



## World Habonim Dror Ideology Document

This document is the official current world Habonim Dror ideology, as approved by the 8<sup>th</sup> World Veida of February 2015

*All items in bold are changes made to the previously existing ideology document, as part of the 8<sup>th</sup> World Veida.*

## Documento de la Ideologia de Habonim Dror Mundial

Este es el documento oficial de Habonim Dror mundial sobre la ideologia del movimiento que fue aprobada por la 8<sup>th</sup> veida mundial en febrero del 2015.

*Todos los items que estan escritos en letra mas negra sobresaltada son cambios que fueron realizados al documento anterior de la ideologia de la tnua y son parte de los materiales de la 8th veida.*



## Principles of the Movement

The chalutzic youth movement, Habonim Dror believes in the socialist Zionist vision based in these fundamental principles:

1. Improving a democratic state affording the same rights and obligations to all its citizens.

*Vayikra (XXIV, 22) You shall have one manner of law, as well for the stranger as for the homeborn, for I am the Lord your God.*

2. The Jewish people has an historic link with the Land of Israel. The State of Israel is the spiritual centre of the Jewish people. Only here can the Jewish people carry out a collective life of creativity, responsibility and sovereignty.

*Bereishit (XII, 1-2) Now the Lord said unto Abraham: 'Get thee out of thy country, and from thy kindred and from they father's house, unto the land I will show thee. And I will make of thee, and make thy name great, and be thou a blessing.'*

3. The State of Israel is a multi-cultural society and because of this must allow the full cultural, religious and institutional expression of all its different citizens.

*Bamidbar (XI, 29) And Moses said unto him: 'Art thou jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put his spirit on them!'*

## Principios del Movimiento

Habonim Dror, movimiento juvenil de vanguardia, cree en el ideal judío sionista basado en los siguientes principios:

1. Perfeccionando un estado democrático que permita la igualdad de derechos y obligaciones a cada uno de sus ciudadanos.

*Levítico 24:22) Un mismo estatuto tendréis para el extranjero, como para el natural; porque yo soy Jehová vuestro Dios*

2. El pueblo judío tiene una afinidad histórica con la tierra del estado de Israel. El estado de Israel es el centro espiritual del pueblo judío. Solo aquí el pueblo judío puede vivir una vida en común, con creatividad, responsabilidad y soberanía.

*(Génesis 12:1-2) Pero Jehová había dicho a Abram: Vete de tu tierra y de tu parentela, y de la casa de tu padre, a la tierra que te mostraré. Y haré de ti una nación grande, y te bendeciré, y engrandeceré tu nombre, y serás bendición*

3. El estado de Israel es una sociedad pluralista, por ello debe permitir la libre expresión cultural, religiosa y legal a todos sus distintos ciudadanos.

*(Números 11:29) Y Moisés le respondió: ¿Tienes tú celos por mí? Ojalá todo el pueblo de Jehová fuese profeta, y que Jehová pusiera su espíritu sobre ellos.*

4. Formar una sociedad israelí cuyo objetivo es crear la igualdad de oportunidades y la igualdad sus ciudadanos.



4. Fostering an Israeli society which promotes equality of opportunity and equality in society for all of its citizens.

*Vayikra (XIX, 13-14) Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind.*

5. Peace, cooperation and good neighbourly relations with the peoples of the region in line with our humanist conception of Judaism.

*Bereishit (XIII, 8-9) And Abraham said unto Lot: 'Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.'*

6. Nurturing a new conception of Judaism suitable for the needs of our times, with cooperation and mutual respect between all the stream of Judaism.

*Devarim (XXX, 12-14) It is not in heaven, that you should say: 'Who shall go up for us to heaven, and bring it to us, and make us to hear it that we may do it?' Neither is it beyond the sea that you should say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' But the word is very near to you, in your mouth, and in your heart, that you may do it.*

*(Levítico 19:13-14) No oprimirás a tu prójimo, ni le robarás. No retendrás el salario del jornalero en tu casa hasta la mañana. No maldecirás al sordo, y delante del ciego no pondrás tropiezo, sino que tendrás temor de tu Dios. Yo Jehová.*

5. Paz, cooperación y buenas relaciones con habitantes del oriente medio en coherencia con nuestra vision humanista del judaismo..

*(Génesis 13:8-9) Entonces Abram dijo a Lot: No haya ahora altercado entre nosotros dos, entre mis pastores y los tuyos, porque somos hermanos. ¿No está toda la tierra delante de ti? Yo te ruego que te apartes de mí. Si fueres a la mano izquierda, yo iré a la derecha; y si tú a la derecha, yo iré a la izquierda*

6. Desarrollo de una nueva concepción de judaismo, compatible a las necesidades de nuestro tiempo, en acción común y respeto mútuo con las distintas corrientes del judaismo.

*(Deuteronomio 30:12-13) No está en el cielo, para que digas: ¿Quién subirá por nosotros al cielo, y nos lo traerá y nos lo hará oír para que lo cumplamos? Ni está al otro lado del mar, para que digas: ¿Quién pasará por nosotros el mar, para que nos lo traiga y nos lo haga oír, a fin de que lo cumplamos?*



7. Cultivar una sociedad basada en el desarrollo personal, la igualdad de los hombres, el cuidado del medio ambiente, y el desarrollo de un país soberano y protector de sus recursos naturales.

*(Génesis 2:15) Tomó, pues, Jehová Dios al hombre, y lo puso en el huerto de Edén, para que lo labrara y lo guardase.*

8. Habonim Dror promovera la identidad judía-sionista a través de la práctica educacional no formal basada en los principios humanitarios provenientes de la cultura judía.

Los valores del movimiento Habonim Dror comprometen a todos sus miembros a verse a sí mismos como sionistas, y al reconocimiento y creación de una sociedad democrática e igualitaria en el Estado de Israel. Estos valores no solo son un punto de vista, sino que representan una forma de vida. Los miembros del movimiento lucharán para crear y fortalecer nuevos caminos culturales que expresan solidaridad como: kibbutzim, comunas y otros marcos cooperativos creados como medios para la realización de estos valores.

7. Promote the construction of a society around the core values of individual growth, equality of human value, environmental protection and development of a sovereign country that protects its natural resources.

*Bereishit (II, 15) And the Lord took the man, and put him into the garden of Eden to dress it and to keep it.*

8. Habonim Dror promotes Jewish identity through informal Jewish Zionist education based on the humanitarian principles upheld by Jewish culture.

The principles of Habonim Dror commit its members to see themselves as pioneers in the realization and creation of a democratic and equal society in the State of Israel. These principles express not just a viewpoint, but a way of life. Members of the movement will strive to found and strengthen new social frameworks for solidarity, such as kibbutzim, communes, and other cooperative frameworks, as a means to realizing these principles.

## Decisions of Previous Veidot

### Peace with the Peoples of the Region

1. Since the last Veida, the security situation in the region has worsened. This hard situation damages the morale of the people, as well as the national economy and the personal security of each citizen.
2. The peace talks, in which we had put much of our hope, have been completely suspended. Consequently, the number of terror attacks and responsive attacks has risen considerably, and there is a lack of mutual confidence between both sides.
3. As Jews we know that it is impossible to oppress another peoples' desire for independence and honor. There is no military solution to the conflict, the solution can be only political, and must be based on compromises by both sides, including territorial compromises.

