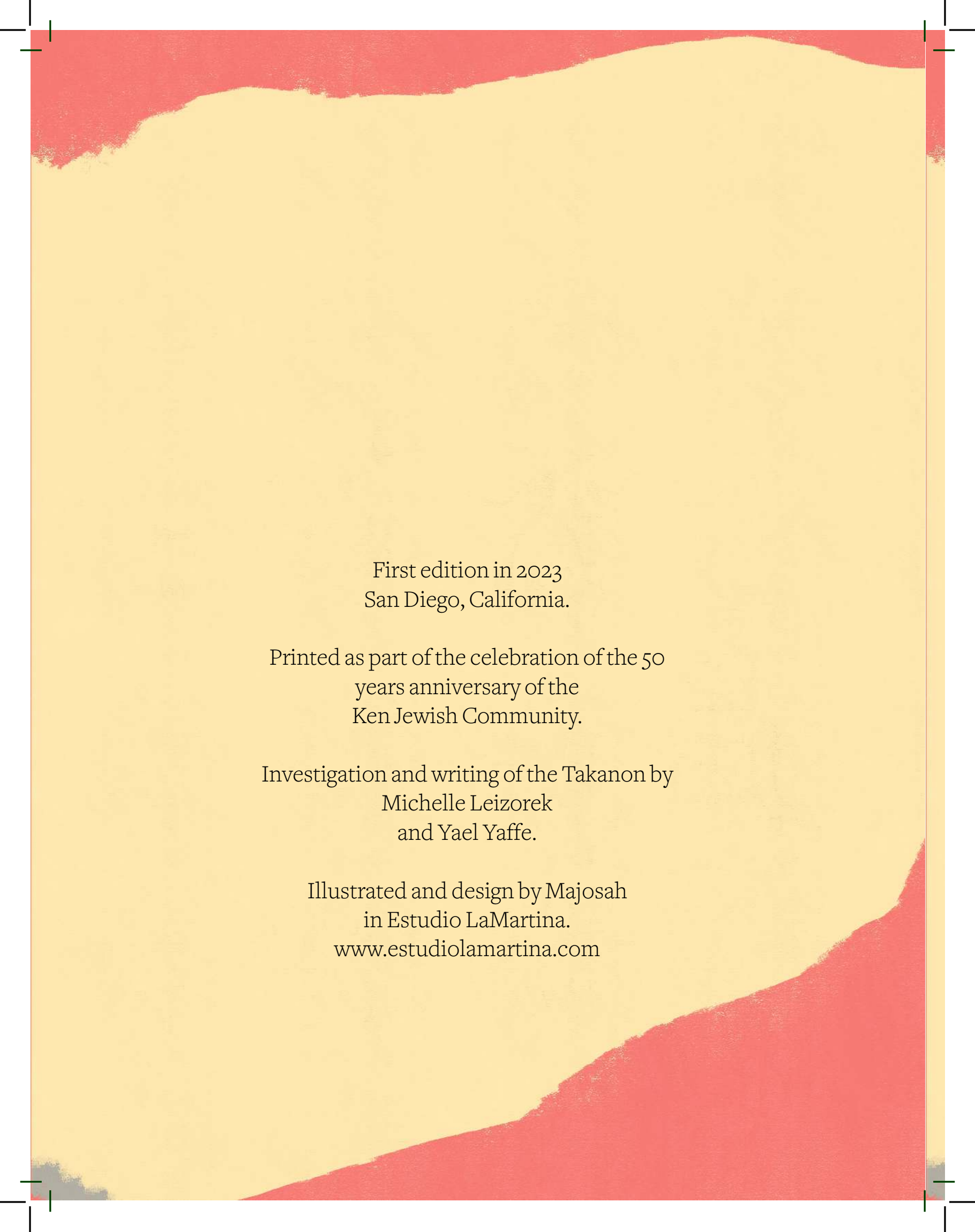


TAKANON Macabi Tikvat MaJar

Shimon y Bogrim





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years anniversary of the
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Welcome jaberim and jaberot!

This Takanon is made for you and anyone who wants to better understand the elements of Maccabi Tikvat Majar, the Tnua of Ken Jewish Community.

Here you will find the structure and most important concepts of how we should work: the uniform, the symbols, the ideals, the organizational chart and so on. You will understand the journey of a janij/a, madrij/a and rosh/it.

You will be able to review how the story of Maccabi Tikvat Majar went from Tijuana, through the little house, and right to our current location; from the time when there were a few madrijim and janijim to this day when our Tnua has more than three hundred people.

You can also get to know the Maccabees and the history from which Maccabi emerges as a movement. We will understand Maccabi's goal and how children and young people around the world are taught how to become the next leaders in their communities.

If you are a madrij/a or rosh/it carefully review this text because here you will find your obligations with the movement and details on how you can leave a mark on the janijim/ot being an exemplary Maccabee.



