

**IOMAN**

**VEIDA CHINUCHIT**

**MIC V**





**WELCOME TO THE  
HANOAR HATZIONI  
FAMILY'S CHINUCHIT  
VEIDA.**

**IN AN ERA OF  
TRANSFORMATION,**

**CHAZAK VE EMATZ**









# Schedule

OCTOBER 8-12

DAY 1

DAY 2

DAY 3

DAY 4

DAY 5

6:00

7:00

8:00

9:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00



SIUR CHINUCHI  
DAROM



CHECK IN OFFICIAL

PEULA  
WELCOME

PINAT CAFE

MIFKAD  
WELCOME

CONFERENCE 1  
EDUCATION

FREE TIME



OPENING  
100 YEARS

PEULA MACRO  
SHUK TNUOT

PEULA  
IBUD



CONFERENCE 2  
IDENTITY CHALLENGES

SADNA 1  
TECHNOLOGICAL  
WORLD

SADNA 2  
JEWISH ZIONIST WORLD



IBUD

HOW THESE CONTEXTS  
INFLUENCE EDUCATION TODAY

PEULA MACRO

STRATEGO

CELEBRATION  
100 YEARS

FREE TIME



UNPLUGGED AND  
CAMPFIRE

MISAVIV THE  
MEDURA



EXIT SIUR CHINUCHI

OPENING OF THE DAY

SIUR IN THE KIBBUTZ  
A HASHLOSHA

CONFERENCE 3  
WHOLE PERSON

CONFERENCE 4  
HAGSHAMA ATZMIT

PRESENTS DIPLOMAS AND HEROIC PIN



PEULA  
IBUD

RETURN TO  
KIRIAT MORIA

HACHANA LE SHABBAT

CONFERENCE 5  
GVURA ISRAELIT

TFILA FREE TIME

KIDUSH



FREE TIME

PEULA  
ONEG SHABAT



TFILA /  
PARASHAT  
HASHAVUA BA  
TNUA  
/CHEVRUTOT /  
PEILUT SHABBAT



CONFERENCE 6  
INTELLIGENCE OF CHANGE

TACHANOT  
INTELLIGENCE OF CHANGE



FREE TIME

CONFERENCE 7  
PERSONAL EXAMPLE

FREE TIME

CONFERENCE 8  
RIGHT TO EDUCATE

SEUDA SHLISHIT / COFFEE

HAYDALA  
OFFICIAL PHOTO

NIGHT SIUR  
THROUGH  
JERUSALEM



PHOTO AT THE KOTEL

ARRIVAL AT THE KYRIA



CHECK OUT

SPECIAL ACTIVITY

PEULA SIKUM

MIFKAD  
CLOSURE



# DAY 1

# WELCOME

OUR INITIAL DAY AT VEIDA CHINUJIT WILL FOCUS ON THE CONCEPT OF DIAGNOSIS.

**DEFINITION OF DIAGNOSIS** In Tnuatí education, diagnosis refers to the process of observing, analyzing, and comprehending the realities of our chanichim, our kenim, and the Tnua as a whole. This process enables us to identify strengths, needs, and challenges, thereby facilitating the development of meaningful and coherent educational proposals.

Diagnosis is not merely an examination; it serves as an initial snapshot that enables us to proceed with enhanced awareness and accountability.

## RELEVANCE OF DIAGNOSIS IN EDUCATIONAL PLANNING

Without diagnosis, planning lacks direction.

When we conduct a diagnosis:

We acknowledge the diverse realities within the Hanoar Hatzioni Family.

We discern the aspirations, needs, and dreams of our chanichim and madrichim.

We appreciate the prior experiences of each ken-kehilá.

We eschew improvisation, opting instead to construct proposals with intention and clarity.

Diagnosis represents the initial phase in the fractal planning model: understanding our current position enables us to determine our desired destination.

Before embarking on this journey, we encourage you to reflect on your feelings at this initial stage.


