

**Veida 2015**  
**Passed proposals**

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## **Nineteen Forty Eight AY\* (movement song)**

Presented by: Tzevet Gilboa 2015

### Whereas

- Whereas Shira is a major component of all machanot.
- Whereas dance parties build machaneh and tzevet culture and create ruach.
- Whereas Habonim Dror likes to have fun.
- Whereas most machanot have a song of the summer.
- Whereas a song can unify our movement and strengthen our youth.
- Whereas the music we have dance parties to is always an expression of our values.
- Whereas this is a parody of trap queen.
- Whereas Gilboa is trying to be part of the movement so please just let us have this one #plz
- Therefore, let it be resolved that, starting at this veida and at every subsequent veidot, participants will choose a song of the movement until the next veida.

### Let it be resolved

- Let it be resolved that each machane will pick two representatives to be on a squad. These will consist of one nachshon and one ma'apil from each machane. The squad will meet at an appropriate time to determine the song of the movement and announce the decision by the end of veida. (Blass, Hoffman)
- Let it be resolved that the song chosen will be the song of the movement until the next veida.
- Let it be resolved that, the chosen song must be played at every movement seminar and at each machaneh.
- Let it be further resolved that if the song chosen is later seen unfit and/or conflicting with movement values, an emergency zoom meeting will take place with a representative from mazkirut Artzit and mazkirut of each machane where a movement song will be chosen until the next veida. (London, Warshai)
- Let it be resolved that due to dance parties being a clear expression of movement values, the song proposed must include a dance. (Reshef, Grossman)
- Let it be resolved that immediately after a song is selected as the song of the movement it shall be played three times with an accompanying dance party (Goldblatt, Sztainer)

\*Must be sung to the tune of Trap Queen by Fetty Wap

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

By lilypad4007 (Lily Sieradzki), widereciever93mal (Max Ledersnaider), obsd1000 (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:

- 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.
- 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 chalutzic 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

1. 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. **לאומיות** [*Leumiut*], the full expression of peoplehood that does not come at the expense of other peoples, not **לאומנות** [*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 **שוויון ערך האדם** [*shivyon erech ha'adam*] (the equality of human value), which call us to build a radically just and equal society in terms of race, gender, ability, sexual identity and economic class.
5. **קיום משותף** [*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
2. **קהילית קהיליות** [*Kehilliat 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.
3. 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 **הגשמה** [*hagshama*] (actualization).
4. 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.

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- The affirmation that modern day Israel is the central physical space for the Jewish people.

- Is not only maintenance of Israel but the advancement of its society and the lives of those individuals that dwell therein.
- A struggle toward the creation of Utopia in Israel *based on the philosophies of Labour Zionism* (Paula-Anne Newman) (Mark Epstein)
- The unity of the Jewish people while respecting the validity of the divergent trends within our tradition, *with Hebrew being the integral instrument of this unity.*

## **If Venus and Serena Williams Were Labor Zionist Movements (Noal and HDNA proposal)**

By Max Ledersnaider and Shahar Sztainer

Whereas a close relationship with Hanoar Haoved Ve'Halomed (NOAL) has proven to be highly beneficial in guiding us to a more viable modern fulfillment of our ideology (i.e Hagshama)

Whereas Habonim Dror maintains a relationship with Hanoar Haoved Ve'Halomed by collaborating with them on both the MBI and Workshop Programs

Whereas Habonim Dror has increasingly brought NOAL shlichim to shape Zionist and Israel related education at Machanot

Whereas current partnerships with NOAL in North America and in Israel have been overwhelmingly successful and productive

Whereas both NOAL and HDNA share many ideological roots in Progressive Labor Zionism, Judaism, Socialism, Social Justice and Hagshama

Whereas NOAL passed a resolution at its most recent Veida (10<sup>th</sup> NOAL Veida – August 2015) entitled, “Tnua Achot (Sister Movement) – Habonim Dror” stating:

a. [NOAL] will send shlichim and madrichim that will educate the Habonim Dror chanichim towards responsibility for the Zionist-Chalutzic enterprise through the educational activity in the diaspora and through Aliya to Israel. [NOAL] will work to expand the encounters between chanichim of both movements.

b. [NOAL] calls for the members of Habonim Dror to make Aliya and join the actualization of the Zionist-Chalutzic enterprise. The movement invites the Habonim Dror olim to take on central roles in rikkuz and hadracha in the movement.

Therefore, let it be resolved that:

Habonim Dror North America reciprocates the call and recognizes HaNoar HaOved veHaLomed as its sister movement.

