

Reaffirming Yeud Proposal: The Renewal of the JP in 5778

By Naomi Tamura, Hannah Faber, Toviah Botwinik, Sarah Kravinsky

Whereas:

- White supremacy, Antisemitism, and racism are on the rise in North America;
- This reality is mirrored by many concerning situations in Israel, including the continued Occupation of the West Bank and continued blockade of the Gaza Strip, treatment of refugees, racism, and inequality;
- Habonim Dror North America is a Socialist-Zionist movement that sees the struggle for social justice as integral to the Zionist dream;
- The current discourse around Zionism often lacks an understanding of Jewish or Israeli history, and wrongly equates Israel and Zionism with racism and fascism;
- This reality can lead North American Jewish youth to grow cynical about Zionism, and can create feelings of shame around Jewish identity;
- In this context, many movement members similarly find it difficult to bridge their Zionism and their commitment to social justice;
- Many movement members thus feel unequipped to talk about Socialist-Zionist ideology, and struggle to educate their chanichimot about it;
- Jews should be able to construct and express their identities with dignity and agency, and need holistic educational spaces to do so;

Therefore:

- We call on movement members to continue building a just society in Israel as answer for the Jewish People;
- We declare that only by practicing klaliyut—taking responsibility for our whole community—can we change the reality that the Jewish People face;
- We reaffirm the Habonim Dror yeud statement and the Zionism definition from Veida XIX;
- We note that the urgency of the reality that the Jewish People faces in 5778 must be taken seriously;

Let it further be resolved that:

- We call on all movement members to act, bringing Socialist-Zionist education to a growing number and diversity of chanichimot in North America;
- We demand that the education we bring be based in continued engagement with HDNA's yeud and Zionism definition from Veida XIX.

[Insert Ma'apilimot Pun Here]

Hanna "I have 4:30 ams" London and Ben "Madrach for Cast Members" Markbreiter

Whereas:

- Ma'apilimot make up a large amount of our active movement;
- Ma'apilimot run the day-to-day and leadership positions at macheneh, kenim, and other movement activities;
- A major goal for the movement during the year is recruitment and retention, and Ma'apilimot are usually the leaders of these tasks;
- Kvutzot have the ability to emphasize messima in the movement;
- Everyone wants the movement to be bigger, but the "you just need to try harder" sentiment hasn't worked;
- There are Ma'apilimot who feel disengaged, frustrated, and/or angry with the movement due to feeling excluded and/or not appreciated.

Therefore, let it be resolved:

- The current definition on Ma'apilim in the constitution needs to be revised to:
 1. "A member in good-standing of the Ma'apilim[OT] shall pay..."
 2. "...assume positions and tasks of responsibility and leadership in an eizor, [**SICHAT NEFESH, THEIR KVUTZAH, MOVEMENT VA'ADOT**] or machaneh of Habonim Dror [**AS MESSIMA**]..."
 3. "...or be an active participant in ~~a Ken Ma'apilim, or in some other form of Zionist work in line with Habonim Dror's values, such as J Street U....~~" [**ANY WORK THAT ALIGNS WITH HABONIM DROR NORTH AMERICA'S PILLARS**]"
 4. "Ma'apilim[OT] should take an active role in ~~the ken~~ [**MOVEMENT MESSIMA AS STATED BEFORE**] ~~unless there is a valid reason for one not to participate~~ [**WITH UNDERSTANDING THAT PEOPLE'S INDIVIDUAL SITUATIONS YIELD DIFFERENT ABILITIES**]"
 5. "Ma'apilim[OT] recognize, accept . . ."
 6. "To be a ~~Ma'apil/a~~ [**MA'APILOL**] in good-standing..."
 7. "...Ma'apilim[OT] come together to develop...";
- Two foreseeable peulot (one at Ma'apilimot Seminar and one during Machaneh Deconstruction run by the Garin l'Aliyah and Mazkirut Machaneh respectively) will be about what it means to be a Ma'apilol in the current state of North America;
- Kvutzot will have sichot throughout the year going over their respective messimot and checking in on each others' messimot.

