

Hanoar Hatzioni



Today, Hanoar Hatzioni is:

A school for our life...

The proper answer to the youth dilemma...

Live the dream...

Accomplish an ideal...

A bridge to pluralist Jewish and Zionist education...

Hanoar Hatzioni – Hayasmin st. 1 – Ramat Efal – 52190 , Israel

Tel: 972-3-5301396 – Fax: 972-3-5301384 – email: hholamit@netvision.net.il

Web page: www.hholamit.org.il

Darkeinu: An Overview

Darkeinu (Our Way) is the document where the ideological and educational foundations of **Hanoar Hatzioni** have been concentrated. These foundations have developed – and are still being developed – through our long years of rich educational activity all over the Jewish World.

In 2207 the 6.th World Convention of our movement was held in Jerusalem, commemorating 80 years of its establishment and the contents of our educational activity were discussed at length. At the end of the Convention a committee was established – based on the discussions and decisions that were taken – in order to prepare a renewed and updated version of **Darkeinu**, so that the previous version of the 90s could be replaced.

Our Educational Goals

We aim to shape a the **bogor** as a person that identifies with his people and his country. A man that fulfills the Zionist ideal and aspires to his self-realization in the frame of the State of Israel. In order to reach this goal we make use of the educational tools based on the age-old tradition of our people.

We instill **humanist and liberal values**. We want to strengthen respect for basic freedoms, democratic principles and pluralistic ideas. In order to do so we educate on the basis of mutual help, tolerance, personal example and respect of fellow men.

We look for a **modern education** intended to develop the child's **personality**, his **creativity** and his diverse abilities. This will allow him to successfully face the changes of today's society. Thus, we encourage capacity of judgment and criticism, we foster independent thinking and the wish for innovation.

We intend to deepen the **ecological compromise** of our chanichim. Therefore, we encourage assuming environmental responsibilities and we stress the love for Nature.

Our Jewish Contents

Our movement is in essence a Jewish movement. Its members are part of the national entity embodied in the people of Israel, in all its aspects.

For us, Judaism is an accumulation of national and moral principles, beliefs and opinions, ideas and rules that feed those people who define themselves as Jewish.

We believe that the identification of a modern individual as a Jew is strongly linked to his acknowledgment of the common destiny of our people in the realms of history, sentiments, morals, language, land and culture. Therefore, as an educational movement, we consider ourselves bound and responsible for the destiny of the Jewish people, from the point of view of its spiritual and its historical continuity.

Therefore, one of the main tasks of our educational approach is to reinforce Jewish identity among the members of our movement. Such an education has to be based on deepening historical knowledge, creating a special Jewish experience, assimilating old and new traditions of our people and spreading the usage of the Hebrew language.

How do we conceive Zionism

Zionism is our answer to the national problem of our people. It seeks to ingather the scattered people in its historical motherland: Israel.

We firmly believe that only in the land of Israel we can develop a full and normal Jewish life. The existence of the State of Israel is the best guarantee for the continued existence of the people of Israel.

Therefore, we believe that the real Zionist is the person show has set himself the goal of realizing his idea and who considers his aliyah to Israel as part of his own future.

But for us, the uttermost reason for making aliyah is when it comes as a result of the education and ideological process which leads to the personal identification with the Zionist cause: **Hagshama Atzmit**.

Hagshama = Fulfillment

As a youth movement **Hanoar Hatzioni** chose the path of hagshama atzmit (fulfillment). The **chalutz** (pioneer) was always leading. He was

the one who assumed personal responsibility for the people's destiny.

During decades, the model of society which crystallized the movement's ideas was the kibbutz; a society where justice and equality are found together so that the person who freely chooses this path can reach a deep individual development together with mutual responsibility among fellow men.

Even today, the idea of the kibbutz encompasses lofty human relations, active Judaism, community values, realizing Zionism.

We must educate our youngsters to find the common ground between personal and national interests. We must lead following a path in which the benefit of individual, his quality of life and his personal excellence become the outstanding manifestation of his responsibility and commitment towards his people and the State.

About Israeli Society

It is important to emphasize that although Hanoar Hatzioni is a movement without affiliation to any political party, the movement adopts, nevertheless, political stands concurrent with its ideological views.

For us, the democratic regime is a mirror of our beliefs and values. These lead us to fight for equal rights for all citizens of the country irrespective of religion, race or gender. Guarding the democratic values binds the movement into striving for two goals: 1) Peace with our neighbors. This is one of the guarantees of citizens' security and will allow respect for human rights; and 2) An Israeli society which is tolerant and where the instances of injustice towards its diverse components will disappear.

We believe that Israel has to maintain its character as a Jewish State as this is the fundamental reason for its creation and existence.

The movement considers Jerusalem to be the eternal capital of the Jewish people and of the State of Israel.

The Youth Movement as Educational Entity

A youth movement is a manifestation of the independence of young people. It is a revolution against what is accepted, it embodies criticism against the unsuccessful situations of past and present and it has a will to correct and to create a better society for the future.

Our goal is to show the world to the youngster in all its width and complexity, feeling sure that if he knows and studies it, he will be able to value it correctly.

The way of Hanoar Hatzioni constantly leads to cultivate the individual's personality as a righteous being. This internal righteousness is a combination of four elements: human being, Jewish, Zionist, pioneer. The personal example of our madrichim and bogrim is what bestows an ethical basis to our educational task.



Hanoar Hatzioni: The beginnings

During the years following the First World War two extremist ideological currents conquered European youth: fascist nationalism and revolutionary Marxism.

Fascism promised people honor and conquest, at the price of xenophobia (hatred for the stranger). Among the strangers, Jews headed the list. Thus was ignited the fire of anti-Semitism that reached terrible heights and violent outbursts.

Revolutionary Marxism seeks a world without frontiers, at the price of eliminating all the “non-productive” classes. The Jews, the majority of whom were to be found in the middle classes, felt threatened: as individuals, prone to exclusion, from their trades and, as a national group, running the risk of total assimilation.

These ideological foundations also found expression in the Jewish youth. The political and sociological thinking of the era conquered the hearts of the youngsters, an ebullient and rewards seeking layer.

