

Habonim Dror North America



VEIDA 2011 XVII

The Minutes

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Opening Ceremony

Talia Spear, the Mazkira Klalit, opens the Veida.

Candle Lighting

A representative from each shichva at the veida came up to open the veida, after which Od Lo Gamarnu was sung.

50: Gil Browdy

54: Yelena Adelman

55: Lonny Moses

56: Brianna Fowler

57: Avi Edelman

58: Maya Lamm

59: Netta Bob

60: Ella Zetler

61: David Kanter

62: Joel Rice

63: Hannah Weintraub

Eizor Updates

Eizor Gilboa (Ze'ev Dever, George Lieberman, Sarah Breiner, Evan Goldblatt, Sarah Lieberman, Elay Oren): Things are going well; Consistent events, with aims to have weekly events; Ze'ev Dever called some peeps out for not coming to events; Recruiting push in the Bay area; George Lieberman claims that the Bay area is the most fun (but little does he know ken PEEC is actually the most fun); Winter Camp 2011 was amazing and tzevet was incredible ("It was really wonderful and we had madrichim from the Movement!" Sarah Breiner); More and more chanichim are coming to activities in So-Cal; Ken Irvine has monthly events with about 30 chanichim.

Eizor Miriam (Noah Finkelstein, Alex Henderson, Elijah Stone, Hannah Martens, Ila Zbarsky, Liat Ronen): Little Ken on the Prairie (Calgary) has about 20 chanichim and is run by post-MBIers; Ken Victoria is small but solid; Ken Vancouver is going really well, monthly events with whole eizor and l'fi shichva; Chaverim living in the Vancouver bayit have started working in a local Hebrew school and run a weekly homework session in their bayit, check it out at: blogspot.miriam.ca.

Eizor Geshet (Erica Shenfeld, Jackie Selick): Ken Toronto started a bayit! Every week, they host a kvustah for Shabbat dinner; Chaverim in the bayit work in Hebrew schools; Seminars are going well, there is one coming up to talk about the Geshet community with ma'apilim and young alumni.

Eizor Tavor (Yael Schwartz, Matan Naamani, Nina Pressman, Eli Jensen, Zack Pekarsky): Ken Urbana has awesome events; Ken Ann Arbor has a rocking bayit/kvustah which hosts homework days for chanichim and runs cool events and runs a program called Hineni; The Ann Arbor bayit recently hosted a seminar for shichvat 58, watch out next semester for growth! Ken Detroit is going well; Events have

been cancelled in Cleveland, despite awesome efforts, because chanichim are not able to make them, Peacock is open for ideas to help!

Eizor Moshava (Melissa Eisen, Ethan Miller, David Meyer, Jeremy Oziel, Rachel Gordon, Hannah Weintraub, Aaron Meyer, Julie Dancis, Ben Marsh): Lots of events including fall Overnight (with 90 kids!), Chanukah sleepover, Thanksgiving tikun olam event! The eizor's 'social justice league' made 400 hundred sandwiches over Thanksgiving, events are lined up for next semester to volunteer at soup kitchens, etc and have bi-weekly peulot. There are two batim in College Park, which host Shabbat dinners and weekly dinners with the Moshava Shlichah, and enable an active ma'apilim community. Follow their blog at: lolzbayit.blogspot.com. The eizor is working on recruitment in the South to get 'them Southern Jews.' Events are in the works for partnership with diversity organizations to talk about issues of race and class.

Eizor Galil (Lauren Newman, Pele Irgang-Laden, Talia Gottesman, Allie Amado): Fall seminar had 96 chanichim; Work is being done by ma'apilim in Hebrew schools; The Galil community hosted a Rabin tekes in Philadelphia for the greater Jewish community and organized a mobile event which travelled around to different cities (shown to over 600 people!); There are 2 batim in Philly, with an active ma'apilim community. The ma'apilim community ran an event called 'Philly Cross-fire' to talk about local issues, they even visited Occupy Philly reppin' their chultzot. Oded the shaliach rocks! Work is being done with the camp committee to integrate our values more into the business aspect of machaneh functioning!

Eizor Na'aleh (Tom Corcoran, Matan Diner, Howie Stanger, Gaby Marantz, Ariel Kay, Anna Swartz, Sarah Lerman-Sinkoff, Lital Avi-Singer, Shoshana Lovett-Graff): Ken Chowda in Boston has ma'apilim working in a local Hebrew school to run programming and do outreach and is organizing events; Ken New York is poppin! They hang out in the central office a lot and are trying to organize a bayit for next year as well as a process for tzevet Na'aleh; Kenneticut (in Connecticut) is in the works, running a few events in New Haven for recruitment such as Chanukah parties and Shabbat dinners. Some ma'apilim work in Hebrew schools in Connecticut, including organizing an Israel fair.

Ken Montreal (Zoey Green, Lily Hoffman Simon): Peulot every two weeks for ma'apilim; Weekly Shabbat dinners hosted by a random bayit; cross shichva living. Lots of ma'apilim in Zionist and Jewish groups Ma'apilim are starting a union for progressive Zionism on campus.

Mazkirut Artzit Updates

Lonny Moses (Meracez Ma'apilim):

- Commitment has grown across the movement.
- There is an incredible amount of people choosing to commit themselves to each other, their chanichim, and the Jewish community.
- Commitment is paying off. When you commit yourself, things become more joyous. When you commit to people, they start to commit back to you.
- When we choose to show a progressive Zionist voice, people start to talk to us.
- Encourages us to remember that even when you find it tough to do what we are doing, when you commit to something, it will give back to you.

- Encourages us to continue to commit and build a stronger movement.

Brianna (Merkezet Tochniot):

- Welcomed at all the eizorim. Nice to talk to parents and meet families
- Hopes we have significant amount of numbers for MBI and workshop.
- Believes these programs have become a more integral part of our movement. We are lucky to be moving in that direction.
- Wants to hear feedback so we can continue to grow in each program.
- Tzevet MBI felt that being on tzevet was an amazing chinuch opportunity for them.
- She loves what she does. Really wants intake and feedback about how our programs and opportunities can grow.

Julian (Central Shaliach):

- A few things he sees as priorities. All of the programs particularly the expensive ones need to be accessible to everyone in the movement.
- Finds himself in the company of strange people who give us money.
- Wants to continue to make programs, particularly workshop, accessible to all members of the movement.
- We have an extremely important ideological message. We cannot be on the edges of the Jewish community.
- We need to occupy the Jewish community.
- Every one of us needs to be at any major Jewish event across North America so that we are at the center of the community.

Talia Spear (Mazkira):

- There has been lots of energy, thoughtfulness, and passion.
- She sits on American Zionism Movement board. She is the only person under the age of 35 at the table. They are shocked by what Habonim Dror is doing.
- We are a very special community, which is very accessible to change and growth.
- Ma'apilim and Nachshonim are stepping up to create new structures and education, which is a powerful message we send to the Jewish community and our local communities about the power of youth.
- This is really exciting, seeing 170 people at Veida is really saying something about the state of the movement right now.
- We as the veida have the power to pass proposals and make changes, and enact those changes.
- Let's take the flames of the schavot to make a fire; Talia gets corny and makes a Chanukah reference

VEIDA BEGINS

* Announcement made concerning donation of things knitted at Veida as per Veida XVI Resolution V-8: Knit One Purl Two, Actualization Good For You!

* A Veida twitter handle (@Veida7) was created and took part in an ongoing online sicha throughout the course of Veida.

Veida Procedure

Presented by Amit Bob

For copy of procedure see Appendix A.

Motion to Amend (Elijah Stone) – article 5, section 30 should be changed to require proposals to pass by a 60% margin instead of 50%+1.

* This is automatically considered an unfriendly amendment (no proposer to accept it as friendly)

Motion to Caucus (**Noah Finkelstein**, Ethan Miller)

- This proposal would move us closer to our ideal of consensus, but might make it harder to make decisions and favor dissenters

Motion to Vote (**Netta Bob**, Gaby Marantz)

Motion to Debate (**Lonny Moses**, Amit Schwalb): Pro/Con speakers.

Motion to Temporarily Suspend the Rules (Andrew Winston): Amendment needs 60% of vote to pass.

Motion to Vote - rules are not suspended

Be'ad: 109 Neged: 13 Nimna: 21

Motion to Vote - Amendment Fails

Be'ad: 55 Neged: 58 Nimna: 32

Motion to Vote (Ethan Miller)

Motion to Acclaim (**Paul Silverman**, Josh Marantz) - **Procedure is acclaimed**

Setting of Quorum

Open the floor to Proposals for Quorum – There are 145 people present

Proposal for Quorum at 61% (88 people) (**Tom Corcoran**, Ethan Miller)

Proposal for Quorum of 75 people (Matan Naamani, withdrawn)

Proposal for Quorum at 90 people (Jacob Raphael, withdrawn)

Motion to Acclaim quorum at 61% - objections

Motion to Amend - 50% +1 (73 people) (**Nora Chong**, Josh Marantz) - **unfriendly**

Motion to Caucus (Julie Dancis, Zoey Green)

- * 50% would theoretically mean that it takes only 25% of veida to pass a proposal
- * 50% would be easier to maintain than 61%, especially late at night
- * How desirable is a late night culture? (not everyone can stay up/concentrate for long periods of time)
- * Isn't the point to expect things of one another? What is shlav hachshara bet anyway?

Motion to Vote (Amit Bob, Matan Diner) - Amendment Fails

Be'ad: 28 Neged: 88 Nimna:30

Motion to Acclaim (Avi Friedlander) – Objections

Proposal for Quorum at 80% (Javin Weitzman) - Unfriendly, withdrawn

*Motion to Acclaim (Avi Friedlander, again) - **Acclaimed!** Quorum is 61%, 88 people*

Plenary Session I: Constitution

Yoshevet Rosh: Melissa Eisen

Proposal I-1: Grass (su)Stains

by Jesse Schaffer, Ezra Glenn, Nicole Martin, Lina Rosenberg, and A.D. Schwalb

Whereas there exists a strong link between social justice and environmental sustainability in that those with the least privilege are the first and most affected by environmental degradation.

Whereas the Jewish link to sustainability is a thing.

[“When in your war against a city you have to besiege it a long time in order to capture it you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are the trees of the field human to withdraw before you under siege?” (Dev. 20:19, JPS translation)]

Whereas sustaining the environment is essential to sustaining Jewish peoplehood.

Therefore, much of our ideology and movement action suggests that environmental sustainability is central to our vision of “a new social order throughout the world.”

Therefore, let it be resolved that,

The first sentence of the Preamble to the HDNA Constitution be amended to include the phrase environmental sustainability to read:

“Habonim Dror North America, The Labor Zionist Youth Movement, strives to upbuild a new social order throughout the world, based on the principles of social justice, **environmental sustainability**, cooperative economics and political democracy embodied in the vision of the Prophets and exemplified in the achievements of the Chalutzim.” (Ben Marsh)

Furthermore, Paragraph four of Article II be amended to include the phrase environmental sustainability to read:

“To participate in the creation of a new social order throughout the world, based on the principles of self-determination, individual freedom, **environmental sustainability**, political democracy, and cooperative economics, *the equality of all people* and the equality of human value.”

Seconded by Lonny Moses

A few points/questions brought up amid generally favorable discussion.

- * Is sustainability really a value of the movement the same way social justice is?
- * Does this proposal mandate education about sustainability?
- * Is it necessary to put this in the Constitution to achieve the aims of the proposal?
- * HDNA exists to upbuild humanity, + sustainability is an important part of that
- * The difference between pro-env., env. sustainability, and env. justice is explained.

Motion to Vote - Proposal Passes!