HDNA machanot and members call on NOAL members to fill shaliach positions

HDNA works to actively engage with NOAL regarding ideological directions and new (joint) movement ventures in Israel and the diaspora towards in the creation and actualization of a Zionist-Chalutzic enterprise.

HDNA calls on its members to continue doing movement work during Shlav Hachshara Gimel by making aliya and taking central roles in NOAL projects including rikkuz and hadracha.

We call on HD movements from around the world to recognize NOAL as their sister movement.



## **Movement, What's Good?!? (Feminism)**

Clie! "Matriarchy reigns supreme" Shdaimah and Julia "Ugh, patriarchy just shat all over me" DeVarti

Whereas we define feminism as:

- An active struggle to create equal opportunities for people of all genders, no matter their race, sexuality, class, ability status, etc.
- A process of empowering women, trans people, and nonbinary identifying people to see themselves as powerful and capable
- An ongoing and active non-complacency with the status quo in our society, in our institutions, and in our own community
- A movement that puts women, trans people and nonbinary identifying people at the forefront of their own liberation

Whereas we recognize that gender education and empowerment are extremely critical and important forms of movement work in our society,

Whereas we seek to create a progressive and safe(r) educational space at machaneh for our chanichot and madrichot on the complex issues regarding gender and sexuality, but believe that it is not yet discussed, emphasized, or prioritized enough,

Whereas in our movement, gender inequality, rape culture, heteronormativity, and cissexism still exist and directly influence our members and chanichot,

Whereas Habonim Dror Olami passed a resolution at its World Veida stating that we are a feminist movement #fuckyeahfuckyeah,

Whereas habonim dror north america strives to emphasize and advance the aforementioned proposal, by taking it on as our own,

Whereas the aims of the movement should reflect our pillars and we see feminism as integral to each of our pillars

Whereas we recognize that gender and sexuality affect people differently based on their race, class, ability status, age, etc.,

Whereas we must be the change we wish to see in the world and assume the responsibility of our own free will,

Let it be resolved that the following be added as a movement aim:

-To participate in intersectional feminist activities and activism that consciously struggle to overcome the systemic problems of gender and sexual inequality, as well as

cissexism, heteronormativity, and rape culture, that pervade the consciousness of its members as well as the world community.

Let it further be resolved that a va'ad will be formed to create a feminist resource choveret for the movement,

Finally, let it be resolved that machanot and kenim will directly reflect this change in both hadracha/tzevet structures and in chanichot spaces. these changes will be implemented through education, and if necessary, systemic changes that work intersectionally to combat other forms of oppression that are inextricably linked to gender discrimination.

## **#BLM: racial justice resolution**

By Lily Sieradzki and Ben Grossman

Whereas systems of racial oppression in North America are deeply linked to legacies of capitalism, colonialism, and slavery, and they privilege white people at the expense of the ongoing social and economic suffering of people of color,

Whereas Jewish racial identity is continually shifting and Jewish histories of oppression vary over space and time,

Whereas the North American Jewish community is diverse, but the dominant Ashkenazi Jewish community benefits from white social and economic privilege,

Whereas HDNA movement members are predominantly white Ashkenazi Jews but are also of Mizrahi, Sephardic, Ethiopian and other racial/ethnic origins,

Whereas fighting for racial justice in both North America and Israel is imperative to HDNA's aim of building a new social order based on the principles of Shivyon Erech Ha'adam (the equality of all people and the equality of human value) (Benamram, Schwenk)

Whereas HDNA has a strong legacy of fighting for racial justice in the civil rights movement and current movements, like Black Lives Matter, against police brutality and other forms of institutionalized racism (Goldberg, Friedman-Hutter),

Whereas HDNA's aim to "advocat[e] change where necessary to foster...the democratization of the [Jewish] community," compels us to take ownership over the Jewish community in confronting the intersections of Jewish histories of oppression, Jewish white privilege, and Jewish racism,

Whereas embarking on anti-racist work as a Jewish youth movement requires both internal education and exploration of our Jewish racial identity, and building solidarity with people of color.