MY AVATAR AT THE BEGINNING OF THIS PERIOD



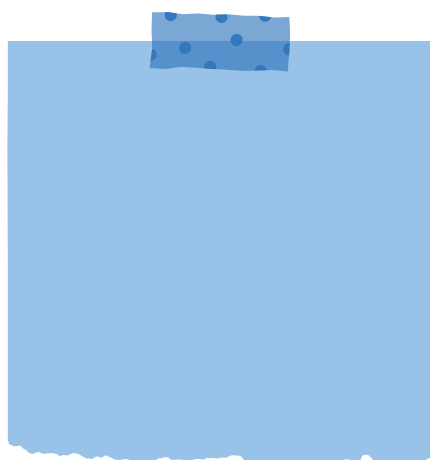


## MY AVATAR AT THE BEGINNING OF THIS PERIOD

Think	Say
Does	Feel
Fears	Expectations



## WHAT INSIGHTS DID YOU GAIN FROM YOUR INITIAL PEULA?





## REMEMBER THE SHUK OF TNUOT

TNUA O KEN	WHAT I FOUND MOST APPEALING	IT CAPTURED MY ATTENTION	BRING THE TUNA	COMMENTS



## **SIGNIFICANT CONCEPTS REGARDING CHINUCH THAT DESERVE RECOLLECTION:**

### **EDUCATION**

The process of conveying knowledge, values, skills, and experiences that empower an individual to develop holistically and engage actively in society.

### **NON-FORMAL EDUCATION**

A systematic educational process occurring outside traditional school environments, cultivated within community, social, or cultural contexts. It emphasizes the lived experiences and agency of the participants.

### **TNUATI ACADEMY**

The implementation of non-formal education within informal Jewish movements conveys identity, values, and a sense of belonging to the Jewish people and Israel through impactful community experiences (peulot, majanot, mifkadim).

### **EDUCATION IN THE HANOAR HATZIONI FAMILY**

The educational methodology inherent in youth movements integrates ideology, experience, and personal exemplification. It is founded on youth leadership, collective responsibility, and community development, wherein the Madrij imparts knowledge not solely through words, but through their lived experiences.