### La paz con los habitantes de la zona

1. Desde la última asamblea, la situación de seguridad en la zona solo empeoró. Una situación difícil, influye en el estado de ánimo de la gente, en la economía del estado y en la sensación de seguridad personal de cada uno de los ciudadanos.
2. Las conversaciones de paz, en las que invertimos muchas esperanzas, fueron detenidas de momento. Como consecuencia de ello el número de acciones terroristas y acciones de respuesta a este terrorismo crecieron significativamente. Esta situación provoca la pérdida del sentido de seguridad por las dos partes.
3. Como judíos, sabemos que es imposible oprimir un pueblo que aspira a su respeto e independencia. No existe una solución militar a este conflicto. La solución puede darse solo en el terreno de la política y debe basarse en el renunciamento de las dos partes, incluso renunciamientos territoriales.





4. The peace process with Arab countries and with the Palestinian people will be based on these compromises, including the drawing up of borders which can be defended by the State of Israel.
5. Two states must be established, one on either side, having clear borders, a state for the Jewish people and a state for the Palestinian people.
6. The 5th Veida wants to stress that one of the goals of Zionism is to have a state with a Jewish majority:
7. As a country freed from the occupied territories, we will be able to live a Jewish and democratic life in accordance with the principles of Zionism.
8. The Veida calls for the renewal of the peace process, going back to the negotiating table, which will enable the peoples of the region together to find a stable and viable solution for all.
9. The Veida condemns terrorism, which hurts innocent people and destroys peace.
10. The Veida condemns the terrible phenomena which stem from the strengthening of religious fundamentalism, in all religions, endangering peace in the region and in the world.
11. The Veida condemns the violation of human rights in the region.

4. El proceso de paz con los países árabes y con el pueblo palestino, debe estar basado en renunciamentos, como la vuelta a los límites en los que Israel puede defenderse por sus propios medios.
5. Dos estados deben coexistir, uno al lado del otro, y cada uno con límites claros. Un estado para el pueblo judío y un estado para el pueblo palestino.
6. La Quinta Asamblea quiere subrayar, que una de las metas sionistas es la creación de un estado con mayoría judía.
7. Cuando el estado se libere de los territorios conquistados, podrá vivir en una forma de vida judía democrática, según el ideal sionista.
8. La asamblea hace un llamamiento para la renovación del proceso de paz, la vuelta a la mesa de negociaciones, que permita a los habitantes de la zona encontrar una solución posible y estable para todos.
9. La asamblea repudia el terror, que ataca inocentes y destruye la paz.
10. La asamblea repudia el terrible fenómeno que crece en sectores religiosos extremistas, y hace peligrar la paz en medio oriente y en todo el mundo.
11. La asamblea repudia la violación de los derechos humanos en la zona.





## Judaism

Habonim Dror understands Judaism as a culture.

From the perspective of the Marxist philosophy of culture, we understand that religion is an integral part of culture, but does not represent it in its entirety.

Throughout history, the Jewish culture has developed a set of moral and ethical principles rooted in the values of justice and equality which drive a deeper sense of humanitarianism in society.

Habonim Dror puts into practice its conception of Judaism through an education system inspired by sources of the Jewish culture — both religious and secular — as well as by bibliographic materials in line with the principles of the movement.

The movement's activities are essentially based on Zionist Jewish education, understanding that the need for territorial sovereignty is a key factor to sustain and develop the Jewish culture.

Based on this concept of Judaism, Habonim Dror believes that it is necessary to separate religious and civil laws from the laws of the state.

In our opinion, the Kibbutz Movement is an expression of cultural Judaism which offers an opportunity to redefine and adapt our customs and traditions. Therefore, we see the need to establish bonds between Habonim Dror and the Kibbutz movement, in an effort to strengthen cultural Judaism within Habonim Dror. In order to fulfill this aspiration, Habonim Dror must be made part of the activities of

## Judaísmo

Habonim Dror cree en el judaísmo como cultura.

Desde una concepción marxista de la cultura entendemos que la religión es parte integral pero no hace a la totalidad de la misma.

La cultura judía desarrollo a través de su historia una moral y una ética basada en los valores de justicia e igualdad que llevan al desarrollo de sociedades mas humanitarias.

Habonim Dror lleva a la practica su idea de judaísmo a través de una educación basada en fuentes provenientes de la cultura judía tanto de índole religiosas como laicas, como así tambien bibliografía que se encuentra en coherencia con los principios del movimiento.

El movimiento ubica a la educación judía sionista como base de sus actividades entendiendo a la necesidad de una soberanía territorial como eje principal de la continuidad y el crecimiento de la cultura judía.

A partir de este concepto de judaísmo Habonim Dror entiende la necesidad de separación de las leyes religiosas y civiles del ambito estatal.

En lo referido al movimiento kibutziano, entendemos que este es una expresión de judaísmo cultural que permite redefinir y adaptar nuestras costumbres y tradiciones. Por ello debemos crear un vínculo entre Habonim Dror y el movimiento kibutziano, para fortalecer el judaísmo cultural dentro de Habonim Dror. Para ello Habonim Dror debe formar parte de las actividades dentro del movimiento kibutziano, cuyo objetivo es enriquecer espiritual y culturalmente el



the Kibbutz movement, which pursues spiritual and cultural enrichment of Judaism in the bosom of Habonim Dror by profiting from the previous achievements of the kibbutzim. This shared action is embodied in educational proposals which are targeted at the members of the movement.

We may thus conclude that the Jewish education within Habonim Dror comprises cultural initiatives, Jewish history and tradition, philosophy, values and moral principles that govern the Jewish people living in Israel as well as the Diaspora, and also guide us towards a future with more justice.

Habonim Dror believes that a Jew is a person of Jewish descent or any person who declares himself or herself to be a Jew and who identifies with the history, ethical values, culture, civilization, community, and fate of the Jewish people

### Anti-Semitism

More than 100 years have passed since the first World Zionist Congress, and more than 50 years have passed since Israel became an independent State. Nevertheless, most of the Jewish people are still spread around the Diaspora.

Almost 60 years have passed since the horrors of the Holocaust, and since the world began to understand the potential extent of blind hatred towards the Jewish people. Today we witness renewed anti-Semitic phenomena, as if nothing has happened, as if the legacy as

judaismo dentro de Habonim Dror, por lo ya hecho en los kibutzim en este aspecto. Esta acción mancomunada se expresa en la creación de actividades educadoras para con el movimiento.

En conclusión, la educación judía dentro de Habonim Dror contiene: acciones culturales, historia y tradición del pueblo judío, filosofía – valores y códigos morales, que rigen al pueblo judío en Israel y la diáspora por igual y son guías en nuestro desarrollo hacia un futuro mas justo.

O Habonim Dror acredita que judeu é uma pessoa de ascendência judaica ou qualquer outra pessoa que declara a si mesma judia e que se identifica com a história, valores éticos, cultura, civilização, comunidade, e o destino do povo judeu.