Add your favorite photo in the Tnua

Add a picture with your Kvutza

Add a picture with your favorite madrijim

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1. Maccabiut

Maccabiut is everything that gives us a Maccabean identity:

The words we use,
The figures we admire,
The rituals we perform (salutation, mifkad),
The mottos we follow
The Maccabee laws that we seek to obey,
Our promise,
Our uniform and patches.

It is very important to learn and pass on all these elements because they make us Maccabees. In the following pages we will learn about each of the previous elements.



2. Words

Tnua

Youth movement.

Kvutza (Kvutzot)

It is the group of boys and girls from the same age who get together every week to carry out the Maccabi activities.

Every kvutza has its own madrijim and madrijot, as well as a name that represents them.

When getting to Neteena (ninth grade), boys and girls join one single kvutza and will stay together in Aluma (tenth grade) until they become Madrijim/ot.

Shijva (Shjavot)

It is the group of several Kvutzot of the Tnua. Our movement has 5 Shjavot:

Those of Mini Maccabi are called Eleazar and Yojanan.

Those from the 1st to 3rd grade are called Yonathan.

Those from the 4th to 6th grade are called Yehuda.

Those from the 7th to 9th grade are called Shimon.

Aluma

It is the preparation course for new Madrijim/ot during tenth grade. It is a one-year program that ends with a trip to Israel.

Peula

It is the way in which the Madrij/a transmits non-formal educational contents, that is, through games and activities. The Peula includes a conclusion at the end that we call Sikum (translated into English as closure) or Sija (translated into English as conversation).

Klal

It is an activity aimed at more than one kvutza, so that janijim and janijot from other kvutzot can meet and spend time together.

Keff

It is the recreational time of the day: it includes activities such as practicing sports, talking, dancing.

Miznon

It's the time when we eat every day.



Takanon

It is the book where we find all the information about the Tnua and Maccabi.



Mifkad

It is when we gather to start the day, provide information, sing the anthems or say goodbye to the kvutzot.

There is a Mifkad by Shijva and also one for the entire Tnua.

3. Members of the Tnua

Janij/a (Janijim/ot)

It is the person who receives non-formal educational activities from the Madrij/a. The Janij/a is considered as such from Mini Maccabi up to the tenth grade when he/she becomes Madrij/a.

Madrij/a (Madrijim/ot)

It is the person responsible for the work and development of the Kvutza. The Madrijim/ot are in charge of passing on the educational content to the Janijim.

Mazkirut

The Mazkirut is in charge of determining the program and activities of the Tnua, as well as the guidelines and general knowledge of Maccabi Tikvat Majar during the year. The Mazkirut will have to make the necessary internal decisions so that the Tnua can function.

Rosh/Roshit

A leader of the Tnua chosen by the Madrijim and Madrijot. There are different types of Roshim:

Rosh/it Ken

The general coordinator of the Roshim/Rashot and the Tnua. Their responsibilities include: to supervise that the Roshim/Rashot are fulfilling their job, maintaining the Tnuati spirit, the motivation and the overall identity of all members of the Tnua.

Sgan Rosh/ Sgan Roshit

It is the right hand of the Rosh/it Ken. Their responsibilities include: the logistical aspects of the Tnua, the organization and cleaning of spaces, the attendance, punctuality, and discipline of the Madrijim/ot, among others.

Rosh/it Jinuj

It is the person responsible for the educational content of the Tnua. Their responsibilities include: the development of the Tojnit and ensuring the correct dissemination of educational content to the Janijim.

Rosh/it Shijva

It is the person in charge of coordinating the events and activities in their Shijva. There must be a Rosh/it Shijva for each of the Shjavot.

Rosh/it Klal

It is the person in charge of organizing and leading the mass activities of the Tnua, it is to say, Klal.

Mazkir/a

It is the person in charge of coordinating budgets and materials for the proper functioning of the Tnua.

Others Roshim/Rashot

Within Maccabi Tikvat Major's Mazkirut it may be determined to include Roshim/Rashot in charge of specific activities, projects, or programs. Said Roshim/Rashot shall have the same authority and responsibility as the others in the Mazkirut.

Sheliaj/Shlija

It is the person in charge of advising and guiding the Mazkirut in their decisions, as well as supervising the general functioning of Maccabi Tikvat Major. The Sheliaj/Shlija will be the contact person between the Tnua and the Board of Directors of the Ken Jewish Community.

Javer/Javeret

They are friends of the Tnua, that is, anyone who at one time was part of Maccabi.

4. Meaning of the Word “Maccabi”

The word Maccabi has three meanings:

1. Makebet

It means hammer in Hebrew. It was also Yehuda Hamaccabee's nickname during the rebellion due to his physical strength.

