

# DARKENU

Nuestra senda • Our way



Hanoar Hatzioni

# DARKENU

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OUR WAY

Histadrut Chalutzit Olamit  
Hanoar Hatzioni



Mazkirut Olamit  
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**Notes:**

- The word “boger” will be read “boger/bogeret”, “madrich” will be read “madrich/ madricha”, “chanich” will be read “chanich/chanicha”, “chaver” will be read “chaver/ chavera”.
- In the process of drafting the Darkenu, while translating certain concepts in Hebrew, we have opted for the option that best fits the term’s substantial meaning.
- The concept “galut” will be used to refer to the exile of the Jewish people, and the concept “diaspora” will be used to refer to the choice that Jews across the world can make by living outside Israel.

## **INTRODUCTION**

In a world of ways where means get confused with goals, our way chooses to return to the most moral values of the Jewish people as the ultimate compass for our ethical actions.

In a world of extreme ways that insist on dividing, ours chooses to include and bring closer, to assume responsibility for the next generations, thus ensuring the continuity of Am and Medinat Israel.

In a world of ways that encourage races, haste and shortcuts, we choose the route of education, based on efforts, patience and love; indispensable conditions to guarantee the existence of formative processes, the ones we aspire to.

In a world of ways that promote competition, our path fosters fellowship, teamwork and mutual solidarity.

In a world of ways leading to an abyss or dead ends, our path continues to guide the road towards the shaping of a person with integrity, and therefore to Hagshama Atzmit.

Our path is the educational – ideological roadmap that allows us to live, learn and dream. Our path, which is the past, present and future enable us to be the protagonists of our own destinations. Our path allows us to leave a mark and encourages us to be and make history. Our path requires a strong body and a courageous heart and pushes us towards being the best version of ourselves. Chaverim, “Darkenu” is our path. Let us enjoy it and cherish its singularity, significance and relevance so that the next generation can explore and benefit from it in the future.

## **CHAZAK VE'EMATZ**

Romi Morales  
Gabriel Degen  
Sergio Edelstein  
Yuval Nemirovsky  
Alexander Bitterman  
Uriel Kostzer  
Salo Harel  
Diego Charnovich  
Matias Dileva  
Diego Bieber  
Clara Korn



*Uziel Lichtenberg (Z"l), member of the first generation of chanichim of the Tnua, who in the darkest times of the Jewish people never ceased to educate and act for the crystallization of our ideals. Uziel is a symbol of devotion and continuity. We dedicate this edition of the Darkenu to him.*

# VISION, MISSION AND OBJECTIVES

## of Hanoar Hatzioni

### VISION

As an educational, Jewish, Zionist, Humanist, liberal and social youth movement, we aspire to the development of formative processes for our chanichim, based on the ideological foundations that derive from the essential values of Judaism, the Zionist dream and the world's cultural heritage. We recognize the centrality of the state of Israel, as a home where every Jew has the right to be a protagonist, and establish a Jewish life as a norm. We encourage our chaverim to actively participate in the process of ensuring the continuity of our people, while enriching the Jewish, democratic and pluralist aspects of our state, as the foundation for the formation of an exemplary society.

### MISSION

Hanoar Hatzioni is a serious and responsible movement, committed to the shaping of a person of integrity – someone of the values, morals, ethics and attitudes on which our non-formal educational practice is based; a person who identifies and acts in favor of the Jewish people, their history, culture, traditions, and the state of Israel – where he chooses to actualize his Hagshama Atzmit.

### OBJECTIVES

Through educational processes based on ideological postulates that rely on the values of the Tnua, Hanoar Hatzioni aspires to achieve:

- The shaping of a Jewish chaver, who identifies with his people, history, culture and the state of Israel.
- The shaping of a chaver proud of his Jewish identity, who internalizes the Zionist ideal and chooses to reach his fulfillment within the framework of the state of Israel.
- The shaping of a chaver who believes in the values and the humanist, liberal and social attitudes that are expressed by pluralist, tolerant and democratic actions, where the personal example is the embodiment of the concept "chalutz" (pioneer). Therefore, we foster the chanich's creativity and skills, his ability to develop personal judgment and criticism, independent thinking and the constant strive for renewal in light of the challenges that arise in the present and those that may emerge in the future.