Be'ad: 76 Neged: 42 Nimna: 26

Proposal I-2: Ricuzzing, Not Jacuzzi

By the Mazkirut Artzit

Whereas there is much work to do and there are many issues to address at the national level of HDNA,

Whereas national issues require more than the work of the Mazkirut Artzit in order to accomplish Progress,

Whereas Veida is also an insufficient structure to fully address national issues,

Whereas the Camp committees and the HDCA are examples of structures that allow for the practical work of the movement to be done, but such structures do not exist nationally for movement members,

Whereas the va'adot established at veida often cease to exist shortly thereafter, having failed to accomplish their mission or to communicate with the rest of Habonim Dror,

Whereas the Mercaz was a structure in the history of the movement that allowed us to address issues of national importance, but which is now defunct,

AND

In order to effectively address issues that the movement faces on a national level,

In order to ensure that the people addressing these issues communicate regularly with the movement and each other,

In order to ensure that ideas, solutions and decisions brought and developed by movement leaders are able to gain wide support and be carried out,

In order to ensure that solutions being developed and projects being created to address national problems and questions are given feedback and positive reinforcement,

Let it be resolved that, the committee known as the Mercaz be re-established, to lead and guide the movement and the work of its members. This Mercaz will meet via web-conference on the first Monday evening of each month, unless the Mazkirut Artzit provides notice that the date/time of the meeting has been moved. The Mercaz will be composed of a representative from each of the following:

- * One representative of each Eizor's Mazkirut.
- * One Racaz of each of the Va'adot ~~Tnuati~~-*Tnuatit* (Zach Pekarsky)
- * One representative of each shichvah in Shlav Hachshara Bet.
- * Each position on Mazkirut Artzit.
- * A representative of the National Mishlachat.
- * *A member of the mazkirut of each upcoming machaneh kayitz, if their mazkirut is not already represented.* (Ben Wolcott)

These representatives will be selected by their respective bodies at the beginning of each academic semester and will name an alternate at that time, who may take their place should they be unable to attend a meeting.

The Mercaz will seek to lead the movement on the following issues:

- * Ideology
- * Policy
- * Programs
- * Activities

Definitions:

Eizor – The structure in which the year-activities of a particular machaneh are conducted in the areas from which it gets its chanichim. Each Machaneh has one eizor for the purposes of this definition.

Movement Va'adah – A committee made up of 3 or more chaverim of HDNA in order address an issue of a national nature. A Va'adah must have a Racaz, who will report regularly to the Mercaz and must be adopted as a Va'adah at either the National Veida or at a meeting of the Mercaz.

Mazkirut Artzit – Meracez Tochniot, Mazkir, Gizbar, Meracez Ma'apilim and Shaliach Mercazit

Racaz Va'adah – A Racaz is the coordinator of a Va'adah. S/he has the duty to represent his/her va'adah at meetings of the Mercaz and at the Veida. S/he is responsible for coordinating the work of his/her va'adah with the rest of the Mercaz and for conveying decisions of the Mercaz to his/her va'adah.

Let it further be resolved that, the Mercaz will be amended in the constitution, so that Section 21, Clause A will read:

A committee that shall be known as the Mercaz shall consist of one representative of each Eizor's mazkirut, The Racaz of each movement Va'adah, a representative of each shichvah in Shlav Hachshara Bet, a representative of the national mishlachah, and the Mazkirut Artzit. All decisions made by the Mercaz shall be in accordance with the decisions of the Veida. The Mercaz shall meet at least annually.

It had previously read:

A committee which shall be known as the Mercaz shall consist of the Rashei Eizor, Rashei Ken, Shlichim and the Mazkirut Artzit. All decisions made by the Mercaz shall be in accordance with the decisions of the Veida. The Mercaz shall meet at least annually.

Discussion:

- * It is great to have a structure to implement decisions and create more movement communication outside of veida.
- * Nachshonim (and those on Workshop) lack representation in this although nachshonim are represented through the eizor.
- * Concerns were raised about the size of this group and how that would affect a conference call. The Mazkirut Artzit noted that this was a new structure and asked the veida to give it a chance and have patience with it.

Seconded by A. D. Gordon (aka no one)

Proposal Acclaimed!

Proposal V-3: Nitpicky Proposal

By Zachary Pekarsky and Elijah Stone

Whereas, Article V, Section 7 of the Constitution states,

“Chanichim: A member in good-standing of the Chanichim shall pay the prevailing Mas, attend peulot regularly and indicate interest and good faith in being in the movement. Such a member may then participate in movement programs, vote in local decision-making forums and receive movement publications. Chanichim recognize the principles of Habonim Dror.”

Whereas, Article V, Section 8 of the Constitution states,

“Nachshonim: A member in good-standing of the Nachshonim shall pay the prevailing Mas, attend peulot regularly and be willing to assume positions and tasks of responsibility within his/her kvustah, ken and/or eizor. Such a member may then participate in movement programs, vote in local decision-making forums, participate in a Veida and receive movement publications. Nachshonim recognize and accept the principles of Habonim Dror.”

Whereas this wording suggests that the movement programs are the reward for membership in good standing,

Whereas contrary to current practice, this wording implies that only members already in good standing may participate in movement programs (e.g. Workshop),

Whereas participation in movement programs is essential to engaging as a member of the movement,

Therefore let it be resolved that sections 7 and 8 will henceforth read as follows:

Chanichim: A member in good-standing of the Chanichim shall pay the prevailing Mas, attend peulot regularly, participate in movement programs, and indicate interest and good faith in being in the movement. Such a member may then vote in local decision-making forums and receive movement publications. Chanichim recognize the principles of Habonim Dror.

Nachshonim: A member in good-standing of the Nachshonim shall pay the prevailing Mas, attend peulot regularly, participate in movement programs, and be willing to assume positions and tasks of responsibility within his/her kvutzah, ken, and/or eizor. Such a member may then vote in local decision-making forums, participate in a Veida, and receive movement publications. Nachshonim recognize and accept the principles of Habonim Dror.

Seconded by A. D. Gordon (aka no one)

Proposal acclaimed!

Proposal I-4: Nitpickier Proposal

By Elijah Stone and Zachary Pekarsky

Whereas Article V, Section 9, of the constitution states,

“Ma’apilim: A member in good-standing of the Ma’apilim shall pay the prevailing Mas and assume positions and tasks of responsibility and leadership in an eizor, or machaneh of Habonim Dror, or be an active participant in a Ken Ma’apilim, or in some other form of Zionist work, such as J Street U.”

Whereas ~~this does not exclude people who take leadership in Beitar, AIPAC, or other Zionist organizations with whom Habonim Dror often disagrees.~~ *this definition of Zionist work is vague.* (Avi Edelman)

Therefore let it be resolved that the initial paragraph of Article V, Section 9 read as follows:

Ma’apilim: A member in good-standing of the Ma’apilim shall pay the prevailing Mas and assume positions and tasks of responsibility and leadership in an eizor, or machaneh of Habonim Dror, or be an active participant in a Ken Ma’apilim, or in some other form of Zionist work **in line with Habonim Dror’s values (as outlined in Article II)** (Ari Feinberg); such as J Street U.

Ma'apilim should take an active role in the ken unless there is a valid reason for one not to participate. Ma'apilim recognize, accept, and adhere to the principles of Habonim Dror.

Seconded by A. D. Gordon (aka no one)

Motion to Amend (Avi Edelman): Rephrase the final whereas – **Friendly**

Motion to Acclaim (Nicole Martin) – **Objections**

Motion to Caucus (**Ben Marsh**, Noah Finkelstein)

* Some concern over breadth of definition of “member in good standing”

Motion to Acclaim (Amanda Hill) – **Objections**

Motion to Amend (Ari Feinberg): strike “(as outlined in Article II)” – **Unfriendly**

Motion to Debate (**Miriam Michaels**, no second)

Motion to Acclaim (Noah Finkelstein) - **Amendment acclaimed!**

Motion to Acclaim: (Nicole Martin) – objections

Motion to Vote - Proposal passes!

Be'ud: 30 Neged: 21 Nimna: 63

* concerns were raised about this passing with such a large number of abstentions

Proposal I-5: Searching for a Two-State Solution (Part 1)

By: Lily Hoffman Simon and Ben Wolcott (otherwise known as Blen Wolffman)

Whereas Ben Wolff had nothing to do with this proposal,

Whereas alias to collective frameworks is Habonim Dror's first and foremost goal, but there are many expressions of Movement values,

Whereas some Movement members who want to actualize many Movement values leave Habonim Dror when they decide pursue life in North America,

Whereas Habonim Dror North America is based in North America, and currently has no long-term institutionalized form of movement actualization in North America,

Whereas it is important to recognize and affirm different paths of Hags Hama in the movement,

Whereas long-term collective living and activism in North America is an accessible expression of movement values to ma'apilim and nachshonim,

Whereas the movement in North America needs support, which college-aged ma'apilim are often unable to provide,

Whereas our constitution states:

“We constantly seek alternative social forms based on the concepts of collectivism, which are deeply rooted in our Jewish heritage.” (Preamble)

“Habonim Dror also calls for active involvement in progressive Zionist and Jewish issues in Diaspora communities.” (Article II)

“[the highest aims of the movement include participating] in constructive activities in the North American Jewish community while advocating change where necessary to foster Jewish continuity and creativity and the democratization of the community,” and “[developing] within its members the will to realize their own capabilities and to develop a collectivist attitude to actualize the movements goals through cooperative frameworks (kvutzah).” (Article II)

Whereas the process of being a ma’apil or an active participant in shlav hachshara bet includes the questioning of the role of Israel and North America in one’s individual and collective future,

Therefore let it be resolved that the end of the second paragraph of Article II of the Constitution be changed to read:

“In addition, Habonim Dror also calls for active involvement in progressive Zionist and Jewish issues in Diaspora communities, **using collective-living frameworks as a foundation.**”

Also, let it be resolved that the beginning of the third paragraph of Article II of the Constitution be changed to read:

“To strengthen the relationship between North American Jewish youth and Judaism through their involvement in progressive Jewish communities with the purposes of enlisting their participation in the up-building of a renewed Jewish culture in **both Israel and North America.**”

Post-script: In any discussion involving the establishment of long-term communities in any geographical region, it is important to recognize that permanent settlement in any land can contribute to systematic oppression of indigenous populations.

Seconded by Erica Shenfeld

Questions of clarification (some were lost due to technical difficulties of the note taker):

- * Nicole Martin asks why the post script, BW answers that they want to recognize that long-term living situations can create oppression
- * Noah Finkelstein asks about the boundary between youth and long-term, BW says they have another proposal about that.
- * Emily Mayer asks if they'll pursue the second proposal if this one fails, BW says maybe.
- * Lonny Moses objects to misuse of questions of clarification

Motion to Temporarily Suspend the Rules (Zoey Green, Noah Lichtblau): To facilitate a discussion of current movement structures so everyone can be on the same page

Motion to Vote - Rules suspended!

Be’ad: 103 Neged: 23 Nimna: 10

- * There is general confusion and chaos.
- * There is a smattering of related and unrelated questions.
- * Brianna Fowler sends everyone to caucus.
- * Briana Fowler says the point of veida is not for everyone to gain a comprehensive understanding of movement structures.
- * There is much angst about whether this was the right way to do things.
- * Time is up so Robert's Rules are reinstated.

Motion to Debate (Avi Edelman, Tom Corcoran)

- * Maybe this proposal describes what HD already does?

- * The "second proposal" is discussed. This discussion should be only about the constitution, despite how connected they are.
- * Is the content of this proposal covered elsewhere in the constitution?
- * This is just another way to take responsibility for Diaspora Jewry, and is not in conflict with aliyah
- * Howie Stanger asserts that passing a resolution acknowledges that the whereas clauses as true, and some of the whereas clauses in this proposal are controversial.
 - * Some question whether the "whereas" matter. They do because the whole proposal is passed and recorded, not just the "therefore".
- * Nina Pressman asks that the Veida try to debate the issue of domestic Hagshamah
- * The proposers assert that garin aliyah is the highest form of movement hagshamah
- * Tom Corcoran says that some people will feel alienated if this proposal doesn't pass
- * Nora Chong states that the path of Aliyah wasn't always clear, people took risks and by their example made aliyah into an accepted path

Proposers take a straw poll whether their second proposal (in session 3, ideology) about this same subject could be considered without needing this constitutional amendment. Given that it is, they would like to withdraw this proposal. However proposals cannot be withdrawn once presented to the veida, only tabled or voted down.

Motion to Table (Paul Silverman) - pro/con speakers:

Pro: Why vote it down? It will inevitably be brought up again anyway.

Cons: We all agree that we don't need this proposal, so it should be put down now.

Motion to Temporarily Suspend the Rules (Charlie Caumann-White)

Allow the proposers to withdraw their proposal

*Motion to Vote - **Motion passes!***

Be'ad: 116 Neged: 4 Nimna: 5

Proposal is withdrawn.

Plenary Session II: Machanot/Kenim

Yoshev Rosh: Amit Bob

Motion to Temporarily Suspend the Rules (Lily Hoffman-Simon, Ezra Gray)

Because this session was moved up, the deadline for submitting proposals is extended until 1PM

Motion passes!