Within the Zionist movement febrile activity started towards the extremes. Centrifugal forces fiercely worked to the point of endangering its unity. On the one hand, the revisionists created a separate Zionist Workers' Association and, on the other, Poaleri Zion Smol (leftists) put themselves outside the organized Zionist framework. This kind of polarity was reflected in a harsher way among the youth.

A small group of enlightened youths criticized the extremist positions and slogans and concluded that they would not endure reality. At the same time, they sensed the danger caused by the separation and division of people into two opposing camps, fighting each other. They then considered an obligation to create a youth movement that could reflect mainly the centripetal forces within Judaism and which could place Zionism as the superior idea.

The year was 1926 when the idea crystallized with the establishment of Hanoar Hatzioni movement. Already at its beginnings, we appeared on the scene as an educational movement extracting its principles at the foundations of Judaism, Zionism and pioneering. These three sources enriched and gradually consolidated the world view of our movement's youngsters who, while confronting different ideological currents, crystallized as a realizing entity in Eretz Israel and as a stream of pioneers and kibbutz members.



Communities in which the Hanoar Hatzioni operates throughout the world

Argentina:

Basavilvaso
Buenos Aires
Concepción del Uruguay
Concordia
Moises Ville
Rosario
Villaguay
Avigdor
Col. Natan Gesang
Paraná

Belgium:

Anwerpen
Brussels

Brazil:

Sao Pablo

Ecuador:

Quito

Hungary:

Budapest

Chile:

Santiago

Paraguay:

Asunción

United States:

Israel programs

Canada:

Machane Solelim
Machane Kadimah
Machane Shalom
Machane Kinneret
Machane Biluim
Machane Hatikva
Toronto

Colombia:

Bogota
Barranquilla

Costa Rica:

San José

Uruguay:

Montevideo

Turkey:

Istanbul
Izmir

Greece:

Aténas

Peru:

Lima

Spain:

Barcelona
Málaga
Melilla

Israel:

Mazkirut Olamit

Kibutzim:
Nitzanim
Ein Hashlosha
Tel Ytzchak
Kfar Glickson
Usha
Hasolelim

"Massuah" – Institute for
Holocaust studies.

Yessodot:
Neve Hadassa
Chavat Hanoar Hatzioni,
Mossenson
Alonei Ytzchak

Moshavim [24]

México:

México, D.F.
Monterrey

United Kingdom:

London
Manchester
Southend

Rusia

San Petesburgo

Main activities developed by Hanoar Hatzioni in Israel and worldwide

<p>Machon Continental Training of Madrijim and Manhiguim</p>	<p>Solidarity International meeting of HHolamit</p>	<p>“SBM” Seminary for Bogrim Manhiguim</p>
<p>Moadón Israel</p>	<p>Experience in Israel Activity Plans - Tapuz</p>	<p>Shnat Hachshara in Israel Long Training plans</p>
<p>DARKEINU Our Path</p>	<p>Bama</p>	<p>Masa</p>
<p>Machanot Summer and Winter Camps</p>	<p>Keren Hanoar Hatzioni</p>	<p>Shlichut Tnuatit</p>
<p>Arevim project Perach La Ole Chavila La Haial</p>	<p>Moatzot</p>	<p>Training Seminars</p>
<p>Mesibot Yearly festivals</p>	<p>Peulot Activities</p>	<p>Veidot Olamiot World Assemblies</p>
<p>Kabalot Shabat all together in the Ken</p>	<p>School for Madrijim</p>	<p>Iom- Chodesh Hatnuá</p>
<p>Educational and ideological publications</p>	<p>Community Dinners during Israeli festivities</p>	<p>Veidot Olamiot World Assemblies</p>

Main activities of the Hanoar Hatzioni in the World

Hanoar Hatzioni's Delegation to Poland

The movement participate in a youth delegation trip to Poland (like part of the Machon Le Madrichim), to visit sites such as Warsaw, Cracow, Lublin, Treblinka, Majdanek, Auschwitz and other places related to the Holocaust. The delegation is formed by young madrichim from several different countries. The group is prepared in Israel for the trip, including visits to "Massua", "Yad Vashem" and "Lochamei Hagetaot". This experience seeks to strengthen in the participants their Jewish identity and their link to Israel. Together with an chaver from the Mazkirut Haolami, and Holocaust survivor accompanies the group, giving special meaning to the experience.

Training project: Continental Machon

The project called "Continental Machon" for the Training of Madrichim and Manhigim in Informal Education has become a special educational experience in the life of Hanoar Hatzioni. Given the particular characteristics and idiosyncrasies of the different kehilot (in the north and the south of Latin America alike), this seminar of educational training at a high Judeo-Zionist level, is considered as the most serious opportunity and challenge in the training of its madrichim and manhigim.

When referring to the Continental Machon, we in fact refer to a reality wider than the seminar itself: we are dealing with an educational process that includes many basic preliminary steps regarding preparation, evaluation and creation.

We see the results in the undertakings assumed by the bogrim, in better education (hadracha) in their tnuot, not only in the framework of the Ken but also outside of it, where the boger has influence over a great number of Jewish youth and the community in general. Such an undertaking is, above all, the message that we try to transmit as a tnuat noar: to be active in a Jewish and Zionist youth framework that considers Personal Realization in Israel as the aim and utmost aspiration of the boger.

Seminar Bogrim Manhigim

The SBM is a project held in a regional context. It is held in Latin America and Europe/Canada, once a year. On two occasions it was organized in Israel. The participants are three to four central leaders of the Tnuat in each country, who, during an intense week in September/October, they not only get training, but they also set the main guidelines of the Continental Machonim (in Latin America). In Europe and Canada plans for joint projects are outlined and planned.

In Latin American they do so by planning the main ideas of each machon and by taking into account, as an evaluating standard, the past evolution of the training project of madrichim, at the local and at the continental levels. They judge the successes, the difficulties and the mistakes in such a way that the combination of these parameters in the new frameworks, result in the utmost improvement of each proposal.

Main Activities and Projects of the Hanoar Hatzioni in Israel

Tochnit Hachshara of "Hanoar Hatzioni"

Rational:

As its name implies, the main annual program of the Tnuva in Israel, is a "training program" (hachshara).