Antisemitism? More like Shmantishmemitism

By Hannah “Lech_Lehannah” “Faber and Cliel” “clielydefined? more like queerlydefined” Shdaimah

Whereas we are a Jewish movement and should actively deal with the reality facing Jews today;

Whereas Antisemitism in North America has been emboldened by the Trump administration and the resurgence of white supremacist activity in the United States, and the more subtle antagonism of leftist movements and organizations

Whereas Antisemitism in Europe has been on the rise in recent years, and has gone largely unrecognized by the North American Jewish community at large and in HDNA;

Whereas HDNA is a historical movement that has always recognized the needs of Jews, and is thus an important voice in the growing conversation about Antisemitism;

Therefore let it be resolved that HDNA defines Antisemitism according to the following principles:

- Antisemitism is a systemic oppression that can manifest as microaggressions, stereotypes, discrimination, persecution, internalization and violence;
- Antisemitism results in the erasure of Jewish history, identity, and peoplehood;
- White supremacists and capitalists, socialists, and other ideologies have historically used Antisemitism to serve their aims
- Antisemitism continues to function as a tool of other oppressive systems, yet Antisemitism must also be dealt with for its own sake, and for the sake of Jews;
- Antisemitism encourages assimilation and internalized oppression that distances Jews from their own value systems;
- Antisemitism erodes Jews’ ability to view ourselves as a people and to choose our own fate.
- Antisemitism manifests differently for Jews of varying racial, gender, sexual, and socioeconomic identities

Let it further be resolved that we commit to answering Antisemitism by:

- Rebelling against Antisemitism by creating alternatives for Jews, through chalutzit in Israel and through giving space for Jewish youth in the Diaspora to gather and connect with their Jewish identities;
- Creating educational programming that allows chanichimot to engage with Antisemitism, in all its forms, in their lives;
- Creating and preserving Jewish ritual, religion, and culture in movement spaces;
- Engaging with other movements fighting Antisemitism so that we can learn from and be a resource to the Jewish and social justice communities;
- Resisting manifestations of Antisemitism by protesting and educating.
- Creating educational programming surrounding the shoah, inquisition, and other Jewish Genocides in our history
 - And, at machaneh, each shichvah will engage in age-appropriate peulot on antisemitism

Race Proposal

By The “Maya Hawkins” Hawk, Naomi “Naomi” Weintraub, Daniel “The Grindr” Hannani, Natasha “Buttshota” Marder, Joshua “P” Bloom, Hannah “Beachball” Chonkan-Urow, Orli “Fiona” Corcoran, Ronnie “Deserves Respect” Hecht

Whereas the dynamics and understandings surrounding race in the movement right now lead to incomplete understandings of structures of racial oppression and subsequently incomplete work against them.

Whereas Shivyon Erech Ha’adam is a central value of the movement.

Whereas chinuch that favors white dominant narratives further replicates the systems of oppression we want to be working against.

Whereas negative experiences for people of color are common in the eizorim and machanot, and in all movement spaces.

Whereas there is a lack of support for people of color in the movement with regards to their experiences both in the world and within the movement.

Whereas there is a lack of institutional memory and support for dealing with issues related to race in the movement, which in turn stifles attempts to change dynamics and understandings.

Whereas we as a movement fail to unpack our movement’s whiteness and recognize this as a serious deterrent to our movement making real and lasting change.

Therefore the actualization of these aims requires and deserves a movement wide va’ad (consisting of at least one person of color), to collect resources, and provide support for machanot and eizorim in racial education. This includes a demand on Mazkirut Artzit to notify movement members of anti-racist activities (protests, workshops, etc) that ma’apilimot can/should participate in. This also includes a demand on the vaad and the movement to make an effort to partner with knowledgeable groups and individuals from which we can earn and collect said resources.

Therefore we will have peulot at seminars and/or entire seminars that are specifically addressing the lack of diverse representation and inclusive language and actions in HDNA and our machanot and eizorim.

Therefore eizorim should make an intentional effort to do outreach/recruitment in communities of Jews of color #klaliyut.

Therefore any hachshara (training) including nachshonimot hadracha training program, MBI, Madatz and Workshop must have programming to address race and white privilege.

Therefore every machaneh must have a peulah/training which teaches ma’apilimot language to talk about race with chanichimot and how to perform race education throughout the summer.

Therefore eizorim and machanot should make race education and/or action as much a priority as any other identity-based education/action (Judaism, gender, sexuality).

Therefore Machanot and eizorim should create education that accounts for the complex overlap of racism and anti semitism that Jews of color face.

