

IDF And The Basic Values of Judaism

(This was taken from website Jewish Virtual Library article written by Mitchell Bard http://www.jewishvirtuallibrary.org/jsource/Society_&_Culture/whatwouldyoudo.html)

Theme: Israel Defense Force and its code of ethics

Objectives: For the participants to learn what the basic code of ethics are for the Israeli Defense Force and to allow for a forum to engage with Israel soldiers in discussing these values in light of world press and world opinions. To wrestle with dilemmas facing Israeli soldiers.

Procedure:

- 1) Ask the participants to share how they think the Israeli Defense Force is betrayed in the North American media (television, newspapers, radio).
- 2) Allow for the Israelis to briefly respond to some of these comments.
- 3) Read aloud to the group the article “What would you do if you were an Israeli soldier”
- 4) Divide the North Americans and the Israelis into smaller groups. Hand out the sheet labeled “Standing in a Soldier’s Shoes” and allow for the groups to work their way through this exercise.
- 5) Wrap-up: Bring the group together and ask if there were any interesting discussions that they would like to share with the entire group or things that the Birthright participants hadn’t heard of before engaging with Israeli soldiers. Possible allow the Israeli guide to close on his personal comments of these issues.

Materials needed: Copies of “What would you do if you were an Israeli soldier” and “Standing in a Soldier’s Shoes.”

First Handout to read aloud

What Would You Do If You Were An Israeli Soldier?

Can you imagine the split second, life and death decisions that you would have to make and some of the ethical dilemmas you would face if you were a soldier in the Israel Defense Forces?

It is not easy to put yourself in the shoes of an 18-year-old Israeli who has a job to do, often a dangerous and unpleasant one. Put aside for a moment the political issues of whether Israeli policy is right or wrong. As a soldier, you have a job to do independent of the decisions of the government or your own personal beliefs.

The Spirit of the IDF

First, and foremost, the job of an Israeli soldier is to defend the citizens of the State of Israel.

How do you accomplish this goal in a way that is consistent with international law, Israeli law and the ethical code of the military? The IDF has developed a code of conduct – “the spirit of the IDF” to help guide you. Memorize these 11 rules:

1. Military action can only be taken against military targets.
2. The use of force must be proportional.
3. Soldiers may only use weaponry they were issued by the IDF.
4. Anyone who surrenders cannot be attacked.
5. Only those who are properly trained can interrogate prisoners.
6. Soldiers must accord dignity and respect to the Palestinian population and those arrested.
7. Soldiers must give appropriate medical care, when conditions allow, to oneself and one's enemy.
8. Pillaging is absolutely and totally illegal.
9. Soldiers must show proper respect for religious and cultural sites and artifacts.
10. Soldiers must protect international aid workers, including their property and vehicles.
11. Soldiers must report all violations of this code.

This is a helpful guide, but you are fighting an enemy that does not play by any rules. Terrorists, for example, may hide behind civilians rather than defend them. They may dress the same way you do, so it is impossible to distinguish people who are dangerous from those who are innocent.

As a soldier, you are taught to kill or be killed. You have little time to decide friend from foe – hesitation could be fatal. But you must think before acting. A mistake can have catastrophic consequences. Instead of killing the enemy, an innocent person might be

harmful as when a UN outpost was accidentally bombed in Lebanon and a mortar round was inaccurately fired into a home in Gaza that killed many innocent people. Mistakes are also often magnified by press coverage so they can have international political repercussions.

A Military Solution

Some people say that you cannot defeat terrorism militarily. It is not true. It is possible if you are willing to get extreme measures. In Syria, Islamic fundamentalists threatened the regime of Hafez Assad. His response was to send the army to the town where his opponents were based and destroy the entire city. An estimated 20,000 people were killed in Hama in 1982 and no television cameras recorded the event, no UN condemnations were issued, no Arab spokespeople decried the massacre. Similarly, King Hussein faced a threat from the PLO, which had established a state within a state in Jordan. When the danger to his throne became acute in 1970, he sent his army to drive Yasser Arafat and his fellow “freedom fighters” out of Jordan in what became known among Palestinians as Black September. More Palestinians were killed in that month of fighting than in all the conflicts with Israel over the last 58 years.

Even the United States has not hesitated to use overwhelming force to destroy its enemies. And it too has occasionally made tragic mistakes, as when faulty intelligence led to an airstrike on an Afghan wedding party rather than the group of terrorists it expected. The Allies fire bombed Dresden and the U.S. used nuclear weapons against Japan in World War II.

