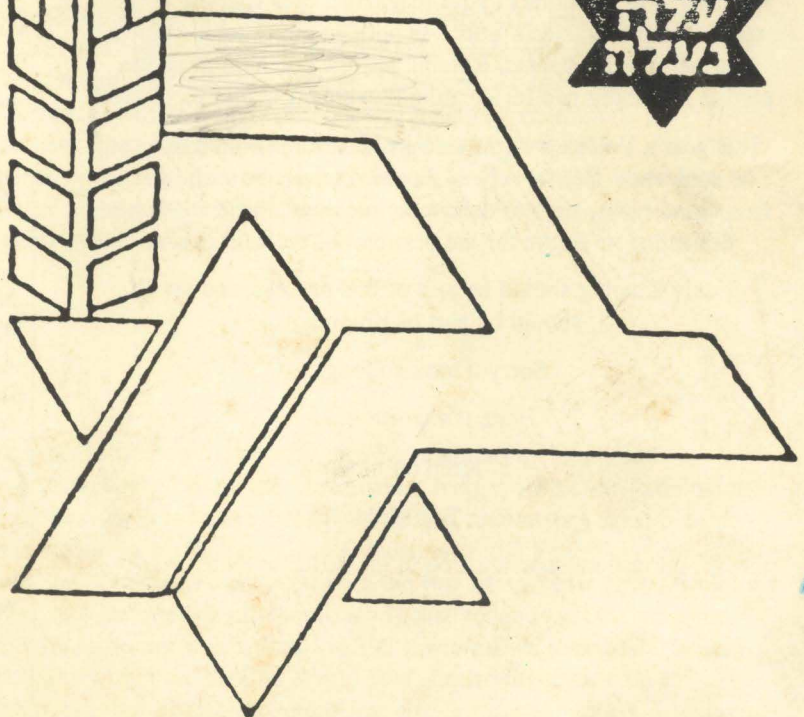


קולנו

JOURNAL OF BRITISH HABONIM-DROR

Autumn 1990 - 5751

10 Years of Habonim & Dror



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MEET THE MOVEMENT WORKERS

ANTI-SEMITISM UPDATE

INTERVIEW: NURIT GALRON

THE GULF CRISIS

TACHLUS TWERP

SUPPLEMENT:
ALIYAH

'Building the future'

Vol. 11 - No. 1

Editorial

Creating movement within the T'nua

1990- Say no more ! D'ya know what I mean ? A year in which almost everything has changed... except that legendary squeak emanating from the door to the central offices! Koleinu, too, is a project undergoing considerable change: a change in quality, style, and presentation.

On it's 10th anniversary as the journal of British Habonim Dror, the magazine has raised its profile to reflect our quality in other spheres. This issue includes an excellent feature interview with Nurit Galron (singer/writer of 'Acharei Hamabul' - 'After the Deluge', an Israeli protest song), recent updates on issues concerning us as Jews in Britain, camps reports, Tachlus Twerp... It also contains a number of new sections: the Koleinu Supplement - a regular feature aiming to confront issues of concern to Chaverim within Habonim Dror, combined with an Arts/Review section, an 'Opinion Column', an article on the characteristics of regional cultures, and a 'Ten Years Ago...' extract (for nostalgia's sake - if nothing else).

Koleinu literally means 'our voice', and with an upgraded format, which will also represent our movement in the wider community, I hope Ma'apalim will take the opportunity to express your opinions in your magazine, thus keeping to the spirit of the magazine's title. As both an educational vehicle and a forum for debate, Koleinu has the potential to be the perfect launching pad for creating movement within the T'nua.

This year's Veidah will provide a platform on which this can be achieved - '1990 - a New Decade' (apply now and get a free soundtrack), aims to debate the movement as a whole and determine its future for the best part of the next decade.

Surely Koleinu should be part of this process, and we all should be part of Koleinu...

Sorry it took so long,

Hope it's worth it...

Keep on movin'

Dan Goldberg

(All correspondence must be in the office by Nov. 26th)

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Thank You

Gid Smith, Mandy Huglin, Stevie Fine, Dani Margolis, Mavis, Sacha Baron-Cohen, Elliot Rueben, 'Leed's Boys', Ric Cantor, Suzy Jaffe, Dan Salem, Alex Krikler, Andrew Arwass, HD1, Dan Friedman, Jack Steiner, Woody Allen, Shnat '78/9, Richard Summers, Shnat '90/1, Lenny Krikler, Galit Garbi, New Moon, R.S.Y. Netzer.

Va'ad Koleinu

Dan Goldberg, Elliot Rueben, Dan Friedman

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*"The permanent temptation of life is to
confuse dreams with reality...
The permanent defeat of life comes when
dreams are surrendered for reality..."*

Memo from the Mazkira...

We are currently celebrating the Tenth Anniversary of the merger of Habonim and Dror. In 1980, the two Movements joined together to form Habonim-Dror, one of the leading Socialist Zionist Youth Movements. Here we are ten years later, and still going strong. So far, the beginning of the term has brought only good news, with a majority of the Kinim buzzing with the success of large numbers. The theory that lots of Chanichim bring in even more is being proven time after time, Sunday after Sunday. Superb

So - as far as the Chanichim go, things couldn't be better. But what about us? Isn't it time that we also enjoyed taking as well as giving? That we enjoyed taking part in a Weekend run for ourselves, whatever the occasion might be? That we went to an event to learn, and not to be a Madrich/a?

