

## **Habonim Dror North America**

### **Veida XVI – 2009**



### **The Minutes**

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## Veida Opening Night

### Opening Ceremony

Shawn Guttman: This is my 6<sup>th</sup> veida, and it will be my last one. There are 14 different shchavot here at this seminar, and I would like to welcome a representative from each shichva to light the opening candle.

47 1/2 – Leon Schneider  
 48 – Sarah Michaels Levi  
 51 – Shawn Guttman  
 52 – Itamar Landau  
 53 – Shani Bob  
 54 – Sager and Yelena Adelman  
 55 – Amit Bob  
 56 – George Stevens  
 57 – Melissa Eisen  
 58 – Clare Lenz  
 59 – Erez Bleicher  
 60 – Ezra Gray  
 61 – Jonah Gray

They light candles and an awesome rendition of Od Lo Gamarnu is sung by all.

### Kenim Reports

**Gesher** (Erica Shenfeld): In the Toronto ken we are building 2 kenim – older and younger. We've had a peula every month for younger in partnership with the JCC, including chagim, etc. Older chanichim have met approximately every month, trying to incorporate special events like sleepovers. We are trying to experiment with a second location, around north Toronto. We've built a relationship with a local synagogue, conveniently named Habonim synagogue.

**Miriam** (Hannah Maté, Carmi Tint & Brady): The Vancouver area has a chanichim ken where kids are divided into 4 kvutzot, where each has its own separate peulot. We had a great Chanukah party, and a fall seminar with 80 kids! Highlights to come include Snow Tu Bishvat, and other things...

**Gilboa** (Zach Greenwald, Elon Rov, Ma'ayan Weitzman, Achiya Schatz, & Sara Geleibter): In San Diego we had a parents ken, a beach clean-up ken, and have been involved with the House of Israel – it's tight. In Irvine we have 25 chanichim and meet once a month. We did a project where we planted flowers in flower pots made from recycled and reused materials. We started being ken pals with Ken Toronto, writing letters throughout the year – very cool, much applause. In LA, we have ken activities once every 3 weeks, 35 -45 participants for each activity. In the Bay Area we've been doing cool stuff with different shchavot. In the South Bay, the ken meets every three weeks with about 25-35 chanichim. Across Gilboa there have been over 25 ken events this year, doing great, numbers and ruach are rising. Itamar ran a ma'apilim event in Santa Cruz. All of Gilboa came together for Fall Seminar with somewhere between 50 and 75 chanichim, in LA for Halloween weekend where we did a food drive and donated 150 pounds of food. And we just had Winter Camp, with 75 chanichim and a lot of fun and chinuch. Awesome tzevet.

**Tavor** (Judy Blumenthal, Clare Lenz, Yoni Siden, Bria Gray and Nina Pressman): After last summer we lost our Shaliach which sucks, but we did put more of that money into building ma'apilim activity now in the area. Chicago is struggling a little this year without a shaliach. We've run two events so far this year, one more in January and hopefully every month after. The Chicago ken is diversifying and trying to bring in kids from eastern and western suburbs and the city, and hopefully soon to find a more permanent location – plus we have a binder which has impressive coating. Kalamazoo has a small group of ma'apilim and kids, and we had a ken peula in the park with Havdallah, where we wrote a letter of recognition to the Mazkirut. In Ann Arbor, Ken Pardes has had one peula per month, two peulot per month for ma'apilim, and next year there will be an official bayit of ma'apilim in Ann Arbor, made up of a kvutza at U Mich that has Yom Kvutza every week, and lots of tickling. Ken Detroit has been run by Oren Branvain last semester, and had three ken events. Madison has no real ken, only 3 kids, but Nina Pressman is trying her tuchus off! In Milwaukee Workshop 60ers are running the ken, which has had a tie dye party, spaghetti dinners, and is the coolest ken. Apparently. Becca Bloch has been rebuilding Ken Cleveland, 1.5 events so far for three chanichim. It will soon return it to its former glory of 35 years ago. In Illinois there have been two events, new kids recruited for Tavor, and great support from parents. They have a binder which can compete with the binder in Chicago.

**Galil** (Nora Chong & Josh Marantz): Eizor Galil welcomed a great new shlichah, Ronit, and kicked off an exciting new tochnit called Project Kadima, a supplement to the normal ken specifically for older chanichim, more social justice, Tikkun Olam based but connected to chinuch peulot as well. Fall seminar had lots of chanichim from Galil, Na'aleh and Mosh, about 150 chanichim in total. We also had a big Chanukah Sleepover with 60 kids. We love Galil and Philadelphia for life.

**Na'aleh** (Jenna Zeigen, Gilad Gray, and Hadas Amster): Ken New York had the biggest number of chanichim for 6 years. We've had activities every month, and did a Rabin Project with a memorial ceremony in the city together with Hashomer, and Nachshonim ran peulot in synagogues about Rabin's life and legacy. Also, we went ice skating. Ken Chowda in Boston is the newest ken for Na'aleh. We have 9 or 10 chanichim, and we've had 3 chanichim events and some ma'apilim events. Some ma'apilim are trying to start a ken in west Massachusetts.

**Moshava** (Ben Marsh, Ezra Gray, Yonah Meiselman and Melissa Eisen): Our Ken started off with chalutz tzevet seminar, and has had activities once a month, plus shichva events once every month or two. We have a bunch of new programs, including a service project – Anaf Hanafa – which has kids regularly volunteering and learning together. Fall seminar had 80 chanichim. We have Shabbat dinners at the ma'apilim bayit, American Mondays where we eat food from American University's cafeteria. We began sending groups of ma'apilim into schools in run educational programs about the kibbutz movement.

**Back to Geshet** (Sarah Adams): Montreal will face a resurrection soon, we have lots of ideas and va'adot and excitement. It will happen. In the meantime the ma'apilim ken is awesome. Every Friday night we do Shabbat together. Every Sunday we have habo breakfast.

**Ken Arizona** (Zeb): I'm starting a ken in Tuscon, Arizona, trying to get partnership within the Jewish community, running other youth group stuff and educational stuff in synagogues and schools. Almost got an additional 2 kids to winter camp but failed. 1.5 events thus far.

**Ken Boulder** (Alysse): It has been a little ROCKY so far. One chanich so far from Tavor involved, another potential. Bowling for 2 is easy.

## **Mazkirut Artzit Reports**

**Mazkir** (Shawn): A few months ago Julian Resnick, our next central Shaliach, told me that a Movement's purpose is to inspire and require. The notion is fitting in the 75<sup>th</sup> year of Habonim. The fact we have existed for so long is truly inspirational. The movement tells us that anyone who puts their mind to something can change things. A few months ago, someone was telling me about a Veida twenty years ago when they voted to create MBI. It was an idea of having a shared collective experience in Israel which was brought up by some movement members, and it created a tumultuous debate. After the debate, it was passed, and MBI is as strong as it has ever been now. It strikes me that when I look through history I can't help but be inspired. It was wonderful hearing the work that is going on in the kenim.

Inspiration should never be lacking in the movement. Inspiration is the easy thing, requirement is harder to define. What does it mean for the movement to require something from us? So I think about this. My first summer at Geshet was in '94, this summer is my 17<sup>th</sup> in the movement. I started on tzevet in 2001, and was asked to be the tripper at Geshet even though I didn't want to, but I did it for two years and learned a ton. I got a call before my 3<sup>rd</sup> year on tzevet and was asked to be Chinuch. I was pretty overwhelmed but rose to that challenge. As I decided to become Rosh and an MBI madrich, looking back, it seemed like it was simple things that were being required of me. I hope that I filled important roles in the movement, but it doesn't feel like it was a big requirement. What has really been required of me through my time in the movement? At every stage I was always asked to challenge what I believed and thought was right. Looking back, I have been involved in a 17-year long process that has taken me from a snotty kid to the person I am today (less snotty). I changed my degree in university. I decided that I wanted to be Mazkir which was a different path. I questioned where I should be physically and mentally.

