

**DC STATEHOOD PROPOSAL #TaxationWithoutRepresentation #ThanksObama**

By Mazkirut Artzit and Vaad Veida

Whereas HDNA's Constitution says people can vote in Veida after completing a hadracha program of the movement like MBI or Madatz;

Whereas 10th graders have completed one year of Bonimot Tzedek, a new hadracha program in the movement;

Whereas 10th graders have completed Bogrimot/Bonimot, which is a hadracha program in the movement in that participants lead Bocoup/Bozman/Bonimot Bash and other aspects of machaneh;

Whereas the point of Bonimot Tzedek is to increase responsibility for the movement and leadership opportunities in the movement among high schoolers in general;

Whereas even 10th graders who haven't participated in local Bonimot Tzedek programming should be included in all national aspects of Bonimot Tzedek programming, like Veida;

Therefore, let it be resolved that: the HDNA Constitution is updated so that 10th graders are included as voting members in the Veida.

This proposal does not seek to determine the future role of 9th graders in the Veida, and leaves open the possibility of 9th graders voting in the future.

This proposal will be implemented immediately for Veida 2019.

Xoxo,  
Gossip Vaad Veida

## **THIS IS AN EMERGENCY!!!!: Climate Justice Resolution**

By Becca Hamilton and Etz Greenfeld

Whereas leading research by the Intergovernmental Panel on Climate Change (IPCC), along with many other reliable sources, state that the negative effects of climate change will be increasingly harsh in years to come. Sea levels are rising 3.3 mm per year. 1-2 acres of rainforest are cleared every second. 110 animal and insect species are going extinct every day from rainforest destruction. 80.4 million metric tons of fish are pulled from our oceans each year. This list is just grazing the surface.

Whereas the most recent United Nations Climate Report (from 2019) states that we are rapidly running out of time to address the climate crisis.

Whereas the effects of the climate crisis are disproportionately borne by people already facing marginalization - including, but not limited to, race, gender, and class. As a movement that believes in shivyon erech ha'adam and actively educates against these forms of intersectional oppression, we must recognize that they are compounded by the climate crisis.

Whereas many nachshonimot and maapilimot are already actively involved in local climate justice activism, such as with the Sunrise movement in the US.

Whereas as a youth movement, our generation will inherit the environmental damage created by older generations.

Whereas we're already experiencing the impacts of climate change. For example, summer camps in California have burned down because of wildfires linked to climate change. At Miriam, our summer skies are obscured by wildfire smoke and water shortages are getting worse, impacting us financially and physically.

Whereas the climate crisis will have a serious effect on Israel and worsen the existing conflict, for example, over water resources. As a labour Zionist youth movement that is concerned about the future of Israel/Palestine, we must take climate action seriously.

Whereas the above clauses point to the reality that the climate crisis is the biggest threat to justice our world is currently facing, and the climate justice movement is the defining movement of our generation. The last year has seen a radical explosion of climate activism led by young people; HDNA, as a revolutionary youth movement, has a responsibility to contribute to this movement.

Whereas environmental sustainability is in our constitution: “[HDNA] strives to upbuild a new social order throughout the world, based on the principles of social justice, environmental sustainability, cooperative economics and political democracy.”

Whereas solving climate change requires us to overthrow capitalism yahooo

Whereas HDNA assumes the responsibility to aid in the repair of the world, including its environment.

Let it be resolved that:

- HDNA officially declares a state of climate emergency.
- In our education and action surrounding climate justice we actively work to partner with, take lead from and center the voices of frontline communities especially indigenous people and brown communities and workers.
- HDNA declares summer 2020 as the summer of climate justice, making it an educational priority. Let it be resolved that madrichimot aim to tie climate justice and/or environmental degradation into every applicable peula during the summer. Additionally, madrichimot will reflect on how to assist their chanichimot in processing eco-anxiety/climate grief.
- To aid the inclusion of the climate emergency in all peulot by madrichimot, the rakezet chinuch of each machaneh will include tips to help that addition in their tochnit.
- Every camp committee will have at least once one conversation a year to discuss the ecological impact of each machaneh and create and implement a plan for minimizing it.
- Each machaneh will work with their professional staff and camp families to end, or at least limit, the shipment of packages to chanichimot so as to reduce material waste and carbon fuel.
- The lens of minimizing ecological impact will be incorporated into every camp committee conversation about future development: for example, when deciding priority projects for fundraising, and when building new infrastructure. HDNA calls on Jewish institutions and foundations to fund our summer camps to create sustainable and lower-footprint infrastructure.
- Mazkirut and madrichimot will strive to be conscious of the social and ecological impact of material goods when organizing and ordering supplies for programming, especially special days. This includes being aware of the impact of shwag, and reconsidering how much we order.
- HDNA resolves to limit, as much as financially and fiscally possible, purchasing materials harmful to the environment, especially those not deemed essential.
- HDNA asks all machanot to track their consumption of biodegradable and nonbiodegradable materials to be aware of their environmental impact and budget impact.
- HDNA asks bogrimot and madatz when planning Revo and Bocoup/Bozman to limit purchasing of unsustainable materials as much as possible, and track purchases of unsustainable materials to be aware of their environmental impact, with aid from tzevet to find other resources. Examples: Balloons for Revo, other decorations.
- HDNA resolves to reinforce responsible sustainability education for chanichimot by having curriculum that teaches composting, recycling, etc.
- HDNA calls for all machanot to have a garden and, if possible, a compost pit.
- All movement seminars will be vegetarian. There will be an active effort to avoid using disposable cutlery and dishware. There will be an active effort to responsibly dispose of waste, eg: recycling recyclables and composting compostables.
- HDNA officially supports the Fridays for Future climate strike movement, as represented by Climate Strike Canada in Canada and the Strike With Us coalition in the US. All eizorim will try their utmost to

participate in future strike events (April 3 in Canada, April 24 in the US, and future dates to be determined strike days in 2020/2021).

- A va'ad be created, spearheaded by the authors of this proposal, to: revitalize the [environment tochnit made by Deborah Secular](#) and make sure that it is available at all machanot; serve as a support for machanot and eizorim implementing the resolutions of this proposal; and engage in continuing dialogue about HDNA and climate justice.

## Restructuring Movement Leadership: Reenvisioning Tzevet Higuí (ooo)

Isaac Kianovsky, Yahli Livni, Ben Lieberman, Ada Marcovitz, Emma Regev, Noga Shlapobersky, and the rest of the Gilboa community.

1. Whereas currently information about how to join tzevet higuí (ooo) is sent in a way that is inaccessible to many movement members, and often tzevet higuí (ooo) members end up being hand-picked by mazkirut artzit
2. Whereas this method of building a tzevet excludes movement members who may want to participate but don't know how or feel alienated and unwanted because of their ideology
3. Whereas the current process of joining tzevet higuí (ooo) leads to a small, like-minded group
4. Whereas tzevet higuí (ooo) is meant to represent movement opinions, but lack of dissemination of information and discourse with movement members outside of the va'ad means the tzevet doesn't actually serve its purpose
5. Whereas the goal of movement participation is to form a communicative partnership between maapilimot and mazkirut artzit, and tzevet higuí (ooo) should be a tool to support this partnership.
6. Whereas the body that formally holds mazkirut artzit accountable does not accurately represent the demographics of the movement.
7. Whereas the movement feels like it is in a constant state of crisis, and having a functioning and representative body of ma'apilimot to help make decisions and disseminate information might alleviate this feeling
8. Whereas some movement members have been dissatisfied with how decisions are made, as well as with the decisions themselves
9. Whereas it is a lot of pressure for a small group (mazkirut artzit) to make decisions for a large movement, and having a representative group of ma'apilimot to work with might alleviate pressure
10. Whereas movement engagement is at a low, and this may be an avenue for integrating movement members who want to have a voice but feel they have no way of expressing it or making change.

### Therefore, let it be resolved that:

1. At the end of the summer, following a sicha, each machaneh will choose one person working in an eizor and one person outside of an eizor (with attention to diversity of opinion and age) to be on tzevet higuí (ooo).
2. One representative from keNYC will also be chosen to participate in tzevet higuí (ooo) following a sicha similar to that held at machanot.
3. One member from either MBI tzevet or Kadima tzevet will have the option of joining tzevet higuí(ooo) following a sicha similar to that held at machanot
4. After the summer, a member of mazkirut artzit will meet with this tzevet regularly or when an important decision arises
5. Tzevet higuí (ooo) will receive frequent (amnt tbd) reports from mazkirut artzit about what they have been working on, decisions they have been considering, and board meeting summaries

6. Tzevet higuí's (ooo) purpose is to play an integral and mutually beneficial role in the decision-making process in HDNA.
7. Tzevet higuí (ooo) will be responsible for approving or writing statements put out by the movement on current events
8. Tzevet higuí (ooo) will disseminate information to the movement via written updates and occasional calls to help discuss or relay information.
9. Asephot and agenda setting will be a part of tzevet higuí's responsibilities.
10. Tzevet higuí's (ooo) decision making responsibilities will be based on their outreach and communication efforts with their eizorim/tzvatim.

