

HDNA Veida 2007

I. Approval of Procedure

A) Motion by Chaver George Stevens to set quorum at 50% + 1 meaning, with 168 members present, quorum would be set at 70.

1. Motion to Acclaim by Chavera Jackie Silberman

- Objections raised
- *Motion to Acclaim does not pass*

2. Motion to Caucus

- Caucuses are generally in favor, with several expressing wishes that it could be higher but general confidence that 70 was at least sufficient.

3. Motion to Vote by Chaver Lonny Moses; seconded

4. Motion to Acclaim by Chaver Yonah Meiselman; seconded

- Objections raised
- *Motion to Acclaim does not pass*

5. Return to Motion to Vote

- **Be'ad: 94 Neged: 29 Nimna:14**
- ***Proposal Passes!***

B) Motion to Caucus about Veida Procedure

- Caucuses are again generally positive, though Caucus 12 expresses dissatisfaction that our movements decision making is not more consensus driven.

1. Motion to Acclaim by Chaver Noam Yaillen

- Objection raised
- *Motion to Acclaim does not pass*

2. Amendment offered by Chaver Lonny Moses

3. Motion to Acclaim amendment

- Objection raised
- *Motion to Acclaim does not pass*

4. Motion to Vote by Chaver George Stevens; seconded

- **Be'ad: 127 Neged: 5 Nimna: 6**
- ***Amendment Passes!***

5. Motion to Acclaim by Chavera Emma Grey

- ***Acclaimed!***

Plenary Session 1

Ideology

Proposal I-1:

Arise and Actualize

- **By Ari Feinberg and Ethan Miller**

Whereas it was established in the 1st World Veida in 1983 that "Alo Na'aleh" would be the motto and that "Aleh Ve'Hagshem" would be the call for the motto,
Whereas the use of these two phrases is highly underused in Habonim Dror North America,

Whereas the use of the aforementioned phrases would promote greater awareness of the the greater movement,

THEREFORE, LET IT BE RESOLVED that, in passing "Aleh Ve'Hagshem" be adopted as the movement wide greeting, and that "Alo Na'Alah" be adopted as the official response. (i.e. when two chaverim pass each other in a corridor or similar venue, in place of a traditional "hey" or some variation therein, the greeting "Aleh Ve'Hagshem" be used and that it should be responded to with "Alo Na'Alah. (Left fist pound optional).")

LET IT BE ALSO RESOLVED that if a conversation is likely to come forth from a spontaneous encounter, the call and response be saved for the end of the conversation.

LET IT BE FURTHER RESOLVED that the traditional uses of these phrases (e.g. at the end of peulot) also be reinstated herein.

Dialogue:

- For clarification "Aleh Ve'Hagshem" and "Alo Na'aleh" are translated as "Arise and Actualize" and "Upwards Towards Israel", respectively. Several chaverim are skeptical about the real import and impact the proposal could have, while others wonder about its applicability. It is noted that in HDMexico, at the end of the peula, a madrich/a says "Aleh vehagshem" and everyone responds "Alo na'aleh."

1. Motion to Caucus

- Caucuses are split between thinking its a nice idea but useless proposal and being "creeped out by it." Some thing it will raise awareness while other worry repetition will only make the invigorating slogans seem more inane.

2. Motion to Vote; seconded

- Be'ad: 2 Neged: 97 Nimna: 42
- **Proposal fails.**

Proposal I-2:

Southwest Algeria: How Pastoral Separatists are Crucial to the Sustainability of the Endangered Potted Soybean

- **By Lermie "Sarah" Lerman-Sinkoff and Zebo "Sara" Zebovitz**

Whereas Habonim Dror is a practicing Jewish movement

Whereas we support the original proposal and current implementation of Cultural Judaism, because it encourages active practice and analysis of Judaism, and does not include "the absence or marginalization of religious expressions of Judaism" ([Proposal III-One, 2005](#))

Whereas some parents have hesitated to send their kids to machaneh because they fear their children losing their Jewish identity due to secular connotations of the word "culture"

Whereas people [family, friends, perspective chaverim] often misconstrue the name, "Cultural Judasim," to mean secular Judaism

Whereas these misinformed assumptions cause movement members and said outsiders to look down upon the movement's practice of Judaism

LET IT BE RESOLVED that the pillar be changed from Cultural Judaism to Active Judaism, ~~defined as the exploration of the history, texts, songs, dances, foods, language, and background of Judaism to develop one's individual social, moral, intellectual, and spiritual Jewish identity.~~ (Leora Kanter) This change is intended to eliminate confusion about how Habonim Dror approaches Judaism.

In addition, we charge each Machaneh Merakez Chinuch this summer with ensuring that every Tzevet member and Madatz has an understanding of Active Judaism.

Dialogue:

- Much discussion about the intention and implication of proposal. Chaver Max Wolcott asks if this is a constitutional change--it is not--while Chaver Ezra Glenn wonders whether the proposal in meant to change merely the sign ("Active" vs "Cultural") or the signified (the underlying definition of Habonim Judaism). Authors respond that they intended to take aim at the name alone, since they find the qualifier "Cultural" misleading. Chavera Dara Silberman wonders why not just revert back to simply "Judaism" and Chavera Emily Mayer worries about the proposal's negative implications for actual practice of Judaism in the movement. Authors reply that goal is not to make HDNA more or less religious, they merely believe that the change from culture to active will provide clarity.

1. Motion to Caucus

- Caucus responses are mixed. While the intent of the proposal is widely appreciated main points of contention are 1) the change is unnecessary 2) it would lead to more confusion rather than less 3) it could indicate a return to a more pluralistic perspective 4) that its too early to pass judgment on the switch to "Cultural Judaism", since it entails a long process of re-education and discovery which we ought not re-start now.

2. Motion to Vote by Chavera Jackie Silberman; seconded

3. Motion to Debate by Chaver Lonny Moses; seconded

- Debate centers around many of the issues raised during caucusing. Additionally, Chaver Max Wolcott points out that "Cultural Judaism" is a somewhat more well-established term while "Active Judaism" would be our own invention and might alienate the very people the proposal intends to clarify things for. Several Chaverim re-emphasize that reverting to plain "Judaism" would, among other benefits, encompass both disputed qualifiers. A number of chaverim also emphasize the

centrality of education and conversation in effecting the intended change over and above the efficacy of a veida proposal.

4. Motion to Close Debate by Chavera Kara Siegel; seconded
5. Motion to Amend by Chavera Leora Kanter ([noted above](#))
 - *Amendment is friendly!*
6. Motion to Amend by Chaver Ariel Kay
 - Amendment would strike "Active" from the proposal altogether
 - *Amendment is unfriendly.*
7. Motion to Caucus
 - Focus of caucuses has shifted in a more ideological direction--which one caucus laments as a perversion of proposals original intent--with most groups seeming to prefer "Cultural" to "Active" while several express interest in returning to just "Judaism".
8. Motion to Vote; seconded
 - **Be'ad: 10 Neged: 108 Nimna: 29**
 - ***Proposal fails.***

Proposal I-3:

This Is Our Woodstock

- **By Simon Weiner and Ben Wolcott**

Whereas the word "Nachshonim" is currently used to refer to movement members who are post-MBI and post-Madatz;

Whereas Nachshon was the first Jew to walk into the Red Sea, according to midrashic tradition;

Whereas Nachshon did so because of his faith in God, trusting that God would part the sea;

Whereas using the term "Nachshonim" in a movement context suggests that post-MBI and post-Madatz movement members proceed through the movement looking to a higher power, e.g. the Ma'apilim;

Whereas these movement members have less experience but as a result often are better able to challenge widely-held beliefs - sacred cows, if you will;

Whereas the word "Ma'ayanot," meaning "Springs," (the river, not the season), suggests rejuvenation and a fresh life force for the movement;

Whereas "Ma'ayanot" lacks the negative connotations of "Nachshonim"

THEREFORE LET IT BE RESOLVED by this Veida here assembled that the word "Nachshonim" as a classification will hereby be replaced by "Ma'ayanot" in all contexts at which the organized movement is assembled. Additionally, henceforth "Ma'ayanot" will replace "Nachshonim" in all movement literature.

1. Motion to Caucus
 - Responses are mixed. Main concerns are 1) that the proposal misconstrues the intended meaning of "Nachshonim" 2) that "Mayonot" is to passive 3) that we are setting a dangerous precedent with all this rapid name changing. Additionally, Chaverim from across the spectrum

emphasized and re-emphasized how important it is for the kvutsa-whose-name-was-in-question to have their voices heard at veida.

2. Motion to Amend by Chaverim Noam Yailen and Idon Natanzon (noted below):

- Whereas this change of terminology is indicative of the nachshonims' view of their relationship with the movement.

Whereas this should be re-examined based on the individual characteristics of the kvutzot therein.

LET IT BE RESOLVED that at every veida the title of these two years be re-examined

3. Motion to Divide the Question so amendment is its own proposal by Chaver Lonny Moses

- *Motion to Divide the Question passes*

4. Motion to Debate by Chaver Max Wolcott

- Debate centers around a call for consistency and intimations that, though the issues underlying the proposal are of the utmost import, this is not the appropriate setting to discuss them.