# THE EMERGENCE

During the years following the First World War, two extremist ideological streams conquered the minds of the European youth: the Fascist nationalism and the Communist Marxism. The former promised the people conquests and glory at the cost of the development of xenophobia. This stream fueled the fire of anti-Semitism which led to cruelty of staggering proportions. On the other hand, the Marxism opted for the creation of a world free of social divisions at a cost of the elimination of the non-productive classes. The Jews felt threatened as individuals (due to the potential elimination of the means of subsistence) and as a national collective (due to the possibility of total assimilation). As these doctrines started to gain popularity among certain streams of the Jewish youth of the time, a handful of young intellectuals eager for reforms adopted critical attitudes regarding the extremist viewpoints and slogans concluding that these positions did not deserve to be concretized in reality.

As a result, these young individuals identified the need for creating a youth movement that would serve as an expression of the diverse conceptions and perceptions within Judaism, placing Zionism as a supreme idea. Consequently, different groups of Zionist youth were formed in various countries in Europe, in search of a new route – a path that could point the way for thousands of young Jews longing for a coherent answer. In 1926, the crystallization of this idea took place when, as a result of the separation of various Keinim from both sides of the barricade, began the consolidation of the movement “Hanoar Hatzioni”. The encounter between the sister movements officially culminated with the creation of the Histadrut Chalutzit Olamit Hanoar Hatzioni (World Chalutz Organization “Zionist Youth”), established in the convention that took place in Lvov (then Poland) on May 25, 1931.

From the beginning, we emerged as an educational movement whose values derive from Jewish, Zionist, humanist-liberal and pioneer sources. These four foundations shaped and enriched, step by step, the worldview of our chaverim – the ones who created a fulfilling educational movement, placing the building of Israel at the center of their actions.

This is precisely the contribution that the humanist conception offers: it places the human being at the center, creating a unique path in which the chaver of Hanoar Hatzioni becomes a main protagonist of the ideological and educational task.

# OUR SOURCES OF INSPIRATION

The founding of a movement is an event of high impact and significance. At this moment, the movement receives from its creators a name that reflects its identity in the most concise way. Correspondingly, this group produces what we call “DNA Tnuati” – the set of essential values that, along with the principles and substantial ideas, will form the fundamental nucleus of the Tnuat from its beginning. The sources of inspiration are the personalities who left a mark on the founding, realization and consolidation of the vision Tnuati. These men and women are the ones who inspire us to continue our route – the route of Hagshama Atzmit.

Our sources of inspiration are organized into three main categories:

## 1. FOUNDERS OF THE GREAT IDEAS

The founders of the great ideas are the leading figures of the Jewish-Zionist conception prior to the creation of the Tnuat. They are the ones who managed to captivate the hearts and minds of the youth who gave rise to the emergence of our movement. The significant contributions of these figures embody and reflect the most central values, ideas and dreams of our Tnuat.

Theodore Herzl

A Zionist leader and Pioneer. Author of “The Jewish State: Proposal of a modern solution for the Jewish question” (1896), where he offers a political and practical plan to concretize the creation of a state for our people. Organizer of The First Zionist Congress (1897), an indispensable platform for the establishment of the future national Jewish home. He leaves us a legacy of the vision of our state as a modern, democratic and prosperous nation.

Ahad Ha’am

The founder of Spiritual Zionism which perceives Israel as the national and spiritual center that will spread culture to the Jewish communities in the Diaspora. Ahad Ha’am argued that the mere territorial concentration of the Jewish people does not guarantee a cultural exclusivity and spiritual revitalization. For this reason, we consider fostering the Jewish identity to be fundamental for the revitalization of our cultural identity.

Chaim Weizmann

A principal figure of Synthetic Zionism. He developed a meticulous diplomatic action through which he managed to mobilize important support systems and financial capital in favor of the cause of the Jewish state, one of the most important ones being the Balfour Declaration (1917). Weizmann, Israel’s first president,



stands as an example because throughout his Zionist career, he managed to combine political ideas and practical actions towards the establishment of our state.