The content of the "training" concept in this context is broad. We refer to training in all aspects of life. In the human development concept, this program comes in a time when the youth is entering a decision-making phase for their future. Regarding Zionism, this period gives us the opportunity to be part in the daily Israeli reality, living a Jewish life in the State of Israel.

The "kvutzot" that take part each year in this training program (in its broadest approach) are formed of "bogrim" of their tnuot, being representatives of them, sent by those with the compromise of going back to their movement and strengthen the education process in their countries.

General Objectives:

We refer here exclusively to the general aims of the project as a whole, without referring to the objectives nor the operative means of each phase of the tochnit.

These general objectives are:

- 1.- To capacitate the boger for its return to the education process of his/her tnuva.
- 2.- To show an image (as complete as possible)

of the Israel life, with its peculiarities, Jewish, politic, conflictive and normal.

3.- To experience those realities referred to in the last mentioned objective.

4.- To present the biggest number of questions referring to every aspect of the Israeli daily life.

5.- To present the centralization of fulfillment in a normal Jewish life in the State of Israel.

Tapuz/Machane Kaitz

The main objective of this project is to educate the youngsters through a framework of educational activities in an appropriate environment, with the clear goal of forming solid bases and strong roots for the Jewish youth.

The experience of visiting Israel (many in their first visit to the country, generates a very special feeling, and there is no better way to exploit all that positive energy than to have an unforgettable experience along with young people with similar ideas.

The main goal of the program is to share the experience of getting to know Israel's social, economic, political and religious reality, all this by traveling through the country. This means that we will have the opportunity of talking about our history in the same place where it happened, talk about Zionism and Choma U Migdal in the very same location where it took place, or relive the tale of the Macabim in Masada. This is a very special experience that leaves each youngster with a seed that will generate fruitfully in their Judaism, Zionism, identity and fellowship with their mates.

Organizations affiliated to Hanoar Hatzioni

Yessodot: Educational Youth Villages of "Hanoar Hatzioni"

Hanoar Hatzioni maintains a network of Educational Institutions, in which thousands of youngsters from Israel and the Diaspora are educated.

These Institutions are:

Neve Hadassa - located in the Sharon, close to the Kibutz Tel Yitzhak.

Alonei Itzjak - close to the Kibutz Kfar Glikson.

Chavat Hanoar Hatzioni - (Tribute to Israel Goldstein) in Jerusalem.

Dr. Mossenson Memorial Education Center - in Magdiel.

In this network of Educational Youth Villages or Centers, hundreds of pupils, study and live. The Hanoar Hatzioni Movement in Israel along with the Secretary General of the Movement run, a wide range of educational activities and are carried out by: young leaders and instructors from the Kibutzim and Moshavim of the movement, who bring about activities like seminars, trips, youth camps, study days, the organization of groups that latter go on to enroll at the Army through the "Nahal", among others.

In almost all of these Youth Villages, there are study groups formed by the chaverim of the world movement or by young olim, that are incorporating themselves to the life in the country. In the Chava in Jerusalem two groups of Jewish youth live: from the USA and from France. In Alonei Yitzhak a special course for young olim is carried out along with other special programs: one of study and one of the "Israeli experience" for Jewish youth from Peru and Colombia. In Magdiel, two projects of great scale have been held for a few years now, with tens of participants; namely: a special program for youth of the Jewish communities of the

USA, and, a program of a year and a half stay in the village for Spanish-speaking youth from Latin-America.

Our Kibbutzim

Usha

Founded in 1937, Usha is our oldest kibbutz. The pioneers, after working in Petach Tikva, settled in 1937 in the Zevulun valley. The name of Usha is an historical one. At the time of the Second Temple there was a city nearby bearing that name. With the fall of the Second Temple the Sanhedrim established itself in the city for a while. Today it has an optics and lenses industry, "Optiplast".

Tel Yitzjak

The kibbutz was established in Wadi Falik, at the time of the bloody uprisings of 1938 by Arab rebels and the Tower and Stockade enterprise. The name of the kibbutz was given in memory of Itzhak Steiger, one of the outstanding founders of the Hanoar Hatzioni world movement. Today it has 320 chaverim. The Holocaust Study Center "Massua" was founded on its grounds.

Kfar Glickson

Chaverim of the Transylvanian Hanoar Hatzioni created this kibbutz unit, called "Lamakor", when they still laboured at the pardesim of Herzliya. As time went by, they were joined by garinim of other countries. At the time of fighting against the White Papers, they settled in 1939 applying the tower and stockade method. That same day they learned about the death of Moshe Glikson, leader of the movement, and they decided to call the kibbutz accordingly. Today it has a chalk and artistic materials factory, "Omega".

Nitzanim

The founders were chanichim of Aliyat Hanoar that joined a Polish garin. They settled in a zone infested with Arabs. During the war of independence they valiantly faced the enemy that was advancing with much superior forces. Many fell and others were taken prisoners. Upon their return to the motherland, they re-built the kibbutz at today's site. It has 380 chaverim and bases itself on growing cotton, producing milk, a quarry and an industry of office chairs, "Paltechnica". On its grounds there is a local Center in memory of the fall of Nitzanim.

Hasolelim

Chaverim of Maccabi Hatzair Israel and chalutzim of the U.S.A., united in order to establish this kibbutz in 1951, which joined the kibbutzim of Hanoar Hatzioni. Most of its founders fought in the ranks of the Palmach during the war of independence and looked for a site with pioneering characteristics in the Galilean hills in order

to establish themselves. It was an isolated site surrounded by Arab town lets. Hasolelim has poultry incubators, cattle, fields and a factory that produces technical drawing supplies. The kibbutz has 220 chaverim.

Ein Hashlosa

It was founded by chaverim of Hanoar Hatzioni from Latin American countries. The first olim joined kibbutz Nitzanim. They formed a garin of 15 chaverim who participated in the defense of Nitzanim. Two of the garin members fell in combat. Another chaver that had joined during the war, also fell, near Mishmar Hanegev. It was only natural then, that when the garin sought to grow; it chose the name of Ein Hashlosa and settled in May 1949. Every year the kibbutz welcomes groups of the tnua from different countries in order to teach them Hebrew, work at the kibbutz and show them the country.