### Antisemitismo

Mas de cien años pasaron desde el primer congreso sionista mundial, y mas de 50 años pasaron desde que Israel se convirtió en un estado independiente. A pesar de esto la mayoría del pueblo judío todavía está disperso en la diáspora.

Casi 60 años pasaron desde las barbaridades del Holocausto, y desde que el mundo comenzó a entender el peligro potencial cargado en el odio ciego contra el pueblo judío. Hoy somos testigos de la renovación del antisemitismo, como algo que no cambió, como si la historia hubiera olvidado.





been forgotten.

The youth movement Habonim Dror leads the fight against the new anti-Semitism (so called anti-Zionism) and sees our duty to educate and organize public political activities against this phenomenon, to lead the struggle for the honor of our people, for the honor of humanity and for the future of the Jewish community worldwide.

The Veida calls the Jewish people and particularly the Jewish youth to participate in the struggle against anti-Semitism in all its forms, everywhere.

Because of recent world event Habonim Dror Olami calls for:

1. Rejecting all religious fundamentalism and extremist practices.
2. Rejecting all forms of terrorism.
3. Rejecting state surveillance as the only response to terrorism. Calling for a proliferation of education and an open dialogue between different religious and communal identities in the Diaspora and Israel as the proper reaction to terror and extremism.
4. Aliyah and terrorism - HD should encourage Aliyah but not as a fearful reaction to security threats in Europe and the world. Aliyah should be clearly stated as the fruit of an active engagement with Israel and Israeli society. Diaspora communities should be free and safe from harm in their respective countries.

The Struggle on 2 Fronts: Assimilation and Religious Fanaticism

Habonim Dror is an integral component of the Jewish community. As such, the movement struggles on two different fronts simultaneously,

El movimiento juvenil Habonim Dror lidera la lucha contra el antisemitismo que crece (llamado anti sionismo) y asume el papel de educador y organizador de acciones públicas y políticas en contra de este fenómeno, por el respeto a nuestro pueblo y por respeto a la humanidad y a favor del futuro de las comunidades del mundo.

La asamblea llama al pueblo judío y en particular a la juventud judía a participar en esta lucha en contra del antisemitismo en cualquiera de sus formas y en cualquier lugar.

Debido a los últimos acontecimientos mundiales, Habonim Dror Olami hace un llamado por:

1. El rechazo a cualquier práctica extremista y al fundamentalismo religioso.
2. El rechazo de todas las formas de terrorismo.
3. El rechazo a la vigilancia estatal como la única respuesta al terrorismo. Llamado a la proliferación de la educación y el dialogo abierto entre la diferentes identidades religiosas y comunitarias en la Diáspora y en Israel como la reacción adecuada al terror y extremismo.
4. Aliyah y terrorismo - HD debe fomentar la Aliyah pero no como una reacción temerosa a las amenazas de seguridad en Europa y en el mundo. La Aliyah debe ser claramente definida como el fruto de un compromiso activo con Israel y la sociedad israelí. Las comunidades de la diáspora deben estar libres y seguras de daño en sus respectivos países.

La lucha en 2 frentes: la asimilación y el fundamentalismo religioso fanático

Habonim Dror como componente integral de la comunidad judía, el movimiento lucha en dos frentes diferentes al mismo tiempo, el de la



that of assimilation and that of religious fanaticism.

Assimilation represents a danger to the community, which means a decrease in the number of Jewish people and a loss of spiritual content.

Religious fanaticism is a form of fundamentalism, which is taking hold of many Jewish communities in the Diaspora. It makes Judaism look like an obscure dark entity, producing a repulsiveness that drives away a great deal of our educated and civilized young people.

### Zionism & Hagshama Atzmit

#### Zionism

Habonim Dror supports the Zionist ideal that the Jewish people should be an independent nation within the modern state system, and seeks to achieve through this organizational structure, a degree of cultural and political independence to allow different streams of Judaism to freely express their beliefs.

Likewise, after achieving independence, the Zionist ideal advocated by the movement is sustained through the defense of a democratic system which affords all its citizens equal rights and obligations established by law, as well as the compliance with responsibilities undertaken by the state before international bodies.

In line with the socialist ideals, which are deeply related to the Zionist conception, Habonim Dror will fight, within the civil society sphere, to protect both inhabitants and citizens on matters of law.

The movement encourages and invites its members to have a life-

asimilación y el del fanatismo religioso.

La asimilación representa un peligro para la comunidad, lo que significa un descenso en el número de judíos y la pérdida de contenidos y valores.

El celo religioso es una forma de fundamentalismo, que controla a numerosas comunidades judías en la diáspora. Esta realidad crea la imagen de un judaísmo de tipo abstracto y oculto, que provoca rechazo de una parte importante de la juventud cultos e inteligentes.

### Sionismo y realización personal

#### Sionismo

Habonim Dror apoya la idea sionista en búsqueda de la concreción del pueblo judío como nación independiente dentro del sistema de estados modernos. Buscando a través de esta forma organizacional una independencia cultural y política que permita a las diferentes corrientes del judaísmo poder expresar sus creencias de forma libre.

Así mismo la idea sionista del movimiento continúa una vez lograda esta independencia, a través de la defensa de un sistema democrático que permita la igualdad de derechos y obligaciones de sus ciudadanos ante la ley, como así también el cumplimiento de las responsabilidades contraídas por el estado antes los organismos internacionales.

En concordancia con la idea socialista, ligada integralmente a la cuestión sionista, Habonim Dror luchará desde el marco de la sociedad civil por el resguardo tanto de habitantes como de ciudadanos ante la ley.

El movimiento promoverá e incentivará a sus integrantes a realizar



changing experience in the State of Israel, as part of the education process in the bagrut, based on the concept that active aliya is the highest level of fulfillment for its members.

### Hagshama

In line with its Jewish-Zionist and socialist ideology; Habonim Dror understands that hagshama is an ongoing process in the life of the boger, therefore it should not be broken down in the two different terms used to date: "hagshama tnuatit" and "hagshama atzmit."

The movement holds that such process takes place throughout the life of each member of Habonim Dror by putting into practice the values and ethics derived from the ideological foundation.

It also considers "active Aliya" —understood as the development of life according to socialist and Jewish values within the State of Israel— as the most significant accomplishment of the boger in the tnuva, and the ideal of the kvutza as the core of the boger's development throughout their lives.

1. Hagshama Tnuatit is to strive to achieve a just, equal and democratic society in Israel.
2. Hagshama Tnuatit is to strive to achieve a just, equal and democratic society within a socialist framework in Israel.
3. The mazkirut of World Habonim Dror have a responsibility to support new olim and to create a framework for their absorption, thus promoting Hagshama Atzmit.

experiences significant in the State of Israel, as part of the education process in the bagrut, based on the concept that active aliya is the highest level of fulfillment for its members.

### Realización

En concordancia con su ideología judeo – sionista, socialista; Habonim Dror entiende que el proceso de realización en la vida del boguer se da de forma constante y esta no debe ser separada en los términos utilizados hasta el día de hoy de "hagshama tnuatit" y "hagshama atzmit".

El movimiento sostiene que este proceso se da a lo largo de la vida de cada individuo integrante de Habonim Dror a través de la puesta en práctica de los valores y la ética que se desprenden de la ideología.