New Ken Proposal

By Gavriella Troper Hochstein, Mimi Lucking, Emma Paidra, and Lucy Cunningham

Whereas:

- The movement is in a critical place with very low attendance at machanot, kenim, seminars, and programs.
- Having kenim in more places allows us to invite more chanichimot to the movement.
- Currently, there is not a cohesive plan for how to start a new ken, leaving new kenim unstable, without a clear direction beyond that of being a machaneh reunion space.
- The kenim have the potential to be central to the movement and to shape the society around them. If we want the movement to be something more than summer camps then we have to have healthy kenim. To do this, we need a structure for them to be founded and grow.
- By engaging high schoolers, HDNA can fill a gap for North American Jewry. HDNA's current crisis is a reflection of a moment in the larger North American Jewish community. If we can strengthen our kenim, we will be able to both grow as a movement and provide a vital service to our community. As Jews across North America question what our future will be and question how to engage young people, HDNA has the potential to be the answer.
- Whereas not having access to a ken is isolating to movement members

Therefore, let it be resolved that:

- HDNA create a clear structure for establishing new movement kenim;
- This should involve a process for establishing a ken tzevet before starting to recruit kids;
- Building a ken tzevet starts with recruiting 9th and 10th graders to undergo hadracha training at machaneh, MBI, or Kadima the following summer;
- The tzevet created in the first year will begin recruiting chanichimot and holding events in the second year of the new ken.

Let it further be resolved that:

- A tzevet, in partnership with the Rakezet Chinuch, will create a year-long tochnit for new ken tzvatim to strengthen their hadracha and tzevet process;
- The Mazkirut Artzit and new ken leaders will decide how to present the new kenim to high schoolers who might join the movement as ken tzevet members and create appropriate promotional material;
- Shlichimot will offer themselves as resources, rikuz, and hadracha to new kenim. Support will also come from thriving kenim in/near the eizor.

SHOUTOUT TO WES LEM CLUB

By Tzevet Sichat Nefesh 2017-2018

Whereas:

- The movement has something really cool to offer North American Jewish youth, and it shouldn't only be available to kids who go to summer camp;
- Many young Jews on college campuses have not engaged deeply with their Jewish identities;
- Our college lives and movement lives should not be separate, and it's good for ma'apilimot's souls to be madrichimot for their peers;
- We don't have enough ma'apilimot working in our kenim and machanot;
- Kvutzot, in partnership with SHB madrichimot and the Mazkirut Artizit, have the potential to decide how to balance campus and ken work;
- Currently, Sichat Nefesh is a new movement structure being run on several college campuses, but there is little movement cohesion.

TLIBR:

- Sichat Nefesh is a Habonim Dror North America tochnit run on college campuses in North America;
- We affirm that the ken is the central messima for SHB and that Sichat Nefesh is an opportunity for movement members who don't live near an active eizor to engage in movement work as well as a way to grow existing kenim
- The official name of this tochnit is Sichat Nefesh; local Sichat Nefesh chapters will be called anafei Sichat Nefesh;
- Sichat Nefesh should be publicized as a tochnit of Habonim Dror North America;
- The movement calls on its ma'apilimot to start anafei Sichat Nefesh on college campuses and invite Sichat Nefesh chanichimot to join the movement:
 - Ma'apilimot should choose to start anafei Sichat Nefesh through sichot with their kvutzot, SHB madrichimot, and the Mazkirut Artizit, about the needs of the movement and the balance between campus and ken work;
 - shlichimot will serve as madrichimot for sichot nefesh tzvatim
- The chinuch goals of the Sichat Nefesh tochnit will focus on:
 - Creating a sense of responsibility for the Jewish people;
 - focus on creating a sense of responsibility for the Jewish people including an open discussion of Israel from the critical and caring point of view
 - Seeing education as a way to shape reality;
 - Choosing to be a chanichol and madrichol in HDNA;
- There will be monthly asephot of Sichat Nefesh leaders and the Rakezet Chinuch to discuss issues and engage in peulot;
- Maapilimot running anafei Sichat Nefesh, in partnership with the Rakezet Chinuch, will create a centralized tochnit to be ready by Fall 2018
 - Anafei Sichat Nefesh are expected to use and add to this tochnit, but should remain autonomous and adapt to the needs of their chanichimot and their campuses.
 - This tzevet Sichat Nefesh will provide resources and guidelines for how to implement the tochnit at universities and provide mentorship if needed
- shlichimot in close partnership with HDNA ma'apilimot in the mercaz chai, will act as hadracha and rikkuz

You've got a Sister Ken, yeah you've got a Sister Ken (sung to the tune of "You've got a Friend in Me")

By Ben "I go on 3 zoom calls a week" Markbreiter

Whereas:

- Habonim Dror North America has declared that Hanoar Haoved v'Halomed is its sister movement;
- The century long history of both HD and NOAL has largely been influenced by Kenim;
- The relationship between HDNA and NOAL has never been stronger with:
 1. Most Shlichimot at machanot this past summer were members of Dror Israel
 2. Workshop participants are doing messima exclusively with NOAL
 3. Olimot exclusively doing messima within Dror Israel
 4. Workshop being considered one of NOAL's maagalim and participating in NOAL events such as Asepha Israelit and Seminar Mazkirut Chaverot v'Chevrei HaTnua;
- HDNA's intense relationship with NOAL is still in its early stages, we are still looking for more ways to interact with them on a basis that's meaningful to the lives of movement members;
- HDNA Kenim are looking for more ways to keep chanichimot and nachshonimot connected to the movement and coming to events;
- NOAL Kenim are mostly well established, with many having over 100 chanichimot attend their biweekly Yom Peilut;
- More connections to different parts of the movement engages members more and instigates continued attendance of Kenim, and therefore growth.

Therefore, let it be resolved that:

- Each established HDNA Ken will be paired with a NOAL Ken, with the intent that:
 1. The New York Ken, the LA Ken, the Vancouver Ken, and the DC/Maryland Ken will begin the process
 2. As this process becomes more established, more HDNA and NOAL Kenim will be brought into this process
 3. On MBI, the paired Kenim from NOAL would come to T'nua achot, and meet the MBI chanichimot that they were paired with in the kenim.
 4. Eventually, every HDNA Ken will have a sister Ken in NOAL;
- There will be two meetings, one with Rashei Eizor of HDNA Kenim, and one with Rakazei Kenim of NOAL before a bigger meeting with all people involved;
- Each pairing will decide how their partnership would look like, with an emphasis on Nachshonimot partnership and giyusim for Chanichimot;
- At Maapilimot Seminar, the Rashei Eizor will present how the process has looked in the beginning and will talk about the future.

The Future of the Jewish Peoplehood: Habonim Dror's Zionist Education Against the Occupation and Towards Justice

Mimi Sieradzki, Hannah Boroff, Ilan Friedland, and Naomi Weintraub

Whereas:

HDNA, a Socialist-Zionist youth movement, aims “to upbuild the state of Israel as a progressive, egalitarian, cooperative society, at peace with its neighbors; actively involved with the Palestinian people with the common goal of a just and lasting peace;”

HDNA redefined Zionism at last veida (2015) and recommitted ourselves to this definition of Zionism through a new, energized partnership (through aliya, messima in NOAL, the workshop and MBI structures, and shlichut) with NOAL/Dror Yisrael and we are deeply committed to Zionism and Israeli society;

The Occupation is threatening the soul of Jewish society and a thorough understanding of it is necessary for HDNA and NOAL to take responsibility over the Jewish people;

An inherent part of Zionism includes upholding and being true to the moral character of the Jewish people by educating about Israel and the Occupation responsibly.

While anti-Occupation organizations critique the Jewish establishment/government, they don't offer an alternative and while Zionist organizations are committed to Jewish self-determination and peoplehood they are lacking a key critique of Jewish/Israeli reality.

HDNA passed the Zionists against the Occupation proposal last veida and has a history of being committed towards changing Israeli society and ending the Occupation.

HDNA condemns the Occupation, but we fail to consistently educate on this topic, decreasing our impact on the Jewish community, because we don't have a centralized tochnit or partnership with Israeli movements about this topic.

HDNA can more effectively work to end the Occupation through our educational partnership with Olimot in Dror Israel and NOAL.

The Occupation is a legitimate and systematic threat to Jewish peoplehood, as well as to Palestinian liberation, and working to end it is a vital part of our movement's hagshama path!

Therefore, let it be resolved that:

HDNA aim to be a central and guiding movement for the whole Jewish peoplehood through engaging in conversations with all Jews in America and in Israel, in order to support them and unite them, but also to challenge them to be more holistic and responsible. (approve and demand)

We affirm NOAL's vision for peace and support them in what they are already doing in working towards justice, and want to work with them to do more, and centralize this messima in the future.

Peace

a. The movement strives for peaceful lives and security between Israel and her neighbors and will educate toward this from this perspective, “The only radical solution is peace” (Itzhak Rabin)

b. The movement supports the promotion of a two-state solution based on reciprocity, solidarity, territorial compromise and recognition of the right to national self-determination – the Jewish and democratic state of Israel alongside a democratic and Arab state of Palestine.