2. Matitahu Cohen Ben Yohanan

It is the full name of the father of the Maccabee brothers who started the rebellion. If we take the first letter of each word, we form the word: MACCABI.

3. Mi Camoja Baelim Adon ai

This means “Who is like you among all the Gods.” That is what Matitahu Cohen Ben Yohanan and his sons screamed when they started the rebellion against the Seleucids. If we take the first letter of each word, we form the word MACCABI.



5. The Maccabees

The Maccabee family are the figures we admire from the story of Hanuka, they were the leaders of the rebellion against the Seleucids (a group of the Greek Empire of which we will tell you about in “The story of the Maccabees”).

Meet the Maccabees:

Matitahu Cohen Ben Yohanan

Shimón Ben Matitahu

Eleazar Ben Matitahu

Yehuda Ben Matitahu

Yohanan Ben Matitahu

Yonathan Ben Matitahu



6. The 10 Maccabee Laws

The Maccabee Laws are a guide for the Janijim/ot and Javerim/ot to lead an exemplary life.

The Maccabee Javer:

1. Is sincere and takes their word for it.
2. Is faithful to their people, homeland and language.
3. Is useful to society and helps others.
4. Is the brother of every Maccabee and friend of every person.
5. Is kind and polite.
6. Appreciates all living things and all things that grow: cares for them and defends them.
7. Has order, discipline and punctuality.
8. Is thrifty but not miser.
9. Is joyful, brave and optimistic.
10. Wishes to renew and create, loves work and values the effort of others

7. Mottos

The mottos of the Tnuva represent the most important beliefs of the movement.

The mottos are:

"HEALTHY MIND IN A HEALTHY BODY"



"BE PREPARED, ALWAYS PREPARED"

8. Salute

The Kavod Ten is made with the right index, middle and ring fingers straightened up, the palm of the hand to the front, and the thumb holding down the little finger.

We salute when we sing the anthem, say the promise and salute the flag of the Tnua. Only those who have Aniva salute.



Meaning of Kavod Ten

The 3 straightened up fingers mean: Homeland, God and Home. The thumb holding down the little finger represents the bigger ones protecting the little ones, referring to how Javerim should protect each other.

9. Maccabee Promise

We say the promise when we are given the Aniva for the first time; when we say it, we salute.

"I faithfully promise, in receiving my Aniva, to fulfill the ideals of Maccabi Tikvat Majar, to be a good Jew, to love my family, my people and the state of Israel".



10. Anthems

In Maccabi we sing two anthems: the Maccabi anthem and the anthem of Israel.

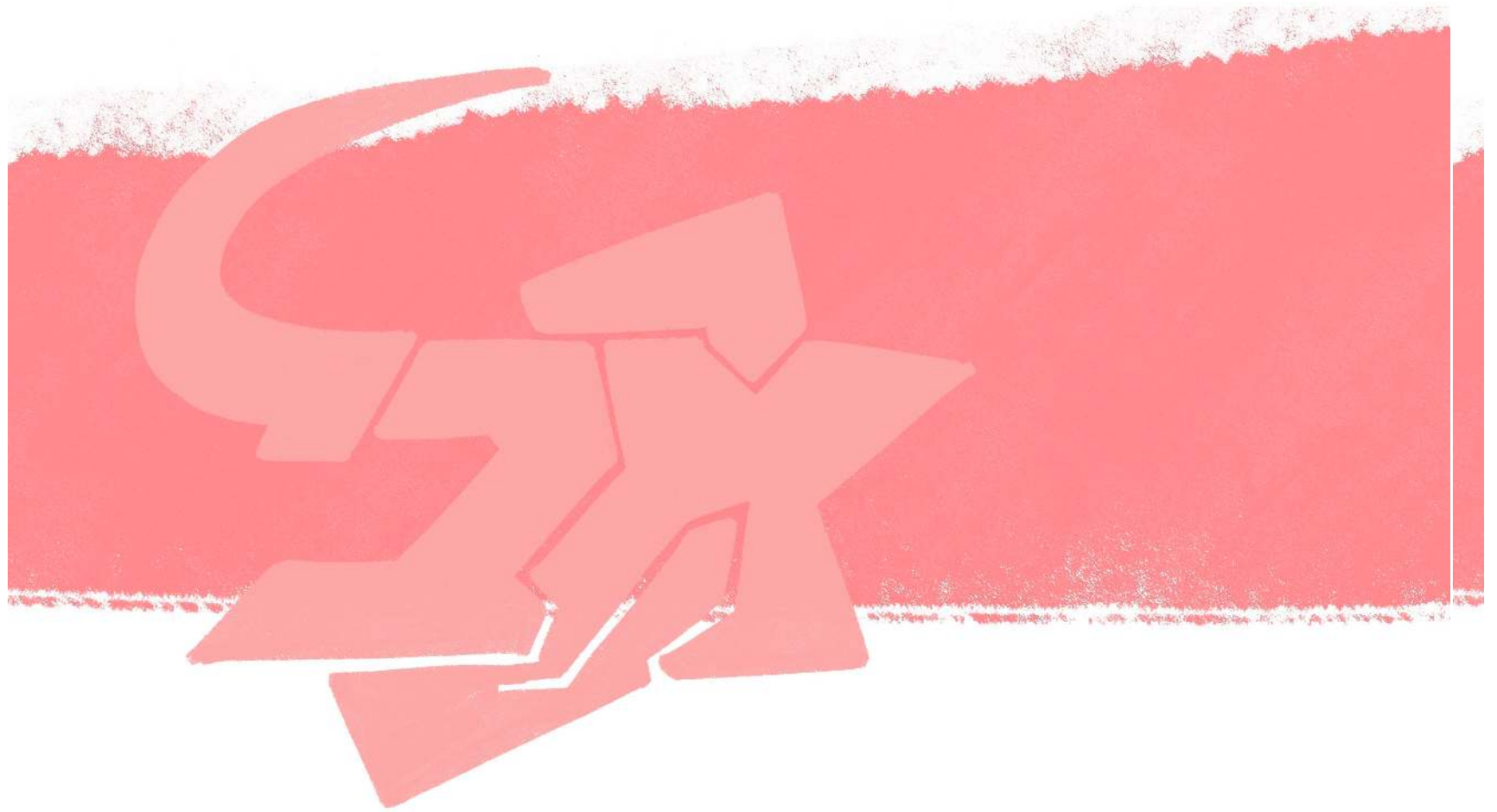
The Maccabi anthem reminds us that we are all part of the same thing and that we are strong and united.