Aaron David Gordon

Ideologue and thinker within the stream of Social Zionism. Creator of the concept “religion of labor”. A.D. Gordon considered the return to working the Land of Israel essential for the liberation of the Jewish man. He served as an example, educating based on the values of simplicity and integrity.

Menachem Ussishkin

One of the leading promoters of Synthetic Zionism. He assumed responsibility for the Zionist activity in Israel, focusing on the spreading of the Hebrew language, the organization of the Yeshuv and support of the settlements in Eretz Israel. He headed the Jewish National Fund in its actions to redeem the land of Israel.

Joseph Trumpeldor

Pioneer and combatant. His struggle for his ideals was shaped by laying the foundations of important organizations for the then-future state: a unified labor organization, the first Jewish military unit and a Zionist movement in the Diaspora which promoted juvenile Aliyah.

## **2. “MAGSHIMIM” (FULFILLERS) OF THE WORLDVIEW**

This category consists mainly of chaverim of Hanoar Hatzioni. These members took the great ideas of the founders and connected them to their personal and national dreams and expectations, thus giving rise to the original ideals of our Tnuva. From the movement’s first years, these chaverim aspired to demonstrate with their Dugma Ishit (personal example), their intention of turning these big dreams into reality.

Yitzhak Steiger

Guide, educator, ideologue and founder of Hanoar Hatzioni. After founding our movement, he made Aliyah and joined the first contingents of chalutzim olim, participating in the establishment of the first kibbutz of Hanoar Hatzioni: Usha.

Steiger has united the ranks of juvenile general Zionism and guided the world movement through his essays and articles where the educational principles of the Tnuva are detailed.

Moshe Glikson

An Ideologue of general Zionism. A member of the Vaad Leumi (The Jewish National Council – the state’s Jewish government before its independence). He dedicated his studies and didactic messages to Hanoar Hatzioni and

the crystallization of the movement. In addition to being one of the closest referents to our ideological foundations, he leaves us a legacy of his idea of “social harmony” and the importance of the Jewish religion and tradition for the Zionist idea.

#### Yehezkel Kaufmann

Philosopher, essayist and historian. A spiritual guide for Hanoar Hatzioni. Intellectual and interpreter of the Tanach and a philosopher of religion. Kaufmann wrote and published books, essays and articles, his central and monumental piece being *The Religion of Israel, from Its Beginnings to the Babylonian Exile*.

#### Yehezkel Marton

A Zionist thinker and an inspiring figure of the political and social conception of Hanoar Hatzioni. Marton was one of the most determined announcers of the importance of the idea of social liberalism among the Jewish people and the state of Israel during the twentieth century.

#### Yehuda Shaari

Politician and thinker. Shaari fought for a synthesis between individual freedom, social justice and economic efficiency, becoming a spokesman for social liberalism in Israeli politics. His determined opinions have provided indisputable evidence regarding the validity of our worldview as a Tnua.

#### Yohanan Cohen

Ideologue and thinker. One of the leading members who shaped the ideological path of our Tnua. In his manuscripts and his book *Hanoar Hatzioni – The Flowering of a Movement*, he laid the foundations for our philosophical worldview, our value system and moral principles.

#### Dvora Epstein

Madricha, chalutza, magshima and combatant. During the War of Independence, Dvora, as a member of the Tnua, who identified with the Zionist ideal and our national dream, took up arms to defend her Kibbutz, Nitzanim, until the last moment. The fact that this happened at a time when a woman's role was far from the battlefield emphasizes her singular pioneer figure.

### 3. CRYSTALLIZERS OF THE GREAT IDEAS

The context in which we find ourselves today is utterly different to the one lived by the founders and Magshimim (Fulfillers) of the great ideas. In a world of abrupt, constant and radical changes, in a world of nihilism and apathy, the crystallizers of the great ideas are the ones who managed to take the values,

principles and dreams of the past and adjust them to the present with the same passion and conviction as before, keeping alive the relevance and validity of these ideas to this day. Their dedication and conviction allow thousands of young people today to renew the commitment assumed by our predecessors, to continue educating and shaping the next generation of leaders of our people.