Let this be the year for ourselves, as well as for our Chanichim, and let's not forget that there's another side to the Movement, other than good Hadracha - that we can be participants and make Weekends for ourselves, whether they be an Israel Camp Reunion, Shnat Weekend, Senior Ma'apilim Weekend, Veida, or any event, an exciting time to be Chanichim again.

10 Years Ago...

What's This, A New Name?

For many decades Habonim's national Iton for Shichvat Ma'apilim has been entitled "Newsletter". Similarly, Iton Dror has long been known as "Igeret". The decision to take a new name has not been made without realising that it is breaking down many healthy traditions and an illustrious heritage. However, we have reached a watershed in our histories. No longer do we have separate identities and consequently a distinct need for self-expression. The Dror- Habonim merger must be seen as a springboard for a new impetus to greet new pastures, and Koleinu has been created to herald that progress. The files of previous magazines are closed, and the annals will mark Tishrei 5741 and Koleinu Volume 1 No. 1. as the beginning of a new era. Koleinu - Our Voice - is the written testament of our news, views and controversies. Use it.

To celebrate the merger of Zionist Movements Habonim and Dror, a new magazine has been launched. Koleinu is its title, and its editor is Jonny Pugh, who, regular readers may recall, won this year's Pierre Gildesgame award for exemplary Jewish youth leadership. Issue one has news from home and abroad, and includes a welcome to the Movement's new Shlichim, progress reports from London and the provinces, and examples of how other journals view Habonim/ Dror. There's also a Movement Calendar, letters to the editor and a missive from U.J.S. Let's hope that Habonim/Dror can match the quality of its official mag. More news about the merger in next week's column.

More than 300 people crammed into Habonim's Finchley Road headquarters to celebrate the Movement's merger with Dror. Participants in the celebration came from throughout Britain, and among those present was the founder of Habonim, Joe Gilbert, to whom a presentation was made. The Kibbutzim associated with the two Movements have also joined forces, and the pooling of resources will also extend to leadership and Shlichim. Habonim was founded in 1928, while Dror was established in this country after the Second World War. Both Movements have contributed significantly to Anglo-Jewish life through weekly meetings, educational Seminars, Summer Camps, Kibbutz working holidays and other schemes in Israel. The Movements have also improved Israeli life through the steady flow of members opting for Aliya. Both parties in the merger hope that they have set an example for other communal groups - and not just in the youth sphere. We wish the new Movement every success.

Meet the Movement Workers...

Name: **Mandy Specky Huglin**

Age: 21

Place Of Origin:

- Southport

No. of years in the Movement:

- 11 and I'm proud of it!

Greatest Movement Event:

- Getting 21 on Shnat this year.

Fave Toothpaste:

- Aquafresh

Aims as Movement Worker:

- to have a good year« to get 1000 amelim in Leeds
- to keep Bonnie Bloch out of the offices!

3 books:

- the Jewish year book
- Cooking for one
- The Breast - Philip Roth

Records:

- the RSY Netzer single
- Gill Scott Heron
- Bill Withers

Who Do You Fancy.....?

- sorry, no time - all business, no pleasure

Name: **Arieh Dani**

Margolis. (Not a lot of people know that.)

D.O.B.: 2nd October 1968.

Born:

- Leeds Maternity Hospital.

Lives:

- Sunny Levenshulme, Manchester.

Years in Movement: 9.

Shnattie: 1986-7, Kefar Hanassi.

Tafkid: Chinuch Worker.

Favourite Things in the

Movement:

- The people, the Machanot, and the atmosphere.

Most Annoying Things:

- Mighty White Bread, foul Movement Shirts, and nobody likes Rikudei Am!

Ambitions:

- To fly; to live in the middle of the Negev with some camels; and to go hiking in Alaska.

Name: **Stevie Marc Fine**

Age: 21

Place of Origin: Glasgow

Boy.

No. of Years in Movement:

- 8

Greatest ever Movement event?

- The establishment of seven Kibbutzim in the Galil.

What is your favourite toothpaste:

- McLeans Strawberry Flavour

What aims do you have for your time as a Movement Worker?

- I'd like to see numbers double, but only if the Chinuch goes with it.

Three records:

- Tom Waits - Nighthawks at the Diner
- Gill Scott - Amnesia Express
- City to City - Gerry Rafferty

Name: **Charlene Blake**

Age: 21

Place of Origin: Glasgow

No of years in Movement:

- 7

Greatest event:

- Israel Camp 1990, Group 3

Fave Toothpaste:

- Aquafresh 3

Aims:

- Keep Bonnie Bloch out of the offices
- Enjoy myself
- Organise Machanot to the best of my ability

3 Books:

- WA Camps Brochure 1990-91
- Tao of Pooh
- Viz Annual 1989

3 Records:

- Guilty - Barbara Streisand
- Abba greatest Hits
- Santana - Moonflower

Irritating Habits:

- None, I'm perfect !
- I really fancy Jason Donovan and Stevie Fine



Name: **Garbi Galit**

Age: 22.

Place of Origin: ISRAEL, Ramat Gan.

No. of Years in Movement:

- One month.

What, in your opinion, was the greatest ever Movement Event?

- My arrival at the London Office.

What aims do you have for your time as a Movement Worker?

- To become an expert in Contract Whist.

Three Books you would take on a Desert Island?

- The Book of the Yellow Pears.
- Catch-22.
- Sidhartha.

Three Records:

- Arik Einstein
- Pe'ami Meshoopatz
- Bob Marley

Name: **Kami Friman**

Date of Birth:

- 26th June, 1957.

Born:

- Tel-Aviv, Israel.

Lives:

- Kibbutz Na'aran.