5. Motion to Vote

- **Be'ad: 8 Neged: 110 Nimna: 30**
- ***Proposal Fails.***

Proposal I-4:

Domestic Garinim

- **By Ethan Miller and Erez Bleicher**

Whereas HDNA advocates not only Zionism, but also Social Justice, Hagshama, Judaism, and socialism;

Whereas these aims must be equally implemented outside of the state of Israel, as it is implemented within it;

Whereas many movement members are alienated from the movement by the excessive strain on aliyah;

Whereas the full potential of domestic communal-living projects are not being fulfilled;

Whereas baytim are generally temporary and relatively uncommitted to a larger, more permanent life-style, as well as economic and cultural aims,

THEREFORE LET IT BE RESOLVED that equal emphasis and endorsement be given within the movement to the establishment of long term movement-based communal-living endeavors outside of the state of Israel, being centers of socialist and social-justice activism.

1. Point of Order from Chaver Gil Browdy that this proposal constitutes a constitutional amendment and therefore can not be considered at present moment.

- General confusion ensues

2. Motion to Caucus over whether this proposal does indeed violate the constitution

- Caucuses are set aflame with controversy! While a slight majority feels the proposal, as it stands, is in violation of the movement constitution, no general consensus emerges as to how, or if, the proposal should be considered.

3. Motion to Temporarily Suspend Rules and discuss Proposal #5 (Shalom v'Ahava Tamid b'kol Kvutzah) first

4. Motion to Vote on Temporarily Suspending Rules

- Be'ad: 93 Neged: 15 Nimna: 16
- *Rules Temporarily Suspended; Debate moves to Proposal #5*

5. After returning to proposal and continued debate Motion to Vote put forward by Chaver Gil Browdy

- Be'ad: 10 Neged: 79 Nimna: 36
- **Proposal Fails.**

Proposal I-5:

Shalom V'Ahava Tamid b'kol Kvutzah

- By Mazkirut Artzit

Whereas the kvutzah is a center of movement hagshama and holds the greatest potential for personal and collective development within a movement framework;
Whereas it's of the greatest importance for the movement to consider what is involved in making a kvutzah;

Whereas the terms "kvutzah" and "bayit" have been loosely bandied about in the recent past;

Whereas a *kvutzah* is housed by a *bayit* ~~one should not be found without the other~~ (Josh and Lori);

Whereas kvutzot, and the batim they live in, often act as centers for ken and movement activity and therefore should be bastions of hadracha and dugma;

Whereas we should always be striving to push ourselves to the next level of movement hagshama;

Therefore, be it resolved that:

Habonim Dror North America strongly encourages ma'apilim to live together in kvutzot whenever possible.

A kvutzah, or 3 or more active movement members defining themselves as a kvutza, will at the very least have:

Regular meetings in the form of Yom or Erev Kvutzah where a collective educational process is run and kvutzah issues are addressed.

Some form of kupa with the purpose of enacting and experimenting with socialist and egalitarian living.

A commitment to support and grow with the other members of the kvutzah through active building of inter-personal relationships and self-exploration.

A commitment to take responsibility over some aspect of local movement activity.

A commitment to actively explore the kvutzah's relationship to Judaism through study and collective celebration of holidays.

A commitment to actively explore the kvutzah's relationship and responsibility to Zionism, Israel and the Jewish people.

A commitment to actively participate in tikun olam as a kvutzah in the local community
(Dara Silberman)

An appropriate level of dugma and hadracha maintained in relation to other movement members in the area as is demanded by the age of those members.

A kvutzah should also strive to:

Find an appropriate madrich/a to guide them in the kvutzah process.

Engage in a collective decision making process by considering together upcoming life decisions.

Take initiative to create a vision for the movement in your eizor and take responsibility over implementing it.

Encourage each other to participate in the larger movement structure through attendance at seminars and events and willingness to take on tafkidim.

Demand of themselves and each other to confront challenging and pertinent movement questions.

Booyakasha!

Dialogue:

- Once again, the intention of the proposal is disputed, with the authors emphasizing that the central question is not one of implementation and execution but rather of definition and introspection.
1. Motion to Acclaim by Chaverot Toni Hellman and Kara Siegel
 - Objections are raised
 - *Motion to Acclaim does not pass*
 2. Motion to Amend by Chavera Jacki Silberman:
 - *An appropriate madrich/a to guide them in the kvutzah process should be found by mazkirut artzit, and be a part of a kvutzah.*
 - *Amendment is unfriendly*
 3. Motion to Amend by Chavera Dara Silberman ([noted above](#)):
 - *Amendment is friendly!*
 4. Motion to Amend by Chaverim Josh and Lori ([noted above](#)):
 - *Amendment unfriendly*
 5. Question of Clarification: So a kvutzah needs a bayit, but a bayit does not require a kvutzah?
 - Yes. We lived in a bayit last year and a kvutzah this year, there are inherent differences. Kvutzah requires more commitment and responsibility.
 6. Motion to Debate Amendment by Chaver Max Wolcott; seconded
 - Authors of the proposal emphasize that the idea is not to discredit anyone but to challenge members in and out of batim to achieve the goals laid out in this proposal and their critics rejoining that, while they understand that, there should be more recognition in the proposal of the value of batim and that the shift from bayit to kvutsa is a long process. Several chaverim express the opinion that kvutsa and bayit experience should not be hierarchized as the proposal suggests since they are in fact different structures with different goals.

7. Motion to Caucus

- Caucus groups re-iterate many points made during the debate while adding the issue of conflicting identities, i.e. often members of any given bayit or even kvutza could identify equally with another kvutzah (e.g. Workshop Kvutzah) which complicates the question.

8. Motion to Amend Reconsidered

- *Amendment is friendly! Finally!*

9. Motion to Vote; seconded

10. Motion to Acclaim; seconded.

- **Acclaimed!**

Plenary Session 2

Policy

Proposal II-1:

Two movement members and a cup

- **By Max Wolcott**

Whereas an important aspect of social justice is working for environmental sustainability

Whereas coffee, tea and other hot drinks are a staple of movement seminars

Whereas we are all consumers due to our conditioning within a capitalist society regardless of our opinions and relationship to post-modernism

LET IT BE RESOLVED THAT Habo creates mugs through an environmentally and socially conscious company to be sold at cost at seminars as a sustainable alternative to paper and plastic cups.

Furthermore, the mazkirut and other appropriate groups in the movement will be responsible for the determination of the necessity of the creation of said cups and the determination of whether they are to be sold or owned by the movement. (Max Wolcott)

Dialogue:

- Most of the discussion centers on if this proposal could be executed. Chaver Max Wolcott admits to not knowing anything about money but says he heard we have 825\$ laying around.

1. Motion to Acclaim

- Objections raised
- *Motion to acclaim does not pass.*

2. Motion to Amend his own proposal by Chaver Max Wolcott

- *Amendment is friendly. [Max performs public act of self-love.](#)*

3. Motion to Vote; seconded

- **Be'ad: 83 Neged:15 Nimna: 16**
- **Proposal Passes!**

Proposal II-2

“Arum” to Grow

- **By Aaron Kutnick and Jamie Messinger**

Whereas, many chanichim perceive Habonim Dror as solely a machaneh experience,
Whereas, all chanichim in good standing are considered equal members of the movement,
Whereas, we are constantly trying to invigorate ken participation,
Whereas, amelim look adorable in oversized clothing,

LET IT BE RESOLVED THAT chanichim receive chultzot upon entry to the movement, with the intentions to:

- Empower chanichim to be active during machaneh and throughout the year
- Get chanichim to identify with Habonim Dror as an international movement and not just as a machaneh
- ~~Instill a sense of identity with Habonim Dror as international movement and not just a machaneh~~-(Aaron K)
- Outfit *all* members of Habonim Dror with movement ~~uniform~~ *garb* (Max Wolcott)
- Inspire responsibility in chanichim to represent the movement appropriately
- Compliment the recent revitalization of our kenim structures, as chanichim will be enticed to sport their new attire throughout JCCs and soup kitchens nationwide
- Transform the notion of chultzot from being a symbol of maturity and status in the movement to a symbol of membership
- Conform our praxis to our ideology; working to tangibly dissolve the dichotomies between madrich/a and chanich/a

~~Funding for chultzot will come from an appropriate raise in chanichim mas.~~-(Aaron K)

Small chanichim will receive adult-sized chultzot that they can grow into. The chultzah will travel with the chanich/a as they matriculate the ranks of the movement, until they or the chultzah grows old and deteriorates.

Let it also be resolved that a peulah be run for the chanichim on the symbolism of the chultzah. (Ben Wolcott)

Further be it resolved that there will be a presentation of the progress of this resolution at the next Veida. (Gil Browdy)

Dialogue

- Everyone wants to know what it means to "enter the movement", when this happens and how. General consensus is that that it has to do with paying *mas* but the authors aren't so sure. Chaver
1. Motion to Caucus
 - Responses are mixed. Chaverim are split over whether it would be a good teaching tool or if the earlier acquisition of chultzot would lead to devaluing and de-mystifying of them (in a bad way). Logistical issues

concerning *mas* and entry that were brought up in first debate are reiterated as well.