Be'ad: 103 Neged: 0 Nimna: 3

Tochnit Mercazit and Content Standards

By the Mazkirut Artzit

Whereas we have a Tochnit Mercazit, but we have no mechanism for analyzing its implementation and effectiveness,

Whereas educational work of the Madrichim, the ~~Mazkiruyot Machaneh~~ *mazkiruyot ha'machanot* (Matan Naamani) and the Mazkirut Artzit can be done better if we have tools to understand how chinuch is being implemented around the movement.

Let it be resolved that:

A document will be created for each age, by the Meracez Ma'apilim, listing the particular content standards to be taught and themes to be explored. This document will reflect what is currently in the Tochnit Merkazit.

Each Machaneh's Meracez Chinuch will give that document to the tzevet katan that is responsible for that age at the beginning of each session.

On this document, each tzevet katan will mark off the content standards as they are covered and themes as they are explored, marking them again if they have been covered a second time. They will write down any content covered or themes explored that are not present on the document. Additionally, at the end of each session, the tzevet should write a brief explanation as to why and how they covered the content that is noted.

Each Meracez Chinuch will send these completed documents to the Meracez Ma'apilim at the end of the summer, to be reviewed and used for guidance in the development and implementation of the Tochnit Merkazit. At the discretion of the Mercazit/Meracez Ma'apilim, one or more Va'adot may be established to review and act on these documents.

Seconded by A. D. Gordon (aka no one)

Motion to Caucus (Tom Corcoran, Aaron Lieberman)

- * Some discomfort at holding people accountable according to a central standard
- * Good way to feedback and develop the Tochnit Merkazit
- * Some confusion about what is in this and what the Tochnit Merkazit already covers
- * Hope that this will help equalize knowledge levels going into movement programs

Motion to Amend (Matan Naamani, Sarah Breiner): Spelling change, friendly

Motion to Acclaim (Gaby Marantz) – objections

Motion to Amend (Zoey Green): add "the chinuch will facilitate Sicha with the tzevet katan to aid in the confusion of formal documentation"

* amendment unfriendly (don't want to dictate how/when sichot happen), withdrawn

Motion to Acclaim – objections

*Motion to Vote - **Proposal passes!***

Be'ud: 100 Neged: 8 Nimna: 14

Suspension of veida.... for mazkira elections!!

Bye –bye Talia Spear. She talks about how she is sad, and feels old. Things have changed since she was elected, and she is impressed. This has been awesome and great. Technology is crazy. Xoxo, Rosh Tavor 2010. Talia gets a standing ovation.

Kali Silverman (the candidate for mazkira) skyped from Spain for the following Q&A:

What is the role of HD in North American Jewish Community on a more long-term goal? (Melissa Eisen)

There is a lot of work to be done in the American Zionist world, we bring a lot to different organization and movements in North America. This is something people are really passionate about, and we should challenge (or channel) that passion.

What is your vision for the transparency of Mazkirut Artzit? (Lily Hoffman-Simon)

I've felt a lot of transparency because of my past roles, I am unsure about others' experiences with this. There is an important balance between transparency and things that are better left on the DL. This is very present on my mind, I want to strike that balance, but I also want to learn what other movement members at different levels are thinking about this.

You mentioned making new tafkidim for ma'apilim. Do you have a vision for what these tafkidim would be and how you would facilitate that? (Matan Naamani)

Create more summer tafkidim, similar to what is being done at Tavor with the day camp. I am thinking about the creation of curriculum that can be brought to Hebrew Schools, creation of a different type of messima. We can find ways to improve on what we already do; some people have expressed interest in taking a grant-writing class, etc to explore doing other work we do not always engage in that could benefit us.

You spoke about working in the North American Zionist community. How do you feel about doing movement work in North America as an alternative hagshamah path to garin aliyah? (Ezra Glen)

There is a difference in being in a movement and doing a movement tafkid. We need to make a distinction between movement work and other work. I haven't been a part of the discussions at this veida, so it's hard for me to comment. This is a youth movement, and everyone needs to leave sometime. I am unsure if the concern is keeping people involved in the movement in ways that are not set right now, or a different concern. I don't necessarily believe that you need to be recognized as hagshamizers to do collective living and important stuff in North America. I am not 100% in favor of finding other ways to actualize our goals. That is not a judgment on people thinking about this.

You spoke about the needs of the movement. What do you see “the chief most needs” of the movement being? (Ari Feinberg)

One of the most pressing “chief most needs” is increased communication, in terms of resources, ways of doing things, new tafkidim, etc. As our movement grows, there are structures that we need to adapt to that road. More tafkidim, more leadership tafkidim, more eizorim tafkidim, and in the movement in general. There needs to be a greater shared responsibility throughout the movement, between the machanot.

There have been suggestions that you have gotten out of touch, and like Spanish more than Hebrew. Challenge to communicate your past semester in only hash tags (#). (Avi Edelman)

#Challengeaccepted #um #arehashtagsthenewhebrew #spanishisarelevantlanguageintheworld #iskypewithalotofpeopleandstillfeelrelevanttothemovement #um #imprettyexcited

What are your thoughts on disparities and lack of communication between the machanot? Specifically between Na'aleh and Gilboa given their situations. (Tom Corcoran) <provide context of the “situations” referenced?>

Lots of growth, especially with seminars and work with HDCA, increased communication between rashim and camp committees. There is a sense in the movement that we need to start from scratch always, which is not true. There are a lot of things we can learn from each other. #cornerstone. We should share our fundraising efforts and ideas, communicate more to enable better efforts. There needs to be more communication between machanot (EDs, boards, rashim, etc).

What do you think about the proposal to expand HD to the South, and can we afford to, specifically a machaneh? (Chaver Jacob Raphael)

We need to solidify our current machanot before this can happen, and be financially stable in the machanot we have. A new machaneh can't happen yet; we also don't have enough ma'apilim to open a new machaneh. This would be a financial burden we can't handle as a movement.

Thoughts on inter-kvustah processes in Shlav Hachshara bet. (Ethan Miller – referencing a conversation on the HDNA listserv)

Thanks for bringing that up again! We currently have inter-kvustah processes, but are not labeled “Shlav hachshara bet,” they are called tafkidim or tzevet processes. Last year's winter seminar, my kvustah had a chance to talk to a bunch of 56ers about their process, which reflects something. We need to be more able to ask for this if we want it. We need to open our eyes to, although I don't have a structure in mind, to joining other kvutzot, etc.

What role do you see batim playing in HDNA? What responsibilities should they have and how to you plan to facilitate those roles and responsibilities? (Julie Dancis)

Batim have a growing role in Habonim, awesome how many we have and how many we will have in future. Centers of ma'apilim activities in their areas-should challenge them to be more intentionally communities and support centers, maybe even kvutzot if they are up to it. Should challenge methods of ma'apilim communities. Strength of the movement is getting people together and what we do when together, batim have the ability to do this- a bayit should be able to have ken events and camp committee meetings and stuff like that although its not applicable to every bayit. Would like to challenge each bayit to see itself as fulfilling a role in Habonim Dror.

Thanks for your questions, guys!

Lacking other candidates, voting is between Kali (Be'ad), anyone else (Neged), and abstaining (Nimna). She wins!

*Be'ad: 114 Neged: 11 Nimna: 12
1:06pm, December 28*

Continuation of plenary session II

Proposal II-2: Insulation is only good for housing

By Elijah Stone and Zoey Green

Whereas we are an educational movement that focuses on youth education,

Whereas Article V, Section 9 of the HDNA Constitution defines movement work as:

“[Assuming] positions and tasks of responsibility and leadership in an eizor, or machaneh of Habonim Dror, or be an active participant in a Ken Ma’apilim, or in some other form of Zionist work *in line with Habonim Dror’s values (Ari Feinberg)*, such as J Street U.”

Whereas making a larger impact in North America requires an expansion of educational structures,

Whereas recruiting more ma’apilim can only serve to strengthen our power to influence change,

Whereas our movement ideology should be accessible to youth who have not grown up in the movement,

Whereas movement education should not focus exclusively on those who already identify as movement members and should reach out to other communities,

Whereas not all ma’apilim have chanichim in their eizor,

Whereas some eizorim have too many madrichim for the number needed in their ken and need to provide more tafkidim,

Whereas chaverim such as Anna Swartz and Sam Norris are awesome,

Therefore, let it be resolved that a va’adah be created to *provide and collect accessible resources (ex: Google docs) that can be utilized freely by ma’apilim in eizorim to develop educational workshops that can be utilized by ma’apilim in eizorim that think they can benefit from this new messima.* (Julie Dancis) Ma’apilim taking on this messima would be responsible for adapting the workshops to best suit the communities that surround them that can be utilized by ma’apilim in eizorim that they think can be. The goal of this messima is to bring our value-based education into outside communities and to bring in new ma’apilim-aged members to the movement. These workshops should be carried out under the name of Habonim Dror.

Post-script: although there are some eizorim that have too many ma’apilim, it is simultaneously important to move to kenim where they are needed. (Gabby Egan and Sarah Breiner)

Secoded by Ariel Kay

Motion to Caucus (Jordan Cooper)

- * More ma’apilim could be difficult to integrate into current structures
- * Could also create diversity and lead to the creation of new structures
- * Educating people is valuable whether or not they are then recruited for HDNA
- * This need not be limited to “labor Zionist” education
- * Seems a poor proposal in a time when eizorim need people to run a chanichim ken

*Motion to Amend (Gabby Egan and Sarah Breiner): added post-script. **Friendly!***

Motion to Amend (Ari Feinberg): Quote revised constitution. **Friendly!**

Motion to Debate (**Allie Amado**, Sammy Fogel)

- * A central va'ad cannot realistically address the needs of each eizor.
- * This proposal is specifically about strong eizorim.
- * Should this be allowed to take away from recruiting young chanichim?
- * Some post-script angst
- * Integrating people who didn't go through Machaneh into HDNA can be difficult

Motion to Amend (Julie Dancis): Changed primary focus of the Va'adah from running workshops to gathering resources. **Friendly!**

Motion to Vote: Proposal passes!

Be'ad: 103 Neged: 12 Nimna: 14

Proposal II-3 הזאת הכותרת את מבינים הייתם אז, עברית ידעתם אם

By Leora Paradise, Morriah Kaplan, and Sara Zebovitz

Whereas Hebrew (עברית) is the historical and current language of the Jewish people;

Whereas עברית is a primary language of Israel;

Whereas Judaism and Israel are central to Habonim Dror as a movement;

Whereas we should be constantly striving to strengthen our connection to Israel and to the Jewish people;

Whereas “language is the central expression of ethnic and cultural heritage” (Gil Browdy) and thus עברית’s use and development is integral to creating a unified people and Jewish identity;

Whereas the development and propagation of a unified vernacular is also the root of a unified movement;

Whereas our chanichim’s knowledge of עברית is a crucial part of our movement’s continued connection to Jewish peoplehood;

Whereas the machanot are our most constant and all-inclusive tool for educating chanichim;

Whereas, Article II (the Aims) of our constitution states:

“[The strengthened relationship between North American Jewish youth and Judaism] will be accomplished by the development of individual Jewish identities by means of promoting the exploration of Jewish spirituality, **the full expression of the Hebrew language**, an understanding of Jewish history and a personal relationship with Israel”;

Therefore, let it be resolved that ~~each machaneh will implement a zman עברית into its seder yom. During this zman עברית, madrichim will teach the chanichim עברית that is relevant to their lives and to movement life. Madrichim will actively engage with עברית through the education of chanichim.~~

~~Additionally, a va'ad will be established at each machaneh at the start of each summer in order to plan this zman עברית.~~ Resources, which have already been collected, will be provided to the ~~va'adot~~ *machaneh* (David Meyer) (as composed by the authors of this proposal). In recognition of the difficulty of language education, the authors will also research best practices of formal and informal language

education in order to amend these resources over time and provide the va'adot with the highest quality of educational tools available. They will work with the camp committees, tzvatim and mazkiruyot in order to help create strategies for each machaneh to implement these practices.

Seconded by Julie Dancis

Motion to Caucus (Rachel Gordon)

- * Ivrit is important, but mandating programs is uncomfortable
- * If tzevet is not passionate/prepared to teach Hebrew then it would be ineffective
- * The mishlachat is a great resource (where it exists)
- * Many negative experiences with past Ivrit programming were mentioned
- * End of summer survey indicated that 86% of Galil parents would like more Ivrit

Motion to Amend (David Meyer): Strike mandatory addition of zman Ivrit to the seder yom.