The Movement has shaped where I am today. Israel is the place I need to and want to be, and I think I can set high goals in my life. I hope that within a year Israel will become my home. Why am I telling you all this? The movement required you to do the little things, like the ken peulot and to rise to the challenges of what your machaneh needs in order to thrive. Those things are important and we need you to do that. Even more, the movement requires you to be open to the process of changing and dealing with what you want to do in life, and what is important. To deal with issues like – am I a Zionist? Do I want to make Aliya? What is more important than giving the easy answers is to face these questions and find the difficult decisions. The movement is proud of the work that you are doing and that will be done. Face the challenge head on. I hope to see you in Israel, but I also hope that you find your own answers to these questions. Aleh ve'Hagshem.

Crowd: Aloh Naaleh!

**Gizbarit** (Yelena): My name is Yelena if you didn't know. A lot of you may wonder how we function as a movement financially. I'll give a brief overview of how we function and where our money comes from.

Our biggest source of income is mas – every chanich pays a certain amount which goes to the movement. Every madrich is also asked to pay mas. MBI also supports our office operations as does the Habonim Dror Foundation. It is a foundation made up of alumni from HD who volunteer to raise money for us. The money for the movement is heavily dependant on the numbers of chanichim that we have in the movement.

On a good note – the last year has been positive. Last year when we looked in the budget people said it would be a terrible year because of the economic situation. We had 152 chanichim on MBI. It was amazing because other programs numbers dropped but ours didn't.

Our big financial project now is to develop money for scholarships for MBI and Workshop, and this year it looks like we have a good amount which is a huge help. We don't want money to be the barrier for people going on our programs.

Overall we are in a better financial place and trying to become stable for the future. We're trying to find money for batim and scholarship money, to widen the scope of tafkidim and messimot. If you have questions ask me, otherwise it becomes boring.

**Ma'apilim** (Itamar): Shalom! I wanted to tell you a bit about my tafkid, and hopefully to challenge you guys through it – like Shawn did.

I want you to increase the amount of chinuch in the ken, so I'm trying to share resources throughout the movement and to bring it to the eizorim and kenim.

I also want to challenge every single ma'apil to stay active in the movement. We started a project currently named Tzevet Community Education – we have 8/9 people working to create educational programs to offer to Hebrew or Sunday schools, Synagogues, or regular schools. We're trying to run quality educational programming just in exchange for being able to talk to kids about Habonim Dror, and to recruit for Machaneh. Mosh has already run one educational module in DC.

I want to challenge people who are working in a ken or starting one to think long-term about implementation that will continue for years in the eizor. We are pushing eizorom to try to create formal programs that have chanichim making commitments and that engage chanichim in social action projects. This year's seen two brand new projects just like that, Kadima in Philadelphia and Anaf Hanafa in DC.

Finally, I am also responsible for general chinuch in the movement and in machanot. We have built a centralized tochnit, the Tochnit Merkazit, and we want to find creative individualized ways of bringing that shared educational content to all the Machanot.

**Tochniot** (Shani): I am responsible for the running of our programs. Among many other things I am responsible for recruiting, helping to plan certain aspects of the programs, and hiring tzevet. On a day to day basis I am in contact with the coordinators and madrichim in Israel to ensure that everyone is happy, safe and healthy. Along with my specific tafkid responsibilities I am also part of the mazkirut artzit tzevet which is responsible for running seminars throughout the year and other movement projects.

I am happy to report that both of our national programs, MBI and Workshop are doing well. These programs are very important to the national movement and the machanot. MBI and Workshop focus on strengthening the participant's connection to the movement and their home machaneh. The past few years have shown this to be true. Participants return from MBI and Workshop and feel inspired and committed to work in the ken during the year and machaneh during the summer. The numbers of participants and the programs themselves continue to improve which is a positive sign of the state of our movement and its programs. With the many positives, there are also challenges that need to be overcome in order to improve our programs.

The biggest concern we have about our programs is cost and the ability to offer subsidies to participants. Tuition cost should not be a reason that someone does not participate in one of our programs but it is. The reality is that while we try to keep the costs of our programs down and though the prices of our programs are comparable to others, tourism costs in Israel are rising each year. The reality is that we cannot lower our costs; they will most likely continue to rise. Another reality is that economy is still bad and parents have even less money to spend on summer activities. What we need is money to subsidize our internal programs costs or to give out as substantial scholarships. We are constantly looking for new sources and solutions and need your help to solve this problem.

Another issue that arises too often is a shortage of madrichim for our programs and MBI specifically. MBI is an amazing way to grow the machaneh and to build our movement leadership. One of the ways to sustain large numbers on MBI is to have confidence that we will be able to find enough tzevet. In the past several years we have turned to members from the international movements such as Australia and Brazil to provide MBI with tzevet. While this has been a positive addition to the MBI program and helps provides different perspectives but no one knows the NA movement like NA madrichim. In order to ensure the success of every MBI in regards to the participants experience we as the leadership of HDNA need to understand that staffing MBI is just as important as staffing the machanot, and MBI just like every machaneh needs returning madrichim in order to create continuity. On that note I happy to say that Gil Browdy, Rosh MBI 09 has signed on to do MBI in 2010 and has already created the tochnit. He has also laid out a rationale and a vision for his tzevet. He and I are hoping to have at least 3 returning madrichim as well as 3 international madrichim.

We have the 2<sup>nd</sup> largest workshop this year in recent memory.

Yelena's back: Yelena shares a letter of thanks from HD Uruguay for generous donations from Machanot and Kenim that have enabled them to bring chanichim into the ken who are disconnected from the Jewish community and live far from the city. [letter from HDU]

### **Approval of Veida Procedure**

Motioned by Yonah Meiselman

Seconded by Ezra Glenn

*Motion to Amend from Hannah Mate* – section 28 – change for and against speakers to “Proconos (pro and con) speakers.” The amendment is treated as unfriendly because there is no official proposer.

There is some confusion as to whether this amendment to the procedures needs to be made as a formal procedure within Veida. It is asserted that since this is just an amendment to the Veida Procedure it will only last for this Veida.

**Amendment is passed – Now there is no for and against or pro or con. Just Proconos.**

*Motion to amend by Ezra Glenn* – changes should be permanent and not temporary.

There is much confusion as to whether or not this kind of change can be passed as an amendment to the procedures, or if the default is that amendments only last for this Veida that Ezra’s amendment, too, would only last for this Veida.

Amendment withdrawn by chaver Ezra Glenn, will be put into proposal form.

**Procedures Acclaimed!**

### **Setting Quorum**

Shawn: for the record, the previous veida sent a quorum of 50% present.

*Paul Silverman: Motion to set quorum at 50% +1, equal to 74*

2<sup>nd</sup>: Max Jensen

Attempt to Acclaim. Objections: the Bob family.

Amit Bob: I think it should be higher than 50%. Amit motions to amend setting quorum to 2/3, which would equal 98 people.

*Amit bob wants to amend his amendment from 2/3 to 59%, equaling 87 members.*

Amendment remains unfriendly to original proposer chaver Paul Silverman.

Motion to vote by Josh Marantz

Be'ad : 99

Neged: 12

Nimna: 9

Amendment passes – the proposal is now to set quorum at 87.

**Proposal acclaimed! Quorum is set at 59%, i.e. 87 movement members.**

**Plenary Session I – Constitution**

Yoshev Rosh: Amit Bob

As per Article XII of the Constitution, changes to the constitution must be submitted at least a full day before the start of Veida and that full day must be devoted to discussion of proposed changes. Since this did not happen Amit asks the Veida to suspend the rules in order to present all Constitutional proposals now, but delay the Constitutional Plenary Session until tomorrow.

Motion to Suspend the Rules (Josh Marantz)

Motion Passes

Be'ad: 104

Neged: 4

Nimna: 13

**Plenary Session I - Ideology**

Yoshevet Rosh: Talia Spear

**Proposal I-1: 56th and J**

Yonah Meiselman

Proposal withdrawn because a similar resolution was passed in 2003.