Considerando a la "Alia activa", entendiendo a esta como el desarrollo de una vida acorde a los valores socialistas y judíos dentro del Estado de Israel, como máxima realización del boguer de la tnuva, y a la idea de kvutzianismo como forma eje del crecimiento del boguer a lo largo de su vida.

1. La realización del movimiento es aspirar a una sociedad justa, igualitaria y democrática en Israel.
2. La realización del movimiento es aspirar a una sociedad justa, igualitaria y democrática dentro de un marco socialista en Israel.
3. La secretaría mundial de Habonim Dror, se compromete a apoyar a nuevos inmigrantes, crear un marco adecuado para su acomodamiento, avance y realización personal.



4. From the age of 14 or 15, each country has to find a program to start the process of gibush for each shichva, working towards garin aliyah and Hagshama Atzmit Tnuatit.

#### Aliyah

1. From the recognition that the real meaning of Zionism is Aliya, Habonim Dror calls on the Zionist Histadrut and its institutions to place Aliya at the top of its agenda and actions. We call on the Authority for Jewish-Zionist education to support the youth movements which are educating towards Aliya.
2. The Veida supports cooperation between all the youth movements in the framework of "Hagshama" in order to bring the idea of Aliya to all sections of the Jewish people, through raising it via political and ideological bodies.
3. The Veida of Habonim Dror invites other movements to join our communes and to found together garinim.
4. This Veida proposes that the World Mazkirut, together with other youth movements and bogrim in Israel, founds a joint committee to help with the absorption of bogrim of the movement in kibbutzim or anywhere else in Israel.
5. This Veida calls on bogrim of the movement to enlist to the Israeli army for the sake of the security of the state, mixing of the nations, and a melting pot for one Israeli society.
6. This Veida invites groups of bogrim to form Garinei Nachal in the

4. A partir de los 14 o 15 años, cada país debiera encontrar el plan adecuado para la iniciación del proceso de formación de Garinei Aliá y realización individual.

#### Aliá

1. Partiendo de la verdadera concepción de que sionismo es aliá, Habonim Dror convoca a la Histadrut Hatzionit y sus instituciones, a ubicar la aliá en primer lugar dentro de su orden de preferencias y actuaciones. Así también, hacemos un llamamiento a quienes ocupan cargos dentro de marcos educativos sionistas a apoyar a los movimientos juveniles que educan a la aliá.
2. La asamblea apoya la cooperación entre los movimientos juveniles que proponen una realización, para llevar la idea de aliá a todos los componentes del pueblo judío, subrayando nuestro camino ideológico y cuerpo político.
3. La asamblea de Habonim Dror invita a otros movimientos a unirse a nuestras comunas, y juntos levantar Garinim.
4. Esta asamblea propone que la Secretaría Mundial, junto con distintos movimientos y miembros que viven en Israel, levanten una comunidad unida, que ayude al acomodamiento de miembros en kibutzim o cualquier lugar en el estado de Israel.
5. Esta asamblea convoca a sus miembros a enrolarse en las filas del Ejército de Israel, en pro de la seguridad del estado, crisol de diásporas y punto de fusión para la sociedad israelí unida.



<p>IDF.</p> <p>7. The Veida calls on new olim to settle in the Negev so as to develop the region.</p> <p><b>Kibbutz</b></p> <p>Habonim Dror is an active partner in the settlement of kibbutzim, and our bogrim are members in more than 50 kibbutzim. The movement sees in kibbutz a renewed Jewish community which fulfils the principles of Socialist Zionism in building a communal egalitarian society. This society does not choose to lock itself up within its own four walls, it takes upon itself the national and social missions of the Jewish people and homeland. The movement sees in the kibbutz movement a cooperative pluralistic movement which brings together different approaches of fulfilling ideological realization. However, given the path of the Kibbutz Movement and its continued progression towards privatization and away from the values on which the Kibbutz Movement was founded, we must look towards the new evolution of kibbutzim, Kvutsoth and Urban Kibbutzim, as the relevant tool of Habonim Dror to create communities that aim to affect Israeli society. The Kibbutz Movement and the role of kibbutzim in our history and Israel's remains extremely relevant and should continue to have a role in the education of the Movement.</p> <p>1. This Veida calls upon the World Mazkirut and mazkiruyot around the world to update their educational programmes to fit the reality of kibbutz today as well as the role of kvutsoth and urban kibbutzim in Israeli society, and to emphasise</p>	<p>6. Esta asamblea invita a grupos de sus miembros a formar Garinei Najal en el Ejército de Israel.</p> <p>7. La asamblea convoca a los nuevos inmigrantes a establecerse en el Neguev y desarrollar esta zona.</p> <p><b>Kibutz</b></p> <p>O Habonim Dror é um parceiro ativo no estabelecimento dos kibutzim, e nossos bogrim são membros de mais de 50 kibutzim. O movimento vê no kibutz uma comunidade judaica renovada, que cumpre com os princípios do Sionismo Socialista na construção de uma sociedade igualitária comunal. Esta sociedade não opta por fechar-se dentro de suas quatro paredes, mas toma para si a missão nacional e social do povo e pátria judeus. O movimento vê no movimento kibutziano um movimento cooperativo pluralista que traz abordagens diferentes para o cumprimento da realização ideológica. No entanto, dado o caminho do Movimento Kibutziano e sua progressão continue no sentido da privatização e para longe dos valores sobre os quais o Movimento Kibutziano foi fundado, devemos olhar para a nova evolução dos kibutzim, Kvutsoth e Kibutzim Urbanos como um instrumento relevante do Habonim Dror para criar comunidades que visam ter efeito sobre a sociedade israelense. O Movimento Kibutziano e o papel dos kibutzim em nossa história e na história de Israel continuam a ser extremamente relevantes e devem continuar a ter um papel na educação do Movimento.</p> <p>1. Esta Veidá convida a Mazkirut Mundial e as mazkiruyot ao redor do mundo a atualizarem seus programas educacionais para atender a</p>
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education of the basic values - equality, cooperation, work and freedom - in order to prepare bogrim to realise these values and to equip them with the ability to deal with the challenge of renewing and preserving the kibbutz.

2. This Veida calls upon the members and bogrim of Habonim Dror to make aliyah to and to participate in the building of communot/kvutsot and urban kibbutzim, and/or educational social kibbutzim, together in joint activities with our sister movements in Israel, like Hanoar Haoved Vehalomed and Machanot Haolim.
3. The Veida is aware of the changes in the kibbutzim and is against the introduction of differential wages.
4. The Veida calls on the Kibbutz Movement to strengthen its ideological education of young people on kibbutz.
5. This Veida recognizes the importance of kibbutzim in the history of Israel and Habonim Dror and welcomes ~~calls on~~ its Bogrim to continue to make Aliya to kibbutzim shitufi'm.

#### Socialism & Social Justice

1. This Veida moves that the highest fulfillment of Hagshama is aliyah to a socialist lifestyle, be it agricultural or urban kibbutz. An integral part of this socialist Hagshama is being socially and politically active in Israel.
2. Habonim Dror holds the following principles to be central to the Hagshama of our social activism / socialism: Social justice; social

realidade do kibbutz hoje, bem como o papel das kvutsot e kibutzim urbanos na sociedade israelense, e a enfatizar a educação dos valores fundamentais - a igualdade, a cooperação, o trabalho e a liberdade - a fim de preparar bogrim para a realização destes valores e equipá-los com a capacidade de lidar com o desafio de renovar e preservar o kibutz.