The anthem of Israel reminds us that our country Israel is always our second home no matter where we live.

Phonetics of the Maccabi anthem lyrics

Hamacabim Hen Po Kulanu,
Ze Hagdud Sagui Mikbar.
Po Niljamnu, Po Nitzajnu,
Po Kojeinu Od Igbar!

Amud Haesh Yelej Lefaneinu,
Ve'derej Joshej Yair, Yazir.
Amud Anaan Meajoreinu,
Panu Derej Macabim! (Hamacabim!)
Amud Anaan Meajoreinu,
Panu Derej Macabim! (;Hamacabim!)



What does Maccabi anthem mean?

We are all Maccabees
An always powerful battalion
Here we fight, here we defeat
Here our strength will still grow

The column of fire precedes us
Lighting up the dark path
The column of cloud follows us
We come in the path of the Maccabees



Anthem of Israel

Phonetics of the Israel anthem lyrics

Kol od balevav p'nimah
Nefesh Yehudi homiyah
Ulfa'atey mizrach kadimah
Ayin l'tzion tzofiyah
Od lo avdah tikvatenu
Hatikvah bat shnot alpayim
L'hiyot am chofshi b'artzenu
Eretz Tzion v'Yerushalayim

Anthem of Israel in Hebrew

כל עוד בלבב פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה,
וּלְפָאֵתִי מִזְרַח קְדִימָה,
עֵין לְצִיּוֹן צוֹפִיָּה;
עוד לא אבדה תְּקוּוֹתֵנוּ,
הַתְּקוּוּהָ בֵּת שְׁנוֹת אֶלְפַיִם,
לְהִיּוֹת עַם חֹפְשֵׁי בְּאֶרְצֵנוּ,
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

What does the anthem of Israel mean?

As long as in the heart within
The Jewish soul yearns,
And toward the Eastern edges, onward
An eye gazes toward Zion.

Our hope is not yet lost,
The hope that is two thousand years old,
To be a free nation in our land:
The land of Zion and Jerusalem.

11. Flags

Macabi Tikvat Majar

In the center of the flag: the symbol of Maccabi International
The red flames: represent the Menorah
The blue and white: the State of Israel
The red of the flames: which represents the strength.



Israel

Blue and white stripes: Talit
Star: Maguen David



Yonathan

The sun rising behind the mountains: a new beginning, that is, the small Yonathan Janij/a begins the journey within the Tnua.



Yehuda

The sun halfway behind the mountains: it symbolizes the moment when the Janijim/ot of Yehuda are right halfway of their journey as Janijim/ot.



Shimon

The full sun above the mountains: symbolizes the last stage as Janijim/ot, when they are already fully formed.



12. Uniform

Tilboshet in Hebrew means uniform and the one we use in Maccabi Tikvat Majar is khaki (brownish) to remind us of Israel's Defense Army. You must wear the uniform on the Mifkadim, as well as for every important activity of the Tnua.

When we wear our uniform, we are honoring our Maccabi symbols and proving that we are all equal and united.

You must sew all the patches you get on your journey as Javer. Each patch becomes a memory of the moments you lived in the Tnua.