Tzvi Quito Hasson

Thinker, intellectual and educator. Quito paves the ideological path of Hanoar Hatzioni's family, sharpening the educational message of the Tnua with his ideas, manuscripts and knowledge – a message sustained by the Jewish legacy, the objectives of Zionism and Israelocentrism and a profound humanist-liberal conception.

Sergio Edelstein

Madrich and educator. Places education at the center of his activity Tnuati. Creates pedagogical and ideological tools of high value (The Fractal Planning Model and Liba Tnuatit, among others) and high-level educational platforms, becoming a central figure in the educational practices of thousands of madrichim across the world.





# ABOUT OUR JEWISH CONTENTS

**Hanoar Hatzioni is a movement of Jewish essence. Its members form a part of the national conglomerate that constitutes the people of Israel.**

Based on the legacy of our prophets and sages (Chazal), we aspire to educate a person with integrity, to build a more just society based on values of the sanctity of life, truth, justice and peace, ethics, honesty and helping others. We aspire to shape a chaver committed to his peers and to the strengthening and continuity of the Jewish people.

In this era of globalization of ethical codes and spiritual messages, one of the most prominent dangers that beset the continuity of the Jewish people is the loss of the individual's Jewish identity, which leads to assimilation. Therefore, a part of our educational mission is fostering the Jewish identity among the chaverim of the movement.

Fostering the Jewish consciousness and identity is the primary motive of the educational work of Hanoar Hatzioni. We firmly believe that the identification of the modern man as a Jew is highly related to his awareness of his role in the historical, sentimental, traditional, territorial, cultural and idiomatic destiny of our people. Therefore, as an educational movement, we are committed to taking responsibility for the fate of the Jewish people, both from the spiritual point of view and for its historical continuity.

In order to promote the development and the continuity of our people, we base our education on the breadth of historical knowledge, the creation of a unique Jewish environment, the fusion of old and new traditions and the broadening of the use of the Hebrew language. In addition, we work on two parallel levels. On the one hand, we demand personal responsibility for the preservation of our people, according to the tradition that had guided us for generations: "All Jews are responsible for each other" ("Kol Israel arevim ze laze"). On the other hand, we opt for practical Zionism, in which we see the individual's profound identification with his personal needs and those of his people. This action establishes him as a protagonist and an active member in the construction of our people's shared destiny.

We do not perceive Judaism as a series of commandments (Mitzvot) – dos and don'ts. Nor are we among those who advocate the existence of a single Jewish answer.

**For us, Judaism is represented by the variety of national and moral values, beliefs, opinions, conceptions and rules which nourish those who define themselves as Jews and allow the continuity of our people.**





In Mount Sinai (the giving of the Ten Commandments), the basic concepts that govern the interhuman relationships were set. Throughout the generations, we have witnessed a continuous phenomenon of spiritual creation which allowed us to develop the same basic precepts detached from the Ten Commandments while adjusting them to the changing reality. These moral categories are those that served us in the past and still govern our national and social conception. We perceive ourselves as a link in the chain of generations, which begins with the giving of the Ten Commandments and continues throughout the Jewish history with its ups and downs.

At the same time, we acknowledge that different streams of thought have always existed among our people. This phenomenon encouraged the creation of spiritual treasures with which the Jewish people were blessed over the generations. Already during the time of The Second Temple, the culture of conversation and debate was common. This is the culture that guides our education: a culture based on the conviction that the youth have the sufficient capacity to self-define their relation to the Jewish identity. Hence, our pluralist conception recognizes the legitimacy of different streams of thought, philosophical conceptions and worship rituals, within the broad spectrum of modern Judaism.

As a people, we demand our right to independent existence. This demand is based on the historical recognition of our uniqueness and on the right to preserve the spiritual creation of our people. The moral principles that characterize the Jewish people since the dawn of their history serve as a guideline in our path as an educating movement.