**Proposal I-2: "Culture Coutur"**

By Hannah Tempkin and Matan Naamani

Whereas HDNA is a Jewish youth movement and considers itself to be part of the larger Jewish community

Whereas we are a collection of different people with different beliefs

Whereas the initial intention of changing the pillar to "cultural Judaism" was to explore our relationship with Judaism but discussions of cultural Judaism have manifested themselves as attempts to define the phrase or have been limited within the constraints of what is "cultural"

Whereas movement structures and messimot (machaneh, kenim, etc) make an effort to explore Judaism and foster an honest and deep relationship with it among our chaverim of all ages

Whereas it is a value of HDNA to be active in our personal and collective Jewish identities

*Whereas the term cultural Judaism is an effective educational tool in the discussion of Judaism in the movement and should not be removed from our vocabulary (**Paul Silverman and Hannah Mate**)*

Let it be resolved that the pillar be changed from “cultural Judaism” back to “Judaism”

Let it be resolved that HDNA thereby continue to strive to be a space for North American Jewish youth to explore and relate to their Judaism in its entirety.

*Let it also be resolved that Habonim redefines the pillar in question as follows:*

*Judaism is the entirety of the culture of the Jewish people. It includes traditions, rituals, history, food, values, spirituality, religion, etc. We believe that an evolving Judaism, rooted in shivyon erech ha'adam (the equality of human value), can and should be an inspiring and empowering force in our chaverim's lives, our communities, and in Israel.*

*Habonim Dror's understanding of Judaism includes all of the following:*

- *Claiming the Jewish historical heritage as our own, and aligning our future with the future of the Jewish people*
- *Striving to be a light unto the nations, based on the vision of social justice and human equality that comes to us from the Prophets and from the Chalutzim*
- *A commitment to the Hebrew language as a tie to our heritage and to Jews throughout the world*
- *A connection to the Jewish homeland, characterized by activism, cultural and political knowledge, and a feeling of ownership and responsibility over Israeli society and Zionism as a whole*
- *The creation and ~~observance~~ the practice of certain (**Melissa Eisen and Molly Wernick**) Jewish rituals and traditions that build community and strengthen values using food, song, dance, prayer, meditation, the ~~celebration~~ observance (**Melissa Eisen and Molly Wernick**) of Shabbat, ~~and the~~ (**Melissa Eisen and Molly Wernick**) Chagim, etc.*
- *A commitment to the Jewish people worldwide*
- *An active engagement with the ~~important issues and debates of~~ (**Elliot Shriner-Cahn**) the critical issues of our Jewish life today, including Israel, kashrut, how our communities are structured, etc.*
- *The knowledge and exploration of Jewish texts and stories, including the Tanakh, the Talmud, Jewish thought, Zionist texts, folktales, etc.*
- *A holistic way of life that guides us personally and collectively, and also evolves intentionally to both reflect and shape our values*

*(George Stevens and Itamar Landau)*

Seconded by Jake Libman

**Notes:** Lots and lots of discussion. Many movement members felt that having “Cultural” modify “Judaism” limited us and disempowered us from claiming to define and lead Judaism as a whole. Some felt that Cultural Judaism was simply a better definition of what we stand for as a movement; they worried that returning to “Judaism” would simply return us to a Judaism-is-whatever-you-feel-like.

As for the proposal itself, some people felt that it did not do enough because it only changed the name of the pillar without changing its definition. The definition of Cultural Judaism from Veida XIV – 2005 was “Cultural Judaism, including:

- celebration of Jewish cultural heritage through ritual involving community, song, dance, etc.
- exploration of Judaism, emphasizing historical context and cultural understanding, in search of its relevance to us as modern, progressive, Zionist Jews.

but, does not include:

- the absence or marginalization of religious expressions of Judaism.
- the imposition of religious observance and belief”

The proposal was amended to introduce a comprehensive definition of Judaism. It was also amended to say that the term “Cultural Judaism” is an effective educational tool and should not be removed from the movement’s vocabulary.

### **Proposal passes**

Be’ad: 94

Neged: 3

Nimna: 9

**Plenary Session II - Movement Policy (Yoshev Rosh: Goerge Stevens)**

**Proposal II-1: META META META META META**

Ezra Bennett Glenn, Yonah Meiselman, and Elliot Shriner-Cahn

Whereas the approval of the "Regulations and Procedures for the Implementation of the Constitution, as Adopted by the Veida" document (henceforth referred to in this proposal as the RPIC), is the first step in the procession of Veida and

Whereas the RPIC is the operative procedure for the entirety of Veida which it precedes and

Whereas the RPIC is the document which sets the groundwork for the ever-evolving process that is Veida and

Whereas changes proposed to the Veida procedure should be worthy of permanence until further changed,

Therefore let it be resolved that section 2 of article 1 of the RPIC read: At the beginning of every Veida, the Regulations and Procedures for the Implementation of the Constitution (RPIC) must be approved by the veida. This approval is treated as a proposal. During this process, the procedures of the previous Veida apply. Ammendments to the proposed Veida procedure change the RPIC, and therefore changes carry over from the veida during which they are proposed to future veidot, *unless otherwise stated in the motion to amend. (Itamar Landau)*

Second: Leah Silverberg

**Notes:** Proposal aims to clarify confusion which was experienced on the first night of veida. There were some questions and discussions about whether or not this has been achieved.

**Proposal passes**

Be'ad: 74

Neged: 10

Nimna: 20

**~~Proposal II-2: Labor Zionists Make Better Lovers (And Shlichim)~~**

**Proposal II-2: Labor Zionist Youth Movements are Cool, When It Involves the Hiring of Shlichim**

By Becca Kahn Bloch

Whereas shlichim are intended to provide a first-hand Israeli presence at machanot.

Whereas shlichim educate chanichim about Zionism and Israel, and thus significantly affect the chanichim's views and understandings of Zionism and Israel.

Whereas shlichim are members of tzevet gadol and tzevatim katanim, and thus work with other madrichim in the educational process of machaneh.

Whereas Habonim Dror's stance on Israel and Zionism reflects that of the Labor Zionist movement and thus is different than that of other Zionist organizations.

Whereas as members of tzevet gadol, shlichim represent Habonim Dror and its values.

Whereas Habonim Dror shares educational and movement values with other Labor Zionist youth movements such as Hanoar Ha'Oved VeHalomed (our sister movement), Hashomer Hatzair, and Machanot Haolim.

Whereas many, but not all, of HDNA shlichim are currently members or previously members of Labor Zionist movements.

Therefore let it be resolved that *the Mazkirut Artzit speak with those in charge of hiring shlichim and explain to them that it is imperative* ~~it is the intention of HDNA~~ **(Leora Kanter)** that all future shlichim hired by the movement will be persons who are either currently members or were previously members of Labor Zionist youth movements. Those who were previously movement members must demonstrate their ability and want to educate, using movement methods, towards movement values. Individuals who exemplify characteristics and traits of movement members, but have not been members of Labor Zionist Youth Movements, can be exceptions, on a case-by-case basis. A committee will be composed of current HDNA shlichim, the Mazkirut Artzit and ma'apilim to discuss other additional qualities that we, as a movement, are looking for in shlichim in order to help guide the hiring of them.

Furthermore, let it be resolved that *the Mazkirut Artzit* ~~HDNA~~ **(Leora Kanter)** will ask HaNoar HaOved VeHalomed to consider ~~allowing~~ *sending* **(Itamar Landau)** current movement members to participate in shlichut for Habonim Dror

Seconded: Celeste Tannenbaum

**Notes:** Summary of Discussion: might be nice, but we can't really pick and choose. Our shlichim shnatiim don't only work for HDNA, this may not be a decision we can make on our own. What's the point of wanting NOAL shlichim, if we're not making hiring them the priority. A youth movement background is important, but it may exclude people who may be really good and exclusionary. A shaliach from a labour Zionist movement can be poor madrichim. Uncomfortable passing proposals about NOAL and their relationship to HDNA without their input/approval of it. Shlichut program as a whole is under a lot of stress due to finances,

therefore this may be 'pushing it'. Past NOAL madrichim may be disillusioned and therefore bad for us to hire. This is encouragement that HDNA wants to continue having shlichim. Want to strengthen our connection with NOAL and maybe we should prioritize them over other shlichim.

Message from the shlichim: we should expand this proposal to list all of the attributes we want for shlichim to guide the hiring process.