Patches

Macabi Tikvat Majar

Represents union of the Tnua and it looks the same as our flag. Every javer of Maccabi Tikvat Majar has it.



Promise patch

It represents the promise of Maccabi Tikvat Majar and shows that the Javer knows and fulfills the ideology. Only those who have received Aniva have it.



Shjavot Patches:

It represents the union among all members of the Shijva. Every time you go to a new Shijva you get the new patch.



Yonathan

The sun rising behind the mountains: a new beginning, that is, the small Yonathan Janij/a begins his journey within the Tnua.

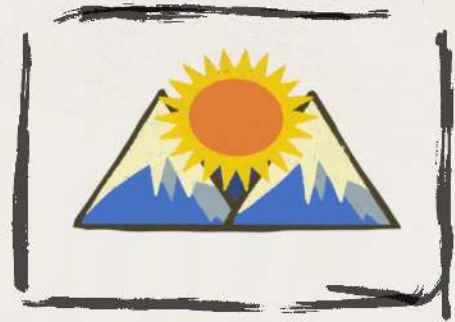


Yehuda

The sun halfway behind the mountains: it symbolizes the moment when the Janijim/ot of Yehuda are, right in the middle of their journey as Janijim/ot.

Shimón

The full sun above the mountains: symbolizes the last stage as Janijim/ot, when they are already fully formed.



Emek, Mishol and Giva patches

Each of these patches represents a stage of knowledge about the Tnua.

Emek

Emek is the first stage where the Javer must learn and know the following: What is the name of the Tnua, How the flag of the Maccabi Tikvat Majar looks like, The uniform, The Maccabee brothers, The anthem of the Tnua, The Aniva, The Salutation, The Promise.



Mishol

Mishol is the second stage where the Javer must learn and know the following: All the knowledge necessary for Emek, The meanings of Maccabi, The Mottos, The Maccabee Laws, The anthem of Israel, The patches, The history of Hanukkah.



Giva

Giva is the third and final stage where the Javer must learn and know the following: All the knowledge necessary for Emek, All the knowledge necessary for Mishol, The organizational chart of Maccabi Tikvat Majar, The origins of Maccabi, The history of Maccabi Tikvat Majar, Have participated in at least 2 camps.



Aluma patch

It is given to the Janijim/ot who finish the Aluma course, which prepares them to be Madrijim/ot.



Madrij/a patch

It is given to the Javerim/ot who successfully passed the Aluma course and became Madrijim/ot.

Roshim/Rashot patch

It is only given to the Roshim/Rashot of the Tnuva.