# OUR ZIONIST CONCEPTION

**Zionism is our answer to the national problem of the Jewish people. Zionism's main objective is to liberate the Jewish identity, by concentrating the scattered people in their historical homeland – Israel – thus creating a national home where Jewish life as a norm can be developed and freely expressed with full enjoyment of a modern civic framework.**

Our national entity and cultural baggage sprang up in this land. We were uprooted from it due to turbulent historical circumstances, and we return to replant ourselves. We were uprooted from our native soil – a source of culture and survival to any healthy nation – and we returned to put down new roots. Since the destruction of The Second Temple, with which we lost our sovereignty and were deprived of our solid emotional center, our people lived in an anomalous way in the Galut. The existence of the Jews became dependent – both physically and spiritually – on the mercy of the people among whom they lived. Even today, in a more open world, we do not see a possibility of Judaism flourishing in the long term in the Diaspora.

**The existence of Medinat Israel is the best guarantee for the continuity, the strengthening and the development of the Jewish people.**

In Israel, the exemplary national creation was born, serving as a historical, cultural and religious foundation for our people – the Tanach. Only in Israel the scattered tribes of our people can be gathered, and only here flourishes and develops our national language, the Ivrit (the Hebrew language).

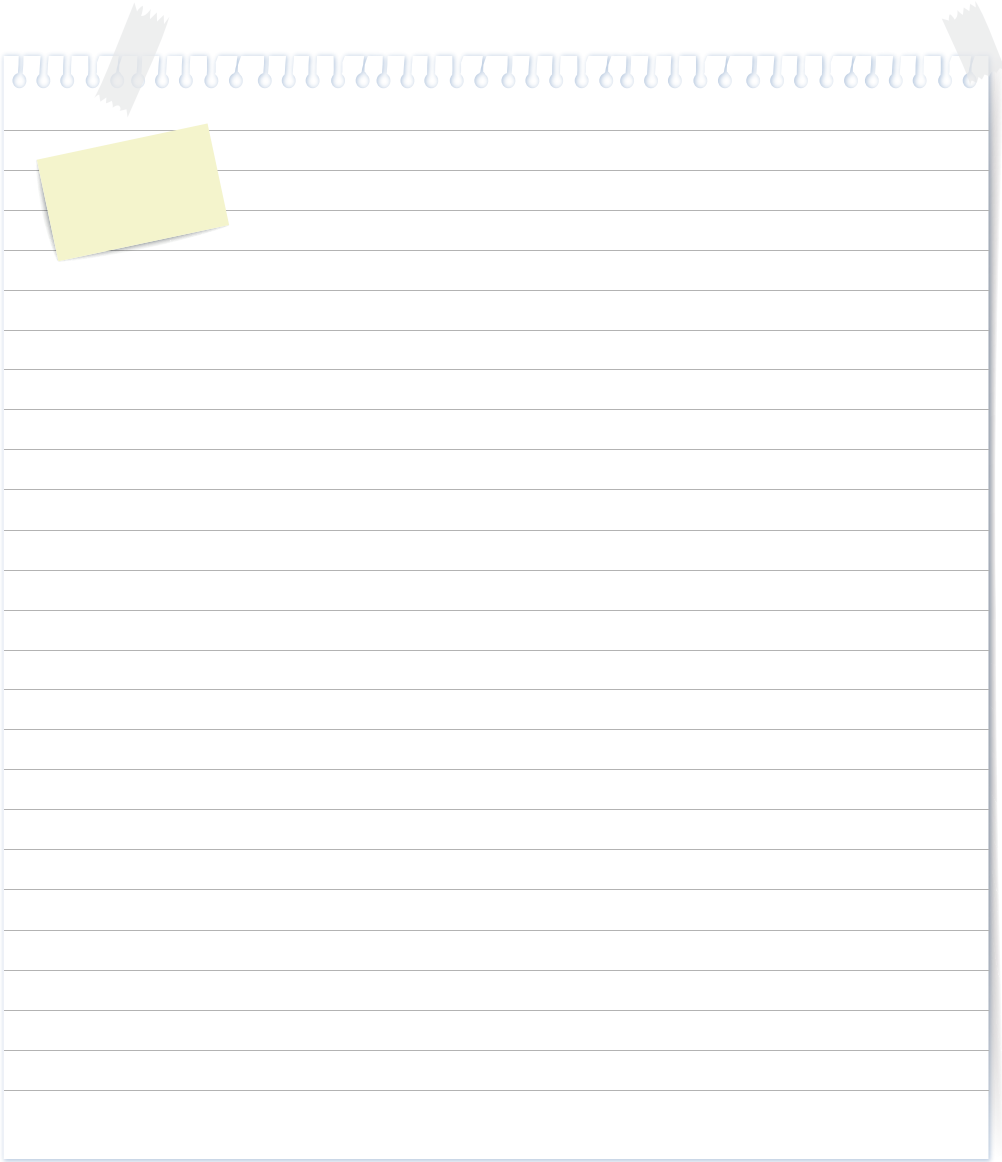
We are witnessing the existence of diverse positions regarding Zionism. Our Tnua encourages all kinds of Zionist activities, yet it is necessary to make a distinction: the recognition of Israel as the center of every Jewish experience is important. So are the different activities for the strengthening of the Jewish identity, the economic support, the spreading of Ivrit and leadership in the communities. However, the realization of Shivat Zion (the Return to Zion) is above all priorities and must be the primary objective of our Zionist activity in every corner of the world.