Unfriendly.

Motion to Caucus (Nitsan Shai)

- * Amendment would not require specific action from machanot
- * Some debate as to whether this changes the spirit of the proposal (amendments that would change the spirit of the proposal are not allowed, see RPIC Article IV, Section 24)
- * A structure to teach Hebrew to tzevet would be great

Motion to Debate (Elijah Stone) - Via pro/con speakers

Pro (Ethan Miller): Amended proposal would still demand that movement members work to facilitate Hebrew language education.

Con: The amendment changes the proposal to merely validate something that is going to happen anyway (the creation of a Tochnit)

Motion to Vote (Abigail Friedlander) - Amendment passes

Be'ad: 46 Neged: 45 Nimna: 30

Motion to Vote - Proposal passes!

Be'ad: 79 Neged: 19 Nimna: 27

Proposal II-4: Putting the Labor back in Labor Zionism aka *LABOR (THE REMIX) FT MC EZ, DJ LATIQUA, KADABRA BEATZ, DJ KHALED, & BARAK OBAMA

By Erez Brandvain, Jesse Schaffer, and Lauren Newman; Edited by Sara Zebovitz

Whereas, the state of Israel was largely established through agricultural labor by the chalutzim such as A.D Gordon, Moses Hess, David Ben Gurion, and more...

Whereas, the *labor* aspect of *labor* Zionism is not being hagshamized throughout HDNA,

Whereas, the blue color of our chultzot tnuva serve as a symbol of our commitment to labor and the working class,

Whereas, small scale agriculture at machanot is an actualization of labor Zionism,

Whereas, agriculture is not widely practiced, as there are few ganim throughout HDNA, and no substantial Tochnit/ chinuch in conjunction with those ganim,

Whereas, we identify as a labor Zionist youth movement, yet struggle to provide a labor-based education for our chanichim and ourselves,

Whereas avoda is meant to be a structure to actualize the value of labor Zionism through duplicating the chalutznik structures that sustained kibbutz life,

Whereas, the goals of the traditional avoda Tochnit throughout HDNA are to instill a strong work ethic in chanichim and a sense of ownership over machaneh through maintaining its physical spaces and structures,

Whereas, these goals have not been realized throughout machanot in HDNA,

Whereas, the failure to realize these goals contradicts our identity as a Labor Zionist youth movement,

Whereas chanichim should know how to use hoes productively and with protection,

Let it be resolved that a gan/chavah will be established and maintained at every machaneh. At least one madrich/a from each machaneh will be appointed as a chaklout specialist. The responsibility of the specialist will be to maintain/ facilitate the maintenance of the gan/chava as well implement chinuch related to the gan/chava.

Furthermore, all machanot will adopt the [Tochnit chaklout](#) (agricultural curriculum), previously created by Jesse and Erez as a structure for the chaklout program. Resources will be provided by the authors of this proposal in order to carry out this aspect of the resolution. Additionally, in the first year of implementation a representative from the Tavor chava will visit those machanot that need assistance. The physical gan/chava will serve as an educational tool and provide food for the machaneh.

In summary, this resolution will implement a gan/chava Tochnit at every machaneh. This will include:

- * A physical gan or chava at every machaneh
- * A gan specialist
- * The implementation of a chaklout Tochnit

Furthermore, let it be resolved that avoda will be restructured to adhere to the following guidelines:

- * Serve a necessary function for the physical upkeep and growth of machaneh
- * Teach chanichim legitimate labor-related life skills
- * Instill in chanichim a sense of ownership and responsibility over their machaneh

Seconded by Paul Silverman

Motion to Caucus (Ezra Gray):

- * Supports the sustainability resolution already passed (I-1, Grass (su)Stains)
- * Labor (Zionism) is a central part of how we describe HDNA to others
- * Some people/machanot already do this
- * We should make a recipe book for all the home-grown vegetables
- * A gan might not be feasible at every machaneh
- * The whereas clauses speak about farming and avoda in general and don't necessarily support a proposal that calls for such specific actions

Motion to Debate (Zach Pekarsky, Dan Barkon):

- * Chaklout is important and this proposal help make it a central part of HDNA

*Motion to Acclaim: **No objections, proposal acclaimed!***

Proposal II-5: Movementizing the Movement

Elissa Katz and George Lieberman

Whereas Machaneh is a place for people to grow and develop as leaders, taking ownership over their communities

Whereas Machaneh Na'aleh and Machaneh Gilboa are in a financial crisis preventing them from maintaining their campsites

Whereas every month, the possibility of losing the Na'aleh and Gilboa ~~campsite becomes more of a probability grows~~ (Amanda Hill, Netta Bob, Gaby Marantz)

Whereas every Machaneh, as a part of the movement, should accept a collective responsibility of the movement as a whole

Whereas, as movement members, we make demands of each other in times of need, and in this case, Na'aleh and Gilboa are demanding movement support

Whereas any machaneh can find themselves itself (Nicole Martin) in financial trouble at any time. (Amanda Hill, Netta Bob, Gaby Marantz)

Therefore, let it be resolved that *the veida encourages ~~Machanot Galil, Gilboa, Na'aleh, Tavor, Moshava, Miriam and Geshet~~ the tzvatim (Ari Feinberg) and madatz kvutzot (Adi Shapira) of all HDNA machanot (Evan Goldblatt and Adi Shapira) to demand of themselves to (Avi Edelman/Lonny Moses) allocate a non-zero portion (George Lieberman) of their Tzevet Kupa, should they choose to have one, to ~~Machanot Gilboa and Na'aleh~~ HDNA for mazkirut artzit to allocate to the machanot most in financial need at the end of the summer. This can be determined by conversations between the HDNA mazkirut artzit, the EDs and the rashim of each machaneh (Amanda Hill, Netta Bob, Gaby Marantz). The value of this donation will be determined at the discretion of each individual Tzevet and ~~will~~ may (Ben Wolcott) be separate from a tzedakah fund that each Tzevet may choose to create.*

The issue will be raised at moetzet machanot and each mazkirut will raise it at each tzevet's kupa asefa.

Let it also be resolved that he ma'apilim who sit as directors on the boards of their machanot encourage their machanot to aid Gilboa and Na'aleh. (Eliot Shriner-Cahn)

Seconded by Lily Simon

Motion to Caucus (Chaver Nitzan Shai)

- * Tzvatim would not collect enough to impact either financial situation
- * Encouraging chanichim to give to other machanot could be good
 - * Maybe tzedakah should instead go outside the movement?
- * Collective responsibility for movement problems is always good, not just this case
- * Concerns were raised about imposing on already low-paid tzvatim

*Motion to Amend (Netta Bob, Amanda Hill, Gaby Marantz): **Friendly!***

Created a fund for HDNA to collect money for machanot in need. Also grammar.

*Motion to Amend (Ben Wolcott): change "will" to "may". **Friendly!***

*Motion to Amend (Nicole Martin): change "themselves" to "itself". **Friendly!***

Motion to Amend (Eliot Shriner-Cahn): add a therefore clause: “let it also be resolved that he ma’apilim who sit as directors on the boards of their machanot encourage their machanot to aid Gilboa and Na’aleh.” **Friendly!**

Motion to Amend (Evan Goldblatt and Adi Shapira): wording, see above. **Friendly!**

Motion to Amend (Ari Feinberg): insert “the tzvatim of all”. **Friendly!**

Motion to Amend (Ari Feinberg): change the first therefore clause to: “Therefore, let it be resolved that the tzvatim of all HDNA machanot will allocate a portion of their tzevet *kupa asefa*, *should they choose to have one, to consideration of machanot most in financial need at then end of the summer*. This can be determined by conversations between the HDNA mazkirut artist, EDs, and rashim of each machaneh. The value of any donation may be separate from a tzedakah fund that each tzevet may choose to create.” **Unfriendly, pursuing.**

Motion to Debate (Avi Friedland): Via proconos

Motion to Caucus (**Elijah Stone**, Julie Dancis):

Motion to Close Debate (**Josh Marantz**, Elon Rov): **Passed, debate is closed**

Be’ad: 78 Neged: 28 Nimna: 9

Motion to Vote (Jordan Cooper): **Amendment fails**

Be’ad: 33 Neged: 79 Nimna: 8

Motion to Amend (George Lieberman): Wording change. **Friendly!**

Question of Clarification: The question is raised whether kupa can exist if someone not a part of it decides where some of the money goes. George Lieberman thinks yes.

Motion to Caucus (Sarah Zebowitz):

- * There is disagreement about whether it's legit to demand concrete things like this
- * A rosh machaneh spoke about how they cannot bring this to their tzevet, saying that a portion of their kupa is already decided for them
- * Perhaps kupa is not a kupa if there are pre-defined rules attached to it.
- * This could help give a sense of unity to the movement.
- * Some question whether Veida resolutions are truly binding.

Motion to Amend (Avi Edelman): change to “be encouraged to allocate”

Unfriendly (Veida is the format to make demands of the movement), **Pursued**

Chaver Edelman is speaking as Rosh Mosh. Tzevet Mosh is not very represented here, because they feel alienated by the movement, and he needs his tzevet to feel that the veida hears their voices. In order for him to feel his tzevet will connect to this if it is phrased in a way that gives them a choice, offering them a space in the movement, as opposed to an enforcement (empowerment over offensiveness). He wants to encourage tzevet Mosh to give to Na’aleh and Gilboa in a way accessible to the tzevet.

Motion to Debate (Ezra Glenn)

- * Perhaps encouraging tzvatim to come to the decision on their own would better create common understanding and collective responsibility than a binding proposal.
- * This amendment moves the conversation away from it's desired focus
- * The movement should not demand this at the cost of alienating chaverim.

- * The unedited proposal would sacrifice the voice of individuals on tzevet
- * The amendment asks tzvatim to demand of themselves
- * Unedited proposal analogous to taxation without representation

Motion to Acclaim (Elijah Stone): **Objections.**

Motion to Vote (Abby Friedland)

Motion to Amend (Lonny Moses): change “encouraged to allocate” to “encouraged to demand of themselves to allocate”. **Friendly.**

*The proposers change their minds and decide that Avi's amendment is **Friendly!***

Motion to Vote (**Paul Silverman**, Miriam Michaels)

Motion to Amend (Adi Shapira): add madatzim. **Friendly!**

Motion to Vote (Yael Schwartz): **Proposal passes!**

Be'ad: 117 Neged: 5 Nimna: 2

Proposal II-6: Opposite of adults

Presented by Noah Finkelstein

Whereas this might not be a sexy proposal,

Whereas the movement needs to create more structures that unify our machaneh cultures,

Whereas our camp committees/camp boards/parent committees/ executive directors play an incredibly important role in the functioning of our machanot both logistically, educationally, and culturally,

Whereas our relationship with these above bodies is not always perfect and can always use improvement,

Whereas having their support is incredibly important for what we do in our movement,

Whereas when we like them and they like us our machanot and eizorim function better and our ability to educate and change the world is increased,

Whereas, there are sometimes tensions between camp committees/boards and tzevet,

Whereas I might have a crush on the chair of my camp committee,

Let it be resolved that HDNA acknowledge that we want to take steps to create a more egalitarian and friendly relationship with our camp committees/boards etc.