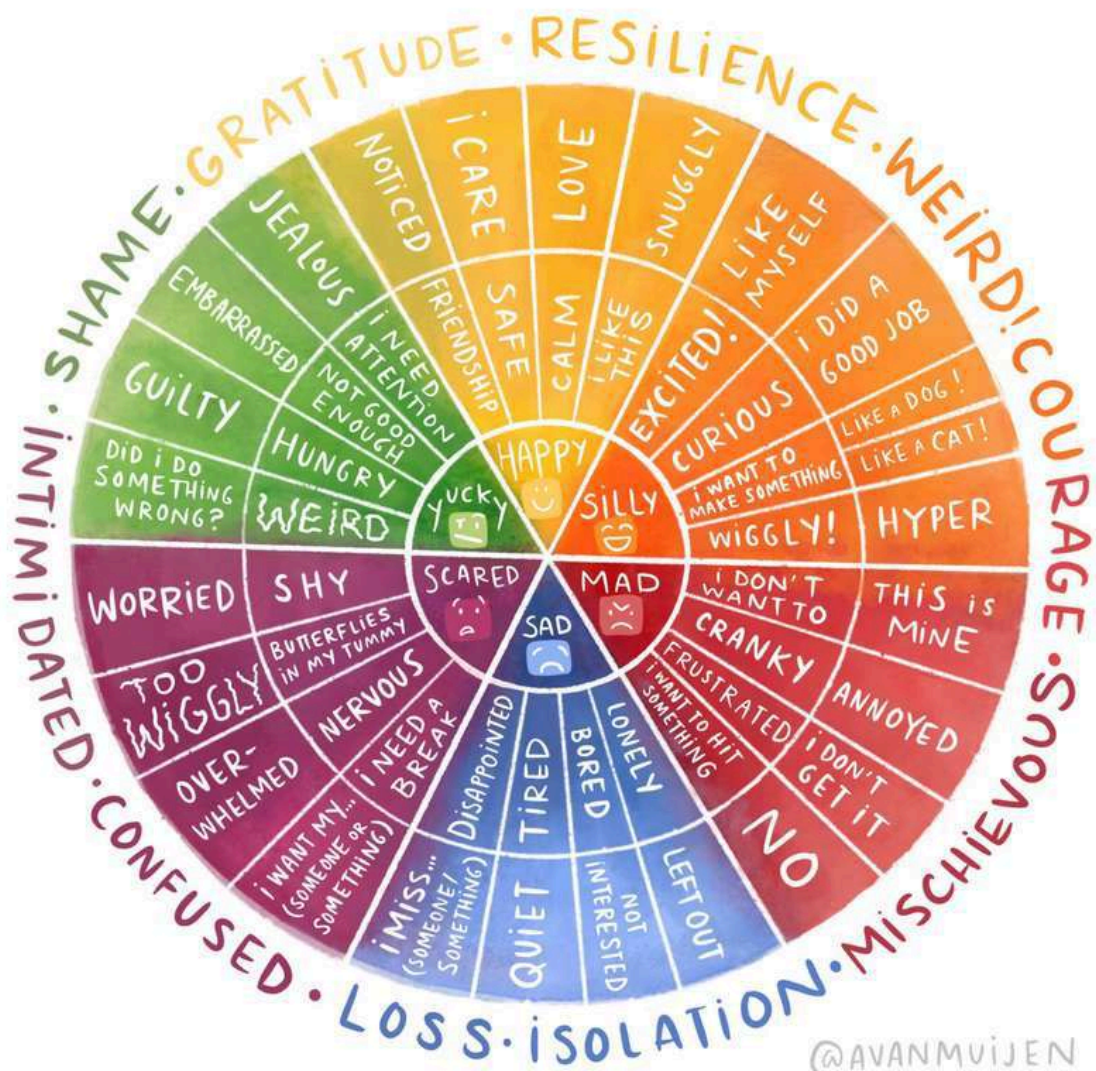
### **EDUCATION IN THE DARKENED**

The youth movement serves as a platform for independence and action, fostering the education of young individuals through constructive criticism, creativity, and a sense of responsibility. Hanoar Hatzioni is founded on Jewish, Zionist, humanist, and Chalutzian principles, advocating for dignity, freedom, solidarity, pluralism, and a connection to nature.

Its methodology emphasizes experiential learning, critical thinking, collaborative work, dialogue, and self-expression. The objective is to cultivate individuals who are well-rounded in four dimensions: human, Jewish, Zionist, and Chalutzian, with a focus on Hagshama Atzmit. The Tnuá employs tools such as tzofiut, simliut, ivrit, kvutza, and the role of the madrich, alongside experiences like machanot, hachshara, and Israeli experience, fostering community and dedication to Am Israel and Medinat Israel.



## THE OPENING CEREMONY EVOKED IN ME A SENSE OF...



## THE CURRENT CHALLENGES FACING THE TNUA

What challenges does my ken/kehila encounter today in terms of education, ideology, and community engagement?

What strengths do I recognize in my local context that can benefit the broader Tnuá?

When I contemplate the Tnuá over the next five years, what opportunities and risks do I foresee?

What personally motivates me to engage in this Veida?

# DAY 2

# RATIONAL

## WHY HAS IT BEEN, IS, AND WILL REMAIN RELEVANT?

Our second day will be devoted to RATIONAL.

Rationale enables us to comprehend the reasons behind our actions, considering the numerous available options and alternatives.

Feelings, emotions, thoughts, and reflections from the day's initial discussion, presented here:

.....

.....

.....

.....