For this reason, we consider the Aliyah to Israel to be the broadest and most profound material expression of Judaism and Zionism.

The reasons that lead an individual to decide regarding his Aliya are diverse: education, economic situation, politics, personal security, etc. Medinat Israel was established as the national home of every Jew by the mere fact of being Jewish, regardless of the cause that led to his Aliya.



Yet for us, the noblest cause for Aliya is the educational and ideological process which provokes an individual identification with the Zionist idea: the Hagshama Atzmit.



# HAGSHAMA ATZMIT = FULFILLMENT

As a youth movement, Hanoar Hatzioni opted since the beginning for the path of “Hagshama Atzmit” (fulfillment), as every young person must feel capable of carrying out his personal and national ideals.

During the years of struggle for the attainment of independence and the strengthening of the Yeshuv, “Hagshama Atzmit” was expressed through the full dedication to our people’s needs – making the desert flourish, colonization and defense. Our chaverim saw in the Kibbutz the ideal mean to meet these objectives. In addition, this represented the model of society in which the ideals of the Tnua were crystallized: a society in which justice and equality enable the individual a broad personal development accompanied by mutual responsibility towards his companions on the journey.

From our first steps as a movement, the principles of “rosh gadol” (someone who takes initiative) and chalutzit (pioneering) have been leading our chaverim to become natural leaders while placing them at the forefront and encouraging them to take responsibility for our people’s destiny. However, currently, **we intend to educate our chaverim on a path that will enable them to find the right connection between their personal interests and national needs.** We walk along this road, destined to become a path in which individual well-being, quality of life and the pursuit of personal excellence are an expression of the responsibility and individual commitment to the Jewish people and Medinat Israel’s needs. For us, this is the Hagshama Atzmit of the twenty-first century.

With this objective in mind, the Tnua magshima “Bama” was created by our bogrim. Expressing the perception of Hagshama Atzmit in a practical way, Bama advocates integration into Israeli society while influencing to strengthen its Jewish, Zionist, democratic and liberal-social foundations. The social action within the Israeli society, expressed by a framework of dialogue and debate, is an admirable behavior Tnuatit.



# ABOUT THE ISRAELI SOCIETY

This chapter aims to outline the basic guidelines of Hanoar Hatzioni in relation to the Israeli society. It is important to emphasize that despite the movement's nonpartisan nature, we still choose to adopt political positions in accordance with our vision and the values that sustain it.

**Based on the fundamental idea of Israel as the national home of the Jewish people, and considering the values stated in The Declaration of Independence, the state will have two fundamental foundations: Jewish and democratic.** These foundations are of equal importance and represent the set of values and millenary Jewish legacy which have been consolidated over the generations.