**Proposal passes**

Be'ad: 86

Neged: 13

Nimna: 15

**Proposal II-3: The Ants Go Marching Two By Two. Maybe we should try that.**

The Mazkirut Artzit

Whereas the Mazkirut Artzit is responsible for the operations of a \$1.8 million organization which needs to carry a lot of institutional knowledge in order to function effectively.

Whereas transitioning an entire office is a challenge to building long-term visions and plans.

Whereas many recent members of the Mazkirut Artzit have reported feeling drained during the second year of their term.

Whereas the proposers acknowledge the importance of building a shared learning process as well as the convenience of forming a kvutza when there are four people entering a tafkid at once. Nevertheless we feel the benefit in continuity and fresh ideas and energy warrants trying a new system.

Therefore, let it be resolved that the Mazkirut Artzit take on a system of staggered terms, meaning that in one year two new members would begin in the Mazkirut joining two remaining members. The following year those two remaining members would be replaced.

This system would be established by a combination of Mazkirut Artzit members staying for three years or being hired for only one year. We are laying out three ways to get this started:

(1) two members of the current mazkirut could remain for a third year:

	08-'09	09-'10	10-'11	11-'12	12-'13	13-'14	14-'15
Tafkid 1							
Tafkid 2							
Tafkid 3							
Tafkid 4							

(2) one member of this mazkirut could remain for a third year and one of the next mazkirut could be hired to serve only one year:

	08-09	09-'10	10-'11	11-'12	12-'13	13-'14	14-'15
Tafkid 1							
Tafkid 2							
Tafkid 3							
Tafkid 4							

(3) one member of the next mazkirut could be hired to serve only one year, and two years later one of the three new members would also be hired to serve only one year:

	08-09	'09-'10	10-'11	11-'12	12-'13	13-'14	14-'15
Tafkid 1							
Tafkid 2							
Tafkid 3							
Tafkid 4							

The specifics of who would stay for three or who would be hired for only one will be determined through conversation among the current and prospective members of the Mazkirut Artzit.

*The Veida gives the final decision to this Mazkirut Artzit together with the prospective members of the next Mazkirut Artzit. That said, the Veida believes this new system is the best thing for the movement at this time.*

**Notes:** There were concerns with the way this new structure would impact the potential for kvutza life as well as cohesive tzevet process. It was recognized that this would in fact change the nature of both kvutza life and tzevet process for the Mazkirut Artzit, and this was the main hesitation of the proposers. People saw the value in having more overlap rather than a sudden switch-over of the entire office. And many people thought the Mazkirut Artzit are in the best position to make this assessment. The Mazkirut added that they consulted with members of three different past Mazkiruyot who agreed that this change would improve the functioning of

the office. It was also discovered that according to the constitution the Mazkirut could already do this because the terms of office of Mazkirut members are not dictated (other than Mazkir/a).

### **Proposal Passes**

Be'ad: 72

Neged: 16

Nimna: 25

### **Proposal II-4: I'm a little chani short and stout, here is my identity here is my chultza**

Nora Chong and Josh Marantz

Whereas Habonim Dror is a national movement

Whereas chultzaot tnuva signify ~~membership~~ *affiliation* with the movement

Whereas chultzaot tnuva also signify an affiliation with other "blue shirt" movements

Whereas currently, receiving your chultza on MBI is seen as the time to signify becoming a "real" movement member

Whereas our chanichim are considered members of the movement by paying mas and/or by participating in our educational programming

Whereas realizing that you're part of a greater movement is empowering and we want our chanichim to feel that empowerment.

Whereas the mental picture of the smallest amel at your macheneh in an oversized chultza is sure to pull the red strings of your heart

*Let it be resolved that the chultza is established as a symbol of membership in Habonim Dror*

Also, let it be resolved that all chanichim in good standing will receive a chultza tnuva. The plan to implement this will be developed by a committee led by the proposers in consultation with the Mazkirut Artzit.

Furthermore, let it be resolved that a committee be formed to create a new symbol of leadership in the movement. Beyond the creation of it, a plan to implement the hadracha of the movement receiving them will be developed by this committee. Two members of this Veida will volunteer to lead this committee.

**Notes:** Sooo much discussion. One major point of contention was the feasibility of implementing this proposal (i.e. cost and distribution) and the lack of practical execution layed out within the proposal. Another often cited concern was that this would detract from the

impact of receiving the chultza during MBI, and that younger chanichim are not yet in a place to understand what it means to be part of the movement. Folks countered that giving kids chultzot would be one step toward helping them connect to the movement and understand that machaneh is part of something larger. Furthermore, people argued that basing the decision on people's own emotional experience during MBI was selfish and short-sighted. Another large point of contention was whether the chultza symbolized membership or leadership in the movement. Many people liked the symbol of the chultza as something that madrichim wear and chanichim look up to. Some people pointed out that people could get new chultzot with different prints or designs at different stages of their movement life. This was the second Veida in a row that this proposal was raised, drew intense long debate, and was soundly defeated.

### **Proposal Fails**

Be'ad: 35

Neged: 87

Nimna: 12

### **Proposal II-5: Chag Semeach Motha\*\*\*\*as!**

Bria Gray

Whereas our movement members come from different religious backgrounds,

Whereas our movement values the process of analyzing our activities and structures through a holistic lens.

Whereas we have made a commitment to "explore Judaism, emphasize historical and cultural understanding, and [seek] its relevance to us as modern, progressive Zionist Jews,"

Whereas the Jewish calendar is an important aspect of the actualization of our Jewish ideology,

Therefore, let it be resolved that the Jewish calendar be taken into account and discussed when planning and implementing year-round movement peulot, including seminars and travel. This consideration would be beneficial in raising awareness about *Jewish, religious and national* holidays and what they mean to the Jewish religion and people, and what that means to us as Habonim Dror.

*As a plan of implementation for this resolution, let it be resolved that the Gregorian dates of Jewish chagim be placed on movement calendars in the planning of movement tochniot. (Ezra Glenn)*

Seconded: Ed Rosenhanst

**Notes:** There were some questions as to the intent of the proposer who clarified that this

proposal does not dictate how the Jewish calendar should effect the planning and implementing of peulot, just that in every case this should be considered. Additionally it was clarified that Jewish calendar is understood to include Israeli national holidays.

### **Proposal passes**

Be'ad: 79

Neged: 2

Nimna: 16

### **Proposal II-6: Colt 45 and Two Zig-Zags, Sicha is What I Need (Part 1)**

Miya Libes and Noey Neumark

-Whereas Habonim Dror encourages active dialogue between its members,  
 -Whereas we are, by definition, a youth movement, and we strive to empower youth,  
 - Whereas according to Proposal II-10, "Drug and Alcohol Revisited," Veida XIV,  
*"Habonim Dror North America takes an official stance against drug use at any and all Habonim-Dror sponsored events. If any member of Habonim-Dror who is of MBI age and up is found to have definitely possessed or been under the influence of either illegal drugs or alcohol at any Habonim-Dror function, they will be asked not to participate in subsequent Habonim-Dror activities for a 12-month period. After 6 months, in special circumstances involving previous members in good standing who have shown both interest and commitment to amend the damages caused by their actions, the offending party has the option to appeal the consequences by demonstrating in writing to the Mazkirut Artzit their regret, the value of them reentering the movement, and steps they have taken to demonstrate the above."*  
 -Whereas the current procedure followed after the discovery of drug and/or alcohol use is an end-all be-all decision wherein dialogue only exists after the fact and only between the participant, the Mazkirut Artzit and madrichim,

-Therefore, let it be resolved that if and when participants of MBI age and up at HDNA functions including MBI, Madatz, Workshop, Seminars and Machanot (**Miya and Noey**) ~~these programs~~ do get caught using drugs and/or alcohol, there should exist an educational process to deal with the questions/issues that came up in this specific situation, wherein the weight of the dialogue is on the educational rather than punitive components affecting chanich/a with the relevant madrich/a figure in their lives (**Amir Schwarz**). ~~a dialogue throughout the punishment process.~~  
 -Let it also be resolved that this dialogue would begin immediately after the participant is caught and would exist between the individual and his/her madrichim, who would be in communication with the Mazkirut Artzit or other relevant authorities (**Matan Na'amani**). Following those initial sichot, the individual and his/her madrichim would engage in a sicha with the parties relevant to the issue such as the individual's kvutzah or tzevet etc. as appropriate (**Matan Na'amani**), to discuss how the drug and/or alcohol use affected issues such as kvutzah, or tzevet, etc (**Matan Na'amani**) dynamics, and issues of movement hadracha (**Marni Falk**), and to explain, through a sicha, the reasons for the individual's punishment. In addition, one of the madrichim from the group associated should be appointed to follow the chanich/a throughout

*their suspension process and act as their continued madrich to encourage and guide them along the appeal process (Matan Naim).*

-Lastly, let it be resolved that while HDNA's standing policy on drugs and alcohol would still hold, the sichot between the participant, his/her kvutza and madrichim would create a greater understanding of the situation and the broader implications of the individual's actions, rather than creating a situation that feels sudden and disempowering.