Tafkid Entails:

- A bit of Kibbutz, a bit of Israel, a bit of "Chinuch" and all other necessities.

Favourite Thing:

- Has not yet decided.

Most Annoying Thing:

- Balagan, Time-Tables.

Ambitions:

- To increase Chanichim" to maximum number and to put "Aliya" subject as main goal.

Name: **Benjy Seligman**

Date of Birth:

- October 26th, 1966

Born:

- In the U.S.A.

Lives:

- In Israel on Kibbutz Cabri. This year living in Glasgow.

Kinim:

- Glasgow Ken.

Tafkid entails:

- Helping run Glasgow Ken, and being Community Youth Worker.

Ambitions:

- Creating awareness about Israel, and having a creative and fruitful year.

Favourite Thing:

- A good joke.

Most Annoying Thing:

- Glasgow's weather.

Name: **Amotz Or**

Age:

- 40

Place of Origin:

- Kibbutz Dafna

No of years in the

movement:

- 1 month

Greatest event:

- cleaning the office for JCYA meeting (changing the carpets)

Aims:

- to turn the movement workers in human beings

3 Books:

- Roman Rusi - Meir Shalev
- End of something - Sof Davar - Yaakov Shabtai
- English - Hebrew dictionary

3 Records:

- Beethoven's 9th
- Efer ve'avak - Yehuda Poliker
- Beatles

SACSI Update

The campaign this year has three important aims:

- (1) To introduce to college and school students the existence and dangers of Anti-Semitism in the Soviet Union;
- (2) To provide young Soviet Jews with the educational equipment, material support and leadership skills which they have requested;
- (3) To monitor Human Rights progress and abuses in the months before the Moscow Human Rights Conference in September 1991.

To achieve these aims SACSJ have organised a very exciting and comprehensive programme of Human Rights action. For example, SACSJ have joined forces with the National Union of Students (NUS) and the Union of Jewish Students (UJS) to promote a national video-speaker tour about the growth of Anti-Semitism in the Soviet Union and Europe, in October. After the tour, SACSJ are sending a group of young politicians and journalists to Moscow, to assess how Anti-Semitism is affecting Soviet Jews, and in November UJS, NUS and SACSJ will be taking further action on this issue by organising a lobby of Parliament. (If you want a briefing pack about the lobby please contact the SACSJ Office). Later in the year, SACSJ will co-ordinate the visit of the second Eminent Persons Group. The Group members will be M.P.'s, M.E.P.'s and journalists - and will visit Moscow to assess whether the conditions Britain set, before attending the Moscow Human Rights Conference, have been met.

The conditions, which SACSJ have summarised in a "Checklist for Freedom for Soviet Jews", include the introduction and implementation of legislation guaranteeing specific Human Rights. Earlier this year, SACSJ co-ordinated the visit of the first Eminent Persons Group, which concluded only one of the six conditions had been met. This year is likely to be our busiest ever. The strength of the campaign is almost entirely based upon the support you give to Soviet Jews. We hope our agenda for this year will be your agenda too. We look forward to working with you.

SACSI DIARY

October 16-24 NUS / UJS / Video-Speaker Tour

October 26-29 Young politicians and journalists visit Moscow

November 22 NUS / UJS / SACSJ Lobby of Parliament

February 1991 Eminent Persons Group (EPG) visits Moscow

February / March Public Meeting for Report Back by EPG

September Moscow Human Rights Conference.

War Crimes Update

WAR CRIMES BILL TO BE REINTRODUCED AS LORDS ARE BEATEN BY PUBLIC OPINION

In response to a question of Conservative, back-bencher, John Marshall, the leader of the House of Commons, Sir Geoffrey Howe, announced that the government will introduce the War Crimes Bill again into Parliament in the autumn session, it seems certain now that the Bill will be passed as law.

Though the government is trying to find an arrangement which will satisfy both the Lords and the Commons it appears that the strength of feeling in the Commons has prevailed. It is expected, however, that there may be small compromises over the framing of the Bill such as dropping the proposed 'video evidence'.

The quick government decision to reintroduce the Bill has been attributed to the enormous public outcry after the House of Lords vote on June 4.

The Bill initially went to the House of Commons which had three opportunities to vote - without party whips on the legislation.

December 12, 1989, the House voted to 'endorse the need' for legislation by 348 for the 123 against - a majority of 225 and 3 - 1 margin. Over half of the entire House voted in favour.

March 10, 1990, the House passed the Second Reading of the War Crimes Bill by 273 to 60 - a margin of over 4 - 1.

April 25, 1990, the House passed the Third Reading of the Bill by 135 to 10 - a margin of more than 13 - 1.

On June 4 the Lords rejected the Bill on Second Reading, by 207 to 74.

Of those who voted against: a majority of 139 are hereditary peers; three are bishops; and 75 are life peers.

Lord St John of Falely then said to the *Evening Standard* (June 5, 1990): "My impression is that the Lords is far closer to the minds of the people than the Commons is on this issue."

What a load of rubbish.

Since the Lords rejected the Bill on June 4, public opinion has been tested by the national media on three separate occasions.

NOP *Daily Mail* Survey; the *Daily Mail* published an NOP survey two days after the Lords' vote - 60 per cent of those polled approved of the Bill, 31 per cent disapproved and nine per cent were 'don't know'. The figure for those in favour was slightly higher among those who lived or fought through the war.

BBC Radio 4 phone-in: Radio 4's 'Call Nick Ross', asked listeners on the day after the Lords' vote for their opinion. The programme recorded calls at 9 - 1 in favour of the Bill and against the Lords.