Furthermore, let it be resolved that a Va'ad will be created with at least one member from each machaneh *and the Mazkir(a) (Talia Spear)* that will do the following

- * Gain a better understanding of where each machaneh is at with their relationship with their camp committee/board
- * Share ideas about how to create a better relationship with our camp committees
- * Share our problems and collaborate to create solutions.
- * *Be in communication with the chair of HDCA (Talia Spear)*

Finally, let it be resolved that with the above information a peula about our relationship with camp committee is run for each ~~eizer and~~ (Noah Finkelstein) machaneh before this coming summer ~~during~~

~~construction~~ (Lina Rosenberg). Ideally this peula would occur with the camp committee/board; if not, a simultaneous peula would be run for the camp committee/board (Lily Hoffman Simon)

Seconded by Esther Bier

Motion to Acclaim (Nora Chong) – **Objections.**

Motion to Caucus (Ezra Glenn) - generally positive reception across the board

- * Running the peula with or for the camp committee could be good
- * There is a gap in understanding and communication between tzvatim and CCs
- * Corresponding with the boards year round is good

Motion to Amend (Talia Spear): Adds the Mazkir/a and HDCA into the mix. **Friendly!**

Motion to Amend (Lily H-S): Therefore clause about having peula w/ the CC. **Friendly!**

Motion to Amend (Lina Rosenberg): strike “during construction”. **Friendly!**

Motion to Acclaim (Chaver Naamani): No objections. **Proposal acclaimed!**

Plenary Session III: Ideology
Yoshev rosh: Eliot Shriner-Cahn

Proposal III-1: Searching for a Two-State Solution (Part 2)

By Lily Hoffman Simon and Ben Wolcott (otherwise known as Blen Wolffman)

Whereas Ben Wolff had nothing to do with this proposal,

Whereas this proposal attempts to have a sicha about our values and movement hagshamah as well as it attempts to challenge and nuance our current understandings of them,

Whereas Veida is currently the only structure that exists to create cross-shichva sichot about relevant discussions for our movement and for all of our futures,

Whereas aliyah to collective frameworks is Habonim Dror's first and foremost goal, but there are many expressions of Movement values,

Whereas support for Zionism in North America should be brought significantly closer to our values (#AIPAC),

Whereas North American Judaism is in need of a long-term renewal (#PhilipRoth),

Whereas Habonim Dror North America is based in North America and currently has no long-term institutionalized form of movement actualization in North America,

Whereas it is important to recognize and affirm long-term choices that embody movement values and are facilitated through collective processes,

Whereas the movement in North America needs support, which college-aged ma'apilim are often unable to provide,

Whereas the constitution states:

“We constantly seek alternative social forms based on the concepts of collectivism, which are deeply rooted in our Jewish heritage.” (Preamble)

“Habonim Dror also calls for active involvement in progressive Zionist and Jewish issues in Diaspora communities.” (Article II)

“~~[the highest aims of the movement include participating]~~ **Habonim Dror ...aims...to participate**” (*Ben Marsh*) in constructive activities in the North American Jewish community while advocating change where necessary to foster Jewish continuity and creativity and the democratization of the community,” and “[developing] within its members the will to realize their own capabilities and to develop a collectivist attitude to actualize the movements goals through cooperative frameworks (kvutzah).” (Article II)

Whereas the process of being a ma'apil or an active participant in shlav hachshara bet includes the questioning of the role of Israel and North America in one's individual and collective future,

Therefore, let it be resolved that sichot addressing the challenges, aims, and potential of collective living in North America will be facilitated for ma'apilim or kvutzot by the facilitators of shlav hachshara bet (members of mazkirut artzit and/or shlav hachshara bet madrichim) if they are requested.

Additionally, while individuals who have chosen to pursue this path of collective living in North America will be supported and recognized by HDNA, they will no longer be considered members

of HDNA and would therefore not have voting rights at Veida, etc. People involved in this alternative path would still be encouraged to explore garin aliyah and their relevant processes. (Anna Yankelev and Elijah Stone)

Furthermore, let it be resolved that creating a long-term collective life in North America that embodies the Movement's values is a lesser form of actualization than garin aliyah, but it is a recognized form of actualization.

Post-script: In any discussion involving the establishment of long-term communities in any geographical region, it is important to recognize that permanent settlement in any land can contribute to systematic oppression of indigenous populations.

Seconded by Charles Douglas Caumen-White

Motion to Caucus (Brianna Fowler)

- * Would someone following this path still be part of HDNA? (TB? Other?)
- * What is the difference between actualization and hagshamah?
- * This doesn't create a path, but opens a discussion for Shlav Hachshara Bet.
- * Many who don't find aliyah relevant are alienated by the lack of other choices
- * Would this proposal render null our efforts to educate about Zionism?
- * Does it make sense for madrichim living in Israel to facilitate this process?

Motion to Debate (Noah Finkelstein, Josh Marantz)

- * Gil Browdy (Tnuat Habogrim) noted that the real issue here is Israel which is a hard question that even those who have committed to it (via aliyah) still question
- * Josh Marantz opined that the movement needs to have only one path for hagshamah and other paths, however awesome, are not the movement path
- * We should support people who do movement work even after they are members of the movement
- * This may bring more people back into the conversation <People who have left the movement? Clarity would be nice>
- * Zoe Green asks whether being physically in Israel is important when having a Jewish community outside of Israel is integral to Israel's well being
- * The language of the proposal (hagshamah) comes from the Zionist struggle
- * The Jewish people have one state, not two states, that state is Israel
- * Aliyah is not an easy or obvious choice and no one is trying to force it upon you
- * As a Zionist movement we should encourage everyone to make Aliyah even as we acknowledge that there is no shame in not doing so
- * Hagshamah should be an ideal, not based around what is easy or comfortable
- * Even if you live in America you should still struggle with the question of Aliyah
- * Zionism and Aliyah are not the same thing
- * The group of 56ers who made Aliyah had been mentioned a lot, but not all of 56 made Aliyah and some of those who did not are still involved
- * Don't need a hierarchy of hagshamah, people can choose to do hagshamah to one degree or another

Motion to Caucus (David Meyer, Amit Schwalb)

- * This discussion will not end with this proposal one way or another
- * Various repetitions

Motion to Amend (Elijah Stone and Anna Yankalev) – Clarifies the position of those on this path of Hagshamah re: HDNA (not movement members). ***Friendly!***

Motion to Temporarily Suspend the Rules (**Adina Cooper and Elana Bloomfield**, Shai <need last name>): take an informal vote on the proposal before tabling/withdrawing it

Rules are suspended. Voting results:

Be'ad: 65 Neged: 37 Nimna: 11

Proposal was withdrawn.

Plenary session IV: Policy

Proposal IV-1: Blue and Red is the New Green

by Jesse Schaffer, Ezra Glenn, Nicole Martin, Lina Rosenberg, and A.D. Schwalb

Whereas there exists a strong link between social justice and environmental sustainability in that those with the least privilege are the first and most affected by environmental degradation,

Whereas the Jewish link to sustainability is a thing,

[“When in your war against a city you have to besiege it a long time in order to capture it you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are the trees of the field human to withdraw before you under siege?” (Dev. 20:19, JPS translation)]

Whereas sustaining the environment is essential to sustaining Jewish peoplehood,

Whereas sustainability policies that strive for institutional perfection are an important steps to bringing about the new world order, (Ben Wolcott)

Therefore let it be resolved that HDNA commits itself to the value of sustainability or קיימות by taking the following steps towards making the kenim, machanot, and movement programs more environmentally sustainable:

- * Reducing their production of waste
- * Increasing or instituting recycling and composting programs
- * Reducing their consumption of goods
- * Reducing their energy consumption while striving to use alternative, sustainable energy sources whenever possible
- * Sourcing food and other goods locally whenever possible

The authors of this proposal will form a va’adah to implement these changes. The va’adah will seek to do environmental sustainability audits of camps, kenim, and movement programs with the cooperation of the HDCA, the Mercaz, and other appropriate bodies.

They will take care to seek opportunities to relieve the tensions between environmental sustainability implementation and financial concerns of the bodies affected. They will then work with these bodies to gradually implement these changes, making sure to develop related chinuch resources to be distributed to and implemented in machanot, kenim, and movement programs, and will furthermore serve as a support and partner to those implementing this proposal.

Seconded by Chaver Shai <last name again>

Motion to Caucus (Ben Marsh)

- * What would this mean for machanot in places where recycling is difficult?
- * Appreciation expressed for the amount of resources there were for the audits

*Motion to Acclaim (Eli Silverman) – **Objections!***

*Motion to Amend (Ben Wolcott) – Added whereas, **Friendly!***

*Motion to Acclaim (Javin Weitzman) – **No objections, proposal acclaimed!***

Proposal IV-2: A Revolution Is Not A Tea Party

by Noah “Frankfurter” Lichtblau, Nitsan Shai, and Sammy Fogel

Whereas HDNA is running through my veins,

Whereas HDNA is a movement that aims to build a socially just world,

Whereas HDNA’s commitment to social justice implies a commitment to building a world in which workers are not exploited,

Whereas HDNA policy currently prohibits the purchase of swag made in subpar working conditions,

Whereas madrichim and madatzim often become fatigued while fulfilling their tafkidim and may rely upon caffeine to refuel themselves,

Whereas HDNA madrichim and madatzim purchase and consume enormous amounts of coffee and tea,

Whereas most caffeinated beverages (coffee and tea) currently used in HDNA machanot, events, and programs are processed by exploited workers even though fair-trade alternatives exist,

Therefore, let it be resolved that all coffee and tea purchased within the context of HDNA machanot, events, and programs be fair-trade certified when it is in our control. The proposers and other interested persons will create a va’ad to seek out current or former movement members ~~in each city~~ (*Abigail Friedland*) who have access to methods of bulk coffee purchasing (such as food-service workers, restaurant owners, etc.) and will work with the camp committees to arrange for this method of purchase, so as to reduce the financial burden of this proposal.

Therefore let it be resolved that many fair-trade certification standard used by HDNA to purchase coffee and tea first be investigated by the aforementioned va’ad to confirm that the standards fall and the values of HDNA.

Seconded by Sara Zebovitz

*Motion to Amend (Abigail Freiedland): Strike “in each city.” **Friendly!***

Motion to Caucus (Ben Marsh, Ethan Slabosky)

- * How sustainable is ANY kind of coffee?
- * Plenty of organizations that can help us with this
- * This can be a good chinuch tool for chanichim

*Motion to Acclaim (Esther Bier): **No objections, proposal acclaimed!***

Proposal IV-3: Workshop: Hadracha or Bust?

by Emily Mayer, Netta Bob and Emma Berdugo

Whereas workshop is a movement program that not all movement members desire to participate in or can afford,

Whereas those who do not attend workshop may make a choice to continue active involvement in the movement and continue their process of hadracha,

Whereas both workshop and working in the ken are considered movement work and education,

Whereas working in the ken is a valuable hadracha experience,

Whereas both working in the ken and workshop are choices that represent a commitment to movement work,

Whereas all post-workshoppers get a workshop bonus upon working at machaneh,

Whereas those who do not go on workshop yet choose to continue their hadracha processes in the year of their workshop often do not receive financial acknowledgement of their work the following summer, and whereas this fact can at times create resentment and alienation on their parts,

Whereas it is important to acknowledge and affirm different paths that people might take in furthering of their movement education, whether financially or otherwise,

Let it be resolved that Tzevet members of machaneh kayitz who hold non-paid positions in the ken the year that they would be on workshop receive a \$100 bonus the following summer.

It would then be incumbent upon rashei eizor and rashim in the movement to bring this proposal to the attention of those to whom it applies, and also incumbent upon the rashei machaneh to negotiate the existence of funds necessary to enact this proposal.

In the event that such funds do not exist, the bonuses already allotted to post-workshoppers should be communalized and divided evenly to post-workshoppers and those to whom this proposal applies.

Seconded by A. D. Gordon (aka no one)

Motion to Caucus (Amanda Hill, Mattan Naamani)

- * Workshop and eizor work are not equal
- * Hard to define hadracha experience from eizor
- * The executive directors are relevant to this proposal

Motion to Debate (Lily Siradski, Gaby Marantz)

- * The bonuses are not about incentivizing programs
- * What does it mean to be a madrich(a) of the ken?
- * Having money as a reward for hadracha is weird.
- * Incentives for programming are not bad.

*Motion to Vote (Brianna Fowler, Elon Rov): **Proposal passes!***

Proposal IV-4: It ain't about the money, money, money!

By George Leiberman, Gilly Perry, and Zev Dever

Whereas our movement supports and educates upon Shivyon Erech Ha'adam (the equality of human value),

Whereas The secret of the movements strength is that "The movement always knew how to demand the most of it's members" –Tzivia Lubutkin, the original hagshamama,

Whereas madrichim at machaneh should still feel engaged in any movement education themselves,

Whereas tzevet machaneh is charged with the task of guiding kvutzot through an intentional shitufi experience,

Whereas tzevet machaneh can most effectively educate movement values if they themselves are also engaged in an active and experientially educational kvutzah process,

Whereas the community Tzevet machaneh establishes is a dogma for chanichim, and correlates directly to the experience chanichim have of our movement as a value based community of practice,

Whereas Kupa is one of the most basic structures we have that inherently creates intentionality as a socialist community,

Whereas , within the current salary model madrichim decide individually whether or not to participate in Kupa,

Whereas, the process of establishing kupa as a community should be more transparent and collective, in order to ensure an investment in each individual on the Tzevet, and a more intentional Tzevet culture,

Whereas, tzvatim should have more self determination as to the expenditure of our collective salaries, which come from our chanichim,

Whereas, people deserve equal pay for equal work,

Whereas, Socialist equality must include room for communities to respond dynamically to the varied needs of the members of the community,

Whereas, the existing pay scale at machaneh does not take into account the varied needs of tzevet members,

Therefore, let it be resolved that each summer each Tzevet machaneh will decide a base dollar amount that each member of tzevet ragil will retain from their salaries. Then instead of deciding a percent to give to kupa, all salaries minus the base amount will be put into a tzevet kupa. The allocation of Tzevet Kupa will be decided democratically by each tzevet machaneh during the summer.