If Israel had no moral code, and did not care how many people died, or how many innocents fell along with the terrorists, it could also put an end to the violence. But Israel does have an ethical code that requires every effort to be made to spare the lives of noncombatants.

Ethical Dilemmas

Israel makes a deliberate effort to target only the people who pose a threat. But who do you choose to strike:

- A) The person carrying a bomb?
- B) The person who drives the bomber to his destination?
- C) The engineer who builds the bomb?
- D) The person who provides money for the bomber or the explosives?
- E) The Muslim cleric who calls on his followers to kill Jews?
- F) The person who watches the preacher on TV?

Once the decision is made to strike, the ethical code of the IDF says that you must provide a warning to prevent civilian casualties. So, for example, in Lebanon, Israel dropped leaflets in villages warning that it intended to bomb them. What other army

would give away the element of surprise and announce to their enemies, We're coming to get you, run away now, or prepare to fight us?

In 2002, Israel learned that the head of the military arm of Hamas was going to be in his apartment and the decision was made to drop a two ton bomb on the building. He was killed, but the intelligence about the surrounding buildings was wrong and many innocent people were also killed, prompting international criticism.

A month later, the entire leadership of Hamas was in one room and the IDF knew it would again need a two ton bomb to destroy the building and eliminate all the terrorists. It was akin to the United States learning bin Laden and all his top commanders were in one place. Because of the earlier experience, however, and fear of harming innocents, the army was forced to use a smaller bomb and it did not destroy the building, and all of the terrorists escaped.

Sometimes Israel actually places its soldiers in greater danger by adopting strategies to save civilians. In one case, for example, before an attack, soldiers were clearing an area in the Gaza Strip of noncombatants. Two soldiers were helping an old Palestinian woman get some water and were shot by a sniper.

In one of the most tragic cases, Israel decided to send troops into the refugee camp in Jenin in 2002 to root out terrorists known to be operating from inside. Israel could have simply dropped a bomb on the area and would have eliminated all the terrorists, but many innocent Palestinians would have been killed. Instead, the decision was made to go house to house and engage the terrorists, who had set up booby-traps and ambushes. In the end, the soldiers successfully completed the operation, but 13 soldiers were killed and 75 were wounded.

Second Handout for smaller groups

Standing in a Soldier's Shoes

Now that you have some background on what Israel is up against, it is time to take your place on the front lines and make decisions about what you would do if faced with the type of dilemmas Israeli soldiers face every day.

Scenario #1

At a checkpoint in the West Bank. Your job is to check people and vehicles that are requesting entrance into Israel. On a typical day many Palestinian Arabs cross over from the West Bank into Israel proper, mainly for work and often for medical reasons (many Palestinians use hospitals in Israel). They line up at checkpoints so the Israeli Army can search each person and vehicle to make sure they are not carrying weapons.

According to intelligence information you've received, an ambulance is expected to arrive with a wanted terrorist in it carrying an explosive belt for a suicide attack against innocent Israeli civilians.

Suddenly an ambulance arrives, and inside is a woman who is seemingly pregnant. It has happened at checkpoints that not everybody who appears to be pregnant is truly pregnant. The woman appears to be in pain and her husband is also highly anxious. The ambulance driver says the woman is about to give birth and without the proper medical attention at the hospital, the newborn baby will struggle to survive.

It is a hot day and there is a long line of cars. Your commander is yelling at you on the two-way radio, "Do not let ambulances go through because there is a terrorist in an ambulance!"

To complicate the picture, a news video crew is present. To further complicate the situation, the pregnant woman is a religious Muslim and it is considered disrespectful to touch a religious woman.

You are not a doctor, but you have to make a decision. If you let the ambulance go through and it contains a terrorist, then innocent people will die. If there is not a terrorist in this particular ambulance, you may cause the woman to lose her child.

What do you do?

- a. Stop the vehicle. Search it thoroughly. This procedure, especially for ambulances and trucks, can take many hours.
- b. Stop the vehicle. Do a quick search and look-through. You don't pay attention to too much detail, as you want to speed up the process to help the pregnant woman get to the hospital.
- c. Let the vehicle through with little inspection. You trust that the ambulance will be

heading directly to the nearest hospital to deliver the woman's baby.

d. Stop the vehicle and inspect it thoroughly. Meanwhile, you call an ambulance on the other side and send it to the checkpoint to transport the woman.