### Implementation plan

1. Mazkirut artzit will decide who will be responsible for facilitating tzevet higuí (ooo)
2. The va'ad of this proposal and whoever else would like to join the vaad will write a sicha/peula/guidelines for choosing who to be on tzevet higuí (ooo) and will check in with mazkiruyot of machanot to make sure it happens.
3. Functions of the vaad including (but not limited to) frequency of meetings, facilitators, and the nature of meetings will be decided each year by tzevet higuí (ooo).

## THE QUESTION OF RECLAIMING ZIONISM

By Emma Regev, Hazel Sher-Kisch, and Eliza Smith

Whereas

- The movement is in a process of atomization into separate machanot with separate stances, especially as it relates to Zionism.
- We desire to be a unified movement, and that will require a shared process.
- Habonim Dror North America is a deeply moral movement.
- Zionism has historically meant many things, many of them moral and beautiful.
- In addition to its many ideological iterations, Zionism has resulted in tangible political structures that have had many negative consequences.
- We cannot ignore that the mainstream understanding of Zionism is different from our own.
- Some movement members believe that we do not have the power to choose what Zionism means.
- Regardless of our interpretations, we cannot ignore what Zionism has meant materially, for millions of Palestinians.
- Devoting our limited time/energy toward trying to redefine what Zionism means detracts from other efforts.
- Zionism means different things in different places. HDNA exists in North America, so we should make decisions with regards to this political context.
- To continue to call ourselves Zionist in North America alienates us from some ideological partners committed to our collective liberation in the U.S., Canada and Israel/Palestine.
- HDNA has important perspectives to bring to Zionist spaces, anti-Zionist spaces, and everything in between.

Therefore, let it be resolved that

- HDNA reaffirms its deep investment in Israeli society and Jewish peoplehood.
- HDNA continues to value and recognize the way socialist-labor-Zionism has informed the way we understand youth empowerment, the value of Jewish labor, and our ability to create and maintain structures of socialism within capitalism.
- HDNA continues to value and recognize that the socialist-labor-zionist movement accomplished great and revolutionary achievements and created radically socialist structures never seen before in the modern world.
- HDNA begins a process committed to engaging with the pillar and language of Progressive Labor Zionism in the constitution. This would be a year long process involving machanot, kvutzot, and bonimot tzedek which would culminate in an emergency veida at next year's Winter Seminar. The process will search for a name of the pillar that signifies our continued commitment to Jewish peoplehood, including those in the current state of Israel, along with our recognition of the problematic history of Zionism and our desire for a more pluralistic movement culture, with the possibility of the name remaining Progressive Labor Zionism.
  - A va'ad comprised of ma'apilimot and nachshonimot will be created to structure the content of the year long and summer process.

- If at the following winter seminar the proposed amendment based on the process fails, the process to engage with the pillar ends immediately.
- Next summer at each machaneh, a tzevet and madatz and MBI and Kadima veida will be held solely on this proposal. After which each machaneh will create a statement that will be read at the emergency veida next year at Winter Seminar 2020.
- HDNA affirms our solidarity with Palestinians and their fight for liberation. This does not weaken our focus on Jewish peoplehood. Our focus continues to be on social justice-centered Jewish communal development and educational change.
- Israel programming and investment in Israel-Palestine will continue to be a center of our movement and our machanot.
- This does not end Israel education by any means. HDNA continues to build toward the next generation of Jewish youth deeply invested in Israeli society.

**NOTE: HDNA's current definition of Zionism is as follows, approved by the Veida in 2015.**

From the age of AIM to the age of Snapchat: a new and improved Zionism

By lilypad4007 (Lily Sieradzki), widereciever93mal (Max Ledersnaider), obssd1000 (Emma Pasternack), cccp64 (Kobi Bordoley)

tl;dr Zionism is complicated, but it's RAD!

Whereas the Jewish people face a unique historical moment wherein the North American Jewish community and the state of Israel are facing two unique crises:

1. The Jewish community of North America finds itself fragmented and polarized regarding issues related to Israel. As young members of North American Jewry, we struggle to reconcile our privilege and comfort in North American society with a need for a Jewish homeland.
2. Israel finds itself caught between two futures: a future where it is a state that exists for the sake of being a state: existing only for Jewish citizens; and a future where it is a state that is Jewish because of its content and character.