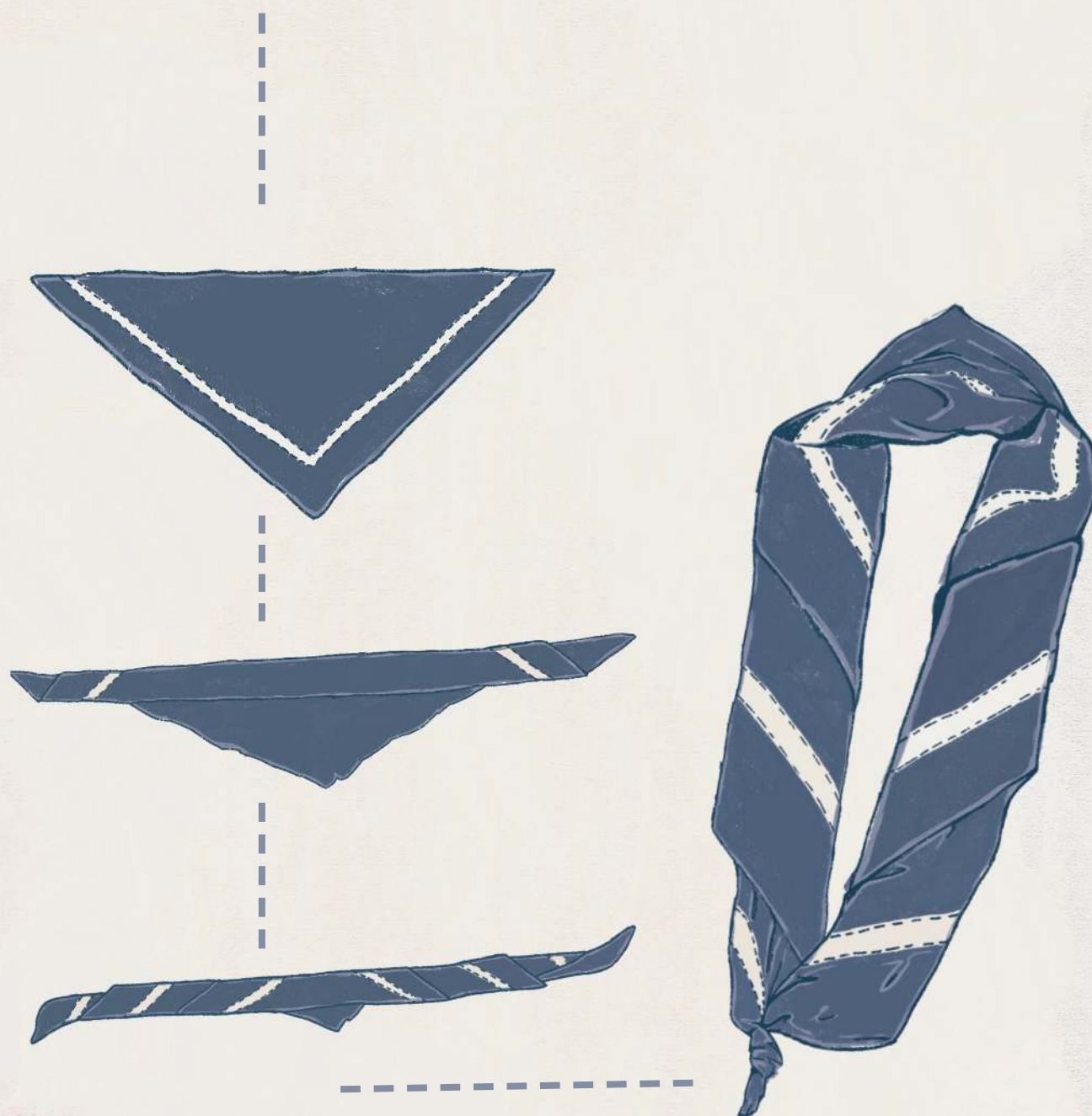
Location of patches in the tilboshet

- Right sleeve (bottom to top):
Emek, Mishol, Giva
- Left sleeve (bottom to top):
Yonathan, Yehuda, Shimon, Madrij/a, Rosh/Roshit
- Right pocket:
Maccabi Tikvat Majar
- Left pocket: Promise. Above the left pocket: Aluma



Anivá

The Aniva is a blue, triangle-shaped piece of cloth with a white line. We wear it around our necks, folded five times and with a knot at the tip. The five folds represent the five Maccabean brothers and the knot symbolizes the union of all the Maccabim of the world. The colors of the Aniva (white and blue) represent the flag of Israel. Finally, the tip in the back represents Matitahu Cohen Ben Yohanan, the father of the Maccabees.



13. History of the Maccabees and Hanukkah

We know the history of the Maccabees because it is written in two books (Hamaccabim Alef and Hamaccabim Bet) that tell us about the struggles of the Jewish people against the Greek army to defend their political and religious freedom.



Let us imagine how it was: we are in the Middle East, many many years ago in the fourth century B.C.E. (Before the Common Era). At that moment, one of the most well-known emperors in history Alexander, The Great, passed away. Then, the Greek Empire is divided and the Seleucids emerged, led by Antiochus Epiphanes.

In 199 BCE, Antiochus defeats the Egyptian army and what is now Israel falls into the hands of the Seleucids. As of this moment, the Jewish people are not allowed to live by their religion: They could no longer celebrate Shabbat or the holidays. Those discovered doing so were condemned to the death penalty. The Seleucids also stole the wealth of the second Beith Hamikdash in Yerushalaim, burned it down and destroyed it.

The Jewish people faced a dilemma: embrace death and be persecuted or abandon their Judaism. Then Matitiahu gathered his five children: Yehuda, Yonathan, Eleazar, Shimon and Yojanan to choose a different option. Resist by fighting back. This group of brave warriors will be known as the Maccabees.

The Maccabee brothers fought with all their might to defend their freedom. Yehuda, one of the brothers, guided them until he was killed in battle. After Yehuda died, Yonathan, another of the brothers became the new leader.

After defeating the enemies, the Jews returned to clean the Great Temple, the Beit Hamikdash, which had been destroyed by the Seleucids. The Jewish people needed to light the menorah, which was the only valuable object left, so they searched for oil; but they only found a small jug with a little oil. They thought that the oil was only going to last one day lightening the Beith Hamikdash, and that was when Hanukkah's miracle happened: the oil lasted eight days! That is why the Hanukkah menorah has eight arms and why we light a candle every night, to remember how long the oil lasted.

From that moment on, the Jews of the world started celebrating Hanukkah to remember the importance of fighting for who you are, of maintaining your traditions and remain united.



14. Origins of the Maccabean Movement

To understand the origins of Maccabi, we need to clearly understand the situation of the Jews at the end of the 19th century. There was a lot of anti-Semitism in Europe and, due to so much discrimination, some Jews decided to assimilate, and others lived their Judaism in silence; others began to feel the need to create a Jewish State, Israel.