The *Sunday People* readers responded when we asked last week if elderly Nazis living in Britain should be prosecuted for wartime atrocities. Your verdict: YES, by a majority of 5-1. (The *Sunday People*, June 17, 1990).

UJS Chairperson, Jonny Mendelsohn said, "Public opinion was so in favour of the legislation the governments' decision was the only one that could be made."

He added: "I am very pleased that we have been able to play a full part in ensuring that this legislation will be passed. Now we must thank those who have supported us in the past and prepare them to ensure that it will be passed in the autumn."

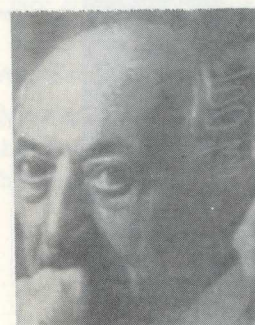
Simon Wiesenthal - "Justice Not Vengeance"

A response to the British Reluctance to prosecute Nazi War Criminals

Wed. Nov. 28th - 8p.m. - Oxford Town Hall

Tickets: 5 pounds (Students)

Call: (0865) 794462



Anti-semitism Update

EUROPEAN CONFERENCE

Sunday, 18th November, 1990.
Hilton National Hotel, Wembley, LONDON.
10 a.m. - 6.30 p.m.
Cost: 4.00

International Speakers Campaign Initiatives
ANTI-SEMITISM IN BRITAIN
RACISM IN WESTERN EUROPE
GERMAN REUNIFICATION
UNDERSTANDING ANTI-SEMITISM

The past year has witnessed a disturbing rise in Anti-Semitism throughout Europe. In the East extremist nationalist

movements, such as Pamyat, have emerged from the Stalinist deep freeze: the word Pogrom has again entered the popular vocabulary. In the West the far right, especially in France, are a growing force. Holocaust denial is on the increase, racism and xenophobia are on the march. In Britain cemetery desecrations and synagogue daubings are an all too regular occurrence. Hear top Speakers analyse, discuss and explain this worrying trend. Participate in dynamic Workshops which will explore the phenomenon of Anti-Semitism. Find out how we can respond, and campaign against Racism and Anti-Semitism

Be at the U.J.S. European Anti-Semitism Conference ...

“THE WRITING ON THE WALL?”

Applications sent to:

U.J.S. Anti-Semitism Conference, 1/2 Endsleigh Street, London WC1H 0DS.

TODAY

- Write to your MP, c/o House of Commons, London SW1A 0AA.
 - (1) Explain how concerned you are about the rise of antisemitism in the USSR.
 - (2) Refer to the legal demands that Soviet Jews are making, namely the prosecution of those who incite racial hatred, protection from physical attack and the freedom to campaign against anti-semitism.
 - (3) Ask your MP to write to the Prime Minister requesting that this issue be raised at the highest levels. (Send copies of MP correspondence to SACSJ).
- Write to The Rt. Hon. David Waddington QC, MP, at The Home Office, 50 Queen Anne's Gate, London SW1H 9AT.
 - (1) Express your concern for the widespread growth of antisemitic and racist publications, particularly leaflets accusing Jews of using Christian blood during religious festivals.
 - (2) Explain that you are equally concerned that the Government has not yet used legislation, based on incitement to racial hatred, to prosecute the publishers of antisemitic literature.
 - (3) Ask Mr Waddington to encourage the Government to use this legislation to prosecute the publishers of this literature and ask him to pass on your concerns to the Director of Public Prosecutions and the Crown Prosecution Service. (Send copies of Home Office correspondence to UJS).
- Write to the Prime Minister at 10 Downing Street, London SW1.
 - (1) State that you are aware of the European Parliament's report on xenophobia and racism and that you believe it to be a very important document for the future of race relations in Britain.
 - (2) Say you are particularly encouraged by the report's proposals to ban the distribution in public of antisemitic literature and to devote more resources towards Holocaust, and other anti-racist, education.
 - (3) Ask that the report's recommendations are taken on board by the Government and that action is taken promptly.

TOMORROW

- Arrange to attend the UJS Euro' Antisemitism Conference on Sun. 18th November. The Conference will include top speakers, campaign initiatives, workshops, videos and discussion groups. To be held at the Hilton National Hotel, Wembley, London, from 10 a.m. till 6.30 p.m. Applications from UJS.
- Organise a delegation for the UJS / NUS / SACSJ Lobby of Parliament on Nov. 22nd. Briefing packs will be available from SACSJ.
- Telephone the UJS Antisemitism Monitor on (071) 383 5292 if you have information about antisemitic intimidation or physical assault, graffiti, antisemitic literature or far-right wing activities.

EVIL IS NOT CAUSED BY THE DEEDS OF
THE WICKED BUT BY THE APATHY OF THE
GOOD

HOW YOU CAN HELP IN THE FIGHT
AGAINST ANTI-SEMITISM...

Anti-semitic Incidents

Between June and August there were a number of Anti-Semitic attacks on individuals, cemeteries and communal buildings.