Therefore, let it be resolved that:

1. Habonim Dror North America will issue a statement condemning racism both in North America and Israel, and supporting Black Lives Matter and other anti-racist movements, drafted by the authors of this resolution in partnership with the Mazkirut Artzit. We also stand in solidarity with those fighting racial oppression on college campuses across North America (Meyer, Goldblatt)

2. A va'ad will be created, spearheaded by the authors of this resolution, that will be responsible for creating and maintaining a racial justice tochnit containing resources and peulot for chanichim, nachshonim, and ma'apilim. Specifically, the tochnit will deal with topics including:

- a. the racial formation of American society as well as Canadian society (where slavery took place and continues to have lasting effects) (Slobin, Robinson), and specifically how Jews fit in. (how whiteness intersects with Jewishness)
- b. how racial oppression is linked to economic injustice, patriarchy, environmental oppression, and capitalism.
- c. the interpersonal dynamics of racism and tools/exercises towards better anti-racist allyship

3. With the support of these resources, every tzevet during Construction and every ken during ken chalutz will run an anti-oppression, anti-racist training for themselves in partnership with community partners. Every shichvah at machaneh will have at least one peulah about Jewish identity and racial justice.

4. Kenim will actively seek out events and activities in their respective communities that advocate for racial justice.

5. Let it be resolved that passing this proposal does not absolve us from our own actions and responsibilities and growth in the fight against racial inequality (Bogad, Colton-Max)

## **Zionists Against the Occupation #ZAO**

*The wording of this resolution was an internal movement decision. When the Zionists Against the Occupation Campaign is developed we will launch it publically.*

## **Revolutionizing the Hebrew Language**

By Elliot Gross, Shahar Sztainer, Lior BarEl, Deborah Kopp

Whereas we in Habonim Dror North America recognize that the gender binary is a false dichotomy

Whereas at least a few of our chaverimot are such people who do not fit into the gender binary,

Whereas hebrew is a gendered language,

Whereas the plural forms of words may be degendered by the suffix "imot" (iːmouʔ) or "otim" (ouʔiːm),

Whereas some chaverimot who do not fit into the gender binary have no singular form of titles (e.g. madrich/a, chaver/a, chanich/a etc.) which they feel fits their gender identity,

Therefore, let it be resolved that:

Let it be resolved that the suffix of chol (כל) be used as a default and not be changed in reference to an individual with the understanding that HDNA members renew their commitment to asking for personal gender pronouns in HDNA structures whenever appropriate.. (Smith, Shdaimah) (Friedland, Hasak-Lowy)  
In addition, the utmost efforts will be made to use the suffix imot when referring to schavot in our machanot and kenim. (Sharpe, Schwenk)

Let it further be resolved that this suffix be spelled כל and pronounced choːl (example: madricholמְדַרִיכֹל). The suffix comes from the word כלול meaning inclusive.

Let it further be resolved that the movement work towards actualizing on the spirit of this proposal. (Pincus, Smerling)

Let it further be resolved that HDNA will apply the plural suffixes imot or otim instead of im or ot in its use of Hebrew in relation to people when applicable (Gelula, Abramovitz)

## **"Beyond Machanot" veida proposal 2015 Proposal #1**

By Adi Goldberg and Sarah Kravinsky

Whereas we continually affirm the importance of kenim to our aims and vision, yet kenim remained underfunded and under-supported, and as such, often struggle to organize effective, continuous, and well-attended programming,

Whereas tzevet commitment to kenim varies for many reasons, among those being the lack of financial compensation available for their labor,

Whereas Habonim Dror activities are accountable to a variety of external standards depending on their setting and content; these standards are different for our programming in machanot and kenim,

Whereas our activities in kenim could potentially be more conducive structures for nachshonim and ma'apilim to autonomously enact our vision for the movement,

Whereas our kenim must be more than either methods for recruitment or chanichim reunions,

Whereas Habonim Dror cannot actualize movement aims if our only meaningful programming occurs during two months each summer; programming at our machanot must be supplemented by frequent and well-attended year-round programming.

Whereas our aims are achievable only through a balance of ma'apilim autonomy and the support of community, older adults, and professional partners (including Camp Committees/Boards, Executive Directors/Registrars, Jewish community partners, etc). Moreover, the efforts of our Camp Committees demonstrate considerable skill and commitment in the areas of recruitment and communication to parents. Were such skills to be applied to ken programming, they would greatly support ma'apilim in reaching the goals that we wish to realize through the ken,

Let it be resolved that the movement will support an eizor-by-eizor process whereby kenim work towards compensating ken labor, keeping in mind that the realities (financial and otherwise) of kenim vary widely.