2. Motion to Amend by Chaver Ben Wolcott ([noted above](#)):
 - *Amendment is friendly!*
3. Motion to Amend by Chaver Gil Browdy clarifying logistics:
 - *Amendment is unfriendly*
4. After more explanation Renewed Motion to Amend by Chaver Gil Browdy ([noted above](#))
 - *Amendment is friendly!*
 - *Chaver Aaron Kutnick also coattails an amendment to his own proposal ([noted above](#)), which is friendly. [Aaron performs a public act of self-love.](#)*
5. Motion to Amend by Chaver Max Wolcott (noted above)
 - *Amendment is friendly! The two onanists embrace.*
6. Motion to Amend by Chavera Kara Siegel adding shichva specific patches to chultzot:
 - *Amendment is unfriendly*
7. Motion to Vote
 - **Be'ad: 31 Neged: 58 Nimna:29**
 - ***Proposal Fails.***

Proposal II-3:

Those Pesky Non-Veida Years

- **By Emma Sobel**

Whereas at each Veida year resolutions are passed that require further implementation
Whereas the leadership of the movement gathers together at winter seminar

BE IT RESOLVED THAT at each winter seminar where it IS NOT a veida year, a portion of the seminar be set aside for strategic planning and action planning around resolutions that need further implementation.

Ex. It is resolved that we need to build a Machaneh in Texas. The following year we will gather and have a session on what work needs to be done to achieve this goal and who will do the work.

1. Motion to Acclaim
 - Objections raised
 - *Motion to Acclaim does not pass*
2. Motion to Debate by Chavera Sofie Busby; seconded
3. Motion to Caucus by Chaver Lonny Moses; seconded
 - Caucuses results are generally positive, with questions as to how much of the seminar ought to be set aside
4. Motion to Vote by Chaver Ethan Miller
 - **Be'ad: 43 Neged: 13 Nimna: 31**

- **Proposal Passes!**

Proposal II-4:

I Heart Mazkirim

- **By Emma Sobel**

Whereas the position of Mazkir is one that affects the entirety of HDNA

Whereas participation of Ma'apilim at Veida is limited and does not represent the majority of the movement

BE IT RESOLVED THAT we allow proxy voting for this movement decision through a mechanism of contacting Roshim of all HDNA Machanot for the season prior to Veida and asking them to harvest votes from all eligible candidates at the machaneh. The Roshim would then be responsible for passing these votes on to the central office.

Dialogue:

- General confusion as to the actual intent and applicability of this proposal, while Chaver Max Wolcott speculates that it could be unconstitutional.
1. Motion to Table by Chaver Yonah Meiselman
 - Motion to Table fails 29-35-19
 2. Motion to Debate
 - Several Chaverim opine that proxy voting is awful both methodologically and in principle: the right to vote for mazkir follows from with the will to be involved. Also, less involved ma'apilim are likely to be less familiar with candidates and proxy voting on just this one issue suggests that leadership alone is more important than, say, ideology.
 3. Motion to Vote
 - **Be'ad: 3 Neged:84 Nimna:10**
 - **Proposal Fails.**

Proposal II-5

Yo Quiero Habonim Dror!

- **By Simon Wiener, Jonathan Kagan-Kans, & Ben Wolcott**

Whereas Habonim Dror North America (HDNA) and Habonim Dror Mexico (HDMX) operate as largely separate entities with little to no interaction; and

Whereas U.S.-Mexico relations are increasingly important in domestic politics; and,

Whereas though HDNA and HDMX have different structures, we share ideology

THEREFORE BE IT RESOLVED THAT:

A tafkid be created to accomplish the following goals:

1. Prepare chinuch materials to facilitate creation of peulot about HDMX and educate movement members about our neighbors to the South and their importance in a variety of areas.

2. Foster and nurture relations between the two groups in order to aid in hagshama on shared messimot.
3. Organize programs to increase mutual understanding of HDMX and Mexican Jewry including, but not limited to: madrichim exchange, seminars, chanichim buddy or penpal arrangements, and other programs that will become apparent in the future.
4. Create resources to ease the transition.

Dialogue:

- Dialogue centers mainly on semantic issues: 'but what does *tafkid* really mean, dude.'

1. Motion to Caucus

- Chaverim express a lot of interest in the proposal, with minor kinks here and there. Chavera Dara Silberman speculates that "our neighbors to the South" may not be equally interested in intensifying this relationship, but is quickly shamed and rebuked by a silver-tongued Chavera Jamie Beran.

2. Motion to Vote

- **Be'ad: 52 Neged: 26 Nimna: 38**
- ***Proposal Passes!***

Proposal II-6

A Proposal Designed to Subvert the Ethical Poverty of Capitalistic Hiring Processes in a Movement Context

- **By the Mazkirut Artzit**

Whereas the Mazkirut Artzit functions as a movement tzevet working together;

Whereas the Mazkirut Artzit equally and non-hierarchically shares in the responsibility of leading and running the movement;

Whereas it is crucial that one embrace a position on the Mazkirut Artzit as a movement tafkid and lifestyle choice rather than a salaried 9-5 job;

Whereas it is counter to movement ethic and practice that the Mazkir/a alone be elected but the rest of the Mazkirut hired;

Whereas the entire Mazkirut should have the equal approval of the movement;

Let it be resolved that:

Any candidate for Mazkir/a will be expected to have a primary interest in serving on the Mazkirut Artzit and a secondary interest in being Mazkir/a T'nua. Therefore it is expected that any such candidate, in the case they are not chosen for the position of Mazkir/a, will intend to take another position on the Mazkirut Artzit. Furthermore, when there is more than one candidate in a Mazkir/a election, the candidates are expected to communicate with each other prior to the election for the purpose of figuring out what arrangement of tafkidim will best serve them and the movement.

In addition, during the hiring process of the incoming Mazkirut Artzit, the outgoing Mazkirut Artzit will consider with equal consequence not only suitability for specific tafkidim, but the applicant's dedication to working as a member of a movement tzevet and to Habonim Dror North America as a whole.

Finally, once the incoming Mazkirut Artzit has been chosen and tafkidim determined, the new tzevet will present itself to a representative forum of movement leadership in the form of Moetzet Machanot with the purpose and intention of seeking the approval of that forum. For this, each member of the incoming Mazkirut will prepare a statement of vision, which will also be sent out to the entire movement over the listserv prior to Moetzet Machanot for questions and clarification.

Dialogue:

- Discussion centered largely around functional issues, e.g. : what technical power attendees of Moetzet Machanot have, when does proposal go into effect, what happens if there are too many people running for Mazkir, too few, etc..
1. Motion to Caucus
 - Caucuses felt generally positive about the proposal. Some qualms were raised about the apparently symbolic nature of the incoming Mazkirut's appearance before Moetzet, others worried that giving standing mazkirut greater powers of review could create a barrier to real leadership change.
 2. Motion to Debate
 - Debate began with Mazkirut answering questions brought out in caucuses. The central idea of the proposal, they emphasized, was not giving Moetzet Machanot a direct vote of confidence over the Mazkirut but rather a voice in the process. Increasing dialogue--between incoming and outgoing mazkiruyot, between several Chaverim vying for the job of Mazkir, and between the Mazkirut and the Movement--is the aim at hand. Several Chaverim still were unclear as to how this affected the actual process of Mazkir elections, to which it was replied that the bare bones of the process--chaver runs for mazkir at veida--would remain unchanged, while the processes before and after hir's election would undergo a major overhaul in the hopes of making more 'organic.'
 3. Motion to Vote by Chaver Josh Rofrano
 - **Be'ad: 92 Neged: 3 Nimna:21**
 - ***Proposal Passes!***

Proposal II-7

□Tikkun Olam: Un Valor Movimiento Internacional y Universal!

By the Mazkirut Artzit

Whereas social justice and tikkun olam are core values of our movement;

Whereas we are an international movement, committed to supporting our fellow members of Habonim Dror;

Whereas we believe that all Jewish youth should have access to a movement education;

Whereas we have had a relationship with Habonim Dror Uruguay in the past and they have taken the initiative to rekindle that connection;

Whereas we often talk about having tikkun olam projects shared across the kenim and the movement, but rarely accomplish it;

Whereas supporting HD Uruguay is an ideal cause for us to support, as it is clearly an intersection of many of our values and priorities;

Be it resolved that:

Habonim Dror North America commits to working between now and the end of summer 2008 to raise \$18,000 to donate to DAIAJ, a project of Habonim Dror Uruguay, described by them (and translated from Spanish by the multi-lingual Mazkirut Artzit) in the following paragraph:

“DAIAJ: The aim of this project is to have the t’nua approach children and youth from age 4 to 15 whose families, for various reasons, are isolated from any Jewish communal framework. In addition, we involve the entire family, celebrating Chagim and participating in special activities. With this project, we also try to help them in any way we can, with food, shelter and other things of that nature. Thank you very much for your attention, we in Uruguay hope that this contact will be maintained and that we can arrive at something in common.”

As a movement, we would like to initiate this as a project in all of our kenim and machanot to raise this money for HD Uruguay *without undermining the existing needs and projects of each individual machaneh* (Josh W). To this end, we commit to do the following:

Each Ken will:

Hold fundraisers for the project through peulot and community activities, and send the proceeds to the Central Office, who will send it to the movement in Uruguay.

Set a specific fundraising goal for itself.

Each Machaneh will:

Prioritize HD Uruguay as a recipient of whatever tzedaka that tzevet decides to give,

Consider using visiting day as another fundraising opportunity to get the machaneh community involved in this effort.