Whereas the movement has been deeply affected by these crises, such that it is struggling to reconcile its own chaltzic Zionist narrative with Palestinian narratives of oppression and historical narratives of nationalism and colonialism,

Whereas a tension exists between the prioritization of a Jewish majority in population, government, and character as opposed to maintaining the Democratic integrity of Israel

Whereas this struggle is causing the movement to be unsure of its own center and direction,

Whereas HDNA has a responsibility to constantly interrogate our own values and ideologies to reflect the needs of our Jewish community and the world,



Whereas if we do not redefine and fight for our vision of Zionism, the current reality will define Zionism in a way that contradicts our own values,

Whereas by labeling ourselves as a Zionist movement and taking responsibility for its history, we have agency and responsibility in defining the future of Zionism as an ideology and a practice.

Let it be resolved that:

HDNA as a movement reaffirm its fundamental concern with the liberation of the Jewish people in all its expressions, and therefore acknowledge its concrete responsibility toward Israel as a center of the Jewish people,

HDNA refuse to give up the ongoing struggle towards building our vision of Israel out of

Israel's current oppressive reality, despite seemingly insurmountable obstacles and institutions,

HDNA shape the education and work of movement members to prioritize the democratic integrity of Israel over a Jewish majority within the state by working towards democracy and full equal rights for all people in Israel and the Palestinian territories

HDNA members continue to engage with Zionism as a defining part of the movement's history and vision for the future of the Jewish people,

HDNA's vision of Zionism must be based on the honest acknowledgment of the following histories:

1. A Jewish homeland in Israel was founded out of necessity from a history of Jewish suffering and oppression
2. Zionism was intended as a path towards Jewish liberation via statehood and full cultural and religious expression, and Labor Zionism in particular, despite its flaws and failures, strove for a radically just Jewish society in Israel,
3. The foundation of the State of Israel has resulted in the disowning, displacement and oppression of the Palestinian people, and has also created a worldwide struggle of Palestinian refugees toward national liberation,
4. The foundation of the state of Israel has resulted in a vibrant Israeli society and has been a source of unity, hope and strength for a fragmented Diasporic Jewish community,
5. Israel has perpetrated massive human rights abuses that contradict its Jewish and democratic intention, including but not limited to the illegal occupation of Gaza and the West Bank. In addition, the continued discrimination against Bedouins, Palestinians, Druzim, Jews of a non-Ashkenazi descent and other ethnic minorities is also a reality

HDNA's Zionism is defined by the following eight principles:

1. Israel is the central physical, cultural and spiritual space for the Jewish people that demands full participation from Diasporic Jewish communities in shaping its future.
2. Israel is an ongoing project for Jewish liberation that is in a state of constant revolution toward justice, pioneered by youth. This liberation must include, and must not be limited to
  - A true commitment from chaverimot in the tnuva to learning Hebrew with the goal of continuing its revival as the Jewish language and the development of Hebrew culture
3. *Leumiut*, the full expression of peoplehood that does not come at the expense of other peoples, not *Leumanut* (the privileging of a nation-state over individual rights and over other nations). This distinction embraces nationalism as a potential form of liberation for all people, not as an oppressive and ethnocentric tool. This distinction also recognizes that in the current reality, the state acts as an instrument of oppression of peoples, and this tension must be engaged with through education.
4. The Socialist value of *shivyon erech ha'adam* (the equality of human value), which call us to to build a radically just and equal society in terms of race, gender, ability, sexual identity and economic class.
5. *Kiyyum meshutaf*, or the idea of the deeply shared existences of peoples, which demands the joint liberation of both Israelis and Palestinians from the participation in the cycles of oppression and violence as agents and victims. This liberation must include and is not limited to:
  - a. An immediate end to the Occupation
  - b. A commitment to a Two-State Solution creating a Palestinian state alongside Israel, with the Israeli State being based on the values of socialism and democracy. This comes with the understanding that the success of the Zionist project is contingent on the success and viability of a neighboring Palestine.
  - c. A deep engagement among the chaverimot with the Arabic language
6. *Khilliat Kehilyot*, the idea of a diverse and vibrant Israeli commonwealth made up of many distinct Jewish and non-Jewish communities who are all empowered to live by their way of life, and are all working collectively to shape their shared society.
7. Labor Zionism as our movement's historical and ideological foundation that we continue to learn from, critically interrogate and actively shape, drawing inspiration from its spirit of youth rebellion and personal and collective *hagshama* (actualization).
8. Active and ongoing partnership with movements in Israel, and North America who share our vision. This includes but is not limited to: the Tnuat Bogrim, HaNoar HaOved v'HaLomed, Dror Yisrael, and political parties and social movements with whom we share fundamental values.