**Notes:** There was a general agreement that dialogue should be central to dealing with situations of drug/alcohol use. People thought this would "lift the shroud of mystery" around incidents of drug/alcohol use and help everyone involved understand the reasoning behind punishments. Some people wanted to make sure that kvutzot engaged in dialogue would understand what the conversation was about and not try to change the consequences. There was some concern about those caught being forced to face their kvutza and that this might not be productive immediately after the incident. There was a discussion about making this optional but the proposers thought it should be mandatory. This part was amended to say the individual will engage in dialogue with "the parties relevant to the issue such as the individual's kvutza or tzevet etc. as appropriate." There was also a feeling that there should be "wiggle room" to deal with specific cases according to their needs, for example it was suggested that the Machaneh kvutza might be more relevant in some cases than the bus kvutza.

**Proposal Acclaimed!**

### Plenary Session III - Constitution

#### Proposal III-1 Mazkir You Dead Man? Ya, Man

Paul Silverman

Whereas, the constitution of Habonim Dror North America should be used as an educational resource for chanichim.

Whereas, the mention of death of movement members in the constitution distracts from the intention of the document.

Whereas, members of the mazkirut artzit do not die on a regular basis, and thus a procedure as to what to do in said hypothetical situation is gratuitous.

Therefore, let it be resolved that Article VI, Section 10 be amended to read as followed:

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 or removal. 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.

It can be assumed that if a member of the mazkirut artzit dies, they will not continue to serve, as is the procedure if they were to resign or be removed, despite this circumstance's omission from the constitution.

*If there are legal ramifications to adopting this proposal it will be ignored.*

Seconded

**Notes:** It was not clear if there were legal ramifications to changing this part of the constitution. It was pointed out that this is a legal document, especially this article of the constitution, and is not intended to be used as an educational tool. It was added that this kind of proposal is not the kind that people would like to encourage being brought to the Veida. Finally it is pointed

out that we talk to our chanichim about Labor Zionism so they can probably handle the word “death.”

### **Proposal Fails**

9 Be’ad  
65 Neged  
25 Nimna

### **Proposal III-2: I Want To Be Forever Young**

Leora “I Wanna Stay 18 Forever” Kanter

Whereas Article V, Section 9 of the HDNA constitution stipulates that in order to be a ma’apil/a in good standing of HDNA, one must strive toward:

Creating a personal relationship with the Jewish Homeland by returning to Israel on a long term basis within 6 years of Workshop or high school graduation.

~~Whereas this stipulation means that there is no place in our movement for members over the age of 24—( Leora Kanter)~~

Whereas there is no explicit age limit on youth

Whereas older movement members have the potential to serve really necessary and/or plain old awesome roles in the movement that younger movement members simply don’t have the time, resources or experience to fulfill, such as building a legitimate Habo Hebrew School, playing more active roles in the administrative and business-related aspects of running machanot, or serving alongside the Tnuat Bogrim as shlav hachshara bet madrichim for ma’apilim

~~Whereas the decision to make a *garin aliya*, much like the decision to get married, is meant to be a life-long *long-term* commitment to *Israel* and as such should happen when the individual and/or kvutza is ready and not in any specified time-frame~~

Whereas, let’s be real here, 6 is a pretty arbitrary number

Whereas it’s not ‘long term,’ it’s ‘long-term.’ (SCHOOLED!)

Be it resolved that point 4 in article V, section 9 of the constitution be changed to read:

Creating a personal relationship with the Jewish Homeland by returning to Israel on a long-term basis.

**Notes:** There was a lot of discussion with a lot of mixed feelings. On one hand it would be great

for ma'apilim to continue to work in the movement after college. This proposal could help encourage people to consider aliya without feeling alienated.

On the other hand the six years does serve as a motivator for people to ask the questions and it's positive to have guidelines. Also six years is relevant because there is a concrete time frame between 20-24 where people are making decisions about their lives, aliya, mazkirut artzit, etc.

Some people think we want to rebel against that concrete time frame. Moreover, different people have different processes and decisions.

Our movement generally needs to raise the level of requirement in the inspire/require dynamic. And even though six may be a bit arbitrary, having it in our Constitution helps push people and make a statement. Accommodations will be made case-by-case even though the number is there, so we should still have the ideal.

**Final Con** – The proposal doesn't offer a constructive step to raising the question of Aliya, it just removes a clause and therefore may lead to more wishy-washy-ness

**Final Pro** – The proposal doesn't say that we no longer strive for Aliya, it simply removes a clause that may prevent movement members from continuing in the movement and doing great things.

### **Proposal Passes**

Be'ad 48

Neged 35

Nimna 21

### **Proposal III-3 Fixing Little Errors**

Mazkirut Artzit

Whereas the Union of Progressive Zionists (UPZ) merged with J Street to form J Street U.

Whereas J Street U continues to be an organization that we believe does good Zionist work.

Therefore, let it be resolved that Article V, Section 9 be updated to say J Street U instead of Union of Progressive Zionists.

In addition, whereas J Street U is no longer officially connected with HDNA as UPZ was.

Therefore, let it be resolved that point three of HDNA's Statement of Affiliation be removed. However this should not take away from us thinking that they are very cool.

Seconded by Ben Marsh

**Proposal Acclaimed!**

### **Plenary Session IV - Mazkir/a election**

Talia talks about her movement experience and some of her thoughts and visions for the next two years. She then takes questions from folks a bunch of which relate to specifics of the tafkid that Talia acknowledges she doesn't know yet (eg interactions with the Jewish community, financial structure of the movement). Talia talks about the energy and fun she will bring to the Mazkirut Artzit and says that she is committed to working on it even if she is not elected Mazkira. She talks about the importance of creating structures for older ma'apilim to discuss their movement involvement and to build kvutza process. She says the Kenim have undergone huge revitalization which has come from people coming back from Workshop excited to be madrichim, and that we need to keep building on that and develop our chinuch within the Ken. She mentions the need to continue struggling and discussing Zionism as well as emphasizing Shlichut and the relationship with NOAL. Talia talks about her own struggles contemplating Aliyah and striving to actualize socialism in her life, she wants to live in kvutza. She's looking for partners who will appreciate her craziness. Talia gets elected Mazkira and we sing.

## Plenary Session V – Machanot, Kenim, Tochniyot, Seminars

### Proposal V-1: Still Spiraling – Like a Dog Chasing Its Tail (Part 2)

The Mazkirut Artzit

Whereas we have already discussed the importance of developing and raising shared educational standards across the movement,

Whereas hopefully we have already passed [Still Spiraling \(Part1\)](#),

Whereas educating about Progressive Zionism, Socialism, and Cultural Judaism is extremely challenging.

Whereas our current system of having every tzevet katan at every machaneh write every peula shichva from scratch is not very efficient,

Therefore, let it be resolved that the Merakzei Chinuch implement a sort-of “Core Curriculum” for at least one shichva this summer. *Using the Tochnit Merkazit*, the Merakzei Chinuch *together with the Shlichim* will write/choose a set of two peulot (one for each session) based on what is best-suited for that shichva to engage with the themes of (1) Socialism/Social Justice, (2) Zionism/Israel, or (3) ~~Cultural Judaism (or just Judaism if we change the name)~~ *Judaism*. The Merakez/et Chinuch of each Machaneh will run this peula for the tzevet during the time they would otherwise need to plan that day’s peula.