What Actually Happened

d. The vehicle was stopped and searched and another ambulance was called.

Scenario #2

You are serving within a commando unit in the southern West Bank, south of Hebron. Your current mission is to infiltrate a small village of about 30 people. There is a suspected terrorist living within this small village who is known to have created explosives for suicide bombings. There is a lot of information and research on this particular terrorist, and his arrest is important for the safety and security of Israeli citizens. Your unit is heading by foot to this hilltop village starting at 5 a.m. On your trek up to the top of the hill, your leader notices an older shepherd from the village on a nearby hill. The shepherd, with his flock of sheep, sees you and your unit approaching the village.

What do you do?

- a) Chase after the shepherd and arrest him so he does not compromise your mission by warning the village. You release him a couple days after the mission is completed.
- b) Chase after the shepherd and bring him with you on the mission. You have him approach the home(s) of the suspected terrorist (making your lives a bit easier) since he is a local villager. This prevents loud confrontations outside the home, but puts the Sheppard in harms way.
- c) Ignore the shepherd entirely. You are convinced that he won't warn the village and compromise the mission. Furthermore, you do not want to inconvenience the older man by taking him away from his sheep.

What Actually Happened

c) The Shepard ends up inflicting some harm though. He warns the village and the operation is compromised.

Scenario #3

Your unit is called in to respond to a sniper who is shooting from inside a hospital.

What do you do?

- a) Retaliate by air power or artillery and take the risk of wounding many innocents.
- b) Enter the highly populated hostile neighborhood, increase the risk to yourself and fellow soldiers and making the population even more hostile.

c) Warn the hospital of your intention to enter and then move in carefully to take out the sniper.

What Actually Happened

c) Warn the hospital of your intention to enter and then move in carefully to take out the sniper.

Scenario #4

You are part of a patrol unit near the Palestinian city of Jenin. Over the past few weeks a thorough investigative research has found a terrorist aide to be living in a small house on the outskirts of Jenin. He is thought to have assisted a few suicide bombers in the making and preparing of their suicide-bomb belts. Your mission is to go to his house, arrest him, and search his home for additional weapons and bomb-making materials. Your unit's truck approaches his house, enters his home through a side window, and arrests him, avoiding gunfire and confrontation. You order his family to take a few belongings with them for a few hours as the unit has to search the house. The man's wife and kids reluctantly agree, grab a few items, and slowly exit their home. The wife and kids all leave the home carrying a bag or backpack with a few home items inside. The man's older son, who is about 4 years old, is crying and requests repeatedly to go over and say goodbye to his father.

What do you do?

- a) Let the son go to his father and say goodbye. You feel bad that you are separating a father from his son and allow them to exchange a somber farewell.
- b) Put the suspect directly into the truck. You do not allow the son to approach his father to say goodbye.
- c) Take the wife and child with you.

What Actually Happened

b) The boy ran away. He was chased and caught. He was carrying dynamite sticks in his backpack.

Scenario #5

Palestinians terrorists shoot at an Israeli civilian car and you are engaged in a chase. The terrorists flee into a mosque where a prayer service is being held.

What do you do?

- a) Retreat and allow the suspects to escape.
- b) Follow them into the mosque and engage them in a gunfight if they resist arrest.
- c) Request that the religious service be stopped and that everyone come out with their

hands up.

d) Wait for high level instructions at the risk of not being able anymore to track the terrorists?

What Actually Happened

a) A group of terrorists in Gaza holed up in a mosque and a group of women came and put themselves between the soldiers and the terrorists. The Israelis retreated and the terrorists were allowed to escape.

Scenario #6

You are driving in a jeep in the West Bank with another soldier and see a Palestinian placing a pile of rocks in the road that you suspect may be booby-trapped.

What do you do?

- a) Call for instructions.
- b) Disarm the booby-trap.
- c) Order the Palestinian you saw remove the pile.

What Actually Happened

c) If the soldiers see the Palestinian place the rocks in the road, it is permissible to order the person to remove them. However, if no one is seen placing the rocks, it is forbidden to force a local resident to help move them because civilians cannot be used as human shields.