The movement create two va'adot **in partnership with Dror Yisrael/NOAL** to act on our shared vision of peace, in order to work on organizing education about the Occupation and how to take responsibility for it on programs in Israel and in the North American Jewish community.

- One va'ad (zionists against the Occupation feat. partnership) will work on shaping MBI and workshop programs and seminars in Israel to address the Occupation more explicitly and responsibly.
- The other va'ad (#wepromisetotellu) will work on building a tochnit/curriculum of Israel education, including responsible education about taking responsibility for the Occupation (and anti-Occupation) education, that we can use at machaneh and spread to the American Jewish community as an answer to the lack of education about it in our movement and the establishment.

Bonimot Tzedek Tafkidim

IlFri, DebSec, and EthGold1234

Whereas:

- Habonim Dror North America is a youth movement based on personal and collective hagshama
- We have the opportunity to create five new, full-time equivalent tafkidim
- Hadracha in a movement framework is connected to hagshama and dugma ishit

Therefore, let it be resolved that:

- The central goal of Bonimot Tzedek tafkidim is to provide hadracha and rikuz for maapilimot and nachshonimot

Let it further be resolved that:

- Hadracha for maapilimot in HDNA should ideally come from chaverimot who identify personally with the movement's yeud
- Those who take on the tafkid of Rakazol Tzedek in each of the four eizorim, and the central Rakazol, will ideally choose to be chanichimot in a kvutza, movement educational process

This kvutza should include the other rakazimot, and may include the rakazimot's movement kvutza or garin

Let's Talk About the Elephant in the Room: Defining Alumni Roles in an HDNA Framework

By Chava Friedland, Micaela Beigel, and Maya Hawkins (64 Na'aladie's 4life)

Whereas:

Whereas, the yeud of our movement is defined as garin aliyah to collectivist frameworks in the state of Israel, in order to achieve our goal of taking responsibility for the Jewish people worldwide. Let it be understood, first and foremost, that this proposal does not, in any capacity, disagree or counter that fundamental goal of our movement.

Whereas, HDNA has not prioritized sustained relationships with young alumni who remain in North America and this is hurting the movement's ability to grow.

Whereas, when a kvutzah reaches the end of the formal Shlav Hachshara Bet process, its members are generally faced with three options: pursue a position on the Mazkirut Artzit, begin the process of Aliyah, or to end all formal forms engagement with the movement.

Whereas, some alumni want to contribute to HDNA after their time in the movement has ended, but there are no clear ways to do so. This results in confusion, tension, and wasted potential for partnership.

Whereas, the majority of ma'apilimot and post-movement college graduates choose not to make aliyah for a multitude of reasons related to and unrelated to movement ideology.

Whereas, the lack of defined roles for post-graduate movement members can result in a tension which may result in premature departure from movement educational structures for some members questioning a future in the movement.

Whereas, a healthy movement can maintain a center without cutting off interaction with partners, and should act accordingly.

Therefore, let it be resolved that:

Let it be resolved that there should be avenues of movement support for the periphery, not just the hardcore.

Let it be resolved that formal membership in HDNA ends at the close of Shlav Hachshara Bet, or after the conclusion of a movement-wide leadership tafkid, (like Mazkirut Artzit), given that HDNA is youth movement and not a life movement.

Let it be resolved as a youth movement, the appropriate role for any former member is an advisory one.

Let it be resolved that following the formal ending of SHB, there is a formal expectation that HDNA alumni who do not make aliyah and wish to support the movement in some way to continue to be welcome advisors in movement growth.

Let it be resolved that the name for alumni who choose to support the movement is "shutafimot."

Let it be resolved that there are many ways for shutafimot to support the movement, including but not limited to:

- Participation in a Subcommittee of HDNA's Board of Directors,
- Participation in an HDCA Va'ad
- A part-time support tafkid to be created by the Mazkirut Artzit
- A leadership role in the Habonim Dror Foundation (HDF)
- Participation in a camp committee
- Kenim should utilize the presence of shutafimot in their areas.

Let it be resolved that Mazkirut Artzit should talk with, and support the advisory efforts of, shutafimot so that the initial roles can be expanded to create a strong network of support which may strengthen the movement for generations to come.

Finally, let it be resolved that there be a call on all former members to proudly represent HDNA in their communities and to continue building vital partnerships in Jewish communities.