2. Esta Veidá convida os integrantes e bogrim do Habonim Dror a fazer aliá para e participar na construção de comunot/kvutsot e kibutzim urbanos, e/ou kibutzim sociais educacionais, em atividades conjuntas com nossos movimentos irmãos em Israel, como Hanoar Haoved Vehalomed e Machanot Haolim.
3. A veidá está ciente das mudanças nos kibutzim e é contra a introdução de salários diferenciais.
4. A veidá convida o Movimento Kibutziano a reforçar sua educação ideológica nos jovens no kibutz.
5. Esta Veidá reconhece a importância dos kibbutzim na história de Israel e de Habonim Dror e convida a os bogrim a continuar fazendo aliá a os kibbutzim shitufi'm.

#### Socialismo y Justicia Social

1. Esta asamblea declara que la realización suprema es la aliá a una forma de vida socialista, ya sea agraria o ciudadana. Parte integral de esta realización, es la integración de estas comunidades en los procesos sociales y políticos de Israel.
2. Habonim Dror cree que los siguientes valores son los principales para





la realización cultural socialista: justicia social, responsabilidad comunitaria cultural, humanitarismo, igualdad, activismo personal y colectivo, libertad y preservación del medio ambiente.

3. Esta asamblea declara que para la realización de nuestros objetivos socialistas, la intervención social debe ser parte integral de la vida de nuestros educandos y educadores. Dentro y fuera del movimiento. Esto es importante en Israel y en la diáspora.

#### La sociedad israelí

4. Esta asamblea convoca a la creación de una sociedad israelí basada en la igualdad de derechos.
5. Esta asamblea llama a sus miembros, de los kibbutzim o ciudades, a involucrarse en la lucha para la creación de una sociedad más igualitaria en Israel. El aporte de nuestros miembros al estado de Israel no se refleja solo en campos personales sino también en la creación de un cuerpo político social común dentro de la sociedad israelí.
6. Esta asamblea llama a la comisión de educación del movimiento kibbutziano, y al ministerio de educación a desarrollar un programa educativo que se ocupe de los siguientes temas: ecología, igualdad entre sexos, convivencia entre árabes y judíos, democracia e igualdad

community responsibility; humanitarianism; equality; both collective and personal activism; liberty; and environmentalism.

3. This Veida moves that in order to fulfill our socialist platform, social activism should be an integral part of our bogrim and chanichim lifestyle, in and out of a movement context. This is important whether we are in Israel or in the Diaspora.

#### Israeli Society

4. This Veida calls for the creation of an egalitarian Israeli society.
5. This Veida calls on its bogrim in the city and the kibbutz to be involved in the struggle of creating a more just Israeli society. The contribution of bogrim to Eretz Yisrael is not just in the personal sphere, but also as a collective political body in Israeli society.
6. This Veida calls on the education committee of the Kibbutz Movement and to the Ministry of Education to develop study programs on the following subjects: ecology, sexual equality, Arab-Jewish co-existence, democracy and human rights, pluralism and tolerance in Judaism, and education about Diaspora Jewish communities so that Israelis know and



- de derechos, pluralismo, y apertura en el judaísmo, y una educación de lo realizado en las comunidades judías de la diáspora, para que el israelí sepa y entienda a estas comunidades.
7. Esta asamblea propone que la secretaría mundial incluya en los programas a largo plazo en Israel, caminos para allanar la acomodación de nuevos inmigrantes que tienen dificultades en Israel. Por ejemplo por medio del estudio de ingles a inmigrantes de Etiopía y Rusia.
  8. Esta asamblea repudia los intentos de atentar contra el derecho de expresión de los medios de comunicación.
  9. Esta asamblea llama a sus miembros a unirse a la lucha contra accidentes y dar ejemplo de precaución y manejo previsor.
  10. Esta asamblea llama a sus miembros a unirse a la lucha contra la agresión familiar, y dar aviso a las instituciones relevantes en caso de tener conocimiento relacionado con este tema.
  11. Teniendo en cuenta la historia del pueblo judío, y entendiendo el "no hagas a tu prójimo lo que odias que te hagan a ti", esta asamblea llama al estado de Israel a considerar el problema de los trabajadores extranjeros, evitar la estadía ilegal y velar por los derechos de los trabajadores extranjeros.
  12. Esta asamblea llama al gobierno de Israel a crear un plan económico y social, cuyo objetivo sea borrar la pobreza de Israel y de la faz de la tierra.

- understand them.
7. This Veida proposes that the World Mazkirut incorporates into the long term programmes in Israel, ways of helping the absorption of new immigrants from countries suffering hardships, for example by teaching English to olim from Ethiopia and the former Soviet Union.
  8. This Veida condemns attempts to negate freedom of speech and of the press.
  9. This Veida calls on its bogrim to join with the war against road accidents, and to provide an example of careful and safe driving.
  10. This Veida calls on its bogrim to join with the war against violence in the family and to bring to the attention of the relevant bodies any cases that come to their attention.
  11. With awareness of the past of the Jewish people, and understanding of the subject "Do not do unto others what you would not have others do unto yourself", the Veida calls on the government of Israel to attend to the situation of foreign workers, to prevent illegal residency and to see to their welfare and social rights.
  12. This Veida calls on the government of Israel to create economic and social plans to wipe out poverty in Israel.
  13. This Veida calls on the government of Israel to legislate for free



higher education.

## Environment

14. This Veida moves that as a socially aware movement we should both educate towards and be active in the preservation and improvement of our natural environment.
15. Out of concern for the ecological balance of the world in future generations, this Veida condemns the destruction of the rainforests and the killing of animals.
16. This Veida condemns the factories which are polluting the world's water and damaging the quality of the environment.
17. This Veida calls on the Kibbutz Movement to recognise the importance of preserving ecological balance in all their industrial, agricultural and settlement development projects.
18. This Veida calls on the establishment of a "Green Day" once a year, during which the environment will be discussed, and donations will be collected for the project of the Habonim Dror Forest of the JNF, at Sha'ar Hagai Junction (potentially on Tu Bishvat).
19. This Veida calls for its members to plant trees in the Negev.

13. Esta asamblea llama al gobierno de Israel a la implementación de la ley de estudio superior gratuito.

## Preservación del medio ambiente

14. Esta asamblea declara que en el marco de la conciencia social debemos educar a participar de la preservación y el mejoramiento del medio ambiente.
15. Dememos así mismo cuidar del equilibrio ecológico mundial, para las generaciones futuras. Esta asamblea repudia la destrucción de bosques y animales.
16. Esta asamblea repudia a quienes contaminan las aguas del mundo afectando el medio ambiente.
17. Esta asamblea convoca al movimiento kibutziano a reconocer la importancia de la preservación del medio ambiente, el cuidado del equilibrio ecológico en todo lo relacionado a la producción e industria agropecuaria, y proyectos de vivienda y asentamientos.
18. Esta asamblea propone la implementación del "Día Verde" una vez por año. Durante su transcurso se debatirán asuntos relativos al medio ambiente, y se recaudarán aportes financieros para solventar el proyecto de Habonim Dror: la plantación de un bosque con ayuda del Keren Kayemet LeIsrael, en el cruce Shaar Hagay.
19. Esta asamblea llama a sus miembros a plantar árboles en el Neguev.