Kenim and Machanot will:

Strive to maintain a connection with Uruguay beyond just sending them money, in the form of pen pals, making a video for them, or any other creative ideas they come up with

The Mazkirut Artzit will:

Keep track of how much money we raise and provide updates of how our fundraising is helping the movement in Uruguay have a greater impact.

Donate all proceeds of the annual movement t-shirts being sold at this winter seminar to HD Uruguay and count this towards the total of funds raised.

Appendix: Additional Relevant Info on Habo Uruguay

Uruguay is a small country which is made up of 19 departments. Montevideo is the capital and where the majority of the population lives. A million and a half people live in

Montevideo alone, and the other million and a half live in the rest of the 18 departments, as there are a total of three million people in all of Uruguay.

The Jewish community of Uruguay is primarily concentrated in the neighborhood Pocitos, ...who are affiliated with the community; we are about 15,000 Jews.

The majority of the 20 families of Daiaj are located in areas that aren't accessible to the suburbs of Montevideo. A small truck picks up the Daiaj participants and they are always accompanied by madrichim on the way there and back. The madrichim are obviously 100% scholars in all the activities of Habonim Dror, like machanot, seminars, tiyulim, etc.

We also want to explain that HD Uruguay is in charge of a small Jewish community located in Paysandu. On all possible Saturdays we try to go there so that we can run peulot for the community there, but at this point it is not possible to really continue because the costs are very high. That is why we want to bring them once a month to the movement in Montevideo so they can have contact with the chaverim in their kvutzah and receive various movement content.

Another subject which might interest you to know and encourage you to work with us is that our house has only 2 indoor spaces for 250 people and our intentions are to make more bathrooms in order to be more comfortable and more hygienic.

Also, we have various kvutsot that have no extra rooms in the house and they have to run peulot in a garage for example and you should understand that our conditions are nowhere near optimal.

Since I sent you in a previous email photos of our t'nua, you already know a little about how our kitchen and our house are, the truth is that we want to be able to fix it in whatever ways we can, so we are able to attract all of the people we can. But in spite of this, we have been able to register 230 people for machaneh 2008.

1. Questions of Clarification

- Why Uruguay?
 - They approached us.
- Can you describe the past involvement we've had with Uruguay?
 - It's been less formal than this is proposing. MazArtz publicized the DAIAJ a bit, and tzvatim put money from kupa towards it.
- Where did the figure \$18,000 come from?
 - It's the amount we thought was appropriate and reasonable, but high enough to challenge ourselves. And 18 is Jewish-y.
- Where else is HD Uruguay get money from? What percent is our part?
 - They are self sustaining, but it's really low key right now. They started the framework with money from us, more money from us can expand it hugely.

2. Motion to Caucus

- Responses to the proposal were mixed. While almost all caucuses expressed solidarity with the ethical "spirit" of the proposal many expressed concerns about shipping off money Habo Uruguay while certain parts of HDNA--e.g. Gilboa needs a campsite--were also in need.
3. Motion to Amend by Chavera Ariel Kay
 - Amendment would "each machine will prioritize Uruguay as a recipient of whatever tzedaka that tzevet decides to give" to something looser like 'put Uruguay on a list of good options.
 - *Amendment is unfriendly.*
 4. Motion to Amend by Chavera Ariel Kay
 - Amendment would add "strive to" before each clause.
 - *Amendment is unfriendly.*
 5. Motion to Debate
 - Authors took pains to point out that this was not intended to take money away from internal capital campaigns but set a precedent for a different fund-raising drive, and not one that demanded something so unreasonable. In response, many Chaverim expressed their faith that this sort of campaign could stir the hearts of American Jewry. But some shlichim felt that the proposal would slight the hard work they had done by re-directing attention towards Uruguay. Chaver Max Wolcott thought the way the shlichim thought about money was creepy and bake sales were ironic. Shlichim countered that Chaver Max had already [admitted earlier](#) (see above) that he knew nothing about money. And Chaver Leon Schneebly--a name you might recognize from such terrific tafkidim as Rosh MBI Tet Vav, Rakaz Boneh for Workshop 57 and Madrich of Kvutsa Kofi Kofetz and Workshop 54--pointed out that MBI, a machaneh without campsite, eizor, and way way too much ice cream, could probably raise half the money from its revenues alone.
 6. Motion to Amend by Chaver Josh Weinburg (noted above)
 - *Amendment is friendly!*
 7. Motion to Amend by Chavera Leora Kanter
 - Amendment would add "Each ken will run a peulah explaining the importance of the project and aiming to set specific fundraising goals and plan specific courses of action to reach those goals. Each machaneh will present HD Uruguay as a worthy recipient for madrichim and chanichim kupa, explaining the movement significance and why it is a perfect use of movement tzadaka."
 - *Amendment is unfriendly.*
 8. Amendment is pursued
 9. Motion to Caucus about Amendment
 - Most caucuses were confused by and/or indifferent to the impact of the amendment, while a small number thought they understood and disapproved. Chavera Kanter replied by making a case for how important it was that chanichim "own" their tzedakah projects and

expressed her uneasiness that this proposal would undermine that feeling.

10. Motion to Vote on Amendment

- Be'ad: 33 Neged:58 Nimna: 44
- *Amendment fails.*

11. Motion to Vote on Proposal

- Be'ad: 125 Neged: 1 Nimna: 18
- ***Proposal passes!***

Proposal II-8

Re-Reaffirming Education About the Occupation (aka REBTO 2)

- **By George Stevens**

Whereas the aims of our movement call for a “just and lasting peace” with the Palestinian people,

Whereas Veida XI in 2001 passed a resolution called “Reaffirmation of Convictions: 2 Peoples, 2 States, One Future” which explicitly called for an “end to the occupation of the West Bank,”

Whereas one of the principle reasons the last round of peace talks failed in 2000-1 was Israel’s demand to keep settlement blocks comprising 80% of settlers in the West Bank, a demand which was rightly unacceptable to the Palestinian leadership,

Whereas Israelis residing in the West Bank are thus preventing or delaying that just peace from being achieved and prolonging that occupation,

Whereas Habonim Dror’s definition of Progressive Labour Zionism states that “the fulfillment of our Zionist vision should not be fulfilled at the expense of other peoples’ national or human rights,”

Whereas the prolonged occupation of the West Bank, motivated by the desire to settle and annex land that is Palestinian under international law, has come at the expense of the Palestinian people’s national and human rights,

Whereas madrichim, especially Workshop madrichim, are supposed to be models of dugma ishit and hagshama,

Whereas living in the West Bank contradicts both our stated ideology and the sentiments of most movement members and thus prevents one from being a dugma ishit in this important regard,

Whereas Veida XI in 2001 passed a resolution entitled “Reaffirming Education About the Occupation” which called for the tochniot of MBI and Workshop “not to lose sight of our progressive Zionist ideals” and to “confront this issue [the occupation], however difficult it may be,”

Whereas it is impossible to educate about our progressive Zionist ideals as they relate to the occupation, the settlements, and the larger Palestinian-Israeli conflict when your life choices and hagshama path contradict those ideals,

Be it resolved that:

~~Habonim Dror North America will no longer allow Israelis living in the West Bank to work as madrichim on any of its programs.~~

HDNA recognizes its ideological conflict with hiring madrichim who live in the West Bank.

To this end, HDNA will engage the partner organization in a dialogue when a madrich applies for a program whose living situation comes into conflict with HDNA ideology. The final decision as to whether or not to higher said madrich/a will rest in the hands of the appropriate leadership of HDNA and the partner organization, who will make the decision based on movement beliefs and ideology at that time. (George Stevens and Shawn Gutman)

This proposal does not apply to any people currently working for an HDNA program, and is not meant as an attack against them.

1. Questions of Clarification

- To what extent are HHVH members involved in the territories and how are HHVH madrechim hired?
 - Insert rhetorical questions and inchoate jargon about "process" and "dialogue" here --> [_____]

2. Motion to Caucus

- A malaise (possibly of post-modern origin) settles onto the Veida. On the one hand, we don't support settlements. On the other hand, sometimes there's no accounting for where you live. On the third hand, kids, sure--but why can't adults be held responsible for where they live. On the fourth hand, who *really* knows what HHVH's intentions are...

3. Motion to Temporarily Suspend the Rules by Chavera Dara Silberman so that her sister (current yoshev rosh) can explain about the Alon Plan and HHVH's relationship to it.

- Rules are temporarily suspended and light is shed.
- Chavera Jacki Silberman remains "stepped down" for the duration of this discussion

4. Motion to Debate

- A semi-fierce confrontation ensues between the proposal's author and sitting representative of HHVH Chavera Sivan Bamberger, with the former claiming that in our hiring process we turn a blind eye to the central crises of contemporary zionism--The Occupation--while the latter eloquently defends her brethren. Some fringe characters suggest that, while the spirit of the proposal is agreeable, it is practically out of step with movement practice and precedent.

5. Motion to Amend by Chaver Shawn Gutman (in collaboration with author, as noted above)

- *Amendment is friendly!*

6. Motion to Vote; seconded

- **Be'ad: 60 Neged: 29 Nimna: 23**
- ***Proposal Passes!***

Proposal II-9:

Safety First

- **By Josh Rofrano**

Whereas there is currently no protocol in place in the event that a mazkir/a t'nua that is running uncontested is not elected...