Let it be resolved that a va'ad will create a recommended timeline and process for creating increased movement support for our kenim, to be presented to our Camp Committee partners at HDCA kennes 2016. This plan will include details such as financial compensation for ken work, as well as ma'apilim voice in hiring year-round shlichim and other professionals. Other goals for that va'ad's work include:

1. Moving towards having part-time, paid Rashei Eizor in every eizor, who will work closely with professionals, ken tzvatim, and other members of Ken Mazkiriyot to run the kenim
2. Working closely with Mazkirut Artzit to create a fund to grant stipends for ma'apilim community programming, and to administer stipends to compensate rashei eizor when necessary (Paris-Saper, Bogad)
3. Supporting ken programming that is increasingly regular and is framed not as a reunion activity but as a continuous year-round movement/chinuchi process for chanichim, nachshonim, and ma'apilim
4. Feedbacking our current professionals and shaping a process whereby ma'apilim can be more involved in hiring professionals in the future.



## **Labour Tafkidim in HDNA**

By Mia Goodman, Ziv Bar-El, Raphy Tischler

Whereas Habonim Dror is a movement that values labour

Whereas Habonim Dror recognizes multiple forms of leadership, and values multiple roles at machane

Whereas Habonim Dror creates machanot that are ideologically self-sufficient based in creation of a sustainable, whole society

Whereas a labour tafkid is defined as a role which is physically demanding that primarily teaches HDNA's values through example by indirect means

Whereas our movement values the above clauses, labor tafkidim should be incorporated into a movement context within the machanot

Whereas Madatz, our leadership training program, is currently focused on training new leaders that will become madrichimot

Whereas currently educational leadership is highly developed compared with other forms of leadership at machanot

Whereas Chaver Bar-El was a rad rosh mitbach and ChaveroTEAM Goodman and Chaver Tischler ~~was a~~ were rad tiyul specialists (Fishman, Henderson)

Let it be resolved that HDNA is first and foremost an educational movement, that values labour as an integral, inseparable part of our education. Madatz should therefore be designed as a hadracha training program for all tafkidim, not just for tzevet chanichimot.

Additionally Labour leaders from various machanot should be encouraged to communicate before the summer to upbuild our labour leadership. Hence, the following steps should be taken to enhance forms of labour leadership within the movement.

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A portion of every madatz tochnit will include:

1. At least one peula about labour tafkidim, valuing varying forms of leadership at machane
2. At least one opportunity for madatz to be spoken to by labour leaders at machane in a guest speaker format with current labour leaders at Machane.

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The Mazkirut encourage open communication between members of machanot within the roles listed below. This communication would be connecting different machanot via e-mail and organizing online or in person merkaziot based on demand.

- Roshei and tzevet mitbach
- Chatzran / Ranger / maintenance people
- Gan / Chava Specialists
- Tiyul Specialists
- M-Yad Specialists
- Drivers
- and any other tafkidim that consider themselves to be labour based

λ)

Let it be resolved that it's encouraged for members of mazkirut or mazkirut artzit to have taken on one of these listed roles to diversify leadership and bring the experience of different tafkidim into the foundation upon which machanot or other movement structures are built.

Let it be further resolved that ma'apilim seminar include a peulah pertaining to labour in the movement and space be afforded for those in labour tafkidim to meet and discuss the nature of their tafkidim.

## **Whose land was this originally? If you never say, then you'll never know.... HDNA Land Recognition**

By Naomi Tamura, Micaela Beigel, Madison Slobin, Deborah Kopp, Sarah Kravinsky

Whereas our movement has expressed a commitment to solidarity with oppressed peoples everywhere,

Whereas our machanot, kenim, and batim all operate on lands that belonged to Indigenous peoples and were either ceded through treaties whose terms were not just to indigenous peoples or remain unceded,

Whereas indigenous peoples' struggles are the point where many Canadian ma'apilim, nachshonim and chanichim engage with racial justice,

Whereas our movement draws on the lessons of history in order to shape our actions in the present,

Whereas understanding the history of our land is not an empty or symbolic exercise, but informs our solidarity with indigenous people,

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Let it be resolved that site-specific indigenous history will be discussed and acknowledged in the tochnit presented to the tzevet by the chinuch, and that every chanich/a will participate in some form of programming about such history every summer. Let it also be resolved that such programming will be in the context of anti-racist education and training for both chanichim and tzevet.

Let it be resolved that the chinuch at each HDNA machaneh will engage tzevet in a process about indigenous rights as it relates to the processes of colonialism, decolonization and appropriation of Indigenous cultures (Hoffman, Laniado), and that tzevet will subsequently explore how such issues are connected to others such as racial justice, gentrification and solidarity.