Let it also be resolved that at least 24 hours will be added to or allocated from chalutz specifically for the purpose of having peulot/sichot to discuss our movements socialism, the nature of the community the tzevet wants to create, and to decide how the Tzevet will structure and spend it's kupa.

Finally, let it be resolved that the Mazkirut of each machaneh will be charged with the task of determining the process by which each tzevet will engage with this new kupa structure as well as facilitating conversations with/between each member of tzevet about their needs.

Post Script: Note that within this structure a tzevet can still decide to redistribute their Kupa in any manner they wish, (including distributing it in graduated salaries, or in salaries of any amount) but this decision MUST be reached collectively and democratically

Seconded by Julie Dancis

Proposal Withdrawn: This should still be explored within each individual machaneh

Proposal IV-5: One Chultzah to Empower Us All

Rachel Fishman, Aaron Meyer, Joshua Sugiyama, and Anna Yankelev

Whereas Habonim Dror North America is a national youth movement,

Whereas the chultzat tnuva is considered a symbol of affiliation with the movement,

Whereas the current tradition of receiving one's chultzah on MBI is often seen as signification of becoming a "real" movement member,

Whereas Article V, Section 7 states that a chanich is considered a member in good standing if they pay mas and/or engage in educational programming,

Whereas realizing that you are a part of a greater movement is an empowering experience and we want our chanichim to feel that empowerment,

Whereas members of the movement who do not do MBI or Workshop and are not provided with chultzot tnuva are not always supplied with chultzot tnuva,

Whereas Proposal V-8 of Veida XV (We're bringing blue shirts back) established that tzevet members receive a chultzah tnuva,

Whereas Proposal V-10 of Veida XVI (Raban Gamliel Says) established that the Chultzah, among other things, be a part of the movement's chinuch Tochnit wherever possible. It also established that we should strive to define what the Chultzah means to us as a movement during this current veida,

Whereas the mental picture of the smallest amel at your machaneh in an oversized chultzah is sure to pull the red strings of your heart,

Therefore, let it be resolved that the chultzat tnuva is established as a symbol of ~~membership~~ *our Labor Zionist roots and of equality (Adi Shapira)* in Habonim Dror North America.

Let it be resolved that ~~be resolved that all chanichim in good standing will receive a chultzat tnuva~~ *a chultzah tnuva be made available to all chanichim in good standing when they request it or when their madrichim consider them ready to discuss and appreciate the significance of the chultzah (Ariel Kay)* and that madrichim without a chultzat tnuva be supplied one.

Furthermore, let it be resolved that a Tochnit will be run for chanichim on the meaning of the chultzah and being a member of a national youth movement.

Additionally, let it be resolved that because we do recognize the value in the marking of milestones in movement involvement, a new symbol (such as a patch or other accessory) will be used to create a symbol of leadership in the movement. A committee of interested Veida members will decide this.

Finally, let it be resolved that each machaneh will be responsible for the purchase and distribution of the chultzot. These chultzot may replace or be used as an addition to traditional machaneh swag based on the discretion of each individual machaneh. The plan to implement this will be developed by a committee of members of this Veida in consultation with the Mazkirut Artzit.

Seconded by Gaby Marantz

Motion to Caucus (Esther Bier, Zev Dever)

- * The chultzah should be a symbol of Habonim Dror and Labor Zionism
- * Would bring unity to the movement and get rid of hierarchy
- * Can chanichim represent our movement well enough to wear a chultzah

Motion to Debate (Rachel Gordon, Becca Newman)

- * Giving chanichim chultzot would empower them and promote egalitarianism
- * There is no real significance to 15 as an age to become a member

- * We are here to change peoples lives, not to talk about a shirt
- * The chultzah is intended to take emphasis off the superficiality of our lives
- * We are putting chultzot on a weird pedestal. This is a work shirt.
- * If peulot are run correctly, we will not need to worry about people disrespecting the chultzah tnuva

Motion to Vote (Gilli Perry, Paul Silverman)

Motion to Debate (Ezra Glenn, Jesse Schaffer) – pro/con speakers

Motion to Vote (Eli Marsh, Ezra Gray) - Proposal Passes
64 Be'ad 46 Neged 17 Nimna

Proposal IV-6: Oh, You Can't Scare Me I'm Sticking to the Union, I'm Sticking to the Union, I'm Sticking to the Credit Uniooon.

By Charles Douglas Cauman-White

Whereas a world socialist utopia has not yet been achieved,

Whereas “Cash rules everything around me. C.R.E.A.M. get the money. Dollar dollar bill, y'all”¹,

Whereas Habonim and its machanot require money to function in our current society,

Whereas Habonim’s money currently resides in bank accounts,

Whereas major American Banks (which from here on will be referred to as “Banks”) frequently invest in projects that are counter to the aims of Habonim Dror,

Whereas banks share a significant part of the responsibility for the current financial crisis,

Whereas banks are pillars of the Capitali\$t \$y\$tem,

Whereas banks put profits before people,

Whereas Credit Unions are not-for-profit financial institutions owned by their members and aim primarily to serve their member’s interests,

Whereas credit unions are local organizations meant to serve specific communities,

Whereas member control, putting the needs of the members above profits, and being community focused are in line with Habonim Dror’s values,

Whereas credit unions provide more loans to low-income members at lower interest rates than most banks,

Whereas credit union accounts generally earn interest at a higher rate than bank accounts,

Whereas the Mazkirut Artzit has already expressed interest in moving the movement’s funds into credit unions but felt it didn’t make sense at this time,

Whereas Elliott’s life could afford to be harder,

Therefore let it be resolved that:

Habonim Dror will move its funds into credit unions when the Mazkirut Artzit feels it has the time to prioritize this change.

A va'ad will be formed of ma'apilim and our adult partners who are financially knowledgeable to explore ways for ma'apilim to help the central office make this change over.

Furthermore, Mazkirut Artzit and the va'ad formed will work with the HDCA to help the machanot to determine the feasibility of moving their funds into credit unions. Machanot will then move as much of their funds as is feasible into credit unions.

Proposal Withdrawn because Elliot made promises to look into this and help make the shift

Plenary Session V: Machanot, Kenim, Tochniyot, Seminars

Proposal V-1: Fork Tree Rock Lift Semel?

By Emily Mayer and Sarah Lerman-Sinkoff

Whereas language is a social experience,

Whereas the words we use shape us and the world around us,

Whereas writing and other forms of art are ways to reflect on and share personal emotional experiences and the external forces that shape us,

Whereas as a movement we aim to shape one another's processes through creative expression and language,

Whereas art can change the world,

Whereas many radical social movements have associated artistic movements,

Whereas we seek to create a holistic socio-cultural world order,

Therefore let it be resolved that as a movement we will establish a va'ad to create an online magazine where all movement members (chanichim, ma'apilim, nachshonim, etc.) can share creative work, thus shaping movement identity particularly (though not exclusively) outside of machaneh. This magazine would be published for the first time this April, with the option of changing the structure at the va'ad's discretion.

Proposal Withdrawn because the creators just wanted to bring this into everyone's consciousness. Also, it will be created (HaboZine).

Proposal V-2: Shlav Hachshara Aleph: That's Workshop, Right? #NoWo

By Ethan Miller, David Meyer, and Netta Bob

Whereas movement-oriented education provides many tools for madrichim,

Whereas intense movement education occurs on Workshop, am I right?

Whereas some people don't go on workshop but remain active movement members and madrichim,

Whereas the divide between Workshoppers and non-Workshoppers that exists at many machanot and kenim is counterproductive to accomplishing our educational and general goals,

Whereas madrichim who didn't go on workshop but have strong connections to the movement help create better tzevet dynamics,

Whereas David totally just patted himself on the back,

Therefore let it be resolved that a formal structure be created, by the Mazkirut Artzit in communication with the creators of the Workshop Tochnit, for non-Workshoppers during their first year out of high school.

Let it be resolved that a seminar be created and run in North America, by the Mazkirut Artzit in communication with the creators of the Workshop Tochnit, specifically for non-Workshoppers that

reviews important topics (such as history of Habonim Dror hagshamah and *shivyon erech ha'adam*) and engages them as movement members.

Additionally let it be resolved that first year tzevet members not going on workshop should be encouraged by ma'apilim at their machanot to remain involved in the movement.

Furthermore, let it be resolved that non-Workshoppers be encouraged to go on mifgash and that the mifgash Tochnit for them will strive to include other critical portions of movement education.

Finally, let it be resolved that ma'apilim of the movement situated in North America and actively involved in Shlav Hachshara Bet would volunteer to act as madrichim for Shlav-Hachshara Aleph, encouraging messima, running the aforementioned programming and acting in communication with Workshop madrichim and the Mazkirut Artzit. (Lauren Newman)

Seconded by Ezra Glenn

*Motion to Amend (Lauren Newman): Add final clause re madrichim. **Friendly!***

Motion to Caucus (Zack Pekarsky, Erez Brandvain)

** Many were very emotional about this proposal. Lots of support.*

*Motion to Acclaim (Elon Rov): No objections, **Proposal acclaimed!!!***

Proposal V-3: Nobody knows everything, even Julian

By: Joel Rice and Nicole Martin

Whereas there are questions that have no clear-cut answers but are still important to discuss,

Whereas Veida is a democratic structure designed to vote for or against a resolution,

Whereas movement members should have a space to bring up issues they are facing in the movement to the movement at large,

Whereas issues and discussions come up throughout seminars and programming as well as throughout the year organically,

Whereas Veida is a structure that does not allow for the movement to discuss problems without proposing solutions,

Whereas discussion is a useful tool in finding solutions,

Whereas inconclusive discussions can still be valuable,

Whereas it is important to hold discussions about the future of the movement in the presence of a significant representation of the movement,

Whereas the movement only congregates with both ma'apilim and nachshonim once a year,

Let it be resolved that:

At every winter seminar *where there is not a veida there* is a program that is run in a semi-formal format similar to the format of Veida with the exception that there would be a time limit.

This format would retain caucus tables and a yoshev(et) rosh/mediator to facilitate conversation but would be a more open format focused on discussion rather than formality.

This program would be a space where movement members would be able to present issues or problems they have relating to the movement. Presented issues would be debated and discussed.

Determining the exact format of the discussion, collecting questions from movement members, and facilitating the discussion will be the responsibility of tzevet winter seminar.

~~If it is not a Veida year then~~ resolutions formulated from these discussions would be tabled until the next Veida

This program would be called The Elephant in the Room

For the purpose of this proposal the following terms will be defined as such:

Issues/Problems: Anything that relates to actions our movement takes such as issues related to but not limited to:

- * HDNA Constitution
- * HDNA Ideology
- * HDNA Machanot and Eizorim
- * HDNA Policy
- * HDNA Programs/Seminars

Seconded by A. D. Gordon (aka no one)

Motion to Caucus (Adi Shapira, Miriam Michaels)

- * Something like this doesn't need to be a proposal to happen

Motion to Amend (Lior BarEl) – See ~~markups~~ of proposal.

*Motion to Acclaim (Andrew Winston) - **Objections!***

*Motion to Vote (Melissa Eisen) - **Proposal fails***

Be'ad: 4 Neged: 64 Nimna: 24

Proposal V-4: Enough of this Discourse, Let's Have Intercourse

By Alyse Fuchs, Zoey Green, Joel Rice and Elijah Stone

Whereas nachshonim and ma'apilim often work together in tafkidim, though in different capacities,

Whereas nachshonim need a forum to discuss their questions and visions for themselves in the movement,

Whereas nachshonim shchavot spend multiple summers physically separated from each other,

Whereas ma'apilim need a forum to develop inter-shichva partnerships and collective visions,

Whereas movement structures have had an increased focus on shichva oriented programming over the past few years,

Whereas shichva processes are important, but do not inherently create more unified movement visions,

Whereas the movement goals and decisions are relevant to both nachshonim and ma'apilim, but ma'apilim and nachshonim are at different places in their collective processes,

Therefore, let it be resolved that at movement seminars that are open to all members of multiple shchavot (i.e. Winter Seminar, Ma'apilim Seminar, Mifgash), inter-shichva programming will be run focusing on relevant questions and concrete goals for movement leadership and actualization. This programming will be divided into forums for nachshonim *to discuss together* and forums for ma'apilim *to discuss together*.