Be it resolved:

That in the event that a mazkir/a t'nua candidate is not elected by the veida; a Mazkir/a T'nua volunteer shall be appointed by the mazkirut artzit, to ~~either~~ act as Mazkir/a T'nua for an interim period of 3 months ~~or be the Mazkir/a T'nua until a new one is found through an application process (Adam Mayer)~~ (using the guidelines laid out in the constitution) who is not the nominee in question who was not elected. If no one is appointed by the mazkirut artzit then the nominee who was not elected by the veida shall be the mazkir/a t'nua.

Until such case as the constitution is amended, this resolution shall be non-binding (Gil Browdy)

1. Questions of Clarification:

- Can the MazArtz appoint themselves?
 - Yes
- Would there be an application process? Application and then MazArtz will appoint them?
 - MazArtz should know who would be a good candidate. There could be an application process....I guess.
- What are the guidelines?
 - Article 6 section 10.

2. Point of Information by Chaver Gil Browdy:

- This might contradict the constitution. Article VI section 10—"the mazkir/a shall be elected to the Mazkirut Artzit for a two-year term...at veida."

3. Motion to Amend by Chaver Adam Mayer ([noted above](#))

- *Amendment is friendly!*

4. Motion to Amend by Chaver Ben Wolcott

- Amendment would add "Let it further be resolved that once the m appointed by MA has found a potential candidate or candidates, let there be a conference call so that all voting members can hear the message/ platform of the candidate."
- Amendment is unfriendly

5. Motion to Amend by Chaver Gil Browdy ([noted above](#))

- Amendment is friendly!

6. Proposal withdrawn to be re-submitted at the coming veida as a constitutional amendment.

Proposal II-10

You Can't Scare Me I'm Sticking To The Union

- **By Ethan Miller**

Whereas Veida XIV proposal II-8: Salute Your Shorts passed with an overwhelming majority,
Whereas A lot of Machaneh and Ken paraphernalia are still being made in sweatshops,

Whereas Habonim Dror still fiercely seeks social justice,
Whereas Direct Action gets the goods,
Whereas Sweatshop-free products are not always more expensive than their sweatshop-made counterparts,
Whereas These products can not get cheaper unless we support the companies making them,
Whereas 75% of Americans (sorry Canadians) say that they would pay up to 25% more for Ethically Produced Clothing¹,
Whereas Even companies that produce their products while paying fair wages in first-world industrialized countries such as the United States may still oppress their workers ²,
Whereas the only way a company can truly respect the rights of their workers is if the company is a union-shop or a cooperative,

Therefore, let it be resolved that the Mazkirut Artzit shall appoint someone to compile a comprehensive list of unionized companies and cooperatives that produce products which can be bought wholesale and can be printed upon. Let this list also include printing companies. Let it be also resolved that this list shall be distributed to every macheneh, eizor and ken. Let it be further resolved that all paraphernalia bearing the Habonim Dror semel shall be required to be produced by a union shop or cooperative.

Let the responsibility to ensure that this resolution be followed be placed upon roshei machanot, roshei eizor, roshei kenim, and other madrichim for sh'chavot that intend to produce parphenalia
(Ethan Miller)

1. Motion to Caucus

- The assembled chaverim are generally supportive of the proposal and collectively bewildered as to why the author felt the need to write a proposal instead of just the suggested list.

2. Motion to Debate by Chaver Gil Browdy

- Chaver Gil Browdy congratulates the author for his bravery in assuming the awesome mantle of leadership associated with compiling this list. Not to be outdone Jon "my blood is redder than yours" Psootka "rises strongly in support of the proposal" and offers a homiletic to the historical import of garment workers in Jewish American history in general and Jewish Leftist history in specific.

3. Motion to Amend by Chaver Ari Feinberg

- Amendment would introduce language that allows silkscreening semels on non-union clothing.
- Amendment is unfriendly

4. Motion to Acclaim

- Objection raised by Author himself who, intrigued by the possibility of performing a [public-act of self-love](#), adds an 11th hour amendment and performs said act. Fowl.
- Motion to Acclaim revived by a visibly shaken Chavera Leora Kanter
- Proposal Acclaimed!

Proposal II-9

Liar, Liar, Pants on Fire: An Ethical Dilemma for the First Grade

- By Ben Wolcott

Whereas the basis for the most powerful chinuch can only occur in a trusting and open environment;

Whereas any lie negatively affects this open atmosphere;

Whereas lying to chanachim is never helpful and often detrimental, unless its educational purpose is clearly explained and defined to chanachim later;

Whereas it is always possible, if not easy, to say "I can't explain";

Whereas any movement member of any age is reasonable enough to understand that there are certain concepts beyond their understanding;

Whereas the atmosphere in which a joke or a lie is told is often similar to that of peulot because of the nature of machaneh;

Whereas pretending that this atmosphere changes during peulot can only hurt the movement;

Whereas chanachim need to believe that they are being told the truth in peulot;

Whereas blatant lies diminish respect for movement members and the movement as a whole;

Whereas lying has become an acceptable part of our culture;

Therefore let it be resolved that movement members in a hadracha roled will attempt to change the deceptive aspects of HDNA's culture

Furthermore, let it be resolved that this topic will be discussed during construction every summer and during movement-wide gatherings.

1. Questions of Clarification:

- What about lying about Special Day or Revolution?
 - Surprises are OK, as are "mind-fucks" in safe, closed, peula settings where everything is duly cleared up.

2. Motion to Caucus

- Caucuses are mixed. People like lying to kids. Especially white harmless lies that leave them looking like idiots and you laughing. Chaver Simon Weiner adds that this is really an issue between individual chanichim (Chaver Max Gutherz, for example) and their individual--some might say oversensitive--chanichim (Chaver Ben Wolcott, to pick another at random) and oughtn't be a veida proposal.

3. After a last moralizing flurry the proposal is withdrawn to a standing ovation and volley of empathetic cheers.

Plenary Session III

Elections

1. Voting procedure explained by Chaver Gil Browdy

2. Chaver Shawn Guttman, upcoming candidate for Mazkir Tnua, shares with the movement a bit of himself and his vision.
3. Aforementioned voting procedure is proceeded through.
4. **12:09 a.m December 26, 2007: Chaver Shawn Guttman will be our next Mazkir Tnua!**

Plenary Session IV

Programs

Proposal IV-1

The "P" is silent (but crucial)

By the Mazkirut Artzit

Whereas "Psootka" is an awesome name;

Whereas Jonathan Psootka is a renowned authority on socialism and all of its varieties;

Whereas George W. Bush and Osama bin Laden have jointly declared that Jon Psootka is the greatest obstacle in the way of both neoliberal capitalist hegemony and the destruction of the state of Israel;

Whereas he plays the banjo;

Whereas Jon has rendered his services to the movement at countless times and at countless machanot, seminars and movement events as a driver, techni, madrich, and scholar;

Whereas all respect and admire him;

Let it be resolved that Jonathan Mark Psootka be awarded the title of "Hero of the Movement" in recognition of the work he has done and his dedication to Habonim Dror North America, and let him be admitted to all of the rights and privileges that this status confers.

1. Questions of Clarification

- If Psootka were a superhero would he doubtless be Captain America?
 - Not sure, maybe batman.
- Is there a medal or sash?
 - When we find something appropriate.
- Why is this in programming?
 - Because Hero of the Movement is a program the movement offers.
- Can you clarify rights and privileges?
 - I'll let you clarify.
- Any precedent for Hero of Movement?
 - Only once before, to David Ben Gurion.
- If someone were to do something as great as Comrade Psootka, would that person replace Jon as Hero? And does the title expire like 'employee of the month'?
 - Can only be given out every 50-100 years, and lasts forever. Equal to Ben Gurion.

- Is the fact that he crashed rental van at fall mercaz taken into consideration?
 - This is a movement about striving to be better and he drives again!

2. Motion to Acclaim by Chavara Kara Seagull

- Objection raised by Chavera Jessie Karsif, with Motion to Amend
- Amendment would add: "Whereas Jon has voluntarily rendered his services"
- *Amendment is Unfriendly and Withdrawn*
- **Motion Acclaimed!**

Proposal IV-2

Sprechen Sie Hebraisch

- **By Arik Davidson**

Whereas Workshop is a long term program that seeks, in part, to educated Israel's youth and build connections with Israel's society;

Whereas many chaverim of HDNA do not proficiently speak Hebrew;

Whereas Hebrew is the national language of Israel;

Whereas one of the best ways to communicate with people is in their own languages,

Therefore be it resolved that a goal of Workshop's Boneh, or future equivalent, be to have participants become proficient in the spoken language of Hebrew.

1. Proposal Withdrawn and merged with Proposal IV-3

Proposal IV-3

Ivrit Daber Ivrit

- **By Jake Fram, Sophia Blumenthal, and Matan Naamani**

Whereas Workshop is aimed to be an intense leadership program for the future of the movement

Whereas HD advocates a progressive, effective and long-term education in areas of various Jewish, and Zionist values including Hebrew language education

Whereas as we are advocates for making aliyah and/or creating a more progressive Israeli society.