Historical Chronology of "Hanoar Hatzioni"

- 1917 Creation of "Yehuda Hatzair Canada".
- 1926-1927 Creation of "Hanoar Hatzioni" in Poland. "Hatikva", "Hakoach", "Hatzair", "Balfuria" and other movements get together to form "Hanoar Haivri"
- 1928 First "Plugat Hachshara" in Poland
- 1929 Creation of the movement in Rumania
- 1930 The first Aliyah of our movements' chalutzim (pioneers). Hanoar Hatzioni Kibbutz in Petach Tikvah
- 1931 Unifying convention – The name "Hanoar Hatzioni" is adopted for the world movement.
Creation of the movement in Hungary, Austria and Lithuania
Creation of the movement in Israel.
Election of the Hanaga Eliona
- 1932 Creation of the movement in France
- 1933 Creation of the movement in Belgium and Latvia.
- 1934 Creation of the "League of Hanoar Hatzioni Kibbutzim" in Israel
- 1935 Split between Hanoar Hatzioni Alef and Bet.
First "Haoved Hatzioni" convention in Raanana
- 1936 Colonization of Usha in the Zevulun valley.
- 1938 Colonization of Tel Yitzhak in the Sharon prairie.
- 1939 "Choma U Migdal", colonization of Kfar Glikson in the Shomron hills.
Creation of the movement in Argentina.
The arrival of the Asimi ship with the ma'apilim (illegal immigrants).
The movement activity in Warsaw is renewed.
Creation Grochov agricultural colony near Warsaw.
- 1940 Hanoar Hatzioni Chaverim across Europe activate in an organized and intensive way in the ghettos of Warsaw and Lodz Krakov. It has a central participation in the ghettos upraised.
Hundreds of Hanoar Hatzioni chaverim are part of the "partisan movement , activating intensively against the Nazis.
Hanoar Hatzioni actively organizes a Brushes Factory, as a source of work and activism for bogrim in the ghetto of Warsaw.
- 1941 Foundation of the Educational Institute Magdiel (Mozenzon).

- 1942 Abba Bardicsev was a parachute from Israel who helped Jewish Europeans during the war.
- 1943 Colonization of Nitzanim in the coast line.
- 1944 Creation of the movement in United States of America
“Hanoar Hatzioni” organizes “maapilim” boats .
- 1945 Creation of the movement in Uruguay.
The first Aliyah of Latin-American Chalutzim.
- 1946 Creation of the movement in Peru.
- 1948 Dvora Epshtein, Abraham Geler and Yaacov Kroj, fell in the Independence war in the battle for Nitzanim.
Creation of the movement in Mexico and Chile.
Foundation of the Educational Institute Chavat Hanoar Hatzioni in Jerusalem.
Foundation of the Educational Institute Alonei Itzhak.
Colonization of “Timurim”- Moshav shitufi
- 1949 Colonization of Hasolelim in the surroundings of Nazareth.
Foundation of the Educational Institute Nitzanim.
Foundation of the Educational Institute Neve Hadassa.
Renew of the colonization of “Shear Ishuv”- Moshav ovdim
Colonization o “Mavkiim” – Moshav Shitufi
- 1950 Colonization of Ein Hashlosha in the western Negev.
Colonization of :Talme Iafe” – Moshav Shitufi
- 1951 The movement began to activate in North Africa.
- 1952 Creation of the movement in Bolivia.
Creation of the movement in Cuba.
- 1953 The second Latin-American garin alyah joins Nitzanim. Creation of the movement in Panama.
- 1954 The first Chilean garin alia joins Tel Yitzhak.
Creation of the movement in Brazil.
- 1955 First South-American Continental Machon is held in Burzaco.
- 1956 Creation of the movement in the United Kingdom.
Creation of the movement in Costa Rica.
“Canadian Young Judea” joins the world movement.
Creation of the “Movement Forest” in Ein Hashlosha.

- 1957 First Hanoar Camp in the UK
- 1958 The fourth Uruguayan Kibbutz joins to Kfar Glickson.
- 1962-1963 Creation of the movement in Paraguay.
- 1964 In Tel Itzhak "Massuah" its founded, as a study center to honor the memory of those murdered in the Nazi Holocaust.
Colonization of "Mei Ami"- Ishuv shitufi
- 1964/5 The "Bamakor" garin (of Uruguay and Argentina) joins Nitzanim.
- 1971 Creation of the "Moshe Naihaus" forest in Nitzanim.
- 1975 Foundation of the Liberal Institute "Dr. Foerder" in Tel Itzhak.
- 1977 Jubilee of the movement: 50 years of "Hanoar Hatzioni".
- 1980 The "Namshij" garin joins Ein Hashlosa.
- 1981 "Netzah Israel" of Sao Paulo joins "Hanoar Hatzioni".
- 1983 First "Machane Bein Leumi" of Hanoar Hatzioni.
- 1985 The "Shalechet" garin joins Ein Hashlosa.
- 1988 First "Mishlachat Polin" of "Hanoar Hatzioni".
- 1990 Creation of the movement in Turkey.
First Latin-American "Seminar Bogrim Manhiguim" [SBM].
- 1991 Creation of the movement in Ecuador.
- 1992 Creation of the "Hanoar Hatzioni Worldwide" forest in Yatir.
- 1993 First North (Latin-American) Continental Machon [MCT] in Costa Rica.
- Re-establishment of Bama : Hanoar Hatzioni Magshimim Forum
- 1995 Creation of "Moadon Israel", initiative from Natan Cezang school and Hanoar Argentina
- 1996 Veida Olamit (World Convention) of "Hanoar Hatzioni" in Jerusalem
- 1997 First "Seminar Europe-Canada Bogrim Manhiguim" [ECSBM].
- 1998 Mazkirut Olamit re-structured. Publication of the new Darkeinu edition
- 1999 Hanoar Hatzioni website is published
- 2000 First World "Rafsodia" of Hanoar Hatzioni.