Note: This does not negate having inter-shichva programming with nachshonim and ma'apilim together.

Seconded by Zach Pekarsky

Motion to Caucus (Gilly Perry, Ben Marsh)

Motion to Vote (Elon Rov, Ethan Slabosky) – Proposal Passes!

Be'ad: 81 Neged: 1 Nimna: 11

Motion to Close Veida (Ari Feinberg) – Seconded by Amit Bob

Veida closes at 2:55 am

Appendix A: Regulations and Procedures for the Implementation of the Constitution, as adopted by the Veida

Article I: Veida Procedure Generally

Section 1. The Mazkirut Artzit shall inform the Veida at its outset the schedule of the plenary sessions and of any other decisions on the agenda, such as the consideration of a Gar'in or the election of a Mazkir.

Section 2. Veida procedures carry from one Veida to the next. Changes to Veida procedure may be proposed and passed with a majority vote. Then the remainder of Veida procedure should be re-approved. The changes to Veida procedure will only be in effect for the Veida in which they pass.

Section 3. The Veida shall open with reports from each member of the Mazkirut Artzit, including the Rakazei T'nua, then reports from each eizor.

Section 4. The Yoshev/et Rosh is the chair of the Veida. They oversee the process of introduction and voting on proposals. All questions from the floor must be directed at them. Only they may recognize chaverim from the floor. It is their role to make sure that the person who has the floor is not interrupted by anyone else. The Yoshev/et Rosh has the final decision in any point of procedure.

Section 5. A Chaver/a who has the floor can only be interrupted in the following cases: 1) when there is a point of personal privilege or 2) when there is a point of order.

Section 6. Any chaver/a can submit a proposal which must be seconded. At least one of the proposers must be present to introduce the proposal. In the case of proposals written by Workshoppers and studentim in Israel, these proposals shall be presented on their behalf by the Mazkirut Artzit.

Section 7. Once a proposal is presented, it must be seconded by a member of the Veida. That member's name should be noted.

Section 8. When a proposal is brought forward and another chaver/a objects to having the Veida consider it, because they feel it would harm the Veida to discuss it, they can motion to object to the consideration of the question. This can only happen when there has been no debate on a proposal. This motion is debatable. It is then put to a vote by the Yoshev/et Rosh: "Will the Veida consider this proposal?" If 2/3 vote no, then the proposal is no longer discussed.

Section 9. Substantive proposals must be presented in writing to the Mazkirut Artzit before the opening ceremonies of the Veida.

Section 10. Additional substantive proposals will not be encouraged during the Veida, but may be accepted by the Mazkirut Artzit before the beginning of the appropriate session.

Section 11. Two proposals may not both be presented if the passing of one and rejection of the other requires contradictory actions to be taken. These proposals can be combined or one can be withdrawn. A contradictory proposal can be presented through a motion to amend the proposal which it contradicts.

Section 12. Before the Rosh states that it is open to debate, the presenters are allowed a chance to modify their proposal or to withdraw it. After that, it cannot be withdrawn.

Section 13. After a proposal has been presented, the Yoshev/et Rosh should ask if there are questions of clarification for the proposers. Questions of clarification are questions about the nature of the proposal and not opinion.

Section 14. A tor will be created for debate. The Yoshev/et Rosh will call each person in turn. If a chaver/a wishes to speak, they should stand up and ask the question to the Yoshev/et Rosh.

Section 15. The role of Shlichim in Veida procedure is one of an advisor. Their opinions shall be taken with equal weight; however, they cannot make privileged motions. The results of their votes will be reported to the Veida but will not be calculated into the total and their presence will not affect the quorum.

Article II: Privileged Points

Section 16. A point of personal privilege can be raised if a pressing situation is affecting a right or privilege of the Veida or of chaver/a (e.g. noise, inadequate ventilation, feeling disrespected or directly attacked by another chaver/a). This takes precedence over anything else.

Section 17. A point of order is a point regarding proper Veida procedure. This takes precedence over anything else, except personal privilege.

Article III: Privileged Motions

Section 18. A motion to appeal the Yoshev/et Rosh's decision is a motion a chaver/a can immediately make if they believe that the Yoshev/et Rosh has made a decision that is out of order. This motion must be seconded and requires a 2/3 yes vote. This motion is debatable. This motion takes precedence over all other motions. A member of the Mazkirut Artzit shall preside over the appeal process.

Section 19. A motion to temporarily suspend the rules is a motion to permit accomplishment of a desired purpose that would be in violation of a parliamentary rule. This motion can be made when there is not a proposal on the floor, or if there is a proposal on the floor, it must pertain to the proposal at hand. This motion must be seconded and requires a 2/3 yes vote. The duration must be specified and shall not exceed the current Veida.

Article IV: Motions Pertaining to the Proposal

Section 20. A motion to acclaim is a motion to unanimously accept the proposal and takes precedence over any other motion in relation to the proposal. It must be seconded. This motion is not debatable. If there is any objection, it does not pass and the discussion on the proposal continues.

Section 21. A motion to caucus is a motion to have a chance to discuss the proposal within smaller groups, after which the heads of the caucuses will report back what was the nature of the discussion and if there were any proposed amendments. It must be seconded. This motion is not debatable. This takes precedence over a motion to vote and a motion to debate. The Yoshev/et Rosh shall place a time limit on caucusing.

Section 22. A motion to divide the question is a motion to divide the proposal into separate proposals that can stand alone. It must be seconded. This motion is debatable and amendable. This motion requires a majority yes vote.

Section 23. A motion to table is a motion to lay aside the pending proposal such that it will be considered at the following Veida. It must be seconded. This motion is debatable and requires a majority yes vote.

Section 24. A motion to amend is a motion to change something in the proposal. If it is accepted by the proposers, it becomes a friendly amendment and is added to the text of the proposal. If it is not accepted, it must be voted on immediately by the Veida and if passed, becomes an unfriendly amendment to the proposal. A motion to amend must be seconded. A motion to amend can be called at any time except when the proposal is about to be voted on. This motion is debatable and amendable. If an unfriendly amendment is passed and the original presenters no longer want to present the proposal, the proposal goes under the name(s) of the individual(s) who presented the unfriendly amendment. An amendment is out of order if the outcome of the amendment is equivalent to voting no or if the amendment is not in any way related to the amendment of the proposal.

Section 25. A point of misinformation is made when a member believes that what the previous speaker has said is in factual error. This takes precedence over further discussion.

Section 26. A motion to debate is a motion to open up the floor to debate on a proposal. It is not debatable and it takes precedence over a motion to vote.

Section 27. A motion to close debate is a motion on whether or not the Veida should take a vote immediately on the proposal presented and this precedes any other motion in relation to the proposal except for a motion to acclaim and a motion to amend. This also must be seconded. If a 2/3 majority are in favor of voting on the proposal at the time, then a vote shall be taken on the proposal, otherwise the debate shall continue.

Section 28. A motion to vote is a motion to vote on the proposal on the floor. This must be seconded. If it is challenged by a motion to debate or a motion to caucus, those take precedence. The Yoshev/et Rosh should ask for Proconos and give them a time limit to say their piece. If someone objects to voting at that time, the debate must continue. But, as stated above, a 2/3 majority yes to close debate means a vote can be taken.

Article V: Voting

Section 29. In order for a vote to be counted, one must be sitting at a caucus table.

Section 30. When votes are taken, it must be asked in the following order: “for”, “against”, “abstentions.” Voting is according to one person, one vote. In order for a proposal to pass, it must receive anything over 50% of the yes-no votes. Abstentions count towards quorum but not towards calculating the majority necessary to pass or defeat a motion or proposal.

Section 31. The votes will be taken within caucus groups and then the caucus heads will report back their results.

Section 32. All proposals and amendments, both accepted and not accepted, will be recorded by a member of the Mazkirut Artzit as well as discussion points. All accepted proposals and amendments must be handed to that member of the Mazkirut Artzit in full clear writing.

Section 33. The Mazkirut Artzit will be the guide for the Yoshvei Rosh in issues of Veida procedure.

Article VI: Local Organization

Section 34. Any area with a kvutza of individuals who meet the requirement of membership in good-standing and attend movement peulot on a regular basis shall constitute a ken of Habonim Dror.

Section 35. Each ken shall determine its own system of democratic self-government.

Section 36. The Mazkirut Artzit shall determine the subdivision of the United States and Canada into eizorim.

Article VII: Garinim and Aliya Frameworks

Section 37. The Veida, after a presentation by potential members of a Garin or Aliyah Framework, shall decide if it is acceptable as a Garin or Framework of Habonim Dror North America.

Article VIII: Procedure of Election of the Mazkir/a

Section 38. Nominations for Mazkir/a shall be closed 24 hours prior to elections.

Section 39. All participants of the Veida shall be notified at that time as to who the candidates are. The election shall be conducted by written ballot.

Appendix B: Constitution of Habonim Dror North America

The Labor Zionist Youth Movement

Preamble

Habonim Dror North America, The Labor Zionist Youth Movement, strives to upbuild a new social order throughout the world, based on the principles of social justice, environmental sustainability, cooperative economics and political democracy embodied in the vision of the Prophets and exemplified in the achievements of the Chalutzim. The renaissance of the Jewish People is directly connected with the evolution of a just world, as is the self-determination of all peoples.

Aliyah to communal frameworks actively working in pursuit of our ideological aims is an effective path to the actualization of our movement goals. We constantly seek alternative social forms based on the concepts of collectivism, which are deeply rooted in our Jewish heritage. Developing a positive Jewish identity is fundamental to the fulfillment of our ideology. We reject those institutions of modern society that repress and exploit the individual and that mechanize and degrade human relationships. Furthermore, only active concern and personal involvement can alleviate the ills of society and bring about this just world.

To these ends, we celebrate the creation of one united Labor Zionist Youth Movement based on the merger of Ichud Habonim Labor Zionist Youth and Dror Zionist Youth and adopt this Constitution as a foundation for our continued activism. Moreover, we call upon all who hold a progressive vision of Israel, the Jewish community, and society at large to join in the implementation of these ideals.

Article I: Name

Habonim Dror North America is an independent, autonomous entity organized as a New York not-for-profit corporation and incorporated under the name "Habonim Labor Zionist Youth, Inc." and the organization shall also be known as Habonim Dror North America. In Hebrew, the name is "Habonim Dror b'Tsafon America." Henceforth the organization will be referred to as Habonim Dror or the Movement.

Article II: Aims

As an autonomous Labor Zionist youth movement whose members strive for the concrete expression of its ideals in their own lives and society, Habonim Dror has the following aims:

To upbuild the State of Israel as a progressive, egalitarian, cooperative society, at peace with its neighbors; actively involved in a Peace Process with the Palestinian people with the common goal of a just and lasting peace; and as the physical and spiritual center of the Jewish people. To this end, Habonim Dror calls first and foremost for Aliya to communal and collective frameworks that actively work to achieve the aforementioned goal. In addition, Habonim Dror also calls for active involvement in progressive Zionist and Jewish issues in Diaspora communities.

To strengthen the relationship between North American Jewish youth and Judaism through their involvement in progressive Jewish communities with the purposes of enlisting their participation in the upbuilding of a renewed Jewish culture. This will be accomplished by the development of individual Jewish identities by means of promoting the exploration of Jewish spirituality, the full expression of the Hebrew language, an understanding of Jewish history and a personal relationship with Israel.

To participate in the creation of a new social order throughout the world, based on the principles of self-determination, individual freedom, environmental sustainability, political democracy, cooperative economics, *the equality of all people* and the equality of human value.

To participate in constructive activities in the North American Jewish community while advocating change where necessary to foster Jewish continuity and creativity and the democratization of the community.

To develop within its members the will to realize their own capabilities and to develop a collectivist attitude to actualize the movements goals through cooperative frameworks (kvutzah).

Article III: Membership

Section 1. Membership in Habonim Dror is open to all youth in the United States and Canada who recognize, accept and adhere to the principles of the Movement.