- On 2nd June, ten to twelve graves were vandalised in Manchester's Rainsough Cemetery. Only two of the graves had specifically Anti-Semitic daubings. Five days later, the cemetery's prayer room was wrecked by vandals.
- On 18th June, the prayer hall of Hull Cemetery was broken into, some prayer-books were defaced, and graffiti reading "Hitler was Right" sprayed on the wall.
- Approximately 20 headstones were smashed in Gilderson Cemetery, Leeds, on the night of 23rd June. A further 30 headstones were spray-painted with swastikas, Aryan "sun wheels" (the Nordic equivalent of the swastika), and the slogans, "Kristallnacht" and "Kill the Jews".
- In June, the Holocaust-denial news-sheet, "Holocaust News", was posted to a number of individuals in Stanmore, Middlesex. A further mass mailing occurred in late August, when copies were posted to every member of Harrow Council.
- In the last three months, school pupils, Yeshiva students and Synagogue congregants have been verbally abused in the London areas of Camden, Ilford, Stamford Hill, Kenton and Woodside Park; Stanmore, Brighton, Bushey and Glasgow.
- On 4th and 5th July, 17 people in the Cardiff area received letters containing swastikas and the words "NF". Razor blade had been inserted in the envelopes, so as to cut the openers' hands. The majority of the recipients were non-Jews, but all had European/Jewish-sounding names.
- On the night of 28th July, 72 headstones in Blakley Cemetery, Manchester, were daubed with swastikas and "sun



wheels". Whilst no graves were actually desecrated, the extent of the daubings would seem to indicate that the attack was well organised, and wholly Anti-Semitic as opposed to criminal. The slogan "Jacob must die". In addition to the daubings, two BNP "Smash Communism" stickers were stuck to the Synagogue's front door.

- The head of Dundee's tiny Jewish community has been subjected to a constant stream of Anti-Semitic letters and telephone calls, including death threats. On the night of 10th August, Dundee Synagogue was extensively daubed with swastikas, the initials BNP (British National Party), Celtic Crosses (a circle with a cross superimposed on it), and the numbers "88" and "18" (referring to Heil Hitler and Adolph Hitler).
- In August, the Sukkah adjacent to Barking and Becontree Synagogue was burnt down; and Anti-Semitic graffiti was daubed on Synagogues in North London, Bury, Manchester, and Giffnock, Glasgow.
- On 10th August, 25 gravestones in Willesden Cemetery, North London, were daubed with swastikas and Anti-Semitic slogans. This mass desecration followed a break-in at the cemetery's prayer hall on 18th July, when the building was extensively damaged. On 22nd August, the Holocaust Martyrs Memorial in nearby Gladstone Park (see above) was painted with large swastikas, sun wheels and the initials BM (British Movement).
- At the end of August, ten gravestones in Cardiff's Ely Cemetery were daubed with swastikas and Anti-Semitic Graffiti.
- Anti-Semitic leaflets were stuck on Jewish shops in the Heaton Park and Prestwich Road areas of Manchester on the night of 28th July. (The night of the Blakley Cemetery desecration.) On August 30th, a number of Jewish schools in Manchester received letters containing the message, "KKK coming soon". This was a reference to the U.S. white supremacist Klu Klux Klan organisation.

Activism - Practicing what we Preach...

Elliot Reuben & Sacha Baron-Cohen participated on a panel discussing the rise in anti-semitic incidents. The program was broadcast on BBC Radio - Here are some of the-extracts...

There have also been attacks in Leeds, Manchester, and other parts of London. Seventy-four graves have recently been desecrated at Blakely in Manchester. The response to this has been varied and in some cases quite extreme. Here in the studio we have got Elliot Reuben and Sacha Baron-Cohen, from the Jewish Youth Movement - hallo there...Hallo there.....And we've also got Richard Myron, a Jewish activist...Good evening...And we've got Samantha Jones from the Guardian Angels. ..Hallo...First of all, what level are the Anti-Semitic attacks actually occurring on - what level is it?..

Elliot:Well, it's got quite serious recently. It started in Carpentras in France, I believe, with the desecration of a cemetery there, and what's happened is, we've had copy-cat attacks, in fact the latest one I've heard of was just this evening in Oldham - a cemetery there has been desecrated - and we had one in Willesden Green not so long ago - all over the country. On top of which, Synagogues have been daubed, we've had physical attacks in places like Stamford Hill in London, and Salford in Manchester - it really has got quite serious now...

Sacha:Another thing is, we've been witnessing the rise of Neo-Nazi Parties, such as the B.N.P. or British National Party, and also a revival of the N.F., the National Front, and I think they've been meeting locally, and they've been trying to muster support, especially amongst the youth. I heard recently a complaint of one Headmistress in Bethnal Green where weekly British National Party meetings have been taking place. It's very worrying..

O.K., we know that there is an increase in attacks on the Jewish Community. What would you say to people who might suggest that the Jewish Community invites these attacks, by being exclusive in some ways?..

Sacha:I think that's a disgusting allegation. What it's basically doing is blaming the victim for his own punishment. It's similar to you accusing a girl who's been raped of actually inviting the rape, and it's a method that was used for thousand of years by the different Anti-Semitic organisations. The Nazi themselves accused the Jews of inviting Anti-Semitism, and that was a reason for persecuting them. It's a disgusting allegation, that has been brought up again..

O.K., so I've got that. Do you think that there is a way forward to fight the attacks? What would your way forward be?..

Sacha:Well, I think so. I am a member of the Movement Habonim-Dror, which is a Socialist Zionist Youth Movement. We've been attending marches, Anti-Nazi marches, and we also believe that through informal education and increasing Jewish identity, and also in petitioning Parliament for tougher legislation against Anti-Semitic and Racist crimes, that can be done...

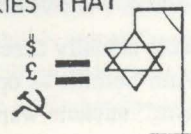
On the subject of education, I don't think it's just educating young Jews. I think it's educating the wider public. I think it should be a compulsory part of the education system in

the National Curriculum, to learn about the Holocaust - it was a watershed in the world's history, the history of mankind, and not just in Jewish history. I think something like that would cure a lot of stereotyping, a lot of Racism, a lot of Anti-Semitism..