Whereas Bogrim are the eldest chanichim in the movement and should therefore have an understanding of movement ideals,

Whereas one of the main motivating factors of the process of developing shared educational standards is to better prepare movement members for the movement-wide programs,

The Veida recommends this trial be run for the Bogrim (Bonim at Miriam) in the summer of 2010, with one of the two peulot focusing on the meaning and importance of MBI within the movement process. This trial run will be evaluated by the Merakzei Chinuch and the Merakez Ma’apilim after the summer. At the very least the trial will be repeated in the summer of 2011. It may also be expanded to reach other kvutzot in the summer of 2011. After an additional evaluation in the fall of 2011, if the Tochnit is found to be successful a proposal will be brought to Veida XVII. Let it be clear that the Veida does not intend for this Tochnit to cover more than at the most three peulot per shichva per summer.

**Notes:** There was some concern about the autonomy of madrichim and the difficulty of running peulot that you didn’t write. Others felt this is an important skill and that madrichim would appreciate not having to plan every single peula shichva. Moreover people thought it was a good idea to move toward centralized chinuch, especially leading up to MBI and Workshop.

Someone also said that seeing a well-prepared fully written peula could be a good educational tool for younger members of tzevet. People want to make sure there will be good feedback after the first implementation of these peulot (this will depend on Merkazei Chinuch, Shlichim, and Bogrim Tzvatim).

### **Proposal Acclaimed!**

#### **Proposal V-2: Colt 45 and Two Zig-Zags, Sicha is What I Need (Part 2)**

Miya Libes and Noey Neumark

- Whereas Habonim Dror encourages active dialogue between its members,
  - Whereas dialogue and understanding are a vital part of the kvutza-building and strengthening processes,
  - Whereas current HDNA attitudes towards drug and alcohol use on its programs create a culture of secrecy and exclusivity, which stem from the lack of a safe space to openly discuss such issues,
  - Whereas it is known that multiple MBI, Madatz, and Workshop programs have been negatively affected by drug and alcohol use, in which the actions of groups or individuals have been detrimental to kvutza processes,
  - Whereas HDNA programs can offer a safe space for these issues to be discussed within kvutza despite the fact that HDNA cannot endorse drug/alcohol use,
  - Whereas we are, by definition, a youth movement, and we strive to empower youth,
- Therefore, let it be resolved that a dialogue about drug and alcohol use becomes a ~~fundamental~~ **an (Itamar Landau)** element of the tochnit of MBI, Madatz, Workshop and other programs in which kvutza-building is emphasized.
- Let it also be resolved that this new tochnit would aim to encourage a dialogue about the effects that drug and alcohol use can have on a kvutza, as well as aiming to educate about the importance of initiating an open dialogue. It would open a continuous dialogue throughout the course of the program with the hope to avoid the exclusivity within a kvutza that can grow from a lack of communication.
- Let it be further resolved that this tochnit would begin at the start of said programs or as soon as appropriate, and would continue at the discretion of both the madrichim and the kvutza.
- Let it be additionally resolved that this tochnit would include methods to use if and when an individual or group is caught using drugs/alcohol.
- Let it be resolved that a va'ad, which we will help establish, creates a sample tochnit for each program that can be readily adapted to fit a specific kvutza's needs.

-Let it also be resolved that the Vaad will come up with a few peulot for the Bogrim shichvah that can be used at Machaneh or in the Ken at the discretion of the Madrichim of the shichvah.

Seconded by Kali Silverman

**Notes:** There were general positive feelings about addressing drugs and alcohol educationally and not just punitively. Some folks thought this would be important to bring to tzevet as well. Some folks thought it would be important to bring such a tochnit to younger chanichim as well, an amendment was made but it was unfriendly, controversial, and ultimately dropped. It was clarified that this tochnit is not *only* about how drugs and alcohol can affect kvutza; part of how they affect kvutza is how they affect individuals so they can't be separated.

### **Proposal Passes**

Be'ad: 107

Neged: 4

Nimna: 14

Three separate proposals were written about the importance of Ivrit. These were withdrawn because proposers felt the movement has repeatedly made this clear in principle and now it's just a matter of folks stepping up to make it happen. Talk to Bria or Itamar and join the va'ad!

### **Proposal V-3: That's a nice house, I think I'll bayit**

Paul Silverman, Rachel Gordon, Ben Marsh, and Zoey Green

Whereas, at Veida XV, Proposal I-5 defined the term *kvutsah*, but not *bayit*.

Whereas, defining a clear *bayit* framework can support and motivate those who are attempting to live in *batim* nationwide.

Whereas, *batim* dramatically improve the operation/establishment of kenim.

Whereas, Habonim Dror members should make demands of themselves and each other to actualize most effectively.

Therefore, let it be resolved that a *bayit* is:

- A physical structure that houses 3 or more Habonim Dror movement members.

For a structure to be considered a *bayit* its members must have an active commitment to:

- Taking on a central role in the leadership of the ma'apilim and/or chanichim ken.
- Communicating with other *batim*, as a means to create a support structure for *batim* nationwide.
- *Intentionally living in a movement inspired framework that encompasses collective education and collective hadracha.*

Additionally, the Merakez/et Ma'apilim should be responsible for assisting this communication, and aiding the *batim* in their ken processes.

**Notes:** The primary concern with this proposal was that it was not setting a high bar for people to aim at, but rather just defining a minimum and that didn't strike people as particularly useful. The proposers stressed that the network of folks living in Batim would be able to support one another through things like a listserve but it was not entirely clear why this would be useful separate from Rashei Eizor listserve, shichva listserve, etc. A lot of talk focused on the Kvutza definition from Veida XV as some people felt the definition of Kvutza was a positive example of laying out what movement members should be striving toward and that it made this Bayit definition superfluous and weak.

### **Proposal Fails**

Be'ad: 19

Neged: 46

Nimna: 28

### **Proposal V-4: Safe and Sound**

The Mazkirut Artzit

Whereas Poposal V-6, Veida XV – 2007, 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.”

This proposal was acclaimed. It was implemented through the work of the HDNA Va'ad Supervision which was formed during Winter Seminar 2008 and included representation from every Machaneh. The Va'ad created a set of guidelines covering policy areas that each Machaneh needs to cover. The Va'ad, however, believed that the most important aspect of Health and Safety at Machaneh was not policy but the motivation and attitude of the tzevet. The Va'ad strove to reject an authoritarian, fear-based view of supervision and instead create an understanding of our responsibility to supervise chanichim that is related to our movement values. The Va'ad made a formal recommendation that the concept of supervision in relationship to movement values be introduced to Tzevet at Chalutz and to Madatznikim as part of their Hadracha training at every Machaneh.

Therefore, let it be resolved that Veida XVI officially accept the Supervision Document created by Va'ad Supervision, recommending that it be updated as seen fit by the Mazkirut Artzit and Mazkiruyot of Machaneh through the forums of Moetzet Chinuch and Moetzet Machanot.

Furthermore, as per the recommendations of Va'ad Supervision, let it be resolved that a peula be run at every Chalutz and for Madatzim that discusses the values behind supervision and makes clear each Machaneh's Supervision, Health and Safety policies.

Seconded by Yonah Meiselman

**Notes:** The only question was how is this implemented and the answer is that it will be the responsibility of Madatz Madrichim to include a peula in their tochnit and the responsibility of the Machaneh Mazkirut to include a peula during chalutz and to make sure the tzevet is familiar with Supervision, Health and Safety policies.

### **Proposal Acclaimed!**

#### **Proposal V-5: And the Seasons They Go Round and Round, and the Kenim Should Have Direction**

Eve Lifson and Jenna Zeigen

Whereas at Veida 2005, "Proposal IV-Four: Spiralizing into the Center" was passed, calling for a tochnit merkazit and a va'ad to create it.

Whereas Habonim Dror is a youth movement that strives to involve chanichim in a meaningful, educational process all year round

Whereas there is a lack of direction and overarching goals in the tochnit of the kenim

Whereas the existing Tochnit Merkazit does not specifically address the needs of a ken tochnit

Let it be resolved that a spiralized tochnit be created for implementation in the ken.