Section 2. Membership in Habonim Dror shall be divided into three groups with the following designations:

CHANICHIM—Grades 2-10

NACHSHONIM—Graduates of the Hadracha programs (MBI and Madatz) and/or chaverim/ot of the equivalent ages.

MA'APILIM—Members and graduates of the Workshop program and/or chaverim/ot of the equivalent ages and all chaverim/ot of the pre-Workshop kvutza who work at a Habonim Dror machaneh.

Section 3. Nachshonim and Ma'apilim members shall have the right to be represented and to vote at meetings of members, provided they have paid the prevailing Mas. Each such member shall be entitled to one vote. Chanichim shall not have the right to vote.

Article IV: Meetings

Section 4. Winter Seminar: Habonim Dror shall hold an annual meeting of the voting members, at a time and place determined by the Mazkirut Artzit, which shall be known as Winter Seminar.

Section 5. Veida: Habonim Dror shall hold a biennial meeting of the membership, which shall be known as Veida. The Veida shall be held at a time and place determined by the Mazkirut Artzit, to set policy and direction for Habonim Dror. Veida decisions can be amended or set aside only by the Veida. Decisions are made in this forum that relate to ideology, programming, movement projects and movement programs. Any member eligible to vote may bring a proposal to the Veida. The Veida also elects the Mazkir/a. If the election or re-election of the Mazkir/a occurs during a year when there is no Veida, the Mazkir/a shall be elected at Winter Seminar.

Section 6. Quorum for any meeting of members shall be set at the lesser of one hundred votes or one-tenth of the members eligible to vote.

Article V: Membership in Good-Standing

Section 7. Chanichim: A member in good-standing of the Chanichim shall pay the prevailing Mas, attend peulot regularly, participate in movement programs, and indicate interest and good faith in being in the movement. Such a member may then vote in local decision-making forums and receive movement publications. Chanichim recognize the principles of Habonim Dror.

Section 8. Nachshonim: A member in good-standing of the Nachshonim shall pay the prevailing Mas, attend peulot regularly, participate in movement programs, and be willing to assume positions and tasks of responsibility within his/her kvutzah, ken, and/or eizor. Such a member may then vote in local decision-making forums, participate in a Veida, and receive movement publications. Nachshonim recognize and accept the principles of Habonim Dror.

Section 9. Ma'apilim: A member in good-standing of the Ma'apilim shall pay the prevailing Mas and assume positions and tasks of responsibility and leadership in an eizor, or machaneh of Habonim Dror, or be an active participant in a Ken Ma'apilim, or in some other form of Zionist work in line with Habonim Dror's values, such as J Street U. Ma'apilim should take an active role in the ken unless there is a valid reason for one not to participate. Ma'apilim recognize, accept, and adhere to the principles of Habonim Dror.

To be a Ma'apil/a in good-standing requires striving for the following goals:

- 1) Becoming knowledgeable in the Hebrew language, Jewish History, a pluralist Jewish Culture, Jewish Traditions and Jewish Sources.
- 2) Being an activist and a leader in the Jewish Community.
- 3) Being an activist and leader in the struggle for Social Justice in the world.
- 4) Creating a personal relationship with the Jewish Homeland by returning to Israel on a long term basis.

Article VI: Board of Directors

Section 10. Habonim Dror shall be managed by its Board of Directors, which shall be known as the Mazkirut Artzit, and shall consist of not less than three individuals. The Mazkirut Artzit shall include, but not be limited to, the Mazkir/a, Gizbar/it, the Merakez/et Tochniot, and Shaliach/a Merkaz/it. The Mazkir/a shall be elected to the Mazkirut Artzit for a two-year term by the eligible voting membership at the Veida or at Winter Seminar if the election occurs during a year when there is no Veida. The remaining members shall be appointed by the current Mazkirut Artzit in consultation with the incoming Mazkir/a. The members of the Mazkirut Artzit appointed shall serve for a term of two years, unless determined otherwise by the Mazkirut Artzit, and until their successors are appointed and qualified, or until their earlier resignation, removal or death. All candidates for the positions within the Mazkirut Artzit, except for the Shaliach/a Merkazit, shall be Ma'apilim who are members in good standing of Habonim Dror.

Section 11. Meetings of the Mazkirut Artzit may be held at any place within or without the State of New York as may be fixed by the Mazkirut Artzit from time to time. The Mazkirut Artzit may fix times and places for regular meetings of the Mazkirut Artzit and no notice of such meetings need be given. Special meetings of the Mazkirut Artzit may be called at any time by the Mazkir/a, or by any two or more members of the Mazkirut Artzit.

Section 12. Notice of a meeting need not be given to any member of the Mazkirut Artzit who submits a signed waiver of notice whether before or after the meeting, or who attends the meeting without protesting, prior thereto or at its commencement, the lack of notice. A notice or waiver of notice need not specify the purpose of any regular or special meeting of the Mazkirut Artzit.

Section 13. Quorum for all meetings of the Mazkirut Artzit shall be set at one-half of the entire Mazkirut Artzit. Except as otherwise provided by law or by this Constitution, the vote of a majority of the members of the Mazkirut Artzit present at a meeting at the time of the vote, if a quorum is present at such time, shall be the act of the Mazkirut Artzit.

Section 14. Any action required or permitted to be taken by the Mazkirut Artzit or any committee thereof may be taken without a meeting if all members of the Mazkirut Artzit or such committee consent in writing to the adoption of a resolution authorizing such action. Each resolution so adopted and the written consents thereto by members of the Mazkirut Artzit or such committee shall be filed with the minutes of the proceedings of the Mazkirut Artzit or such committee.

Section 15. Any one or more members of the Mazkirut Artzit or of any committee may participate in a meeting by telephone, webcast or similar equipment allowing all persons participating in the meeting to hear each other at the same time. Participation by such means shall constitute presence in person at a meeting.

Section 16. The Mazkirut Artzit, by resolution adopted by a majority of the entire Mazkirut Artzit, may designate from among its members an Executive Committee and other standing committees, each consisting of three or more members of the Mazkirut Artzit, and each of which, to the extent provided in the resolution, shall have all the authority of the Mazkirut Artzit.

Article VII: Officers

Section 17. The day-to-day affairs of Habonim Dror shall be managed by the officers of Habonim Dror, which shall be the Mazkir/a, Merakez/et Tochniot and Gizbar/it, and such other officers as may be deemed necessary by the Mazkirut Artzit.

Section 18. The Mazkir/a shall serve as the president and chief officer of Habonim Dror and preside at all meetings of the Mazkirut Artzit. The Mazkir/a shall perform all duties customary to that office and shall oversee all of the affairs of Habonim Dror in accordance with policies and directives approved by the Mazkirut Artzit. The Mazkir/a shall be the official spokesperson of the movement.

Section 19. The Merakaz/et Tochinot shall serve as the secretary of Habonim Dror and shall be responsible for the keeping of an accurate record of the proceedings of all meetings of the Mazkirut Artzit, shall give or cause to be given all notices in accordance with this Constitution or as required by law, and, in general, shall perform all duties customary to that office. The Merakaz/et Tochinot shall have custody of the corporate seal of Habonim Dror, if any; and shall have authority to affix the same to any instrument requiring it; and, when so affixed, it may be attested by his/her signature.

Section 20. The Gizbar/it shall serve as the treasurer of Habonim Dror and shall have the custody of, and be responsible for, all funds and securities of Habonim Dror; shall keep or cause to be kept complete and accurate accounts of receipts and disbursements; and shall deposit all monies and other valuable property in the name and to the credit of Habonim Dror in such banks or depositories as the Mazkirut Artzit may designate. Whenever required by the Mazkirut Artzit, the Gizbar/it shall render a statement of accounts. The Gizbar/it shall at all reasonable times exhibit the books and accounts to any officer of Habonim Dror or member of the Mazkirut Artzit and shall perform all duties incident to the office of Gizbar/it, subject to the supervision of the Mazkirut Artzit, and such other duties as shall from time to time be assigned by the Mazkirut Artzit. The Gizbar/it shall present a financial and budget report each year. In a Veida year, this will take place at the Veida so that a vote of confidence may be taken. In odd years, the budget will be presented at the Winter Seminar.

Article VIII: Advisory Committees

Section 21. Habonim Dror shall have the following committees to provide advice and recommendations to the members of Habonim Dror. These committees shall be advisory only and actions, recommendations and opinions of individuals, either individually or collectively, while serving on such committees shall not bind Habonim Dror, by agency, or otherwise, unless ratified in writing by the Mazkirut Artzit.

(a) A committee that shall be known as the Mercaz shall consist of one representative of each Eizor's mazkirut, The Racaz of each movement Va'adah, a representative of each shichvah in Shlav Hachshara Bet, a representative of the national mishlachat, and the Mazkirut Artzit. All decisions made by the Mercaz shall be in accordance with the decisions of the Veida. The Mercaz shall meet at least annually.

(b) A committee which shall be known as the Camping Association shall be comprised of the Mazkirut Artzit and representatives from each Habonim Dror camp, including MBI. The Mazkirut Artzit shall represent MBI as one of the camps of Habonim Dror. Each camp shall have three votes in the Camping Association, as shall the Mazkirut Artzit. The Camping Association is a forum for Habonim Dror and representatives from each camp to discuss movement policies in respect to camping that ensure the well-being of Habonim Dror. It shall meet annually.

(c) Committees which shall be known as Camp Committees may be involved in recommendations for the educational programming at Habonim Dror camps. Ultimate decisions concerning programming shall be made by members of Habonim Dror.

(d) A committee which shall be known as the Moetzet Chinuch consists of the Rosh Machaneh and Merakez/et Chinuch of all the machanot, Shlichim and the Mazkirut Artzit. All decisions made by the Moetzet Chinuch shall be in accordance with the decisions of the Veida. The Moetzet Chinuch shall meet annually in March.

(e) A committee which shall be known as the Moetzet Machanot consists of the Rosh Machaneh, Merakez/et Chinuch, Merakez/et Techni, and Madrichei Madatz of all the machanot, Shlichim and the Mazkirut Artzit. All decisions made by the Moetzet Machanot shall be in accordance with the decisions of the Veida. The Moetzet Machanot shall meet annually each May.

(f) A committee which shall be known as the Rakazei T'nua shall consist of one or more Ma'apilim in Good-Standing who fill volunteer positions as needed by the Mazkirut Artzit. In addition to their specific roles, the Rakazei T'nua shall be included in the running of movement seminars.

Article IX: Mas (Dues)

Section 22. A central mas shall be fixed by the Mazkirut Artzit and shall be collected annually by the machanot, including MBI, along with tuition. This mas will apply to all members of the Movement, except Ma'apilim.

Section 23. A membership mas for Ma'apilim shall be fixed by the Mazkirut Artzit and collected annually. Mas shall be automatically deducted each year from the salaries of Ma'apilim who work at machaneh. For Ma'apilim who do not work at machaneh, mas shall be included in the payment of the first national program attended that year.

Section 24. Mas collected at the Machanot shall be sent to the Mazkirut Artzit by the respective Camp Committees and is non-negotiable.

Section 25. If a Ma'apil/a is unable to pay mas they are encouraged to utilize the kupa system. If after exploring this option they still find themselves unable to pay, they can appeal directly to the Mazkirut Artzit for a refund and they shall be reimbursed. Requests must be received by September 30th after the summer or one month after the attended seminar.

Article X: Implementation of the Constitution

Section 26. Regulations for the implementation of the Constitution shall be adopted by the Veida.

Section 27. The regulations for the implementation of the Constitution shall be amendable by the normal decision-making procedure at a Veida.

Article XI: Referendum

Section 28. Upon the initiative of a three-quarters majority of the Mazkirut Artzit, the Mazkirut Artzit shall conduct a referendum among all the members in good-standing of the Nachshonim and Ma'apilim of the Movement to determine the sentiment of Habonim Dror on any question. Decisions supported by a majority of those voting shall have the effect of a Veida decision, provided that 75% of the eligible ballots are returned.

Section 29. At Veidot, a motion to refer any question to a referendum, if supported by a majority (50% +1) "yes" votes, shall require the Mazkirut Artzit to conduct a referendum according to the procedure described above.

Article XII: Amendments

Section 30. This Constitution, or any part of it, may be amended by a Veida decision according to the Regulations and Procedures for the Implementation of the Constitution. The day before the start of Veida will be devoted to discussion of constitutional amendments. Amendments must be submitted prior to the beginning of the day of discussion.