- 2001 Creation of the movement in Colombia (Ken Yahad, Barranquilla).
Creation of the "Israel programs" department
- 2002 Solidarity delegations from Belgium and UK arrive to Israel.
X Continental Machon (Latin America) in Ecuador
Deotenu project begins
- 2003 Veida Chinuchit in Israel.
Creation of Beit Scopus (Bait laboger) in Argentina.
SBM in Israel
- 2004 First Kvutza Tzeirei Ami from Chile with Shnat Hachshara Hanoar Hatzioni.
- 2005 "Tzeirei Ami" as part of Hanoar Hatzioni World family.
Opening of Beit Scopus (Bait laboger) in Costa Rica.
Hanoar Hatzioni (Mexico) inauguration of Ken Itsjak Steiger at the Tarbut Hebrew School.
Start of the "Israel Challenge" program (Masa)
- 2007 Veida Olamit (World Convention) of "Hanoar Hatzioni" in Israel.
Creation of Beit Scopus (Bait laboger) in Uruguay.
- 2008 Start of Beit Scopus (Bait laboger) in Rosario, Argentina.
Opening of Beit Scopus (Bait laboger) in Ecuador.
"Israel Hatzeira" (Argentina) signs a cooperation agreement and begins its activities as part of the Hanoar Hatzioni family.
Collaboration agreement with "Olam BeYajad" (Argentina).
- 2009 New Garin Alyah from Hanoar Hatzioni b' UK.
Publication of Tzeadim Rishonim (Darkeinu for Bnei Midbar).
XIX SBM, first continental activity with Tzeirei Ami, Chile.
Back to basics direction as part of the Educational movement.
First Netzach (Brazil) Machane Kaitz in Israel, organized by Hanoar Hatzioni.
- 2010 Garin Alyah from Hanoar Hatzioni b' Turkey.
Garin Alyah from Hanoar Hatzioni b' Peru, Argentina, Mexico and Colombia.
First Machane Kaitz to Hanoar Hatzioni Belgium, run by Hholamit in Israel.
Collaboration agreement with Beyachad Youth Movement (Monterrey, Mexico) as part of the Hanoar Hatzioni Worldwide family.
- 2011 After decades, the 57th. Machon Continental is organized in Chile. Tzeirei Ami hosts the event.
- 2012 "85th Anniversary of Hanoar Hatzioni", central event in Yerushalaym, with the presence of President Shimon Peres.

	Educational and institutional agreement with the Jewish Community of Athens, Greece is signed.
	Educational and institutional agreement with Yajad CIB (tnuat noar), Barcelona, Spain is signed.
	Veida Chinuchit Hanoar Hatzioni in Israel
2015	Communities of Malaga and Melilla (Spain) join the Hanoar Hatzioni Family
	Agreement of Educational cooperation is signed with the “Adain Lo” community of Saint Petersburg, Russia.
	Inauguration of the new Netzah Ken in Sao Paolo
2016	
	Inauguration of the new Hanoar Hatzioni ken in Mexico
2017	

Pillars for an educational conception

Education as the most truthful and beautiful creative challenge of the human being

Sergio Edelstein

A great diversity of defiant dilemmas brings us to search in depth regarding the outstanding characteristics of the shaping and modeling process of a youth. An educational process brings him on a creation path, action and realization, when he is part of a framework of thought, profound, and truthful human creativity. I see educational creativity as an art. An art carries in itself responsibility, contents, commitment, love, dedication, initiative and personal example. It is an enriching art not only to the receptor but also especially to the educator. A true educator – pupil relationship carries in itself all these rich characteristics common to art, poetry, and to my way of seeing it, to education.

For educators who are part of an [real] educational process its essence will leave a print as profound as the meaning that it will have on the pupils. I fervently believe in education as a personal formative process that is devoted to the sheer act of guiding a pupil.

I establish education as the “end of the dependence between educator and pupil, after having traveled together through an educational process that brings about a change, a process which ought to have a clear cut final for both and whoever it surrounds...”. “The educator should encourage the pupil’s development as a being capable of **thought**. In the education process the capacity to think, together with the act of reasoning and creativity bring about and intense interchange of thoughts between both of them”.

Modern education will carry us through new paths. Being pioneers is the central challenge of informal education. I see, in the basic conception of this form of education, the profile that it can give to youth institutions. The voluntary service and self-teaching, the moratoria and the symmetry are its foundations. As people dedicated to the world of education, and seeing in it a horizon, which produces the most authentic changes in the human being, we should take our toil with the necessary responsibility and dedication. Youth movements are a real, truthful and special, alternative.

The human being is characterized, amongst other qualities, for being a creative being. The creativity consolidated in education gives us a treasure: the truthful and wonderful challenge of guiding a youth in a process of growth and development of his personal thought. This is the unique and essential characteristic of the human being, there are not two alike, each human is unique and his essence is his possibility of thought... and as the song says: “Fly pigeon, cut through the sky, fly to wherever you wish...”

Non-formal education as the motor of a growth process toward a conscience of a democratic and critical action.

As I already exposed before, the educational process that develops in a youth movement has its own characteristics, which give it a particular idiosyncrasy. If we take the educational process that takes place in a youth movement as a unit, which has continuity within its specific stages, we will appreciate that the same (*NT the youth movement*) allows us to constantly navigate toward the formation of a democratic conscience in the pupil and in the educator. The intrinsic values in that such important concept is transmitted in each activity, in each action. The implicit and explicit messages in each stage of the educational process should be clear and should reach the pupil to teach the values immersed in them, to live them in practice and accumulate them in our formation, as part of our personal baggage.

The development in the pupil of such a democratic conscience is an essential quality of the educational process in a youth movement. The content of the concept and idea of democracy many times are not clear by themselves. The democratic conscience is deeper than that representation in front of the law; the same holds, above all, among human beings as individuals. Martin Buber characterizes this conscience, in relations between people who relate to each other, as “subjects” that respect, communicate and auto-determine as such in a reciprocal relation. This is in itself the essence of democracy. The consciousness of the “other” as an equal, as a subject, brings us to transmit this essential quality to all the frameworks of life. On the contrary, indoctrinating restrains this quality, eternalizing the dependence between educator and pupil, taking the latter as an “object”. To break these ties is the true challenge and mission of the educator.