Back-up reading:

The Spirit of The IDF: The Ethical Code of the Israel Defense Forces

1. The Spirit of the IDF is an expression of the identity, values and norms of the IDF. It underlies every action performed in the IDF by each and every serviceman and servicewoman. (Hereafter the term servicemen will be construed as applying to both servicemen and servicewomen.)
2. The Spirit of the IDF comprises eleven core IDF values. It defines and presents the essence of each of them, and includes basic principles which express these values.
3. The Spirit of the IDF draws its values and basic principles from three traditions:
 - a. The tradition of the Jewish People throughout its history.
 - b. The tradition of the State of Israel, its democratic principles, laws and institutions.
 - c. The tradition of the IDF and its military heritage as the Israel Defense Forces.
4. The Spirit of the IDF is the ethical code by which all IDF enlisted personnel, officers, units and corps act. It is the norm to guide them in forming their patterns of behavior. They are expected to educate and critically evaluate themselves and others in accordance with these values and principles.
5. The complex nature of military activity in general, and combat in particular, may generate tensions with the values and basic principles of The Spirit of the IDF, and may raise problems of judgment about the proper balance needed between theory and practice.

The obligation to fulfill the mission and ensure military victory will be the compass guiding any effort to balance these values and basic principles of The Spirit of the IDF. The striving for proper balance according to this compass will make it possible to preserve the IDF as a body of high quality, imbued with values, and which fulfills its duties and missions appropriately.

Perseverance in Mission

The IDF serviceman will fight and conduct himself with courage in the face of all dangers and obstacles; he will persevere in his mission courageously, resolutely and thoughtfully even to the point of endangering his own life.

The perseverance of IDF servicemen in their mission is their capability and readiness to fight courageously in the face of danger and in most challenging situations; to strive unremittingly to achieve the military goal effectively, with full regard for the particular circumstances, notwithstanding any difficulty, stress or adversity or even mortal danger. They will do so with proper judgment and with due regard for risks.

Comradeship

The IDF serviceman will always go to the aid of his comrades when they need his help or depend on him, despite any danger or difficulty, even to the point of risking his life.

The fellowship of IDF servicemen is their bond as comrades in arms. It is their unwavering commitment to each other, their readiness to extend appropriate assistance, to go to the aid of a comrade, and even risk their lives on his behalf. In all their actions they will uphold and strengthen the solidarity of their unit in full cooperation with other units, and in support of the overall goals of the IDF.

Discipline

The IDF serviceman will execute completely and successfully all that is required of him according to the letter and spirit of his orders and within the framework of the law.

The discipline of IDF servicemen is their readiness to act to the full extent of their abilities, to carry out what is demanded of them completely, according to their understanding of the letter of the orders they have received, and successfully, according to the spirit of their orders. It is their readiness to obey orders amidst a constant striving to execute them with understanding and dedication. They will take care to issue only legal orders, and disavow manifestly illegal orders.

Human Life

The IDF serviceman will, above all, preserve human life, in the recognition of its supreme value and will place himself or others at risk solely to the extent required to carry out his mission.

The sanctity of life in the eyes of the IDF servicemen will find expression in all of their actions, in deliberate and meticulous planning, in safe and intelligent training and in proper execution of their mission. In evaluating the risk to self and others, they will use the appropriate standards and will exercise constant care to limit injury to life to the extent required to accomplish the mission.

Loyalty

The IDF serviceman will act with complete dedication in the defense of the State of Israel and its citizens, according to IDF orders, within the framework of the laws of the State and democratic principles.

The loyalty of IDF servicemen is their dedication, in all actions, to their homeland, the State of Israel, its citizens and armed forces, and their constant readiness to fight and devote all their power, even at the risk of their own lives, in the defense of the sovereign State of Israel and the lives and the safety of its inhabitants, according to the values and orders of the IDF, while following the laws and the democratic principles of the State.

Personal Example

The IDF serviceman will comport himself as is required of him and will, himself, act as he demands of others, thoughtfully and dedicatedly, aware of his ability and responsibility to serve as a role model to those around him.

The personal example of the IDF servicemen is their acting as is demanded of them and as they themselves demand of others, their clear and convincing readiness to serve as an example to those around them, in their actions and comportment, to create, uphold and foster mutual identification and joint responsibility in properly carrying out their tasks and accomplishing their missions in all areas of military activity.

Professionalism

The IDF serviceman will aspire to be familiar with and understand the body of knowledge pertaining to his military position and will master every skill necessary for carrying out his duties.

The professionalism of IDF servicemen is their ability to correctly perform their military duties through striving to constantly excel in and improve their unit's and their individual achievements. They will do so by broadening their knowledge, and increasing proficiency, based upon the lessons of experience and study of the heritage and by expanding and deepening their understanding of the body of military knowledge.