The tochnit will be created by a va'ad headed by the Merakez/et Ma'apilim. Each subsequent Merakez/et will convene a va'ad to re-evaluate the tochnit at a minimum of every two years. This va'ad should include, but is not limited to ma'apilim that are active in their respective eizorim and kenim.

The goals for the ken tochnit will be based upon the "General Chinuch Themes and Goals" specified in the Spiralized Tochnit Guidelines which are currently implemented at machaneh.

The tochnit will include goals for each month of the year for both younger and older chanichim based on Chagim when appropriate. Ideas for peulot and resources should be included at the discretion of the va'ad.

The tochnit is intended to serve as a guideline for the kenim and should be implemented and

adapted by each ken to meet its unique needs. We recognize that the kenim have different needs and appreciate the ability of ken madrichim to create peulot and tochniot that reflect these needs.

The tochnit will be presented to the attendees at each Fall Mercaz.

Seconded by Itamar Landau

**Notes:** There was some doubt as to how well this kind of tochnit would be used and if it was the best way to address the problems of the Kenim. Many people felt it would be positive to offer Kenim more guidance and direction, and that this can be done in a way that is relevant to Kenim of all different sizes and structures.

### **Proposal Passes**

Be'ad: 59

Neged: 11

Nimna: 23

### **Proposal V-6: "Elizabeth Disco-Stick and the Silly Willies"**

Chaverim Xander "Sneaky Apples" Fraum and Hannah "Lady Fabulous" Maté

Whereas Veida is a serious and important part of HDNA life, with a complicated rule system that is hard to understand,

Whereas Veida can be taxing, and humo(u)r can lighten up an atmosphere and enable people to last longer throughout the day and into the wee hours of the night,

Whereas in HDNA we value kef as chinuch and chinuch as kef,

Whereas an educational "practice round" would help those who make Veida feel less intimidating for those who are unfamiliar with Veida procedures.

Let it be resolved that a peulah ~~that a new plenary session be added to the existing plenary sessions for the creation of silly and absurd proposals. This session, known henceforth as "Zman Goofy", will last no more than an hour and a half and take place during a peulah in every winter seminar in which there is a Veida. after the opening ceremony and quorum has been set.~~ In order to effectively teach Veida prodecures, this plenary session will follow the same procedural rules and regulations as would a regular plenary session. ~~At the end of Zman Goofy, each proposal that was passed in this session will be voted on as to whether or not it will be implemented for the rest of the current Veida proceeding.~~ The Yoshev Rosh will also wear a silly hat.

In addition, let it be resolved that today is all of the Birthdays of the Yoshevei Rosh and we should celebrate accordingly. Festivites are in order. Furthermore, for the rest of the veida let it be resolved that Shawn Guttman will hereby be referred to by his birth name, Elizabeth Disco-Stick.

Seconded: Jenna Greenbloom

Questions of Clarification: How will one determine what is goofy and should be in the session?

**Notes:** People had a ton of fun discussing this proposal, especially learning that Shawn's real last name is pronounced "Diskostik" emphasis on the "ko." People also thought that we should leave it up to the tzevet of Winter Seminar and Veida to plan something fun and not tell them what to do.

### **Proposal Fails**

Be'ad: 25

Neged: 41

Nimna: 29

### **Proposal V-7: Devil Wears Habo starring Anne Hathaway**

~~Jake Libman~~ and Gabe Katzman

Whereas the names of the shchavot are significantly different at each Machaneh.

Whereas Southern hemisphere Habonim Dror countries have common names for the shchavot.

Whereas we strive to create common experience, common tradition, and community.

~~Let it be resolved that every Machaneh will use the same set of names for their shchavot:~~

*Whereas we value the philosophical principle of being a united movement more than we value the surface principle of shichva names.*

*Whereas we are a progressive movement that believes in creating new traditions.*

*Therefore, let it be resolved that every machaneh will use the same name for their oldest shichva.*

*Inspired by our pillar, "Hagshama," let the shichva entering 10<sup>th</sup> grade be called "Magshimim" (roughly translated as "actualizers").*

~~Before entering finishing grade 10, they shall be Bogrim.~~

~~Before entering finishing grade 9, they shall be Bonim.~~  
~~Before entering finishing grade 8, they shall be Solelim.~~  
~~Before entering finishing grade 7, they shall be Chotrim.~~  
~~Before entering finishing grade 6, they shall be Chalutzim.~~  
~~Before entering finishing grade 5, they shall be Tzofim.~~  
~~Before entering finishing grade 4, they shall be Amelim.~~  
~~Before entering finishing grade 3, they shall be Ofarim.~~

*Let it be resolved that all Machanot maintain shchavot called amelim, chotrim and bonim.  
 Let it finally be resolved that this will come into effect in the summer of 2011.*

Seconded: Yonah Meiselman

**Notes:** The proposal was well researched as the proposers first made a spreadsheet of all the shichva names at all the Machanot and translated them. There were strong feelings about this proposal. Some people liked the move to unity. Some people felt strongly that shichva names are an important part of their machaneh's tradition. Some people felt that different shichva names create confusion and discord. Other's felt that they give us something to talk about.

Eventually the proposal was amended to make less drastic changes and only unite the shichva name for the oldest shichva. In practice this meant only Miriam would have to change their shichva name from Bonim to Bogrim. Miriamniks were angry and accused the proposers of pushing the tyranny of the majority. Jake Libman pulled his name from the proposal.

To salvage the spirit of the proposal, it was amended to have the whole movement change the name of its oldest shichva to "Magshimim," or "those who actualize" (from the word Hagshama). Some people thought it would've been a cool symbol of movement unity and were disappointed that people in the movement seem to be really strongly attached to their traditions even though we claim to be progressive, and even radical and revolutionary. Others still felt really attached to the shichva name, Bogrim. Still others thought, honestly, it's not that big a deal.

### **Proposal Fails**

Be'ad: 42

Neged: 45

Nimna: 27

### **Proposal V-8: Knit One Purl Two, Actualization, Good For You!**

Jenna Greenbloom and Gili Caspi

Whereas social justice is a pillar of Habonim Dror;

Whereas many people spend a large portion of Veida/*Winter Seminar* knitting/ crocheting;

Whereas winter is cold;

Whereas Veida/*Winter Seminar* is in the winter;

Let it be resolved that throughout Veida and *Winter Seminar* people engaged in said activity are encouraged to knit hats and/or scarves etc., which will be collectively donated at the end of Veida/*Winter Seminar* to an organization which provides these items to those in need. At the end of Veida/*Winter Seminar*, all knitted objects which have been donated by their creators will *be collected by a vaad who will decide what organization to donate to. Items can be given to the Mazkirut Artzit who will send items to the chosen organization. (Shani Bob)*

Seconded: Leah Silverberg

**Notes:** It was clarified that this should happen every year and that people would not be forced to give up their knitted creations.

**Proposal Acclaimed!**

**Proposal V-9: The GilBOA Constrictor or The GilBOA Constructor**

Sara Geliebter, Elon Rov and Adina Cooper

Whereas Machaneh Gilboa does not own a campsite,

Whereas a rental site limits the ability to educate in the context of the mitbach, gan, and avodah,

Whereas these limitations negatively affect the summer tochnit,

Whereas Gilboa's summer is only 5 weeks instead of the ideal 7-8 weeks,

Whereas HDNA is composed of different machanot but is in actuality one movement with one set of goals,

Whereas it is our responsibility as HDNA to provide for, support, and contribute to each other's success,

Whereas the size of the current rental site limits the number of chanichim Machaneh Gilboa can accept,

Whereas several sites have come and gone through Gilboa's fingers due to the lack of ability to pay a down payment,

Let it be resolved, that, in addition to a fundraising campaign headed by the Gilboa Camp Committee:

1) HDNA call upon the HDCA to create a *permanent* collective fund, generated by collecting a *percentage* of the capital campaigns and fundraising of *each machaneh*, subject to their own financial situations (**Eliot Shriner-Cahn**), ~~all the machanot together~~, to be determined by the *va'ad* outlined in the following paragraphs, that will support the needs of all 7 HDNA machanot, and that the Gilboa site fund be made a priority on the list of these needs.