Work by Rhianna ft. Hagshama

By: hllbeserw+labor friendz

Whereas a proposal was passed in 2015 with regards to labor, but wasn't fully implemented at most machanot

Whereas we like the 2015 proposal but just wanna amend it

Whereas mazkirut and roshei mitbach are not consistently acting as a team due to a sense of disconnect between people doing labor and the rest of machaneh

Whereas successful communication between labor tafkidim and tzevet gadol is necessary for both hagshama and good vibes

Therefore, let it be resolved that:

1. A rotation during chalutz in which labor specialists teach tzevet gadol and madatz basic skills and upkeep for their tafkidim
2. There will be a labor peula run and planned by a mazkirut member and roshei mitbach during chalutz for tzevet gadol, as well as a follow-up peula at another time during the summer.
3. Tzevet mitbach will engage in a collective educational process of their choice, facilitated by the roshei mitbach.
4. A movement labor vaad will be created to:
 - a. Compile resources about labor and distribute to the rest of the movement
 - b. Create a tochnit that outlines a labor process for both chanichimot and tzevet
5. Encouraging tzevet mitbach to take an active role in machaneh, through the means of on-blocks with chanichimot and/or participating/facilitating tzevet culture.

Taking a Second Glance at Tikkun Olam

Tia Sacks and Ezra Robens-Paradise

Growing up at Machaneh Miriam, the socialist goal was always clear to us through the use of Kupa and the education we received in Peulot about social injustices. However, ever since we were young, we both questioned how we could carry on these ethics and values beyond Machaneh and the Habonim Dror community. In order to truly follow Habonim Dror's ideology of socialism, we believe that there should be more opportunities for active and hands on ways to help other people, to exercise our beliefs of treating everyone as an equal

Objective:

To create an expectation for all chanichim to participate in volunteering and giving tzedakah at machaneh and in the ken. Performing these voluntary acts of kindness in our Jewish and local communities becomes expected from everyone participating in Habonim Dror.

Included in our Proposal:

- volunteering and fundraising for people in need for activities in the kenim.
- This could include giving food to the homeless, volunteering at local organizations
- and then having peulot for chanichim to learn about the impact of our work and why we are doing this with our time.

We understand that this proposal is in conflict with the 2013 Veida Proposal passed named, "Redefinition of Movement Tikkun Olam".

We believe that performing these acts of volunteer work does not minimize the issue, however, it creates an easier educational access point for younger chanichimot that is a springboard towards a deeper understanding of social justice.

In our opinion, it is important that as a youth movement we extend our efforts beyond the Jewish community to truly make an impact in the world like we want too. This also ties to Judaism, as giving tzedakah is a priority in a Jewish lifestyle.

The outcome of doing this can only be positive. We are helping people in need and making an effort to help them to have an active place in our society and give them a chance to also help with this act of building. We are making our name known as a movement that is making an effort to make change in the world. How can we create a socialist society and emphasize this while there are people living on the streets with nowhere and nothing to start sharing with? Habonim Dror's last two pillars are social justice and socialism and we believe we should go further with action to make a bigger impact and influence more people's lives. When we are building and taking action, we are bettering ourselves and building a better life around us.

Accessibility & Mental Health Proposal

By Emily Hamme, Rachel Eaton, and Cliel Shdaimah

Whereas there is not one current standard at each machaneh for accessibility and inclusive spaces, but there are people who are making concrete efforts to bring these topics into the forefront of movement and machaneh life

Whereas there is definitive interest and desire to make the movement and machanot more accessible and inclusive to all, so as to better support movement members, make the movement a better place, and hopefully increase retention rates

Whereas the intolerant political climate in the United States and Canada shows the importance and need for establishing a precedence of accessibility and inclusiveness

Therefore, let it be resolved that:

We officially acknowledge the ongoing and hard work that movement members do to make the movement a more inclusive and accessible space

We will continue this work and emphasize the needs for further developments such as the following:

Increasing communication and transparency between Executive Directors, mazkirut (Artzit and Machanot), madrichimot, and parents

Adaptations are made to the “how to write peulot” guide to be more inclusive of all types of learners and people, and has an emphasis on learning and utilizing varying methods as as to meet chanichimot, ec. where they are at in healthy and challenging ways

Having a melevol structure that helps teach self-care practices and provides training towards accessibility, inclusion, and support for chanichimot and tzevet

Having a melevol structure that helps/guides chanichimot and tzevet members to realize the types of accommodations that are available to them at machaneh

A mazkirut member running a mandatory peula during chalutz on accessibility and inclusivity, focusing on how they apply to chanichimot, tzevet gadol, and tzvatim ktanim

Making the movement more forward and transparent about inclusion and accessibility in order to attract and retain chanichimot and their families