Non-formal education rests on three pillars: Do, Live, Learn

With the title of this paragraph, we could combine a large range of legitimate “pillars” in the area of education. I am referring to “the world” of youth movements, in which particular and characteristic processes develop and define them as such, and without which they cease being what they are (voluntary, self-education, moratorium structure, commitment, alternative, etc.).

Practical experimentation and research are basic principles in the development of the human being. Since always, man progressed thanks to the capacity to experiment; to try new ways; to change small things to already existing situations; and then to create new possibilities. This description is also true in our days. It is real, true and efficient in an education that has as a conception the natural development of the young, adequate to his possibilities, interests and aptitudes.

Vivid experimentation has to be endorsed with an orderly and systematic apprenticeship, not always logically deduced or rationally ordered, but based in knowledge, legitimate contents and values, which are worthy of being taught.

When I started my training process as a madrich, I was taught the trilogy that has kept me company in my education work, and which I believe is the base of a truthful and significant non formal education for the

youth: Do, Live, Learn. These three concepts carry several premises within, whether together or separate they are essential.

An action should be actively completed. There is no room to be passive. This action has a great margin of expectations, possibilities, decision-making, of choices, and of creativity. Hind-sights bring us to experimentation, which within the frame of the youth movement they are together within the group. The group is part of the experimentation, which allows de individual to also learn from his peer. Learning and studying are fundamental to progress and develop in the process of formation. We utilize already acquired and coded knowledge. Generally, that knowledge is the contents by means of which our institution guides us to them.

I see in the educative conception, a conjunction between the three pillars. The relation between each one with the other and the three together are indispensable to give an instance of wholeness to the educational process, a comprehensive vision. That integrity is the one the makes it possible to achieve the central objective of non-formal education: the formation of youth that thinks and is critical in their thoughts and actions.

Greetings and content of the first chanich

(שלחנו לתרגום מקצועי לאנגלית וספרדית)

שמונים וחמש שנים לתנועה.

זכיתי למעמד אשר רק בודדים זכו לו. להשתתף בחגיגה לקיום שמונים וחמש שנים ליסוד התנועה תנועת "הנוער הציוני".

תרשו לי כאשר ארחיב בברכתי ואזכיר ואסקור בקצרה את ראשית התנועה, ייסודה, פועלה כולל תקופת השואה באירופה ועד לשנת 1948, שנת הקמת המדינה.

תנועת נוער ציונית ראשונה אשר קדמה לנו הייתה תנועת "השומר הצעיר". את השם "השומר" ירשה התנועה מתנועת השומרים האגדתית בארץ. רעיון התנועה בראשיתה זהה לזה של תנועת צופים כלל עולמית. התנועה אימצה את עשרת הדברות של הצופים והוסיפה להן את הדרישה והשאיפה לעלות ארצה עם הגיע חבריה לגיל הבגרות. לבנות את ארצנו כחלוץ לפני המחנה.

ברם מנהיגיה של התנועה (יעקב חזן ומאיר יערי) הסתנוורו מהמפכה ברוסיה והחליטו לכוון את תנועתם בעקבות המהפכה הרוסית. במאמר מוסגר אציין כי לשיאה הגיעה מגמה זאת כאשר הכריזו על רוסיה כ"מולדת השנייה". להכיר בשגיאה ניאותו רק בשנות החמישים כאשר תנועת השומר הצעיר בצ'כיה הוכרזה כאנטי סוציאליסטית ושליחה מהארץ אורן נאסר ואמור היה להישפט לשנות מאסר ארוכות.

בשנת 1927 פרשו רבים מהתנועה אשר לא השלימו עם השינוי ודרשו לחזור למקורות הראשוניים.

בתחילה לא הייתה התארגנות כוללת אלא התארגנויות מקומיות שכונו בשמות שונים כגון "השומר הלאומי" ו"הרצלייה". רק בתחילת שנות השלושים התאחדו הסניפים המקומיים לתנועה ארצית בשם "הנוער הציוני" והנהגתה הראשית נקבעה בוורשה בירתה של פולין. תנועת הנוער הציוני הייתה חלק מתנועת "כלל הציונות" העולמית.

אינני שייך למייסדים, אולם אני דור ראשון לחניכי התנועה והכרתי אישית את מייסדיה והייתי עד להתפתחותה.

זוכר אני היטב את המשבר שעברנו עם עלייתם ארצה של ראשוני הבוגרים עליהם נמנו מחנכי לשעבר. המשבר נוצר סביב המאבק למען עבודה עברית. בעוד גרעין שהתגבש בכ"ס (לעתיד קבוץ אושה) דגל בהצטרפות להסתדרות הכללית והשתתפות במאבק לעבודה עברית בפרדסים ובראשם עמד משה קול, ומנגד גרעין שהתגבש מחברים שעלו ארצה מגליציה שבפולין הדרומית ובראשם יצחק שטייגר (לאחר מותו בגיל צעיר הונצח שמו בקבוץ תל יצחק) התנגד להצטרף להסתדרות הכללית. לדעתם, חברות בתנועה "כלל ציונית" מונעת מאתנו הצטרפות להסתדרות הכללית ולהיאבק כנגד הפרדסנים העומדים בראש התנועה הכלל ציונית בארץ.

המחלוקת שהחלה בארץ גלשה והועתקה לפולין. במשך למעלה משנה התקיימו בירורים ברחבי התנועה כאשר הפעילות החינוכית הוזנחה. בפגישות מדי ערב ויכוחים בלתי פוסקים. בתחילת ספטמבר 1935 חלה הכרעה: הפילוג בתנועה היה לעובדה. התנועה התפלגה לשתי תנועות: אנשי אושה כונו "הנוער הציוני א'" ואנשי תל יצחק - "הנוער הציוני ב'". הרוב בפולין המרכזית נשאר נאמן לתנועת הנוער א' ולעומתם בדרום פולין הצטרפו הרוב לתנועת הנוער ב'.

אישית עברתי במסגרת התנועה את כל שלבי החניכות ככפיר, צופים ובוגרים. בשלב זה נבחרתי לעמוד בראש הקן בעירי לודג' בפולין. קן זה היה בזמנו הקן הגדול בתנועה ומנה כ - 700 חניכים.