Whereas it is essential that the leadership of HD can speak Hebrew to the best of its ability,

Whereas it is important that Ulpan teachers understand both how to teach Hebrew and the movement ideal of informal learning

Whereas workshopppers MUST know Hebrew well to be effective on kaveret and to work with chanichim who have little or no understanding of English

Let it be resolved that Habonim Dror will strive to ensure that all Ulpan teachers on workshop are accredited in teaching Hebrew language and/or have experience in teaching Hebrew to youths.

Also, said Ulpan teachers must be completely bilingual in both Hebrew and English.

Also, let it be resolved that appropriate time be allotted to teaching Hebrew language.
This proposal is aimed to be in effect by the start of workshop 58.

1. Motion to Debate by Chavera Laura Merrill; seconded
2. Motion to Caucus by Chaver Gil Browdy; seconded
 - Caucuses were mixed about the proposal for a real mixture of reasons. Though the spirit of the proposal was lauded, many chaverim wondered if teacher accreditation was not a "red herring", so to speak, and the real reason Workshopppers weren't learning Hebrew was because they didn't care. There was also general confusion as to how several pre-Workshoppers became such experts on Workshop Hebrew education.
3. Motion to Debate
 - Anecdotes aplenty filled the room, leading many chaverim to wonder under their breath if they wanted cheese with that wine. Chaver Gil Browdy pointed out that Veida is not the best forum to resolve [personal grudges](#), while Chavera Jacki Silberman pointed out that, since both Chevrei K-LO and Leon Schneider, who are, were, and probably will be in charge of Hebrew education at Boneh, this whole debate could be bypassed by just a simple talk to them.
4. After much hubbub the authors re-worked their much maligned proposal to read thusly:
 - *Whereas Workshop is a long term program that seeks, in part, to educated Israel's youth and build connections with Israel's society;*
Whereas many chaverim of HDNA do not proficiently speak Hebrew;
Whereas Hebrew is a national language of Israel;
Whereas one of the best ways to communicate with people is in their own languages,

Therefore be it resolved that a goal of Workshop's Boneh, or future equivalent, be to have participants become proficient in the spoken language of Hebrew, and that a greater emphasis be put on Hebrew education than has been in previous years.
5. Motion to Vote; seconded
6. Motion to Acclaim; objections
7. Motion to Debate; seconded
 - General feeling is that this version is better but still not perfect
8. Motion to Temporarily Suspend Rules
 - **Be'ad: 53 Neged: 33 Nimna:31**
 - Motion to Temporarily Suspend Rules fails.
9. Motion to Vote
 - **Be'ad:51 Neged:23 Nimna: 42**
 - ***Proposal Passes!***

Proposal IV-4

A Call to Begin Some Valuable/Constructive Sibling Rivalry

- By Leora Kanter

Whereas last summer on MBI Tet Zain, movement nachshonim were misinformed about a core aim of our movement by a member of the Tnuat Bogrim and
Whereas this misinformation caused massive turmoil in the misinformed kvutza which resulted in many of said members feeling isolated from and/or disillusioned with the movement
Whereas the intensive programs currently being run for the leadership and future leadership of HDNA at the most vulnerable points of their HDNA education are being run by the Tnuat Bogrim and Hanoar HaOved VHaLomed and
Whereas the Tnuat Bogrim are graduates and not members of Habonim Dror North America and madrichim from Hanoar HaOved VHaLomed are members of the sister movement of Habonim Dror and not Habonim Dror North America and
Whereas we value the relationship that we as a movement have with the TB and HHVH and want their involvement in our leadership programs to continue to be relevant as we grow and change as a movement

Be it resolved that Habonim Dror North America initiate a dialogue with the Tnuat Bogrim and also all members of HaNoar HaOved VHaLomed who wish to be madrichim of HDNA leadership programs about the ideological inconsistencies that exist between HDNA the TB and HHVH. These individuals should be encouraged to attend our movement seminars in North America and to join the HDNA listserv, to engage in a more equal dialogue with movement ma'apilim and so that we can all understand and appreciate the differences in each of our respective movements' visions for the future.

Additionally, we as HDNA urge the Tnuat Bogrim and HaNoar HaOved VHaLomed to respect these inconsistencies by teaching their personal ideologies separately from our movement's ideology. The national mazkirut should monitor this process and this issue should be revisited the next movement-wide veida.

Let it be noted that this proposal is not in any way meant as an attack on the Tnuat Bogrim or HaNoar HaOved VHalomed or any of their members, who we greatly respect and whose role in our programming has inspired and challenged us as individuals and as a movement, but rather an acknowledgment of educational inconsistency and a call for HDNA to take a greater responsibility for their leadership programs.

1. Motion to Caucus
 - Concerns were voiced that, once again, this proposal was the result of a [personal grudge](#) and that, though this may be a relevant issue, this was not the proper format to be resolving it.
2. Proposal Withdrawn.

Proposal IV-5

Workshop-It's Getting Better All the Time

- **By Mazkirut Artzit**

Whereas the Workshop tochnit continues to get stronger educationally
Whereas Workshop has become more demanding and has more expectations than in the past

Whereas fostering a better preparation process will strengthen the tochnit and the Workshop kvutzot experiences.

Therefore let it be resolved that

All Pre-Workshoppers considering going on Workshop shall attend Winter Seminar to take part in a Pre-Workshop seminar.

Participation in this seminar will be a factor taken into consideration in the application process.

Dialogue:

- Discussion centered around clarifying how much attendance at said seminar would taint or polish someone's Workshop application and expressing fears that increase alienation between Workshop-aiming and non-Workshop-aiming members of schavot.
1. Motion to Vote; seconded
 2. Motion to Caucus; seconded
 - There was general agreement that beginning the Workshop education process before Workshop was a vaguely good idea, but disagreement as to if this was the best way and when and whatnot.
 3. Motion to Debate; seconded
 - Nothing too new came out of the debate except Kara Seagull used the expression "carrot/stick" situation, several Chaverim expressed their discomfort with Winter Seminar being the seminar site and Mazkirut Artzit stressing that they understand that the first one has the potential to be alienating at first, that they will work their hardest to try and make it not so, but that the important thing is setting the positive precedent, after which it won't seem hardly as alienating.
 4. Motion to Vote
 - **Be'ad: 54 Neged: 12 Nimna: 7**
 - ***Proposal Passes!***

Proposal IV-6

What's Your Job Again?

- By Jacob "Moose" Hill & Yonah Meiselman

WHEREAS Habonim Dror programs divide responsibilities amongst its members,
WHEREAS Habonim Dror programs aspire to be flexible to the needs of the participants,
WHEREAS criticism as well as requests for change are impossible for an individual who does not know who to go to in order to initiate change,
WHEREAS Nachsonim and Ma'apilim should be largely responsible for themselves, with guidance from other Nachsonim and Ma'apilim,

THEREFORE let it be resolved that, in any movement program for Nachshonim and/or Ma'apilim, a time is included for the individuals running the program (or the planners of the program), to take the time to explain their responsibilities as the acting Madrichim, as well as the

responsibilities of the program participants to eliminate confusion and help to allow for fluid change.

1. Motion to Vote

- Be'ad:47 Neged:24 Nimna:24
- ***Proposal Passes!***

Proposal IV-7

What is a Kvutzah Without Each Other

- **By Ethan Miller and Ari Feinberg**

Whereas HDNA stresses the importance of kvutzah,

Whereas with the exception of MBI, Workshop and Seminar Horef, there is not currently any time where one whole national kvutzah can be together as one kvutzah,

Whereas at the post-MBI age the concept of national kvutzah is still very young and needs to be strengthened

Whereas strengthening the younger kvutzot now will allow them to be more effective future leaders of the movement

Whereas Children are our future, teach them well and let them lead the way

Whereas the HDNA constitution states that an aim of the movement is "To develop within [HDNA's] members the will to realize their own capabilities and to develop a collectivist attitude to actualize the movements goals",

Whereas the lack of kvutzah reunions effectively diminishes a collectivist attitude

Whereas the absence of collectivist attitude effectively weakens the kvutzah and in turn the movement

Therefore, let it be resolved that the old Madatz Mifgash, or some alternative summer mifgash program for all Madatzim be reinstated as a program operated by HDNA.

Let it also be resolved that this be done in a way to minimize the monetary expenditures of HDNA and its members.

Let it be further resolved that this shall happen at a point in time in which the Madatz tochniot chinuch are not disrupted.

1. *Proposal Withdrawn.*

Proposal IV-8

Habonim's Plan For World Domination

- **By Yochanan Danoff, Yelena Adelman, and Leora Kanter**

Whereas hagshama, social justice and chinuch are 3 of our aims,

Whereas service learning is a direct form of those aims,

Whereas we, Yoki, Leora, Yelena and other maapilim greatly desired to go on the Biloxi service learning trip this past May and unfortunately could not,

Whereas the service learning trip was an overwhelming success

Whereas service learning in a Habonim framework is a communal experience that promotes overall maapilim kvutza.

Let it be resolved that:

A maapilim service learning trip be organized and run annually by Mazkirut Artzit and other interested movement members. Let the tochnit of the first service learning trip serve as a model for future programs. However let the tochnit be adaptable to the current needs of North America.