Jews had been banned from sports centers, so Dr. Max S. Nordau (co-founder of the Zionist movement with Herzl) founded Maccabi in Istanbul, Turkey, in 1895. It was a Jewish Sports Club for the Jews and by the Jews. Here, and for the first time, the idea of Muscular Judaism was born: it means that the era in which the Jews lowered their heads in the face of social exclusion and violence was over. The fact of founding a sports club of our own worked to convince the Jewish people that to get things done it was necessary to do them ourselves, and thus defend the place we deserve in society and in the world.

The objectives of the Maccabi movement are: To create Jews proud of being Jews and, with sports as a means, to fight against assimilation. The movement is focused on all Jews from any part of the world and from all political ideologies.

The name Maccabi was chosen by Dr. Nordau thinking about the lifestyle of the Maccabees; looking for a life without limits in which the strength of the body and soul could be discovered.



Muscular Judaism

Muscular Judaism is a concept created by Max S. Nordau and means having a healthy mind in a healthy body. Sports becomes a way by which we can express and achieve our Maccabi ideals, as well as a way to uphold the principles of the Jewish people.

15. Maccabi in the Shoah

The Second World War was a very difficult and sad time for the Jewish people. We remember the holocaust and how millions of Jews were killed by the Nazis. At that time Maccabi was already present in Europe and in some countries in Africa and the Middle East. Facing the horrible tragedy, the Maccabi movement and its members helped save the lives of European Jews. Here are some stories of how Maccabi members got down to work to escape the holocaust, found Eretz Israel, and survived the war.

The Flag of Ahrensdorf

This story takes place in Germany on a farm called "Ahrensdorf" where Maccabi Hatzair's activities were carried out. Children went to this place to have a good time and be educated by madrijim and madrijot like yours. In a short time, the war began and the farms were seized and forced to move to other places, but that never stopped the Maccabees from continuing their activities.

The farm continued to work normally for a couple of years until they couldn't go on. The Maccabean leaders (Roshim and Rashot), before being deported to a concentration camp, made a Mifkad where they cut the flag of their Tnua into 12 pieces and promised to keep the pieces so that they could meet again in Israel once the war was over. This symbolized the commitment to defend their piece of flag, as well as their lives.

Thanks to Yad Vashem's documents it is known that one of them did come to Israel with his piece of flag, and donated it to the museum. This person was called Anneliese Borinski and in one of the documents, there is a fragment of her testimony that reads as follows: "I must continue to carry it with me because I promised, and that promise is what drives me..." talking about her piece of flag.



The Training Farms

During the Shoah, European Jews tried to escape to other countries in order to save their lives. Many of them went to Eretz Israel to build and inhabit kibbutzim. Today we know that Maccabi and its members created 7 kibbutzim in Israel: Kfar Ha'Maccabi, Ma'ayan Zvi, Matzuba, Kfar Rupin, Dovrat, Sdeh Nechemia, Kfar Ha 'choresh and Hasolelim.

To prepare the youth for the life of the kibbutz in Israel (which at that time was Palestine under the British government) and, literally, to 'build' the State with their hands, training farms were created, where they taught the youth to sow, harvest, and work the land. Young people between 10 and 25 years old lived in these farms. They were all Janijim, Janijot, Madrijim and Madrijot of Maccabi.

Life on these farms began at dawn and everyone went out to start sowing and harvesting the land. In the afternoon, they took classes on subjects related to Zionism and Judaism (for example, Jewish history, the Torah and Hebrew) as well as peulot. In the evening, there were debates and cultural activities.

Despite the difficult living conditions and the simple food, the young people who lived there said that there was a lot of enthusiasm and pride in what they were doing. The cooperative lifestyle on the farms formed friendships among the Janijim, Janijot and Madrijim and Madrijot, and being separated from their families due to war, the Madrijim became something like surrogate parents and role models for the Janijim.



Maccabi in Concentration Camps

Eventually, most of the Jews were deported to concentration camps. Thus, many members of the Maccabi were deported too.

Freddy Hirsch was one of the best remembered Maccabi members during the Holocaust, because he organized the Tnuva in Birkenau with the help of members of the movement who previously resided on Ahrensdorf's farm (where the story of the flag cut into pieces took place).

Freddy Hirsch devoted himself to the education of children and young people in the "family camp" in Birkenau. He and the other members created games and distractions for the children. The main objective of Hirsch's activities was to set a more tolerable environment for young prisoners, where they could escape at least for a while from the tragic reality around them.



16. Maccabi Tikvat Majar

History of the Ken Jewish Community

During the 1980s, several Jewish families immigrated from Mexico to San Diego and Tijuana. They began to gather in their gardens and homes, and gradually decided that they needed to create their own space to give their children and families what they had experienced in the community they came from: a sense of belonging, activities that strengthened their bonds, and values.