When individuals attempt to encapsulate the reasons their Tnuá continues to thrive, remain pertinent, and hold significance, they often seek to distill it into a single word. Some examples may include:



**A** always

**S** seek

**K** knowled



**K** keep

**E** educating

**Y** yourself



**N** no

**O** opportunity

**W** wasted



**T** together

**E** everyone

**A** achieves

**M** more



**L** living

**O** our

**V** values

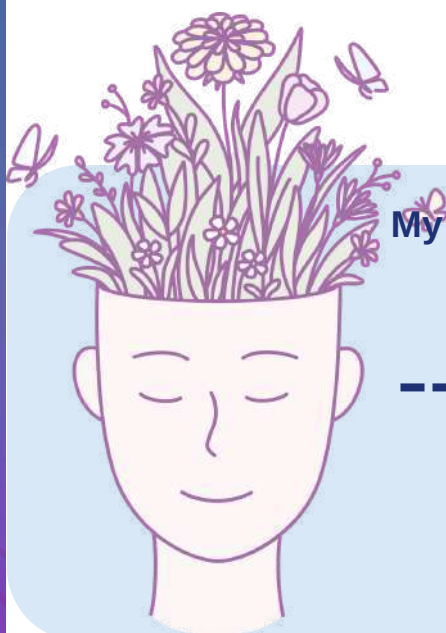
**E** everyday





If the word were Tnua, what do you believe are the reasons that encapsulate your rationale?

T  
N  
U  
A



My initial optional workshop of the day was:

-----

HE ACCEPTED ME FOR ME HE  
ACCEPTED ME FOR THE TNUÁ  
HE ACCEPTED ME FOR LIFE

My second optional workshop of the day  
was:

-----

HE ACCEPTED ME FOR ME HE  
ACCEPTED ME FOR THE TNUÁ  
HE ACCEPTED ME FOR LIFE

**HOW DOES THE CONTEXT INFLUENCE MY  
APPROACH TO EDUCATION AT THE TNUA?**



# DAY 3

# GOALS

## 7

### STRATEGIES FOR GOAL SETTING

and attain their  
objectives

#### SMART Goals

S  
M  
A  
R  
T

**Specific:** Define exactly what you want to accomplish with as much detail as possible.

**Measurable:** Identify how you'll track progress and know when you've reached the goal.

**Achievable:** Make sure the goal is realistic and doable with the resources and time you have.

**Relevant:** Choose a goal that aligns with your bigger-picture priorities and long-term vision.

**Time-bound:** Set a clear deadline to stay focused and create a sense of urgency.

#### HARD Goals

H  
A  
R  
D

**Heartfelt:** Let your goals reflect your passions, creating a deep emotional drive.

**Animated:** Bring your goals to life by imagining the outcome and the journey to get there.

**Required:** Prioritize goals that are essential to your growth, purpose, or season of life.

**Difficult:** Challenge yourself with goals that stretch your limits.

#### WOOP Model

W  
O  
O  
P

**Wish:** Clarify your ultimate desire — the big-picture goal that inspires you.

**Outcome:** Visualize the most successful result to stay focused and motivated.

**Obstacles:** Recognize potential roadblocks that might hinder your progress.

**Plan:** Develop clear steps to overcome those challenges.

#### CLEAR Goals

C  
L  
E  
A  
R

**Collaborative:** Work alongside others to achieve shared goals and maximize collective strengths.

**Limited:** Narrow your focus to a specific set of priorities to maintain clarity and direction.

**Emotional:** Connect personally with your goals to boost motivation and persistence.

**Appreciable:** Divide larger goals into smaller, achievable milestones to track progress.

**Refinable:** Be willing to adjust your goals as new information or challenges arise.

#### OKRs

O  
K  
R

**Objective:** Define a clear and motivating goal that sets the direction.

**Key Results:** Set specific, measurable outcomes to track progress.

In the Tnua, we have established at least three overarching and long-term objectives:

- 1 TO TRAIN WELL-ROUNDED INDIVIDUALS**
- 2 TO ENSURE THE CONTINUITY OF THE JEWISH PEOPLE**
- 3 TO TRANSFORM ISRAELI SOCIETY INTO A MODEL SOCIETY**

WHAT ARE YOUR OBJECTIVES AS A JAVER OR JAVERA OF THE TNUA?