1. Motion to Acclaim

• ***Proposal Acclaimed!***

Plenary Session V – Machanot & Kenim

Proposal V-1

Tilting the Balance of Power

• **By Aaron Greenblatt and Jacki Silbermann**

Whereas Habonim Dror is a YOUTH movement,

Whereas we disseminate our educational/political/social goals primarily during the summer,

Whereas the cultural/social relevancy of the movement in the future relies upon the unity of the rashim's vision and the coordinated implementation of their educational visions,

Whereas each machaneh has experienced and will experience times where they lack qualified rashim,

Whereas the camp committee at each machaneh creates its own process to hire the rosh, not necessarily cohesive in the ways and means to reach these goals,

Whereas the voting members on the camp committee may or may not be YOUTH and are not necessarily connected to the tnuat bogrim, Habonim Dror Olami, Israel, Hebrew, progressive Jewish culture, and the educational/political/social renaissance currently taking place in HDNA,

Whereas the camp committee plays a vital role in keeping HDNA's machanot financially solvent and legally tenable,

Let it be resolved that we unite the concerns, interests, and perspectives of HDNA's seven camp committees and HDNA's leadership by creating an organized and integrated approach to propel our movement to new educational heights and an increasing social/culturally relevancy in North America by the following:

To create a va'ad on each machaneh's tzevet during the summer. This va'ad will compile potential candidates for rosh and other mazkirut positions from that machaneh for the following year based on machaneh/educational experience (both within and without the movement), and amount of movement processing undergone.

One representative from each local va'ad will form a national va'ad that processes the seven lists; It is necessary that the camp committees work together with this va'ad and utilize this database for potential rashim and other mazkirut positions.

Furthermore, this va'ad will take the responsibility of contacting these candidates and facilitating the decision making process. *This process will strive to be completed by September 1st. (Shawn Guttman)*

I propose this process will take two years to prove in a sign of good faith to the camp committees and the Camping Association we are willing and capable of taking more responsibility in deciding future HDNA leadership. Through our perseverance, we WILL create an understanding and more profound dialogue between the camp committees and ma'apilim.

I further propose to institutionalize two madrichim, one a member of tzevet and the other a local ma'apil, with a voice and a vote in the rosh decision making process. Therefore, we will achieve a more delicate balance of power between the perspective/interests of HDNA movement members and camp committee members. This process will be anonymous and discrete so as to avoid any conflict of interest between the ma'apilim and the incoming rosh.

1. Motion to Caucus

- The proposal was widely felt to be of strong heart and solid intent, though there were some practical qualms expressed, for example, who facilitates the process and how it applies to machanot going through different schedules.
- Motion to Debate
 - The merits and detriment of relative vagueness were the center of discussion, with some arguing that vagueness was a strength that could lead to deeper "prOcess" while others claimed that it should be made much less vague because the camp committee is full of "adults" who hate fog and love loopholes.
- Motion to Acclaim by Chaver Gil Browdy
 - ***Proposal Acclaimed!***

Proposal V-2

The Mitbach Revolution Will Not Be Televised

- **By Josh Waimberg, Toni Hellmann, and Adam Shapiro**

Whereas both madrichim and chanichim eat food on a regular basis;

Whereas the mitbach is a vital and necessary part of any machaneh or other Habonim Dror extended function;

Whereas the mitbach is an untapped resource for chinuch and movement education;

Whereas it is in line with the aims of Habonim Dror to participate in the creation of a new social order and to promote the democratization of the Jewish community;

Whereas an effective means of realizing these aims is by advocating and fostering change in North American institutions that are threatening environmental and social sustainability;

Whereas the food industry is one of the above said institutions, and one that is regularly employed at Habonim Dror functions;

Let it be resolved that:

Wherever and whenever possible in a movement structure (machaneh, seminars, kenim), the mitbach will be used to actualize movement values by educating chanichim on food issues

through movement structures, purchasing locally grown and/or organic produce, using less processed food products, etc.

Furthermore,

The Galil Mitbach Tochnit Chinuch will be sent as a resource to every machaneh, and a Moetzet Mitbach will be established to promote dialogue and development between the Roshei Mitbach at all machanot.

1. Motion to Acclaim
 - Objection
- Motion to Vote
 - Be'ad: 95 Neged: 6 Nimna: 13
 - ***Proposal Passes!***

Proposal V-3

How Nachshonim Got Their Groove Back

- **By the Mazkirut Artzit**

WHEREAS the 11th and 12th grade high school years are formative in one's movement development

WHEREAS crucial decisions about workshop and college location are made during these years;

WHEREAS a movement life is one of constant and continuous education and self-questioning;

WHEREAS the presence of an external figure who can pose important questions is essential to the movement process;

WHEREAS our young leadership need guidance;

Let it henceforth be resolved that:

Every eizor will appoint a person or tzevet of persons to be responsible for the hadracha of the 11th and 12th grade members of the eizor.

The mesimot of the people so charged will include but not be limited to: keshet between these schavot and the leadership in their eizor, hadracha training, educational enrichment, guidance and challenging on questions relating to future movement and life decisions, and gibush.

1. Motion to Acclaim
 - ***Proposal Acclaimed!***

Proposal V-4

The Land Before Timeline

- **By Iris Lapid**

Whereas the current mazkirut hiring process lacks unity among all machanot.

Whereas leaders in the movement should be taking responsibility for the movement as a whole.

Whereas candidates for mazkirut and madatz madrichim positions who want to work at more than one machaneh could potentially be forced into making their decision based on which Rosh was hired first and without regard for the balance, strength and cohesion of the various mazkirut within the movement as a whole of the national level.

Whereas creating earlier deadlines would promote the earlier hiring of Rashim, mazkiriot, madatz madrichim, and ultimately tzvatim, thereby maximizing the year as time to plan and construct the summer's tochnit.

Therefore, let it be resolved that all machanot hire according to the following timeline:

November 1- Rosh hired

~~December 15~~ January 1 (Idan Natanzon) – mazkirut hired

~~January 1~~ January 15 (Idan Natanzon) – madatz madrichim hired

Furthermore, in following this timeline, let it be resolved that no machaneh hire mazkirut before all Rashim are hired, and likewise, no machaneh hire madatz madrichim before all mazkiriot are hired. *If in the event that one or more of these deadlines passes without the tafkidim being filled at one or more machaneh, let it be resolved that the remaining machanot prioritize assisting the hiring process of said machanot over their own.* (Jesse Karsick and Iris Lapid) To this end, let the mazkirut artzit, in conjunction with the various camp committees, oversee the process of centralizing the hiring process and encouraging the open communication of all individuals involved. Furthermore, let the HDNA listserve be used as a tool to keep all chaverim informed about the outcome of the hiring process at each deadline.

1. Motion to Debate

- Unlike the first proposal of this plenary session, the spirit of this proposal was called into question as well as its "viability" with the proposal just passed. Calls for amendment were made
- Motion to Amend by Chaver Idon Natanzon ([noted above](#))
 - *Amendment is friendly*
- Motion to Amend by Authors
 - *Amendment is Friendly.* Veida 2007 experiences its first [girl-on-girl public act of self love](#).
- Motion to Table by Chaver Gil Browdy
 - Be'ad: 90 Neged: 7 Nimna: 22

Proposal V-5

A Proposals from Members of HDNA in Good Standing

- **By Newly Mikvahed Hero of the Movement and Dory Kornfield**

Whereas we live in a capitalist society in which Madrichim must receive monetary remuneration for their labor power in order to reproduce said labor power;

Whereas Madrichim facing financial hardship are unable to apply for employment at camp due to the modest wages paid;

Whereas said financial hardships are most likely to affect the older, most experienced madrichim;

Whereas camps suffer from lack of experienced madrichim;

Whereas the Habonim Dror national wage schedule is rigid in denying summer camps the ability to offer madrichim more money in order to work;

Whereas this state of affairs creates an absurd situation in which a camp willing to pay more to a madrich, who would work but for his financial need, is prevented from doing so;
Whereas the general purpose of the Habonim Dror national wage schedule is to prevent recruiting competition between camps by forcing camps with greater means to pay the same as more hard-pressed camps; and
Whereas the offering of recruitment bonuses to madrichim unable to work at the normal pay scale would not create competition but rather would reduce it by enlarging the madrich labor pool: Now, therefore, be it
Resolved, That the camps, by action of the respective camping committees in consultation with the rosh machaneh, be authorized to offer a recruitment bonus of any size to a potential madrich, provided that
the application deadline has passed;
the madrich has not applied to work at any camp; and that
the madrich's primary reason for not applying was due to financial need.

1. Motion to Caucus
 - Caucuses expressed concerns about whether or not this realistic in the current context, and it was pointed at the this is ultimately good for machanot--not for madrichim.
- Motion to Vote
 - **Be'ad: 45 Neged: 25 Nimna:42**
 - ***Proposal Passes!***

Proposal V-6

Hiya Neighbor, do ya want some falafel?