THE HOLOCAUST WAS A HOAX!

NO JEWS WERE GASSED. IT WAS ALL A ZIONIST CONSPIRACY, FILMED WITH THE HELP OF HOLLYWOOD, TO MAKE YOU FEEL GUILTY, TO STEAL THE HOMELAND OF THE PALESTINIAN PEOPLE AND TO EXTORT AS MUCH MONEY AS POSSIBLE FROM THE GERMAN GOVERNMENT AND PEOPLE.

SAY NO TO THE ZIONIST CONSPIRATORS AND THEIR TRAITOROUS LACKIES THAT ENSLAVE OUR WORLD.



UNITE AND FIGHT AGAINST OUR COMMON ENEMY, THE JEWS

Printed by white working class nationalists.
Racial Nationalism, the only way FORWARD



"StreetLife"

The Movement of the 90's has become a hotchpotch of different cultures, all striving towards the same goal. In the first of a series of articles, Koleinu looks at...

Leeds Culture

Habonim Dror is comprised of a number of regional variants. Most distinct and loud is perhaps the Glaswegian "I live in Newton Mearns and drink Irn Brew" contingent, and their own "special brand" of Hadracha is well known up and down the country. There is also the "Pensioners' Brigade" or Alte Kachers United - but as their name suggests, they are fast dying out and making way for younger blood. A fairly new culture on the scene is that of the Manchester "Hacienda and funny haircut" team - but as yet the direction of this virulent new breed is uncharted. One thing that hasn't changed, though, and seems to be a healthy as ever, is that brunt of many jokes - "the Leeds boys".

A Leeds boy - by definition - is a person of either sex that originates from Leeds. Wild attempts to remove the label - by moving to Maidstone or going to Manchester University - fail miserably, as the spirit of Leeds runs much deeper. Statistically speaking, Leeds boys are not large in number - Senior Ma'apilim boasts only five - on Shnat there are two - and Junior Ma'apilim cannot number more than six or seven. However, the Israel Camps of 1985, 1986 and 1987 (the years that make up the Senior Ma'aps and Shnatties) had, by comparison, well over 60 Leeds boys present.

This number is constant - every year over 20 Leeds boys go on Israel Camp - but by the time Shnat comes around, very very few remain. The reasons behind this strike at the very root of the problems Habonim-Dror faces everywhere numbers-wise. But it is perhaps because of this that those who remain are so very acutely "Leeds". Leeds has a very compact (although quite large) Jewish Community, the majority of whom live in Alwoodley. Every Leeds boy will at some time or other have been a member of the 16th North Scout, Guide, Cub and Brownie Troop - hence the "Leeds Boy" outdoor fetish.

Many stay on past 16 - while others assume leadership roles in the local J.Y.U.S., B.B.Y.O., and Youth Council - while some do everything. This perhaps explains the high profile of the Leeds Boys within the Movement. Leeds culture basically revolves around going to a Camp site and eleven big younger Jewish children. This is of course where Habonim-Dror comes in - the leadership and outdoor elements appeal directly to your average Leeds boy. However, many get caught up in the Socialism aspect, and find that it neither conforms to their parents' politics nor to their long Barmitzva and Batmitzva lists (which invariably include trouser presses - for some unexplained reason).

With the odd exceptions, and quite surprisingly, Leeds boys are not in general great football admirers - but every Leeds boy will speak of Leeds United with pride (as if they took some part in securing the Second Division Championship) and talk of the Elland Road "fans" with horror and disgust - although some of their best friends are there every week.

That "Leeds boys" are similar - there is no doubt. However, this semi-serious article has been written to explain a little more fully why a "Leeds boy" is what he is - without generalising too much. So remember - next time you make a "Leeds" joke, bear in mind who and what you're making fun of, and that "Leeds boys" have feelings as well.

On behalf of all of us, I'd like to wish the new Moadon in Fir Tree Lane much luck, and many happy times for the future. Tebly Bitter - Ilkley Moor - Leeds Ken - who needs more?

Yours, A Concerned "Leeds boy"

NEXT ISSUE:

The Cultural Capital of Europe 1990

Glasgae Cultyr

*Best Wishes
from the
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Culture*

Linkage in the Gulf

The killings of Palestinians on the Temple mount (8th Oct.) and the subsequent revenge on Israelis has refueled the Palestinian's support for the Intifada. Our Middle East correspondent, Ric Cantor, reports on recent developments in the area, and the threat to the peace process.

On Monday, 8th October, 19 Palestinians were killed by Israeli bullets during riots at the Temple Mount in the Old City of Jerusalem. The response from the British media was, as expected, harsh, but we must not fall into the trap of rejecting it as anti-Zionist propaganda. Nineteen people, after all, were killed, and at a time when the Intifada looked like it may be losing some impetus, it only took an hour to turn the situation around once more. Palestinian and Israeli accounts as usual differed enormously, but certain facts were clear by any account: security at the Kotel during Succot was very poor, and in the light of the banned Temple Mount Faithful march that the authorities knew would still go ahead, the handling of the situation before any violence occurred could have and should have been much better. A report released by the Human Rights group B'Tselem severely undermines the Israeli government's position regarding the killings, confirming a Palestinian Human Rights team's findings that unnecessary force was used. "If anything," writes the Independent, "B'Tselem's study was more critical."