**DOCUMENT YOUR SMART GOALS.**

<b>S</b> Specific	What are your objectives?
<b>M</b> Measurable	How will you monitor your progress?
<b>A</b> Attainable	How can you attain your objective?
<b>R</b> Relevant	Why is this objective significant?
<b>T</b> Timely	When will the objective be accomplished?





# SENSATIONS, EMOTIONS, THOUGHTS, AND REFLECTIONS OF THE DAY...

SIUR EIN HASHLOSHA

TALK 1

TALK 2

TALK 3

TALK 4

LIGHTING SHABBAT CANDLES

Shabbat Shalom!

ONEG SHABBAT



# DAY 2

# RATIONAL

## WHY HAS IT BEEN, IS, AND WILL REMAIN RELEVANT?

Our second day will be devoted to RATIONAL.

Rationale enables us to comprehend the reasons behind our actions, considering the numerous available options and alternatives.

Feelings, emotions, thoughts, and reflections from the day's initial discussion, presented here:

.....

.....

.....

.....

When individuals attempt to encapsulate the reasons their Tnuá continues to thrive, remain pertinent, and hold significance, they often seek to distill it into a single word. Some examples may include:



**A** always

**S** seek

**K** knowled



**K** keep

**E** educating

**Y** yourself



**N** no

**O** opportunity

**W** wasted



**T** together

**E** everyone

**A** achieves

**M** more



**L** living

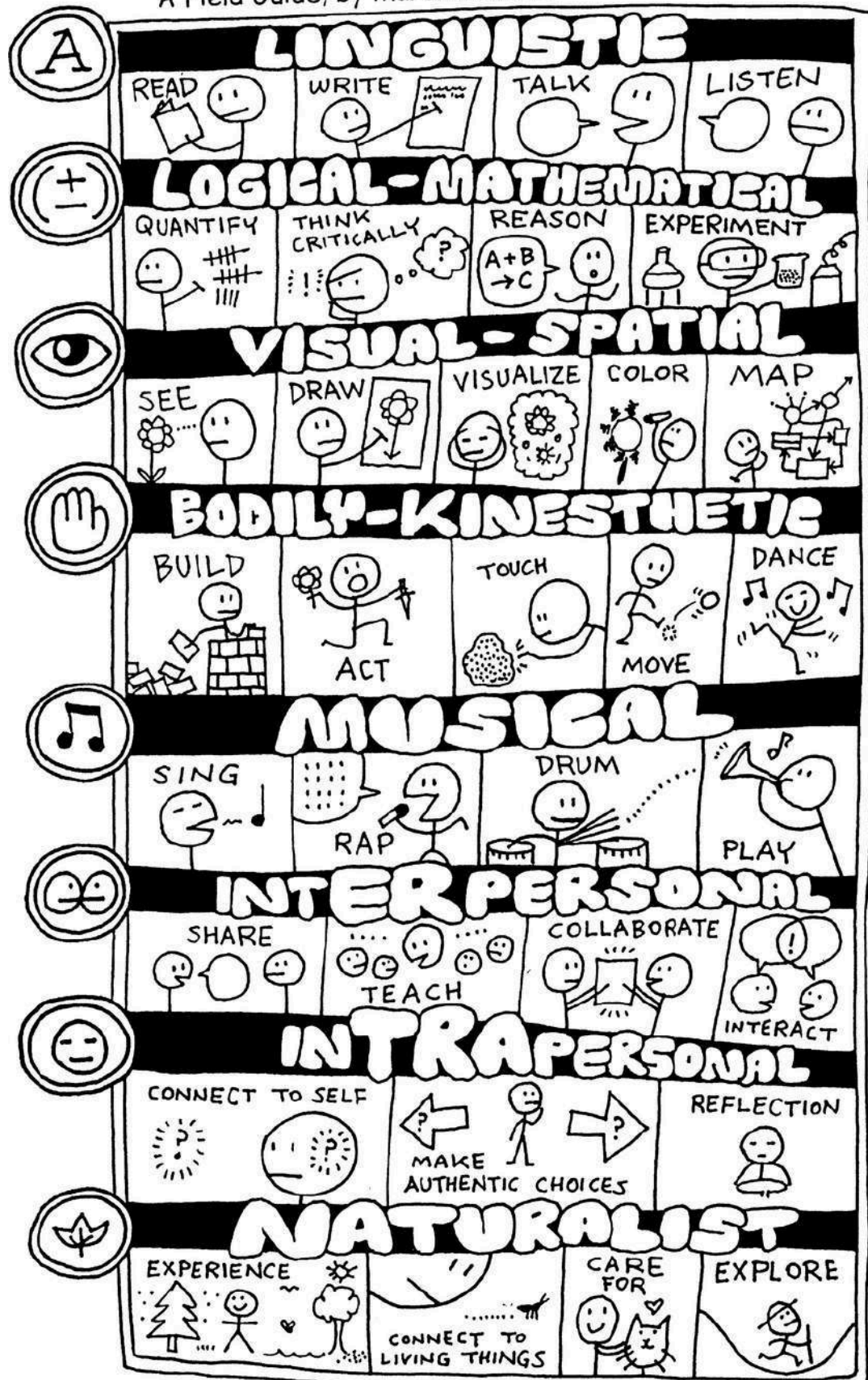
**O** our

**V** values

**E** everyday

# MULTIPLE INTELLIGENCES

A Field Guide, by Marek Bennett



After Thomas Armstrong: Multiple Intelligences in the Classroom

© COMICS WORKSHOP [www.MarekBennett.com](http://www.MarekBennett.com)

This work is PATRON-POWERED! Join @: [www.Patreon.com/MarekBennett](https://www.Patreon.com/MarekBennett)