- **By Hannah Tempkin, Hadas Margulies**

WHEREAS a large part of the Habonim Dror identity is for the Jewish youth to interact with the world around them in a positive and constructive way,
WHEREAS Habonim Dror is a pacifist movement that believes in shared existence and tolerance,
WHEREAS a large part of the Israeli identity is connected to our relationship with our neighbors,
WHEREAS it is important we understand the Palestinian people, who are our neighbors, on a cultural as well as a political level,
WHEREAS the Palestinian people are only brought up in the context of conflict in Habonim Dror machanot,

THEREFORE let it be resolved that every Machaneh is encouraged to devote the chinuch theme (PiSh etc.) of at least one day a summer to education on the history and culture of the Palestinian people, with the intention that education about the politics of the region including the conflict can be better understood. This idea is meant to be a starting point and any additional educational concepts are welcomed to be added to the chinuch tochnit of the summer. *Further*

let it be resolved that resource material be created by a vaad to be distributed by the summer of 2008. (Emma Gray & Max Wolcott)

1. Motion to Debate
 - Feelings about the proposal's intentions at least were positive. Obviously everyone in a Progressive Zionist Youth Movement at this moment in history feels that understanding Palestinian issues is of vital import, which is why, several chaverim pointed out, this is already included in the Spiralized Tochnit. The authors and their supporters stressed that, though this was true, they felt it needed special singling out so everyone knows its really really really important.
- Motion to Amend by Max Wolcott and Emma Gray ([noted above](#))
 - *Amendment is friendly*
- Motion to Vote
 - **Be'ad: 97 Neged:7 Nimna: 8**
 - ***Proposal Passes!***

Proposal V-6

Health and Safety: Way Cooler than Nofesh/Latefesh:

- **By the Mazkirut Artzit**

Whereas it is our first priority to keep our chanichim healthy and safe while they are in our care;
Whereas it is important for movement policy to be consistent at all of the Machanot;
Whereas the movement should take ownership over the issue of health and safety practices at the Machanot in a proactive way;
Whereas we have to deal with the reality of answering to the norms and expectations of North American Jewish parents;

Let it be resolved that:

The Mazkirut Artzit will create a movement wide handbook of basic Health and Safety Guidelines that will be expected to be followed by the tzvatim and enforced by the Mazkiruyot of each Machaneh. These guidelines will be informed by a thorough perusal of existing health and safety manuals from each machaneh and in consultation with professional staff and movement members from each machaneh. This will not be a specific policy manual micro-managing the running of machaneh but rather a set of essential Health and Safety guidelines and expectations which can then be implemented in a way conducive to each machaneh's culture, traditions and policies.

1. Motion to Acclaim
 - ***Proposal Acclaimed!***

Proposal V-7

It's a shift in consciousness...man...dude...uhhh...man

- **By Sarah "Brownie" Brown and Oren "Pinetree" Brandvain (one half tavor maskirut)**

Whereas we would like to acknowledge the positive psychological, emotional and physical growth that come with experiencing nature, and the powerful effect this exposure has on children.

Whereas we would like to recognize and act on the intended purpose of the summer camping tradition, that being, to facilitate a connection with nature.

Whereas increased modernization both in our home lives and to a lesser extent at machanot, is causing a growing disconnect between movement members and the world around us.

Whereas Habonim Dror is a movement striving for social justice and equality,

Whereas the world we live in is being shaped by climate change, peak oil, and [insert any other environmental issues]

Be it resolved that we (Brownie and Oren) are supported in creating a va'ad that is responsible for raising movement consciousness and awareness of our connection and responsibility to nature. This va'ad could be responsible for, among other things of its imagination:

Finding and training Gan specialists and possibly holding a gan training session in the month of may at Tavor, with the aim of making edible, vegetable, organic beautiful, educational, wild, productive, calming and inspiring gardens at other machanot.

Planning a peulah for motzet and construction at each machaneh that educates tzevetim about these issues.

Creating a natural resource resource book with specifics for each machaneh about their ecological eizor. This resource book will also include excerpts from nature writers, articles about global warming and other relevant environmental texts and resources.

Let it be further resolved that we encourage movement members to both join this va'ad and be a resource to it.

1. Motion to Acclaim

- ***Proposal Acclaimed!***

Proposal V-8

We're bringing blue shirts back

- **By the Mazkirut Artzit**

Whereas a chultzah tnua is the official work shirt of Habonim Dror.

Whereas all tzevet members at machanot should be able to wear a chultzah at any point during machaneh.

Whereas often access to a chultzah tnua is limited to participation on our national programs.

Whereas unequal distribution of chultzot can be divisive and alienating

Whereas a chultzah tnua should be sign of unity and strength among movement members.

Therefore let it be resolved that

All tzevet members shall receive a chultzah tnua from the Mazkirut Artzit. The chultzot will be distributed during the summer when Mazkirut members visit all the machanot. The Mazkirut

members shall also run a short peula or discussion about the significance of the chultzot. The funding for these chultzot will come from a partnership between HD Olami, the Central Office, and the Camp Committees. The chultzot may still come at a small cost to tzevet members.

1. Motion to Acclaim

- ***Proposal Acclaimed!***

Proposal V-9

Kashrut Kan be Kool

- **By Ben Profeta, David Max Gutherz, Paul Gross and Vitali Koryn**

Whereas as HDNA is a Culturally Jewish movement.

Whereas as an important part of Cultural Judaism is the critical assessment of Jewish traditions and the continual search for their maximally meaningful contemporary applications.

Whereas Kashrut is one such tradition.

Whereas all of our Machanot are currently "kosher-style."

Whereas the underlying values of Kashrut are rarely discussed and insufficiently manifest in the current system.

Whereas this is out of sync with HDNA's professed attitude towards Judaism.

Whereas one of the fundamental underlying values embedded in Kashrut is a distinct ethical attitude towards the treatment of land and animals we cultivate to consume.

Let it be resolved that all HDNA Machanot and Kenim will henceforth:

Strive to investigate and educate about the underlying values of Kashrut and other such Jewish traditions.

Strive to obtain an increasingly substantial portion of their meat and produce from local and/or organic and/or biodynamic and/or sustainable and/or other similarly ethically and environmentally sound sources which they deem to be most appropriately in the accordance with the spirit of Kashrut, the particular exigencies of their locality, and the needs of the current environmental crisis.

1. Questions of Clarification (asked to general public since [proposers not present](#))
 - Who is Vitali?
 - Kvutsa Kofi Kofetz's hot lithuanian neighbor. And he's very nice.
 - "I just find it very inappropriate and troubling that one of the four proposers, that's 25 % of the proposers, is not a member in good standing."
Chaver Josh Rofrano
 - "Ok, ummm.....it's a joke." Chaver Gil Browdy
 - "Hmm,well, in that case is there a doctor in the house because I need someone to shunt this stick out of my posterior orifice." Chaver Josh Rofrano
 - "Shotgun!" Chaver Max Wolcott
 - What is biodynamic?
 - http://en.wikipedia.org/wiki/Biodynamic_agriculture
 - A number of nit-picky semantic stickling
 - Deflected easily by certain members of Habonim who major(ed) in nit-picky semantic stickling.

2. Motion to Caucus
 - The proposal is widely liked, though some chaverim raise the worry of cost-efficacy with buying ethically-raised or local meat.
3. Motion to Table
 - Be'ad: 34 Neged: 54 Nimna: 20
 - Motion Fails
4. Motion to Vote
 - Be'ad: 46 Neged: 20 Nimna: 42
 - ***Proposal Passes!***

Proposal V-10

“Don’t Just Think You Can Hit Me Believe You Can Hit Me”: J.A.P’s (Jewish American Peoples) Gone (Habo) Wild

- **By Ben Profeta, David Max Gutherz, Paul Gross and Vitali Koryn**

Whereas HDNA is a Culturally Jewish movement.

Whereas Cultural Judaism is not a sectarian distinction but rather designates an attitude towards and interpretation of Judaism as a whole and, therefore, all Jewish communities.

Whereas this attitude and interpretation is expressed in a commitment to reshaping local Jewish communities so that they more fully approximate the HDNA understanding of Judaism and Jewishness in specific, and human responsibility in general.

Whereas HDNA is currently not enough of a presence in the North American Jewish community to actualize this aspect of Cultural Judaism.

Whereas HDNA used to be a well-known and respected voice in the North American Jewish Community.

Whereas we can’t wait for the creation of Habo Hebrew School to begin this process.

Whereas kenim are uniquely suited to be at the vanguard of this transformative process on a day to day level.

Whereas we have an increasing number of active, interested maapilim searching for a messima.

Whereas the more visible HDNA is to the wider Jewish community, the greater its draw will be.

Let it be resolved that the kenim and maapilim make assuming leadership roles in their Jewish community a primary concern, through such tactics as:

- Massively infiltrating and organizing community wide Jewish youth events such as Rikud Nights, Yom Ha Atzmaut/ Yom Ha Zicharon/ Yom Ha Shoah commemorations, appropriate political demonstrations, and synagogue youth groups like NFTY et al...
- Running alternative ceremonies for Jewish holidays like Shabbat, Pesach, Shavuot, etc...that reach out not only to current HDNA members but also actively courting Jews from across the North American spectrum.
- Organizing study sessions on Jewish texts for parents while their kids attend chanichim peulot.
- Writing for local Jewish/synagogue/havura publications.
- Serving on decision making boards within their local synagogues/havurot.

- Becoming a keshet between different synagogues and sects in their communities.
- Reaching out to Jewish community leaders (i.e. Rabbis, JCC directors, other youth movement's madrechim, etc.) for guidance, assistance, and solidarity.

1. Motion to Acclaim

- Objections

• Motion to Vote

- Be'ad: 79 Neged: 7 Nimna: 7
- ***Proposal Passes!***