Purity of Arms

The IDF serviceman will use force of arms only for the purpose of subduing the enemy to the necessary extent and will limit his use of force so as to prevent unnecessary harm to human life and limb, dignity and property.

The IDF servicemen's purity of arms is their self-control in use of armed force. They will use their arms only for the purpose of achieving their mission, without inflicting unnecessary injury to human life or limb; dignity or property, of both soldiers and civilians, with special consideration for the defenseless, whether in wartime, or during routine security operations, or in the absence of combat, or times of peace.

Representativeness

The IDF serviceman will constantly see himself as a representative and an emissary of the IDF. As such he will act solely on the basis of the authority he has been given and orders he has been issued.

The representativeness of IDF servicemen is their consciousness, expressed in all their actions, that the armed force placed in their hands and the power to use it are given to them only as members of the IDF and its authorized representatives, duly executing their orders in accordance with the laws of the State of Israel and is subject to its Government.

Responsibility

The IDF serviceman will see himself as an active participant in the defense of his country and its citizens. He will carry out his duties decisively, resolutely and with vigor, within the limits of his authority.

The responsibility of IDF servicemen is their active partnership and their readiness to use their utmost abilities in the defense of the State, its sovereignty, and the lives and safety of its citizens, within the framework of authority granted them by the IDF. They will carry out their duties fully, diligently, and with determination, commitment and initiative, in clear awareness that they are answerable for any consequences.

Trustworthiness

The IDF serviceman will strive in all his actions to fulfill his duties correctly and at the highest professional level, from exacting and thorough preparation to true, honest, complete and precise reporting.

The trustworthiness of IDF servicemen is their reliability in fully carrying out their charge, using their military skills, with the sincere belief and conviction that they are acting professionally. They are ready at all times to present things as they are, in planning, executing and reporting truthfully, completely, courageously and honestly.

Basic Principles

A. Values

1. The IDF serviceman will, in all his actions and conduct, express the basic values of the IDF:

Perseverance in the mission, comradeship, discipline, respect for human life, loyalty, personal example, professionalism, purity of arms, representativeness, responsibility, and trustworthiness, as defined above and as appropriate to the specific circumstances.

2. The IDF serviceman, when acting in the framework of his military role, will be ever cognizant that he bears responsibility not only for the outcomes of his acts and omissions, but also for the patterns of behavior which they help to create, whether by order or personal example, by direct or indirect influence, whether intentionally or unintentionally.

B. On Military Service

3. The IDF serviceman will view himself, in each of his actions, as bearing full responsibility for the lives and safety of the servicemen and all others who are dependent on his actions or decisions.

4. The IDF serviceman will be ready to place his own life at risk when confronting the enemy or to save human life to the extent required, but he will preserve his own life and that of others in all other military situations.

5. The IDF serviceman will take into account, in every practical context, not only the proper concern for human life, but also the influence his actions may have on the physical well-being and spiritual integrity and dignity of others.

6. The IDF serviceman will endeavor fully to exercise his capabilities as called upon in accordance with the priorities assigned by the IDF to combat, command, combat support and combat service support roles.

7. The IDF serviceman, in all his actions, will take care to uphold the honor of the State, its institutions, monuments and symbols, including the honor of the IDF and its symbols.

8. The IDF serviceman will show special respect for the fallen of the IDF. The serviceman will behave with deference in ceremonies, at memorial sites, and at memorial and honor ceremonies, and will treat bereaved families with proper respect.

9. The IDF serviceman will maintain the tradition of the IDF by showing honor and respect for IDF wounded and disabled.

10. The IDF serviceman will maintain the tradition of the IDF, will study the IDF's military heritage and will promote esprit de corps.

11. The IDF serviceman will carry out his military activities without obtruding his personal views in matters beyond his sphere of responsibility, authority and professional expertise. He will take special care not to inject his personal opinions on issues subject to public controversy of a political, social or ideological nature.

12. The IDF serviceman will make use of his military authority or status, whether command or professional, solely for the benefit of the IDF. He will never use his military authority or status improperly to advance a personal objective, or to go beyond the limits of his authority and responsibility, in letter or spirit, within or without the IDF.

13. The IDF serviceman will hold himself responsible for the outcomes of his orders. He will support those who have acted in accordance with those orders or as is proper, and will view himself as responsible for the patterns of behavior which he imposed.