## Feminism

20. Feminism is a stepping-stone towards the ultimate goal of egalitarianism.
21. Gender equality & the recognition of characteristics typically defined as feminine as equal to those typically defined as masculine, particularly in leadership roles.
22. That all genders are socially, politically and economically equal.

Chinuch: The Tnuva and the Chanich

This Veida recognized with satisfaction that there is improved communication between the World Mazkirut and the branches around the globe. This improvement was achieved by the many visits by world mazkirut members to veidot and meetings in every continent, by Mazkirim and Rakazei Chinuch coming together once a year from around the world to Israel, and mutual activities between the countries.

1. This Veida resolves that Habonim Dror is one unique movement with a common basis, and that every country has its special differences, but we are one movement. We are not a 'confederation of movements', but an International Movement.

## Feminismo

20. El feminismo es un paso clave hacia el objetivo final de igualitarismo.
21. La igualdad de género y el reconocimiento de características femeninas como iguales a las masculinas, especialmente en funciones de liderazgo.
22. Que los hombres y mujeres son iguales social, política y económicamente.
23. La causa feminista es la responsabilidad por todos los sexos.

Educación: el movimiento y el educando

Esta asamblea declara con satisfacción la importante mejora de relación entre la secretaría mundial y las distintas ramas al redor del mundo. Esto ocurre gracias a las innumerables visitas realizadas por muchos miembros de la secretaría mundial a las distintas asambleas y reuniones en todos los continentes; la concentración anual de los secretarios y encargados de educación de todas partes del mundo en Israel; y por medio de las actividades en común realizadas entre los países.

1. Esta asamblea remarca que Habonim Dror es un movimiento único y especial, con una base en común. Teniendo en cuenta las características particulares de cada país, aún así sigue siendo un movimiento único. No somos una "confederación de movimientos", sino un movimiento internacional.



### Shnat Hachshara

2. There should be more interaction between groups from the various countries of origin during Shnat Hachshara tochniot. There should be a similar content to the Shnat Hachshara, earlier planning, and more financial support.
3. This Veida resolves that every country should affiliate with a Meshek Yad (an ideal destination kibbutz for potential olim) and should send Shnat Hachshara participants only to that kibbutz, in order to create a connection between the Shnat Hachshara participants and their Meshek Yad.
4. In addition to the classic Meshkei Yad, it is clear to us that in the new reality and the situation of the kibbutz movement, it is worthwhile for Shnat Hachshara participants to meet with new types of communal settlement, like the 'Magal Hakvutzot' urban kibbutzim, educational and social communot of Hanoar Haoved Vehalomed, Machanot Haolim, etc. This kind of Hagshama might create interest, identification and enthusiasm within potential olim.
5. It is desirable that each group shall spend at least a month doing community work/tikkun olam.
6. It is desirable that the different groups should meet up as

### Año de preparación (shnat achshará)

2. Debe existir más comunicación entre los grupos de distintos países o zonas diferentes, durante el año de preparación. Deberá crearse un contenido similar para este año de preparación, procesos de programación preliminares y mayor apoyo económico.
3. Esta asamblea decide que cada país deberá tener un kibutz de destino, es decir, un kibutz para la alia de los miembros del movimiento, donde serán enviados para su año de preparación. Esto servirá para crear una relación entre los participantes de este programa y su kibutz de destino.
4. Además del clásico kibutz de destino, (nos es clara la situación actual del movimiento kibbutziano), es conveniente que los participantes de este año de preparación busquen nuevas y distintas maneras de asentamientos comunales, como "Maagal Hakvutzot", kibutzim de ciudades, comunas educadoras y culturales de Hanoar Haoved Vealomed, Majanot Haolim etc. El tipo de realización, probablemente cree un estímulo y un sentido en el marco de los nuevos integrantes.
5. Nuestra aspiración es que cada grupo se ocupe por lo menos un mes de trabajos comunitarios.
6. Nuestra aspiración es que los distintos grupos se reúnan más asiduamente dentro de lo posible.



often as possible. The Mazkirim are called upon to budget for these meetings.

7. A seminar to help shnatties run the movement in their country of origin.

8. Mifgashim with Israeli youth is a desired part of every shnat hachshara tochnit.

### Rosh Chinuch

1. This Veida requests from the world mazkirut to fund a world rosh chinuch in order to send us chinuch for the world movement. The tafkid includes:
  - To check & confirm programs for each sniff / ken;
  - To co-ordinate the educational activities and to motivate the roshei chinuch;
  - To organize seminars according to regions;
  - To create a general program for bogrim on Shnat Hachshara;
  - To help each ken solve their specific problems; and
  - To write programs for bogrim.

### Shlichim

"Shlichut is essential to the runnings of Habonim Dror, and sending them should remain a top priority of the world mazkirut to ensure they continue working with Kenim throughout the diaspora. Shlichim bring a logistical expertise to the movement and allow us to make our kenim and machanot as strong as possible. They provide a vital support to madrichim and their mentorship motivates chaverim to remain in the movement and contribute for many years. Particularly in more remote countries, such as New Zealand, shlichim help to bring accurate

7. Se deberá implementar un seminario que ayude a los participantes del año de preparación a dirigir el movimiento en su región, y en el país del que proviene.
8. Encuentros con jóvenes israelíes, es una gran aspiración en todos los programas del año de preparación.

### Director de Educación (Rosh Jinuj)

1. Esta asamblea propone la implementación de un director de educación mundial para el envío de programas de educación, y cuyos objetivos incluyan:
  - Revisar y dar curso a programas educadores para todas las sucursales del movimiento.
  - Coordinar y acompañar actividades educativas, apoyar e insentivar al director de educación en cada lugar.
  - Organizar seminarios de acuerdo a las zonas de residencia.
  - Crear un programa general para los participantes del año de preparación
  - Ayudar a cada sucursal (ken) a resolver sus problemas específicos.
  - Y crear un programa para nuestros miembros mayores (bogrim)

### Shlijim

"La Shlichut es esencial para el funcionamiento de Habonim Dror, y su envío debe permanecer una prioridad principal de la mazkirut mundial para asegurar que continúan trabajando con Kenim a lo largo de la diáspora. Los Shlichim traen una experiencia logística al movimiento y nos permiten hacer que nuestros kenim y machanot sean lo más fuerte posibles. Proveen de un apoyo vital a los madrichim y su orientación motiva a chaverim a permanecer en el movimiento y contribuir por muchos años.





information about Israel and share this knowledge and perspective with both Habonim Dror and the wider community. We believe that without the continued presence of dedicated Habonim Dror shlichim, the success and continuity of Habonim Dror as an educational youth movement is jeopardized."

1. This Veida demands the continuation of the activities of shlichim in every country because they bring the direct connection between Israel and the respective country.
2. This Veida demands that the world mazkirut keep shlichut as a top priority and assist in the funding of shlichim in every country to make their presence a reality, as they bring the direct connection between Israel and the respective country.