According to our worldview, the democratic system of government is the one which reflects our ideas and values. These values guide us to fight for equal rights for all of the citizens of the country, without distinction to belief, ethnicity, gender, sexual orientation, economic situation or intellectual or physical abilities.

The process of preserving the democratic values commits the movement to two important objectives. First, with regards to the Israeli society, we aspire for a tolerant society, free from injustices committed against its different groups. We must not forget that Israel is still a society in the making. Numerous are the waves of immigration from countries without a democratic tradition. Therefore, the democratic regime is not guaranteed and must constantly be underpinned. Second, with regards to the conflict with our Arab neighbors, we aim for the achievement of peace. This peace, longed for by us for decades, will serve as a guarantee for the security of the Israeli citizens while allowing the preservation of human rights.

We believe that Israel must preserve its Jewish character since this is the reason for its creation and existence. Israel is where Jewish life is developed as a norm, based on the Hebrew calendar, the use of Ivrit as the official language and the Shabbat as the weekly day of rest. Some of our laws are contemplated in the spirit of our millenary creation as a people, as well as the national symbols. Here the collective memory of our people is lived daily and possesses the creative power necessary to consolidate the shared destiny of Am and Medinat Israel.



Considering the unique situation of the Jewish people and our faith in the democratic regime, we consider the separation of religion and state essential – two important spheres which should act separately.

Moreover, we demand that the country ensure freedom of religion to all of its citizens. Based on our humanist perception, we consider that religious belief is subject to the discretion of each citizen.

Given the heterogeneity of the Israeli society, we are convinced that the economic system of the country should be liberal-social. The state must assume the basic social responsibility over its population, and, at the same time, encourage all kinds of economic initiatives – private, cooperative or public – in order to promote the country's development. The state must do all of the above while fighting without cease against monopolies, whose existence endanger individual liberties.

Also, today, the idea Kibbutzi is an expression of unique human relationships, self-management, active Judaism, community values and practical Zionism. We wish for the Kibbutz movement to lead, also in current reality, in favor of the improvement of the Israeli society.

Finally, it is important to stress that our movement views Jerusalem as the eternal capital of the Jewish people and the state of Israel.



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# THE YOUTH MOVEMENT AS AN EDUCATIONAL ENTITY

The youth movement is an expression of adolescent independence. It challenges the conventional, expresses criticism regarding past and present situations and is characterized by the desire of correcting and creating a better society for the future.

A youth movement loyal to its task does not conform to sterile criticism: it leads its chanichim on a path of creativity and action. This path is expressed by taking challenges in a changing and dynamic world, with the responsibility that we have as a formative educational entity.

**Hanoar Hatzioni, as an educational system, is based on a unique worldview, rooted in the fundamental values which guide us while adopting ideological positions and viewpoints.** All of these values are deeply connected to the millenary tradition of our people and to Herzl's vision and are adapted to modern reality. From these values derive behaviors and attitudes, such as respect for life and human dignity, freedom, solidarity, tolerance among human beings, respect for others, humility, direct contact with nature, simplicity and a constant tendency towards peace. Hence, we encourage the building and care of the relationships between humans and the ones between humans and the environment, thus highlighting the value of ecology in its broadest and most profound sense.

**Our educational conception considers the set of values presented in this Darkenu as the educational foundation of the next generations since it provides the chanich with the opportunity of self-expression as a foundation for a life of dignity and self-realization.**

Our education is based on processes that encourage action, experience and moratorium, learning, intellectual curiosity, the right to doubt, responsibility, perseverance, in-depth criticism and collaborative thinking. We aspire to provide our chaverim with formative education – emphasizing human dignity, freedom of choice, pluralist legacy, teamwork and a dialogue between the educator and his student – as an essential and fundamental methodology – tools that will allow him to analyze, complexly and seriously, the reality in which he lives.



**Our educational path perceives as essential the expression of different positions, visions and perspectives regarding dilemmas that may arise. Therefore, our education emphasizes thinking processes, doubts, taking action, learning and decision-making. Our aim is the development of horizons and knowledge, as well as independent and critical thinking.**



We aspire to show the youth the world in all its breadth and complexity, convinced that by learning and getting to know it, they would know how to value it correctly.