14. The IDF serviceman will support his unit and its commanders in every way necessary to fulfill the unit's mission of building, promoting and employing military force. The serviceman will obey his commanders in accordance with the law and maintain respect for his commanders, peers and subordinates.

15. The IDF servicemen will never conspire to conceal any offense or mishap, and will not entertain any proposal to be party to such a conspiracy. When confronted with an offense or mishap, the serviceman will act as is reasonable and proper to correct the aberration.

16. The IDF serviceman who participates in a discussion or dispute dealing with an activity in which the IDF is involved, whether before, during or after its implementation, will express his views in accordance with his professional knowledge and conviction, with honesty, candor and courage.

17. The IDF serviceman will use the authority at his disposal towards others only as is fair, self-controlled, reasonable and professional. He will show due respect for the person and the privacy of those with whom he interacts.

18. The IDF serviceman will view his appearance in an IDF uniform as an expression of his loyalty to the values and basic principles of the IDF.

C. When Confronting the Enemy

19. The IDF serviceman will use the force at his disposal, in all actions in the face of the enemy, manifesting perseverance in his mission, courage and judgment, always ready to carry out his duties despite danger to his life.

20. The IDF serviceman will be ready to do whatever is required, and even to endanger his own life, to come to the aid of his comrades or to recover wounded comrades from the battlefield.

21. The IDF serviceman will act, when confronting the enemy, according to the letter and spirit of the laws of war. He will adhere strictly to the principle of purity of arms and to the ethics of combat.

22. The IDF serviceman will treat enemy troops and civilians in areas controlled by the IDF in accordance with the letter and spirit of the laws of war and will not exceed the limits of his authority.

23. The IDF serviceman will act fairly with self-control, reasonably, and professionally, in carrying out the responsibilities of his position, in all his contacts with civilians in

areas controlled by the IDF, whether in the course of battle or afterward. He will show respect towards the beliefs, values, sacred and historical sites of all civilians and military personnel as they deem proper and to the extent possible, in keeping with the values and basic principles of the IDF and in accordance with military needs and the given circumstances.

24. The IDF serviceman will fight and exert himself to the utmost, even placing his life at risk so as not to surrender to the enemy but to overcome him. He will not surrender as long as he has a chance of carrying out his mission. Even in the absence of such a possibility, he will not surrender as long as he has contact with his commander or the ability to extricate himself from his compromised position.

25. The IDF serviceman who, despite all efforts, has been taken prisoner will act according to IDF orders; responsibly, reasonably and honorably.

D. Relations with Civilian Bodies

26. The IDF serviceman will give preference to promoting the IDF's goals, as is required of him, in accordance with regulations, orders, values and basic principles, over the advancement of the goals of any civilian body, in any instance of conflict of interests between the IDF's goals and those of that body.

27. The IDF serviceman, in all official contact with civilian bodies, will act professionally and without compromising the IDF's values, basic principles or honor.

28. The IDF serviceman may be involved in the activities of a commercial or civilian body only in accordance with the letter and spirit of existing orders and procedures, and within the limits of his position.

29. The IDF serviceman will refrain from receiving personal benefits as a result of his position, rank, status or actions. He will not request, nor will he agree to accept any favors from any agent, inside or outside the IDF, directly or indirectly, for himself or others, except in accordance with due orders and procedures.

30. The IDF serviceman will ensure that every public appearance, especially in the mass media, has prior approval, expresses outright and unreserved loyalty to the value and basic principles of the IDF, reflects the IDF's policies and decisions, and contributes to the public's confidence in the IDF.

31. The IDF serviceman will ensure that his behavior even in private circumstances cannot be interpreted as compromising the IDF's values or basic principles, does not detract from the public's confidence in the IDF, and will not contribute to the creation of patterns and behavior that could harm the implementation of the IDF's values and basic principles.

E. Reserve Duty and Retirement

32. The IDF serviceman, during his reserve duty, will act according to the same values and basic principles of the IDF as those that apply to servicemen in regular service.

33. The discharged serviceman may make private use of special or sensitive information which he gained or which came to his attention during his service only after he has received the proper authorization to make commercial media or other such use of such knowledge outside of the IDF framework.

34. The discharged serviceman may make use of his military status, including his reserve or retired rank, or may grant permission to others to do so, only in civilian contexts that do not compromise the IDF's values and basic principles, or its honor and the trust which it enjoys in the public mind.