#### Connections between Movements

3. This Veida demands an international movement kupah in order to help movement countries in financial crisis. When we use the word kupah we mean "from each according to their abilities, to each according to their needs."
4. This Veida resolves that every Habonim Dror sniff throughout the world be partnered with another Habonim Dror 'sister sniff' in another country. The aim of this would be to increase communication, to give the sniffim a greater sense of perspective on the world movement, and to strengthen the international status of World Habonim Dror.

Especialmente en países más remotos como Nueva Zelanda, los schilchim ayudan a traer información precisa sobre Israel y comparten estos conocimientos y perspectivas tanto con Habonim Dror como con la comunidad más amplia. Creemos que sin la presencia continua de schilchim dedicados de Habonim Dror, el éxito y continuidad de Habonim Dror como un movimiento juvenil educativo se verán perjudicados."

1. Esta asamblea exige la continuación de las actividades de los shlijim en todos los países, ya que los shlijim traen con ellos el contacto directo entre Israel y los países en los que trabajan.
2. "Esta Veida exige que la mazkirut mundial mantenga la shlichut como una prioridad principal y asista en la financiación de shlichim en cada país para que su presencia sea una realidad, ya que ellos traen la conexión directa entre Israel y el país respectivo.

#### Relación dentro del movimiento

3. Esta asamblea exige la creación de una "caja de efectivo mundial", para brindar ayuda económica a aquellos países en crisis en los que trabaja Habonim Dror. Cuando utilizamos el término "caja de efectivo mundial", nos referimos a "cada uno aporta en la medida de sus posibilidades, y toma de acuerdo a sus necesidades".
4. Esta asamblea establece que cada sucursal de Habonim Dror en cualquier parte del mundo, tendrá una sucursal hermana de un país diferente. El objetivo de esta relación es profundizar la comunicación, dar a las sucursales una perspectiva más amplia del espectro mundial del movimiento, y fortalecer el estatus del movimiento mundial Habonim Dror.



3. This Veida moves that World Habonim Dror, and Habonim Dror in each country, will co-operate and communicate with various other organisations / movements around the world which believe in the same principles in response to specific issues: social, political, environmental, etc.
4. The Veida urges the tnua in Israel to raise funds in order to finance educational projects and activities for the Habonim Dror kenim all over the world.
5. Internet site of World Habonim Dror to contain links to every other country, as well as a 'Peula bank'.
6. One day a year in every snif/ken in the world will be devoted to learning about the world movement.
7. This Veida calls upon the World Mazkirut together with the national movements to create a database of potential activists based on bogrim who have made Aliya and who could potentially be sent as shlichim to the movements around the world. To this end every national mazkirut is asked to update the World Mazkirut on the Aliya of bogrim.
8. The World Mazkirut and the National Mazkiruot will be responsible for the upkeep of the Habonim Dror Forest at Sha'ar Hagai. Every group to arrive in Israel will work in and visit the forest. To this aim, the chanichim must be prepared before they leave for Israel, and the importance of the project must be stressed to them.

3. Esta asamblea establece que Habonim Dror mundial, y Habonim Dror en cada país, participen y se relacionen con organizaciones y movimientos al rededor del mundo que sostengan valores semejantes en relación a temas específicos como: temas sociales, políticos, ambientales etc.
4. La Veida llama a la tnua en Israel a conseguir fondos para financiar proyectos y actividades educativas para los keinim de Habonim Dror en el mundo.
5. La página de internet de Habonim Dror incluirá correlaciones (Links) para todos los países en donde actua el movimiento, y además un "banco de actividades".
6. Un día al año se destinará al estudio concerniente al movimiento mundial.
7. Esta asamblea convoca al movimiento mundial y a otros movimientos nacionales, a crear una base de datos de posibles actividades, basada en la experiencia de los miembros que ya hicieron aliá, que representen un potencial de futuros shlijim para el movimiento. Pedimos a la presente secretaría y a las secretarías nacionales, actualizar las listas de miembros que ya hicieron aliá en la secretaría mundial.
8. La secretaría mundial y la secretaría nacional serán las encargadas del cuidado del bosque Habonim Dror en el cruce Shaar Hagay. Cada grupo que llegue a Israel, visitará y trabajará en él. Para esto deberá prepararse a los miembros antes de su llegada para que la importancia de este proyecto les sea clara.

The following is a condensed version of the Habonim Dror Olami ideology document, created by all of the mazkirut representatives to the veida, to be used as an educational tool:

O que esta apresentado abaixo e uma versao condensada do Documento da Ideologia do Habonim Dror Olami, criado por todos os representantes da mazkirut para a veida, para ser utilizado como uma ferramenta educacional:

Habonim Dror is a Socialist-Zionist Jewish Youth Movement which, as an integral part of the Israeli Kibbutz Movement, undertakes the mission of taking responsibility for the Jewish people, the Israeli society and the whole world. The founding principle of this movement is that young people educate their peers and that, in working together, they create an organized framework for ideological and educational purposes.

Habonim Dror is a unique and particular movement which has laid a common ground (Judaism, socialism and Zionism) in the 18 countries where it is present nowadays: Brazil, Argentina, Uruguay, Mexico, United States, Canada, England, Scotland, Israel, Australia, New Zealand, Holland, Hungary, Germany, France, Belgium, Turkey and South Africa. The movement incorporates the characteristics which are specific to each of these countries but it is still homogenous. We are not a "confederation of movements," but International Movement.

Our Tnuva serves as guidance for the Jewish youth on the basis of Shivyon Erech Ha'adam (equality of human value) as well as the humanist values inspired by the ideological founding principles included in this takanon. These values – such as equality, tikkun olam, democracy, social justice, collectivism - are not mere perspectives: they

Habonim Dror é um Movimento Juvenil Judaico Sionista-Socialista, que é parte integrante do Movimento Kibutziano Israelense e existe para assumir a responsabilidade para com o povo judeu, a sociedade israelense e o mundo. Este funciona baseado no conceito de que jovens educam jovens, criando juntos um marco organizado com fins ideológicos e educativos.

O Habonim Dror é um movimento único e especial, que possui uma base em comum (Judaísmo, Socialismo e Sionismo) nos 18 países em que está presente hoje – Brasil, Argentina, Uruguai, México, Estados Unidos, Canadá, Inglaterra, Escócia, Israel, Alemanha, Austrália, Nova Zelândia, Holanda, Hungria, França, Bélgica, Turquia e África do Sul. E tendo em conta as características particulares de cada país, ainda assim segue sendo um movimento unificado. Não somos uma "confederação de movimentos", senão um Movimento Internacional.

Nossa Tnuá orienta a juventude judaica apoiando-se nos Shivyon Ha'adam Erech (igualdade de valor humano) e os valores humanistas de nossos pilares ideológicos detalhados neste takanon. Estes valores – como igualdade, tikkun olam, democracia, justiça social, coletivismo - não são apenas pontos de vista, senão que representam uma forma de vida chalutziana.





stand as an entire way of life based on the principles of chalutzit.