Naturally the question of conspiracy has been raised on both sides. We can reject theories of an Israeli plot by hard-liners as a method of starting a Middle-East war, because although it is possible there may be right-wingers that would like to see Iraq wiped out militarily, there is not a single Israeli that would want the Intifada to come into it. The suggestion that the P.L.O. organised the riot is something to consider. There were mentions of wheelbarrows being filled with rocks days in advance, and one young Arab resident of the Old City is quoted as saying "There were people moving among us, stirring us up." However, other accounts talk of the spontaneity of the events and certainly the atmosphere in the Occupied Territories following the tragedy was one of solemn mourning and not of revolutionary violence. Still, the papers come back to haunt us. We somehow can become rather immune to the Guardian's odd remarks of "Israeli expansionist policies" etc., but certain reports annoy us all the same. Every single heavy newspaper mentioned that the Temple Mount was

the third holiest place in Islam, yet I didn't read once where the site ranked in the Jewish top ten. Moreover, the biased U.N. response, and the way Douglas Hurd managed to get so involved - yet again the obsequiousness the Foreign Office showed to their Washington counterparts was remarkable - is particularly infuriating to Liberal Zionists.

Ironical to think that in 1972 soldiers of the British Parachute Regiment shot dead 14 stone-throwing Civil Rights demonstrators

Habonim-Dror is a Movement that cares for the stability of the Jewish State...



tors in Londonderry. As it to set a precedent for recent events, the British Army claimed an I.R.A. "plot" lay behind the disturbances; the British Press talked of "killings" and the Irish Press of a "massacre". Putting Diaspora perspectives aside, the situation is still not good. Habonim-Dror: a Movement that cares for the stability of the Jewish State and values human life - Jewish and Arab. Enter Israel onto the stage of international politics once more. Such a blunder may be compared to their short-sightedness in 1973 prior to the Yom Kippur War. At a time when he needed it most,

the Israelis have handed Saddam Hussein a political victory on a plate. Mr. Saddam has not had many options recently, and the potential saviour of the Palestinian people - possibly even that of the Arab people - is a part he will gladly fill given half the chance. He has already talked of his Palestinian brothers' plight with passion (a typical paradox of Arab politics when considering how he regards the plight of his Kuwaiti brothers) and of Arab nationalism, almost reminiscent of Nasser. And if in the end, he was the one who mediated the rebirth of an Arab State, if he forced the Americans to move from the absolute support of Israel they have shown for the past 42 years, then he would have achieved his ambition of becoming the undisputed strong man and leader of the Arab world.

All this at a time when the Bush administration is doing everything in its power to keep the occupation of Kuwait and that of the West Bank and Gaza totally separate. The question of linkage clearly puts the already shaky anti-Iraq alliance

under strain. Being the ally of Israel's ally is an uncomfortable posture for moderate Arab regimes, and complicates their dealings with their subjects. Any strain on the anti-Saddam alliance clearly puts George Bush in a tricky position regarding Israel. U.S.-Israeli relations are built upon three main foundations. First there is the military alliance, which is itself becoming slightly obsolete due to the end of the Cold War. Secondly, there is the so-called "Zionist lobby", which does not have the same influence in U.S. politics as it once had. Lastly and leastly, there is a sense of common values and identity even between the American and Israeli democracies. But even this sense of identity has also been damaged by Israel's methods in suppressing the Intifada. Washington's response to the U.N. Resolution that condemned Israel over the killings marked a change in U.S. policy towards Israel and the Middle East. Admittedly the Resolution was supported by the Soviet Union, China and France - three of the five permanent members of the U.N. Security Council - but all the same, a change in policy. Understandably, Mr. Bush must be very careful not to hurt his tenuous relations with the moderate Arab countries in these troubled times.

So are we about to see the Bush administration undo everything that its predecessors had created between the U.S. and Israel? It is clear Mr. Bush is not as pro-Zionist as Mr. Reagan was. The answer is still most probably not. The U.S.-Israel alliance may not be what it used to be, but it is highly unlikely that things could change so rapidly for the worse. The Israeli bombing of the Iraqi nuclear reactor serves as a constant reminder to Washington of Israel's users. But what if it did? What if the Jerusalem killings were the proverbial straw that broke the camel's back? Who would be to blame if it was this incident that linked the Israeli occupation with the Gulf crisis? To answer this question, we must return to the original cause of the riot on the Temple Mount. An extremist Jewish group called the Temple Mount Faithful, mustering fewer than a thousand supporters, ignored both religious edict (forbidding modern Jewish mortals to set foot on the Temple Mount) and a policy of communal tolerance established after the Six Day War. In fact, the Israeli High Court three weeks ago banned the group from entering the area. They defied this and, led by Gershon Salomon, entered with the intention of laying the foundations for building the Third Temple.

This incident is indicative of the contribution of the ultra-orthodox to Israeli politics and consequently to Israel's international image. These lunatics have been the thorn in the side of Israeli democracy for too long, and soon the Israeli population is going to have to take some serious action to save further embarrassment. They might even be making a choice between the orthodox and the Americans. I know who I'd go with.

Ric Cantor

NEXT ISSUE:

"In Pursuit of Peace?" - 3 Years of the Intifada
(Koleinu Supplement)

הַיְּמִינִי

First handout of gas masks goes calmly and efficiently



A Haga (Civil Defense) soldier helps a child don a protective hood yesterday in Kfar Yona, as the child's mother looks on.
(Roni Schitzer/ippa)

بِسْمِ اللَّهِ

"There is a serious danger that it will one day transpire that this week, Palestinian murderers, hoodlums, and racists, in perfect harmony with Jewish murderers, hoodlums, and racists, put an end to any hope of a united Jerusalem."

Amos Oz

Courtesy of New Outlook

'Feelings of Pain'

Interview: Nurit Galron

Nurit Galron is a well known Israeli pop singer. The song 'After the Deluge' sparked controversy in Israel due to its political connotations. It was labelled a 'protest song', and banned from some radio stations.