Just when it appeared that all aspects of intelligence had been explored, Estanislao Bachrach introduced a novel category of intelligence to the numerous existing theories. He termed this concept: **CHANGE INTELLIGENCE**.

#### **DEFINITION OF CHANGE INTELLIGENCE:**

ELEMENTS THAT ENCOURAGE IT:

SIGNIFICANT CONCEPTS REGARDING CHANGE:

#### **Change is achievable, yet it presents challenges.**

Our brain craves familiarity and structure.

Change necessitates the "reprogramming" of neural circuits, demanding conscious and sustained effort.

#### **Neuroplasticidad**

The brain exhibits remarkable plasticity; it can be conditioned to adopt new habits while discarding those that are no longer beneficial.

Repetition, emotion, and significance are essential for solidifying new connections.

#### **Automatisms and awareness**

A significant portion of our actions is automatic.

To initiate change, we must first attain awareness of what we wish to alter.

#### **Resistance to change**

It stems from fear, insecurity, or a reliance on the familiar.

It is fueled by motivation, defined objectives, and incremental progress.

#### **The significance of desire**

Change occurs only when there is profound motivation, not merely when it is undertaken "because it must be done."

Personal purpose serves as the driving force.





## QUICK TIPS

### Strategies for Implementing Change:

Clearly articulate the changes I wish to implement.

The more precisely defined the goal, the easier it will be to progress.

Understood. Please provide the text you would like me to update.

#### **Begin modestly.**

- Microchanges foster sustainability and cultivate trust.
- Gradually altering a habit enhances the likelihood of success.