The fund will be managed by a *va'ad* made up of *ma'apilim*, members of camp committees, the *gizbar/it*, members of the HDF, members of the HDCA

This *veida* will suggest to the *va'ad* that the Gilboa site be a priority but it is up to the *va'ad* to make the final decisions.

2) fundraising and finding new sources of income for the Gilboa site fund be made a priority of the *Mazkirut Artzit* and the HDF, with respect to time and resources,

3) Based on the financial stability of HDNA and the *Mazkirut Artzit*, a symbolic percentage, with a minimum of .5%, of the current yearly *mas* be allocated to the *collective* (**Itamar Landau**) ~~Gilboa site~~ fund,

4) *Madrichim* at every *machaneh* will be encouraged to give a portion of any size of their pay check and the *Tzevet Kupah* to Gilboa's site fund when it is economically feasible for them to do so. (**Matan Na'amani**)

Seconded: Noam Neumark

**Notes:** It was generally agreed that getting Gilboa a campsite should be a priority of the movement, but there were serious doubts about the feasibility of this proposal. It is not at all clear that the *Machanot* would agree to creating a collective fund, and we can't force them. A few people suggested that even if we did have this fund, *Na'aleh* might be the first priority. It was argued that even though this may not work, this is the most realistic way to try. It was noted that even if this comes together the Gilboa Camp Committee will still have to lead the way in fundraising. The last site Gilboa looked at was for \$2.9 million with a \$700,000 down-payment. It was stressed that movement members will have to take responsibility for this proposal by paying *Mas* and encouraging others to do so, but even more by being active in the Boards and Camp Committees and telling them why it's so important that we come together as a movement and support one another. The earliest this would come to the HDCA would be late Fall 2010, and movement members should come and make their voices heard.

**Proposal Acclaimed!!**

**Proposal V-10: Raban Gamliel Says...**

Noah Blumenthal (presented by Leora Kanter as proposer was sick)

Whereas the Chultzat T'nua has had many meanings since its inauguration as a symbol of Habonim Dror,

Whereas the Semel has undergone physical changes that have altered its meaning as well,

Whereas the meaning of the Chultzat T'nua, the Semel, and other symbols of Habonim Dror will probably continue to change,

Whereas these symbols show up at most Habonim Dror events,

Whereas in Habonim Dror we question the things we do, use, and wear so that we don't have meaningless traditions

Whereas we had a very passionate discussion of the definition of the Chultzah at this Veida without educational resources and did not necessarily come to a very comprehensive conclusion about what the Chultzah means to us

Let it be resolved that discussion of the Chultzah, the Semel, and other symbols of Habonim Dror becomes a part of chinuch every summer at machanot, every year in the kenim, at as many seminars as possible, and at any other appropriate Habonim Dror events.

Furthermore, let it be resolved that we will, based on these discussions, which include the whole movement, come together in the next two years and strive to define what the Chultzah means to us

Seconded: Nikita Egar

**Notes:** Following the chultza discussion earlier many people felt that it was important to increase education and discussion about the symbols of the movement. People viewed this as a call to madrichim to make sure this happens. Some folks thought educating about our symbols is good but doesn't need to be a priority. Furthermore, some thought it was misguided to really try to define our symbols.

**Proposal Passes**

Be'ad: 70

Neged: 2

Nimna: 21

**Proposal V-11: Still Spiraling – Like a Dog Chasing Its Tail (Part 1)**

## The Mazkirut Artzit

Whereas Proposal IV –Four, Spiraling into the Center (Veida XIV, 2005), resolved that “a system of movement-wide chinuch be established...based on a set of movement guidelines and basic educational themes across major age groups that progress in depth and breadth as the chanich/a progresses through the movement.”

This proposal was acclaimed in 2005 and implemented in the form of the Tochnit Merkazit which has been distributed to the Machanot both of the last two summers.

Although this is positive progress, it has not yet succeeded in shaping Machaneh chinuch to build from year to year with shared goals across the movement. Nor has it yet succeeded in creating a common knowledge base for incoming chanichim of MBI or Workshop.

Therefore, let it be resolved that the Tochnit Merkazit’s set of guidelines Lefi Shichva be expanded to include the Madatz shichva. This work began at Moetzet Machanot 2009. The Mazkirut Artzit will organize a va’ad to complete this work and provide educational guidelines for Madatz Madrichim. Past and future Madatz Madrichim will be encouraged to participate and Shlichim/Merkazei Chinuch will be expected to step in if necessary. *Nachshonim who have completed Madatz will also be allowed to participate.*

*Let it be resolved that the previously created role of Madatz in the movement be included in the Tochnit Merkazi. (Jessie Schafer)*

Additionally, let it be resolved that the Tochnit Merkazit itself be introduced to Madatznikim as a part of the peula planning process that they learn at every Machaneh. The Mazkirut Artzit will be responsible for bringing this to the attention of Madatz Madrichim at Moetzet Machanot, and Rashim/Merkazei Chinuch will be responsible to ensure there is follow through at Machaneh.

Furthermore, let it be resolved that the Merakez Ma’apilim chair a va’ad of Ma’apilim in order to supplement the Tochnit Merkazit guidelines with resources and recommended peulot for each educational theme (as recommended in Proposal IV-Four, Veida XIV). This va’ad will include representation from every Machaneh. If no volunteer is found then either the Shaliach/a or Merakez/et Chinuch will be expected to join.

Seconded: Eliot Shriner-Cahn

**Notes:** This is something that we can do without the veida, but it’s important for the veida to accept this and take responsibility over it. People wanted post-madatznikim to be part of the va’ad. This amendment was accepted by the proposers with some hesitation because post-madatz don’t have the same experience and perspective as say, recent or soon-to-be Madatz Madrichim. Some people thought this was all superfluous, but generally people thought that

these va'adot and the resources they create could be useful. Molly Wernick signed up for the va'ad.

### **Proposal Acclaimed!**

#### **Proposal V-12: Cultural Jellybeans, Right? or Take a Chill Pill\*, Habros**

Gilad Gray, Sarah Fisher, and Ezra Bennett Glenn

Whereas blood sugar levels directly affect energy levels and therefore productivity levels and focus,

Whereas Veida depletes sugar levels and encourages hypoglycemia,

Whereas the combination of low blood sugar and Veida tends to provoke crankiness and promote overly snappy rebuttals,

Whereas key lime pie, toasted marshmallows, buttered popcorn, cinnamon, and tutti-fruitti are all delicious snacks but are not conducive to the Veida atmosphere in their naturally-occurring forms,

Whereas the aforementioned foods, when encapsulated in jellybean form, do encourage the creative process of rebellious decision-making while maintaining deliciousness,

Whereas candy is the prime teaching method for understanding socialist values at machaneh,

Whereas we throw candy at children when they reach wo/manhood as a symbol of both Zionism and Judaism,

Whereas every caucus could do with a little color and candy encourages bonding,

Whereas, in the words of an anonymous Veida XVI participant, everyone needs something in their mouths to keep them occupied,

Whereas occupied mouths are quieter than unoccupied mouths,

Therefore let it be resolved that we select a pillar at random and change it to *Jellybeans*.

Tzchokim!

Therefore let it be resolved that jellybeans and/or snacks be provided at every caucus table during Veida, but actually. But specifically Jellybeans, and as soon as possible.

\*Note: Jellybeans resemble pills and are made with antifreeze. Actually, that makes them un-chill pills, but they serve the same purpose.

Seconded: Judy Blumenthal

**Notes:** There were various important questions about this proposal: where would the budget for these jellybeans come from? What about people who are allergic to jellybeans? What about fruit? Are jellybeans kosher? Are they vegan? Questions of clarification: how do we pay for this?

The proposers intended to have a quick, lighthearted debate which they had hoped would last no more than 5 minutes. When the debate dragged on they withdrew the proposal. Folks thought it important to ask that in the future, if you have a proposal that's only worth proposing if the discussion is no more than 5 minutes, then maybe it's not worth proposing it in the first place.

### **Proposal Withdrawn**

**Motion to Close Veida** – Max Ledersnaider (seconded: Yael Warshai/Molly Wernick)