They had a first home in Tijuana and then in Chula Vista with La Casita. The community created a board of directors and various activities that began to shape what would become the Ken. They continued recruiting more members and brought in a Sheliaj to help them with their goals and youth programs.

The Ken's activities continued to change constantly until in 2008, they established themselves in the facilities of the San Diego Jewish Academy, having offices and various spaces that allow them to do many activities.

Since the beginning of the Ken Jewish Community, Tnuá has been one of its most important programs, but now they have several programs such as: Tinoken, Mini Macabi, Shorashim, Bat Mitzvah, Lehatjil, Chai+, Lejaim, family events, and much more.

Mission of our community: We are a non-profit organization for Latin Jews who share beliefs, values, and traditions. Through a wide variety of activities and programs (educational, social, artistic, sports, and leadership), we seek to strengthen the Jewish identity, human values, and connection with Israel of our members.

History of Macabi Tikvat Majar

Many years ago, when the community was forming, children and young people gathered to have activities. At that time, there was still no Tnuá as such, and there was no affiliation with Macabi.

Over the years, it began to become the youth movement it is today and was initially called Tikvat Majar, The Hope of the Future. Always with Madrijim in charge of the activities, many Janijim coming to play and have fun, and Jewish and Zionist identity as the main driver.

In 2003, along with the affiliation to Macabi Mundia, our Tnuá changed its name to Macabi Tikvat Majar, maintaining our roots, but looking towards the future.

Chronology

1895

Max Nordau establishes the first sports center in Istanbul, Turkey.

1903

Different sports societies united to create the Gymnastic Jewish Organization.

1921

The Gymnastic Jewish Organization changed its name to Maccabi World Union.

1929

Maccabi decides to found a youth movement called Maccabi Hatzair during a congress in Czechoslovakia.

1933

Maccabi Tzair is established in Israel.

1939-1945

Beginning and end of the Second World War.

1948

Independence of Medinat Israel.

1973

The Ken starts to get organized in Tijuana.

1983

Ken becomes an organization in San Diego.

17. Maccabi World Union (Maccabi Olamit)

The Maccabi World Union is the largest and oldest Jewish sports organization; it is present in five continents and more than 60 countries. There are 450 sports clubs around the world, and it has more than 400,000 members; which means that 3 out of every 100 Jews in the world are Maccabi members.



The Maccabi World Union is a Zionist movement that uses sports to bring Jews of all ages closer to their roots and to Israel, in addition to carrying out various non-formal education activities, without following a specific political line and thus allowing all Jews to be part of it, trying to erase the divisions that may exist between us.

Most of the clubs belonging to Maccabi are at the same time community centers; where there are cultural, social and sports activities. In addition, the Maccabi World Union is responsible for organizing the Maccabiah Games every 4 years in Israel with the participation of more than 10,000 athletes from all over the world, a number that increases year by year.

The Games were founded in 1953 in Israel Kfar HaMaccabia, which is the Headquarters of the Maccabi World Union, where the Maccabiah Games and all Maccabi-related activities are held in more than 80,000 square meters of buildings and sports facilities.



18. Obligations of the janij



To be a great janij or janija you have to:

- Always listen to your Madrijim, carry out the activities and help the Madrijim when they need.
- Be friends with all the janijim and janijot who are part of the Tnua.
- Do not fight and always talk out the problems. If you need help, your Madrijim will help you talk about the problem.
- Wear your full uniform: jeans, tennis, shiva shirt, Tilvoshet with all your patches.
- Arrive every Saturday excited and happy to have a great day in Maccabi Tikvat Majar!

19. Obligations of a Madrij

- The Madrij/a is an example to be followed by their Janijim/ot. That is why you must always be respectful, honest and follow Maccabi's ideals.
- It is mandatory and indispensable to weekly attend the meetings of the Madrijim Program and the activities of Maccabi Tikvat Majar on Saturdays, as well as the special activities of the Tnua.
- It is expected that every Madrij to arrive on time to carry out all their obligations in the Tnua. Arriving 5 minutes before the expected time is arriving on time.
- The Madrijim must prepare and deliver their Peulot in a timely manner, in accordance with the provisions of the Mazkirut. Giving Peula is the most important thing that the Madrij/a does, thus transmitting the educational content, so the better the Peula is, the better the result in the Janijim/ot.
- The uniform that the madrij/a must wear in the activities is blue T-shirt and full Tilboshet (blue jeans, Tnua camisole with full patches, tennis shoes).
- The Madrijim/ot must establish an adequate means of communication with their Janijim/ot and with their parents, and share all the important information related to the Tnua.
- When there is a problem, it is the responsibility of the Madrij/a to seek the advise of the Mazkirut and the Sheliaj/Shlija to determine how to handle it, whether it is a misunderstanding with the family of the janij/a, a fight between janijim/ot or any other issue.