בעקבות המחלוקת והפילוג, שלט בתחילה כאוס מוחלט. רבים נטשו, צעירים לא גויסו והיה צורך להתחיל ולבנות מחדש: לאחד ולארגן קבוצות חדשות, למנות ראשי קבוצות וגדודים והעיקר לפעול במרץ לגיוס נוער ולמלא את השורות שהתדלדלו. המטרה להחזיר את הקן לגודלו טרם הפילוג.

מדי ערב היה עלי להיות נוכח בקן, לשוחח עם המדריכים והחניכים ולזרז חזרה לשגרה חינוכית. אישית סיגלתי נוסח מיוחד של שיחות אישיות עם החניכים. משאיתרתי חניך שמצוי היה לדעתי במצוקה, נהגתי לבקשו להילוות אלי בדרכי הביתה. תוך כדי שיחה אינטימית התבררה לי סיבת מצבו ורוחו ועל המועקה בה הוא שרוי: ריב עם ההורים, התנגשות בבית הספר עם המורים וכו'. הקשבתי לו, דליתי פרטים ונמנעתי מלהטיף מוסר. פעלתי באופן ישיר על מנת להיפגש עם ההורים או המורים, להציע תאום ובמשותף למצוא פתרון. לימים התנהלות זאת הפכה לנוהל קבוע והחניכים פנו אלי מרצונם וכן ההורים והמורים קבעו איתי פגישות כאשר נוכחו לדעת כי שיתופי מועיל.

את תפקידי כראש הקן סיימתי כעבור שנתיים. הקן מנה אז כ - 700 חניכים וחזר למעמדו כקן הגדול בפולין.

בדצמבר 1937 היה עלי להחליט על המשך דרכי: לבקש מהנהגה ראשית להעניק לי רישיון עלייה כפי שהובטח לי, או להתגייס לצבא פולין. השנים 39-1936, המאורעות נמשכים בארץ. הישובים מתגוננים נגד הרוב הגדול של ערביי הארץ. החלטתי שעדיף להתגייס לצבא לרכוש הכשרה צבאית מסודרת ואולי גם להתקבל לקורס קצינים, וכתום השרות לקבל מהתנועה רישיון עלייה ארצה.

פנייתי להנהגה הראשית נענתה בחיוב וב-1 לפברואר 1938 גויסתי על פי בקשתי לחיל התותחנים.

בשנה השנייה לשירותי הועברתי לקורס קצינים. מועד סיום הקורס מיועד היה ל - 15 לספטמבר ושחרורי מהצבא שבועיים לאחר כך.

אחד לספטמבר 1939 פרוץ מלחמת העולם השנייה תפשה אותי בשירות סדיר בצבא הפולני, כשבועיים לפני סיום קורס קצינים וחודש לפני שחרורי מהשרות.

בלילה בשעה שתיים לאחר חצות התעוררנו לתרועת אזעקה. הפעם- בניגוד למקרים דומים בעבר- המסדר בחושך, המפקד מואר בפנס כיס קורא מהכתב שבידו: חיילים האויב הגרמני פרץ את הגבול המלחמה החלה. כולכם לקרב. מפקד עליון של הצבא בעת מלחמה: נשיא פולין.

הקורס מסתיים בו ביום וכל אחד מועבר לתפקידו ולמקומו כפי שנמסר לנו כבר בעבר בכתב ובעל פה. תפקידי המיועד, עוזר למפקד פלוגה בחיל התותחנים. אנו, אנשי שרות סדיר הראשונים לקרב מול הפולשים. קרב אכזרי מול כוח עודף. חי"ר נגד טנקים. ביום ה 17 לקרב נפרצו הקווים. חיל הרגלים נסוג מזרחה ואנו התותחנים נלקחנו לשבי למחנה שבויים בגרמניה.

בפברואר 40 שוחררו החיילים ממוצא יהודי מהשבי והוחזרנו למחנה ריכוז לובלין בפולין. השינוי אינו רק במעמד: בעוד שבמחנה השבויים התייחסו אלינו כאל שבויי קרב, הרי ההתנהגות במחנה אכזרית ביותר. השולטים אוקראינים שונאי יהודים שירו באופן לא צפוי וללא כל סיבה. יום מתרבים ההרוגים. לאחר שבועיים במחנה ניצלתי רגע מתאים ונמלטתי.

הגעתי לוורשה. ומצאתי אי סדר מוחלט. חברי הנהגה הראשית שנסעו לקונגרס הציוני והתפורר בבהלה ב 25 לאוגוסט 1939, לא חזרו לפולין. נמצאים כאן כ 150 חברים מגילים שונים ללא הנהגה. מחברי הנהגה נשאר רק חבר אחד. היה צורך בפעולות רבות ומיידיות: להקים מחדש הנהגה ראשית, לדאוג לקבל מהקהילה היהודית מבנה בו נוכל להתרכז ולגור, לארגן את החברים למסגרת קיבוץ ולהצטרף לוועדה קואורדינטיבית המשותפת לכל תנועות הנוער החלוציות.

פעולות ראשונה משותפת לכל תנועות הנוער הייתה הקמת חווה החקלאית ב"גרוכוב" הממוקמת בפרוור וורשה. הקרקע שייכת לקהילה היהודית בוורשה, התקיימה שם בשנות השלושים הכשרה חקלאית של החלוץ הכללי. החווה ננטשה עם תחילת הקרבות בספטמבר 1939.

צ'רניאקוב, ראש הקהילה היהודית, ביקש מהוועדה כי נקים מחדש קיבוץ במקום, חידוש הכשרה החקלאית ולמנוע השתלטות של שכנים עוינים על הקרקע.

הורכבה קבוצה של שלושים חברים מכל תנועות הנוער, ובהם חמישה מתנועת הנוער הציוני. אני נמנה ביניהם כנציג התנועה וחבר המזכירות.

בתחילת מאי 1940 יצאנו למקום ופעלנו כמסגרת משותפת. ב 15 לאוקטובר שנת 40, עם סגירת גטו וורשה, אולצנו לנטוש את החווה ונכלאנו בגטו.