The ideology below is split under different heading for clarity, but these headings are not separate ideologies, what is written below is one ideology with each part integral to the next. Each and every chaver/a embodies the spirit of Habonim Dror based on their experience and values gained in the movement. What is written below is an attempt to represent the spirit in words.

### **Judaism**

Habonim Dror stands up for Cultural Judaism, a holistic approach which conceives Judaism as a culture comprising religion and nationality as intertwined entities. Further to Habonim Dror's conception of Judaism, we devised a Jewish education process based on cultural activities which profit from secular and religious sources and literature.

In Habonim Dror's view, Judaism comprises Jewish wisdom, history and tradition, as well as an array of moral values of the Jewish people. Our Movement acknowledges its duties to the Jewish community in Israel and the communities in each Ken where it is present, and is in constant pursuance of its two goals: strengthening the principles of Judaism and ensuring the continuity of the Jewish tradition.

### **Zionism**

We are Zionists because we believe that, as a people, we have the right to a nation of our own, and that Israel is the homeland to the Jewish people. Our Movement seeks to develop a society based on equality and democracy within a socialist framework in Israel. Therefore, we see alia chalutzit —the activist branch of alia — as the highest expression of

A ideologia abaixo está dividida sob diferentes tópicos para ficar mais claro, o que está escrito abaixo é uma ideologia com cada parte integrada à seguinte. Todo e qualquer chaver/a internaliza o espírito do Habonim Dror baseado em suas experiências e valores ganhos no movimento. O que está escrito embaixo é uma tentativa de representar esse espírito em palavras.

### **Judaísmo**

Habonim Dror acredita no Judaísmo Cultural - uma abordagem holística para o judaísmo como uma cultura em que a religião e a nacionalidade estão entrelaçadas e são partes integrantes. Refletindo a concepção Habonim Dror do judaísmo, nos envolvemos em um processo de educação judaica através de práticas culturais e da utilização de fontes e textos seculares e religiosos.

O judaísmo para o Habonim Dror é ao mesmo tempo o saber, a história, a tradição judaica e um conjunto de valores morais do povo judeu. E o Movimento reconhece o seu dever para com a comunidade judaica de Israel e de cada Ken em que se encontra, destinando-se a todo o momento para reforçar a consciência da continuidade judaica.

### **Sionismo**

Somos Sionistas porque acreditamos que, como povo, temos o direito de ter uma nação e que Israel é o lar nacional do povo judeu. A realização do Movimento é aspirar uma sociedade igualitária e democrática em um marco socialista Israel. Então vemos a alia chalutziana – que é a alia ativista - como o ponto mais alto da expressão do Sionismo.



the Zionist idea.

Habonim Dror is involved in Jewish-Zionist education, both in Israel and in the Diaspora, and is committed to develop Jewish identity and to create the understanding that Israel is the centre of the Jewish World. It also seeks to encourage the various expressions of Israeli culture, thus contributing to develop, in our chaverim, a deep care and responsibility to the country, while strengthening all the above goals.

We also believe in the universal right to a homeland and this conviction translates into our actively support of the right of the Palestinian people to a state of their own.

### **Socialism**

We advocate the principles of socialism because we believe that there is another way to reach our human aspirations for freedom, justice and equality. As an educational movement we believe in a humanistic education that forms people who are respectful, critical, love others, who understand the value of human worth and feel responsible for the society in which they live.

Habonim Dror believes in the Labour Zionist ideals that shaped the kibutzim, whether rural or urban, which are based on socialist principles; and so educates their chaverim to live in communities where those kvutzati values are upheld.

We also believe that the values listed below are at the core of the socialist cultural fulfillment: social justice, democracy, communal responsibility, humanism, equality, individual and group activism,

O Habonim Dror participa na educação judaico-sionista, tanto em Israel, quanto na diáspora, com o objetivo de desenvolver a identidade judaica e criar um entendimento que Israel é o centro do mundo judaico. Além de promover a expressão da cultura israelense para ajudar a desenvolver nos Chaverim um amor profundo para o país e reforçar os objetivos acima referidos.

Também acreditamos que o direito de ter um lar nacional é universal e por isso apoiamos ativamente o direito dos Palestinos a terem também um estado próprio.

### **Socialismo**

Somos socialistas porque acreditamos em uma via alternativa para satisfazer nossas aspirações humanas de liberdade, justiça e igualdade. Sendo um movimento educativo humanista acreditamos em uma educação que forma pessoas dignas, respeitosas, críticas, que amam o próximo e que se sentem responsáveis pela sociedade na qual vivem.

Habonim Dror acredita nos ideais Sionista que moldam o Kibbutz, seja ele agrícola ou urbano, como uma sociedade e um sistema baseado nos ideais do socialismo, e educa seus Chaverim para viver em comunidades que mantêm esses valores kvutzatis.

Também acreditamos que os seguintes valores são os principais de realização cultural socialista: justiça social, responsabilidade comunitária, humanismo, igualdade, ativismo pessoal e coletivo, liberdade, democracia e preservação do meio ambiente.





freedom and environmental protection.

We educate our Chaverim to be active in order to seek political and social transformation of society in which they live. As for the realization of our socialist objectives, social intervention must be an integral part of life for our chanichim and madrichim, inside and outside the movement, both in Israel and the Galut.

### Hagshama

Habonim Dror sees Hagshama Atzmit as the personal fulfillment process which leads individuals to achieve all the goals of the Movement and through which the chaver materializes the vision underpinning the ideas of the Habonim Dror Movement.

Habonim Dror encourages each chaver to face life inspired by the ideals upheld by the movement. Hagshama is not a final goal, but an ongoing process. Therefore, those who lead their lives consciously, in pursuit of their values and the values of the movement, and work to change the world according to their beliefs are participating in the Hagshama process.

Finally, the Movement believes that Alia Chalutzit i.e., in Israel, leading an active life to improve society, working to keep a significant Jewish identity, be social engaged living within a socialist framework based on the values described in this document, is the purest expression of Hagshama.

Educamos os nossos chaverim a serem ativos de forma política e social em busca da transformação da sociedade em que vivemos. Já que para a realização de nossos objetivos socialistas, a intervenção social deve ser parte integral da vida de nossos educandos e educadores, dentro e fora do movimento, tanto em Israel quanto na Diáspora.

### Hagshamá

O Habonim Dror acredita que Hagshamá Atzmit é o processo de realização pessoal de todos os objetivos do Movimento. Em que o chaver faz com que a visão descrita na ideologia Habonim Dror seja uma realidade.

O Habonim Dror incentiva cada chaver a adotar uma abordagem de vida inspirado pela ideologia do movimento. A Hagshamá não é uma meta final, mas um processo contínuo. Então aqueles que estão vivendo suas vidas de forma deliberada, de acordo com seus valores e os valores do movimento e estão trabalhando para remodelar o mundo de acordo com seus valores estão participando do processo de Hagshamá.

Por fim, a Tnuva acredita que a Aliá Chalutziana - isto é, em Israel, levar uma vida socialmente ativa para a melhoria da sociedade, trabalhar para a manutenção de uma identidade judaica significativa e ser socialmente engajado, vivendo em um marco socialista de acordo com os valores expressos no presente documento – é considerada pelo Movimento como a mais alta expressão da Hagshamá.