The orientation of our education evokes among our chaverim a critical appreciation of society, transforming them into being capable of assuming independent positions.

Our faith in the human being, in his ability to train, correct and perfect his way, along with our deep conviction regarding the scale of values of the Tnua, are the factors that, in our opinion, grant us the right to educate.

**Hanoar Hatzioni's path leads to the continuous cultivation of the chanich's personality as a person of integrity. This human integrity is composed of four dimensions: Human, Jewish, Zionist and Chalutzi.** These dimensions crystallize at the culmination of the educational process: the Hagshama Atzmit, a goal which encourages the individual and joint action of our chaverim.

We have adopted since our first steps the tzofiyut (scouting), created by Baden Powell, in order to educate freedom-loving youth characterized by an internal discipline.

We perceive the tzofiyut as a mean which enables education based on the contact with nature, companionship and independence. By taking our chanichim out of the urban conglomerates, we allow them to appreciate society in a different way. For this reason, we encourage tiyulim (travels) and machanot (campsites).

We believe that Ivrit fills a central role as the national language of the Jewish people. Accordingly, we have adopted it as one of the components of our active Zionist position and attempt to spread it within the framework of our peulot.

The simliyyut (symbolism) is one of the elements that contribute to the chanich's identification with the environment Tnuati.

The symbols are also a factor of great importance in the creation of codes shared by all of the movement's chaverim, granting abstract meanings to graphic figures, physical elements or behaviors. It is important to remember that despite being loaded with feelings of identification, the element of simliyyut must not be distorted. Our path is very clear in this aspect: we must utilize the positive aspects of the simliyyut, avoiding a sense of fetishism. The Hakhshara Eyunit (theoretical preparation) of our chaverim, fostered by local, continental and global seminars, is indispensable for the chanichim to be able to take the responsibilities that the future may bring.



This preparation provides the chaver with the ideological foundations, which after being received, understood and questioned, are translated into elements worthy of identification, and therefore, the bases of his actions and attitudes. The educational process Tnuati provides the chanich with spaces and opportunities that allow him to obtain personal and group experiences in which he acquires democratic behavior codes. Our youth movement encourages us to learn through chavaia (experience) and experimentation. Of all of them, the chavaya Israelit (the Israeli experience), is the most positive and intense. The participation in the different programs in Israel is one of the most effective means that the Tnua uses to spread its message.

As a fundamental unit of our educational environment, we choose the Kvutza. This is the framework where healthy interpersonal relationships are created and developed and in which the madrich fulfills his unique role of educator through the hadracha. The kvutzot are grouped in shchavot according to ages and development of the chanichim.

The madrich is the pillar that holds our educational structure. The personal example of our madrichim and bogrim is what grants our task as educators its ethical foundations. It follows that every active chaver in the Tnua must be consistent and coherent with his ideological and educational message.

The Garin, as the Hebrew word suggests, is the basic nucleus that makes it easier for the boger, along with his chaverim, to achieve the ideal Tnuati of living a Jewish life as a norm in Israel. The Garin is the platform that enables actions in favor of the building of an exemplary society that represents the values to which the Tnua educates.

Hanoar Hatzioni adjusts the educational means to the different prevailing conditions, developing new pedagogical initiatives that include a wide range of options, such as activities in moadonim, community centers and schools.

Due to the responsibility we have for the Jewish and Zionist education of the youth in the Diaspora as an educational youth movement, we have committed to working together with other Tnuot that share our essential foundations of Judaism and Zionism as ideological dimensions, along with being nonpartisan. This gave substance to the creation of Hanoar Hatzioni. This family consists of our Keinim all over the world and of what we have called "sister movements".

Throughout these pages, we have outlined the ideological guidelines of Hanoar Hatzioni – guidelines that frame our educational, Jewish and humanist practice. Darkenu is “our path”; transfer it with pride and responsibility!

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# הנוער הציוני העולמי - מפת התפתחות התנועה

Hanoar Hatzioni HaOlamit – Map development of the movement / Mapa de desarrollo del movimiento