Let it be resolved that kenim will actively seek out cultural and activist events that engage with Indigenous communities and encourage the attendance of both chanichim and madrichim, starting in Spring 2016. Additionally, kenim will host Thanksgiving programming which includes education about Indigenous peoples.

Let it be resolved that a sign made by chanichim will be placed at the entrance to each machaneh acknowledging the territory on which the machaneh was built.

Let it be resolved that a land acknowledgement be made to all chanichim at some point within the first week of machaneh.

Let it be resolved that a land acknowledgement be made whenever chanichim and madrichim engage with a new space outside of the machaneh itself (for example on tikkun olam or tiyul) by the tzevet facilitating that experience (tiyul specialists, chinuch, etc).

Let it be resolved that the writers of this proposal will construct accurate and specific land acknowledgements for each machaneh, as well as a justification for such acknowledgements that can be shared with both the chanichim and tzvatim as an educational tool.

## **Activist skill-building in the madatz tochnit**

By Adi Goldberg and Sarah Kravinsky

Whereas Habonim Dror has a stated aim of, “[striving] to upbuild a new social order throughout the world, based on the principles of social justice... and political democracy” (2013 Constitution);

Whereas our movement continues to affirm the link between education and hagshama, and emphasizes experiential over skill-building education, while only offering a few other avenues for youth to learn organizing/activist skills;

Whereas high school students and youth in general are underrepresented in radical movements, but have the potential to be a highly effective group of activists and organizers;

Whereas the majority of Tzvatei Kenim are formed primarily of post-Madatzim, who are in the unique position of fulfilling a movement tafkid while retaining access to their “life-long” communal networks (synagogues, home communities, etc), and as young counselors madrichimot (Markbreiter, Neckritz), are the future of our movement and will determine its direction for years to come;

Whereas there is some overlap between the skills necessary to become a Habonim educator and an organizer; however, nachshonim won’t necessarily become effective organizers unless they learn specific skills that are not considered relevant to our current movement activities (building coalitions, creating campaigns with broad appeal and urgency, organizing direct actions, expanding networks of connection, etc),

Whereas movement seminars are immersive educational opportunities for ma’apilim and nachshonim, but largely do not end in a specific course of action; furthermore, our machanot are our most effective and immersive movement programming and thus reach the greatest number of youth, and the madatz program is our movement’s leadership training program and thus our most significant opportunity to educate young madrichim towards our shared movement hagshamot and train them in the skills we deem important,

Whereas movement members participate in other, more established social action movements (Black Lives Matter, Fight for \$15, indigenous peoples’ struggles, labor struggles, student debt, etc), while other members want to participate in social action but do not yet have the skills or opportunities to do so,

Whereas HDNA is a network of connected youth throughout North America and thus has the potential to be a highly effective structure for coordinating movements with broad relevance; this network also has the potential to involve greater numbers of people, including non-movement members, in crucial struggles for justice,

- After high school, former madatzim will likely join other communities, whether at college or in another context, and thus they will have the ability to organize greater numbers of people, but only if they have the skills to do so,

Whereas the ken represents the most accessible and continuous method of movement hagshama; thus kenim are more conducive structures than machanot for bringing chanichim, nachshonim, and ma'apilim to key events in struggles for justice (direct actions, planning meetings, etc).

Whereas the movement has access to many graduates who are currently professional organizers; these people could bridge the gap between our own movement and broader activist movements by providing valuable trainings and opportunities for partnership with broader movements and organizations,

Whereas at Veida XVIII (2013), Habonim Dror moved to focus our social justice efforts on systemic change, but our movement cannot achieve those aims without leveraging our strengths as educators into creating a generation of empowered Jewish activists and organizers,

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Let it be resolved that the central madatz tochnit will include activism skill-building as well as content on the history/current context of social movements (the specific skills and content will be determined by a va'ad); every madatz(it) from Summer 2016 onward will be educated according to that tochnit,

Let it be resolved that a va'ad will be formed to gather these resources, create content, and continuously add to the tochnit:

- They will work closely with professional organizers, both Jewish and non-Jewish (Jodidio, Larma) (including but not limited to current ma'apilim and bogrim) to find the most effective methods of education,

Let it be resolved that another va'ad will also be created to coordinate social justice actions between ma'apilim communities across HDNA in order to provide opportunities for nachshonim and madatzim to use their skills and actualize our values within the framework of an activist network,

Let it be resolved that Rashei and Mazkiruyot Eizor, in addition to the va'ad, will be responsible for creating opportunities for post-madatzim and ma'apilim to engage in activism and use their organizing skills in the ken.