#### **Repetition and consistency**

- Daily practice fortifies new neural connections.
- Consistency holds greater significance than initial intensity.

#### **Emotion and motivation**

- Linking change to positive emotions facilitates its sustained retention over time.
- Acknowledge minor accomplishments to reinforce the connection.

#### **Environment and Context**

- Surround yourself with individuals, environments, and practices that foster transformation.
- Altering one's surroundings facilitates personal transformation.

#### **Self-awareness and constructive self-criticism**

- Observe yourself without judgment: recognize when you revert to old habits and make necessary adjustments.

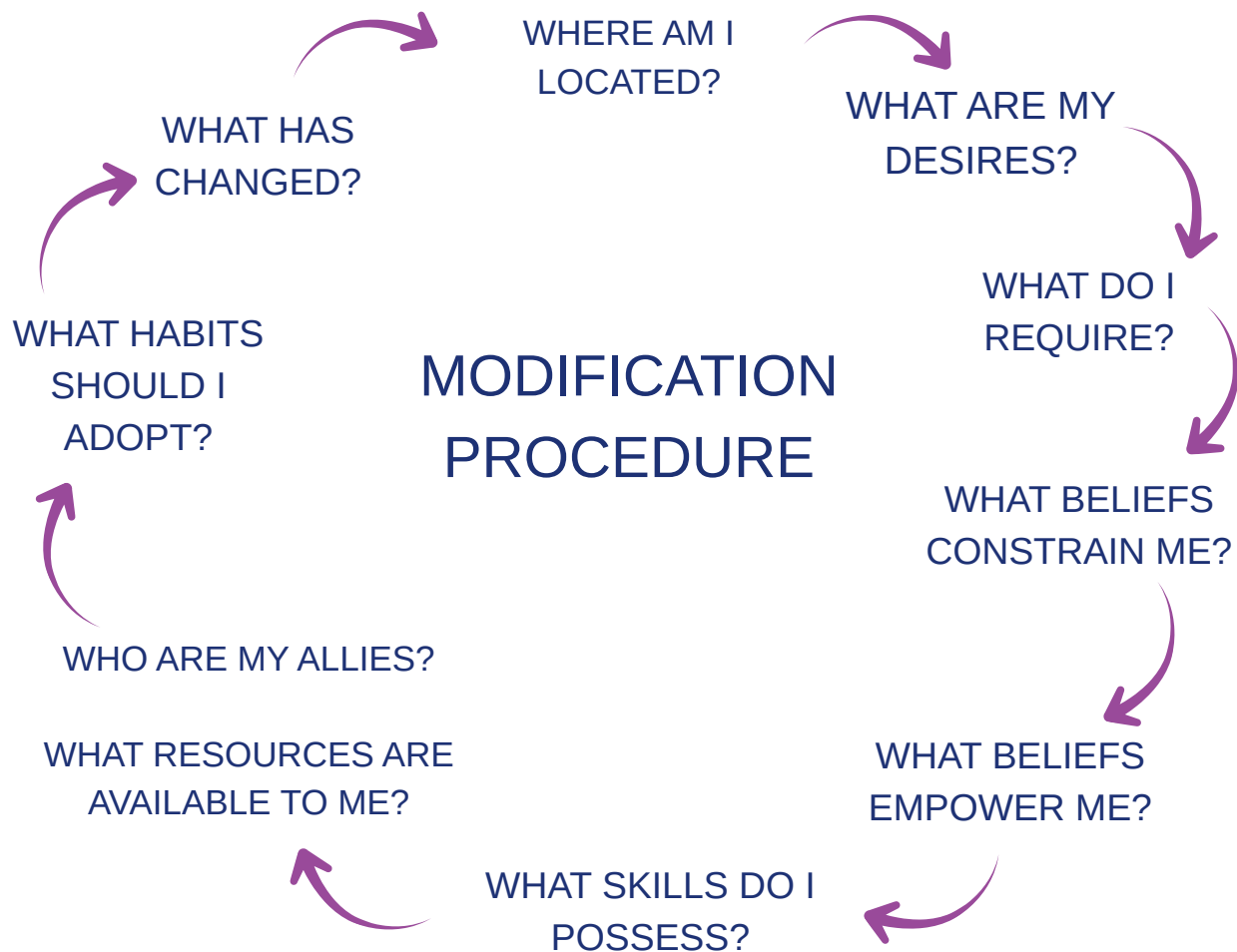
#### **Display**

- Envisioning change as though it has already been accomplished bolsters motivation and confidence.

## IN CONCLUSION:

Indeed, change is possible, but not through magical formulas; rather, it requires clarity, motivation, repetition, and patience. The brain is both flexible and adaptable, yet it must be trained with purpose and emotional engagement.

## REGARDING THE MODIFICATION:





# DAY 5

## DUGMA ISHIT

The personal example is not a secondary detail; it is the cornerstone of our Tnuatí education.

Education encompasses not only the transmission of knowledge or values in a theoretical context but also the embodiment of these principles in a consistent manner.

It is a way of life that influences every individual. It involves daily reflection: How do my choices affect those in my vicinity? How does my conduct embody the values I uphold?

The Darkenu emphasizes that the madrij serves as the cornerstone of our educational framework, with his personal example establishing the ethical foundations of our endeavors. Furthermore, he imparts the lesson that the Chaltzian ideal is to manifest in our daily lives what we aspire to achieve: to be protagonists who are coherent and responsible, thereby constructing a bridge between ideals and reality.