שהותי בגטו לא ארכה זמן רב. בתחילת מרץ 1941 יצאתי בשליחות התנועה לסלובקיה. על פי מכתב שהתקבל מז'נבה מנתן שוולבה נציג ההסתדרות בשווייץ, התברר כי קיימת אפשרות עלייה ארצה מברטיסלבה. באין לנו תנועה אחת בסלובקיה, התבקשתי על ידי ראשי התנועה הכלל ציונית בסלובקיה לפעול להקמת מסגרת שתורכב מצעירי התנועה, ולארגנם כפלוגות הכשרה. הפעולה המבוקשת ממני תואמת לי. חברי, פליטי פולין, לכשיגיעו לסלובקיה, יוכלו להיקלט בתוך מסגרת זאת עד שניתן יהיה להעלותם

ארצה. אישית התבקשתי אומנם על ידי ההנהגה בוורשה לפעול בסלובקיה שנה בטרם אוכל לעלות ארצה, אולם בפועל נמשכה פעילותי עד חודש פברואר 1944 כאשר אני נע ונד בין סלובקיה והונגריה.

בחזרה לאשר אירע בתנועה בפולין.

למרות הדיכוי הגרמני הכבד והניתוק בין הגטאות, הצליחה ההנהגה בוורשה לקיים קשרים עם שליחים אמיצים אשר חלקם שילמו בחייהם. אזכיר כדוגמא שניים: סלומון אנטין שהיה הקשר מגטו ווילנה לוורשה. הוא זה אשר דיווח על רצח יהודי ליטה בפונארי, נתפש והוצא להורג. וכן את פרדקה אוקסנהנדלר מוויא (מסוסנוביץ) אשר נעצרה, נכלאה בבית סוהר, שוחררה על ידי שוטר יהודי והיגיעה אתו לבודפשט.

בכל הגטאות פעלו קני התנועה בתנאי מחתרת. החביאו את אלו שנמלטו מהמקומות בהם רוכזו המשלוחים למחנות הריכוז. מאלו שנמלטו נשללה הרשות לקבלת תלושי מזון ויכלו להתקיים רק הודות להפרשת חלק ממנת הרעב שקבלו חברי התנועה והביאו בפגישות בערבים. רק מי שידע תקופות רעב יבין גודל ההקרבה.

ההנהגה בוורשה, בחיפוש אחר תעסוקה לחברי הקיבוץ, הקימה מפעל למברשות. אדם בשם רוזנר, בעבר יצרן מברשות, היציע להנהגה להקים בגטו מפעל למברשות. נקבעו אז תנאים לפיהם אנו נשיג מראש הקהילה מבנה מתאים ונספק את כוח העבודה, בעוד שהוא ילמד את אנשינו את המקצוע ויספק את החומרים. התוצרת תירכש על ידו והוא ישלם לקיבוץ לפי כמות המברשות שנייצר. מספר העובדים לא מוגבל וגם צעירים וחלשים יכלו למצוא שם תעסוקה.

המפעל הוקם על ידנו ברחוב לשנו והיווה מקור פרנסה עיקרי לקיום הקיבוץ. בהיסטוריה של הקרבות בגטו וורשה הוזכר בפירוט קרב בעמדה ברחוב מילא. מעבר לתיאור הקרב טרחו ההיסטוריונים לציין את שמות הלוחמים תוך פירוט שיוכם התנועתי. במקביל - כך מצוין בספרי ההיסטוריה - התרחש קרב קשה במפעל המברשתנים. לקרב הוקדשו שורות בודדות ללא פירוט שמות או שיוך תנועתי.

חובה קדושה לי להזכיר כי במקום לחמו אנשי הנוער הציוני ובראשם יעקב פרשקר ראש הנהגה הראשית. כל הלוחמים נפלו בקרב. מתוך מאה וחמישים חברי הקיבוץ לא ניצל לו אחד שיכול היה לשחזר את אשר אירע.

היסטוריונים וחוקרים של תקופת השואה, שהיו רובם יוצאי תנועת השומר הצעיר, וגם יצחק צוקרמן (אנטק) סגן מפקד המרד בספרו "שבע השנים ההם" (אשר כתב וגנו ובצוואתו בקש לפרסמו כתום שנה לאחר מותו) ייחסו לתנועתם את מלוא הקרדיט לפעולות ולמרד והעלימו כך את קיומה ופועלה של תנועתנו. פניותי לחוקרים נענו בנימוס אבל ללא תגובה פומבית.

ביום עיון שנערך בקיבוץ לוחמי הגטאות לרגל מלאות שנה למותו של יצחק צוקרמן (אנטק) ולכבוד הופעת ספרו, ביקשתי ממארגני יום העיון לאפשר לי לתקן עיוותים בספר המקפחים לדעתי את כל מי אשר לא היה חבר לתנועתנו... שהרי אם מת, כידוע, לא ניתן להתווכח. הובטח לי מצידם שדברי יפורסמו כסיכום של יום העיון אולם, נכון להיום, אין כל פרסום לאותו יום עיון.

בסוף המלחמה במאי 1945, התגלתה השואה במלא עוצמתה. רובה של יהדות פולין, שליש מהעם היהודי, נמחק. עם עליית שארית הפליטה נדמה היה לנו כי תנועתנו הגיעה אל קיצה.

היום, שמונים וחמש שנים לאחר ייסודה, הגוזל אשר צייץ בדרום אמריקה גדל והתנועה קיימת ופורחת. חיי אנוש קצובים אבל רעיון חי חיי נצח.

חיינו בארץ קשים. האווירה בארץ הולכת ומתגבשת כאנטי ציונית. המגמה הלאומנית חוגגת. חלילה, ובאם יצליחו, תיעלם מדינת ישראל והנכדים שלנו יחיו במקרה הטוב במדינה דו-לאומית זמנית עם רוב יהודי ובהמשכה מדינה מזרח תיכונית עם מיעוט יהודי גדול.

חברים, ראשי תנועת "הנוער הציוני" שתמיד הייתה תנועה ציונית הנשענת על ערכים ליברליים והומניסטים: המשיכו בפועלכם, העלו ארצה צעירים אשר חונכו ברוח התנועה ואולי תצליחו במה שדורנו נכשל ותמנעו את הסחף.

ה י ו ב ר ו כ י ם
ל י כ ט נ ב ר ג ע ו ז י א ל .

19.7.12