### NOW LET US POSE THE FOLLOWING QUESTION TO OURSELVES



- WHO SERVES AS A PERSONAL ROLE MODEL IN YOUR LIFE? WHAT INSIGHTS HAVE YOU GAINED FROM THAT INDIVIDUAL?
- WHEN DID YOU REALIZE THAT YOUR EXAMPLE INSPIRED OTHERS?
- DO YOU BELIEVE IT IS FEASIBLE TO EDUCATE WITHOUT EXEMPLIFYING PERSONAL CONDUCT? WHY?
- WHAT ELEMENTS OF YOUR DAILY LIFE EMBODY THE PRINCIPLES OF THE TNUÁ?
- WHEN DO YOU FIND IT MOST CHALLENGING TO REMAIN CONSISTENT WITH YOUR IDEALS?

# RIGHT TO EDUCATION

## FROM WHERE DOES OUR RIGHT TO EDUCATE ORIGINATE?

We do not educate because we have received permission, but because we have faith in individuals and the power of our values. We hold the belief that every person has the potential to grow, learn, and transform, and that our ideals—pluralism, justice, halutziut, and the realization of Zionism—serve as a legitimate compass to navigate that journey.

## I POSSESS THE RIGHT TO EDUCATE...



### WHY

It is a practice of liberty that relies on the human capacity for growth and transformation.

I embody the values I strive to convey (dugma ishit).

I am convinced of education's capacity to transform realities.

I do not aim to impose but rather to encourage reflection and collaborative construction.

The Tnuá provided me with an ideological and ethical framework that validates my educational endeavors.

Being an educator entails embracing responsibility rather than privilege.

The relationship with my janijim confers legitimacy upon me: they acknowledge me as a role model.



### IN ORDER TO

To achieve the educational goals of the kvutzá, the ken, and the Tnuá.

Convey values that are not acquired from books, but rather through shared experiences in life.

- Facilitate meetings for dialogue and collaborative development.
- To cultivate critical, independent, and dedicated individuals.

Accompanying processes of Jewish, Zionist, and humanistic identity.

Motivating action: converting ideals into practice (hagshamá).

- Leaving a lasting impact on the continuity of Am Israel and Medinat Israel.

## RIGHTS





ועידה חינוכית  
**עולמית**  
2025