ACHAREYNU HAMABUL - AFTER US IS THE DELUGE

Written by Nurit Galron. Music by Arkadi Duchim.

There is a State with stones and burning bottles, And Tel Aviv is burning from night
clubs and sex-shows.

There is a State full of fighters, there they nurse the wounded, And Tel Aviv is
celebrating, living, eating and drinking.
Let's swallow the busy streets of Tel Aviv.

No, don't tell me about a girl who lost her childhood. It just makes me feel bad, bad,
bad. It just makes me feel bad.

Let's live the life of Tel Aviv that is in front of us. After us - is the deluge. Satisfied
people can't understand starving people. Tel Aviv - it's life.

No, don't tell me about a girl who lost her eye. It just makes me feel bad, bad, bad.
It just makes me feel bad.

I don't have strength for depressed and tortured people, And I don't care what's
happening in the Territories.

Don't talk about Yellow Wind, about Prisoners and fighters, Let's make love, let's
run away from life. Tel Aviv - it's life.

No, don't tell me about a girl who lost her home. It just makes me feel bad, bad,
bad. It just makes me feel bad.

I have no strength for charitable people with high morals. Let's swallow the busy
streets of Tel Aviv.

No, don't tell me about a girl who lost her childhood. It just makes me feel bad, bad,
bad. It just makes me feel bad.

Let's live the life of Tel Aviv that is in front of us. After us - is the deluge. Satisfied
people can't understand starving people. Tel Aviv - it's life.

Q: Did you realise the risk you took when you released the song "After the Flood"?

A: What do you mean?

Q: That there would be people who would boycott you - that the song wouldn't be aired on the radio.

A: No, I didn't expect these reactions. But if this is the price I have to pay, so be it. I think an injustice has been done to the song. I am not a singer of the Intifada. I am greatly alarmed about the people around me, the society, the country. I oppose the social process that is happening in Tel Aviv, of which I am a part, and because of this, I wrote the song. Don't misunderstand me, I still stand behind what I wrote, and I am not apologising. I am still angry at what is happening in Tel Aviv, when only fifty minutes away there is a war. I didn't choose to come with such a strong song, the reality brought me to it. Every singer, every artist wants to be liked, more than you can imagine. I can know that thousands like me, but if I know that one person hates me, and I see him and know his name, it will stay with me all day. I didn't wake up one morning and say, "I want people to hate me, I want to cause argument or to distance my audience from me". I write what I feel, not in

order to make people like or not like me, and not in order to influence others.

I am not a political animal, and I'm not over-involved. I live for my children and my home. But something dear has been lost by the people. I was educated by the State to have principles. It doesn't come from heaven. I'm not talking about leaving the Occupied Areas, or moving into them. I'm talking about compromise and about negotiation. In my youth, whilst abroad, I was proud, proud to be Israeli. Today I am forever apologising.

Q: What sort of reaction did you expect from your song?

A: I didn't expect all sorts of officials in the Broadcasting Company to decide not to broadcast it, or for the song to be restricted on the Army radio. Understand, it wouldn't worry me if the song wasn't successful, wasn't broadcast. That's not what is important. What is difficult for me is the loss of freedom of speech. It could be a terrible song, but it deserves to be played, and for the listeners to be the judges. My problem is one of principle. This country taught me to stand up for principles such as freedom of speech, Humanism, love of Mankind, Democracy. This same country is now trying to

about a social situation.

Q: Isn't it a bit naive, what you are saying? You sing about a child losing an eye, whilst in Tel Aviv there is a culture of sex entertainment.

A: That is a social comment. It is not right to turn this into a political song. I also sing about Molotov Cocktails. Gush Emunim are in the war exactly like that child. I am willing to argue about every line of the song.

Q: But you don't bring similar harsh examples of casualties-amongst Gush Emunim. Why?

A: The girl who lost an eye became a symbol of the Intifada. In the papers, every Jew who is injured is shown on the front page, but of Arab casualties, we are only given a small reminder. This song is about the dulling of our emotions. We are becoming immune to the numbers. Three more are killed, another four. But when something happens to us, everyone really hurts. We feel it strongly, me too. Tel Aviv "hurts" for the Moses family and for Rachel Weiss and her children. When it affects me, my people, I feel it more strongly, and I feel sorry to say this. It appears in the headlines, whilst the death of others moves to the back page, to the small print. I've also got into this syndrome. I also don't go to demonstrations any more. That's what scares me.

Q: You used to go?

A: Yes, definitely. I was at the demonstration of 400,000. I was at the Entertainers' demonstration. I sang there.

Q: This was first done by Cy Hyman and Chava Alberstein. Aren't you joining a bit late?

A: "After the Flood" was written at the beginning of the Intifada. It was recorded later. But what does too late mean? Better late than never. I didn't write to be "fashionable", but because of my pain. I'm only sorry that I didn't stand side by side with Cy when she brought out her song. Then she was alone. Today, I am not alone. Chava was "attacked". Doesn't she live here? Hasn't she sung about "The Land I Love"? Does she feel differently from Dov Shilansky, who objected when she was asked to light a torch (on Independence Day)? She was made into an enemy of the

Q: You have one song on your record that could be seen as optimistic.

A: I am an optimist. I cannot allow myself to be pessimistic. Now that artists are beginning to wake up, I am sure that we will overcome this crisis and that the end will be good. We will create a different, good home for our children. Otherwise, what am I doing here? I have nowhere to go, and I love this place - my home.

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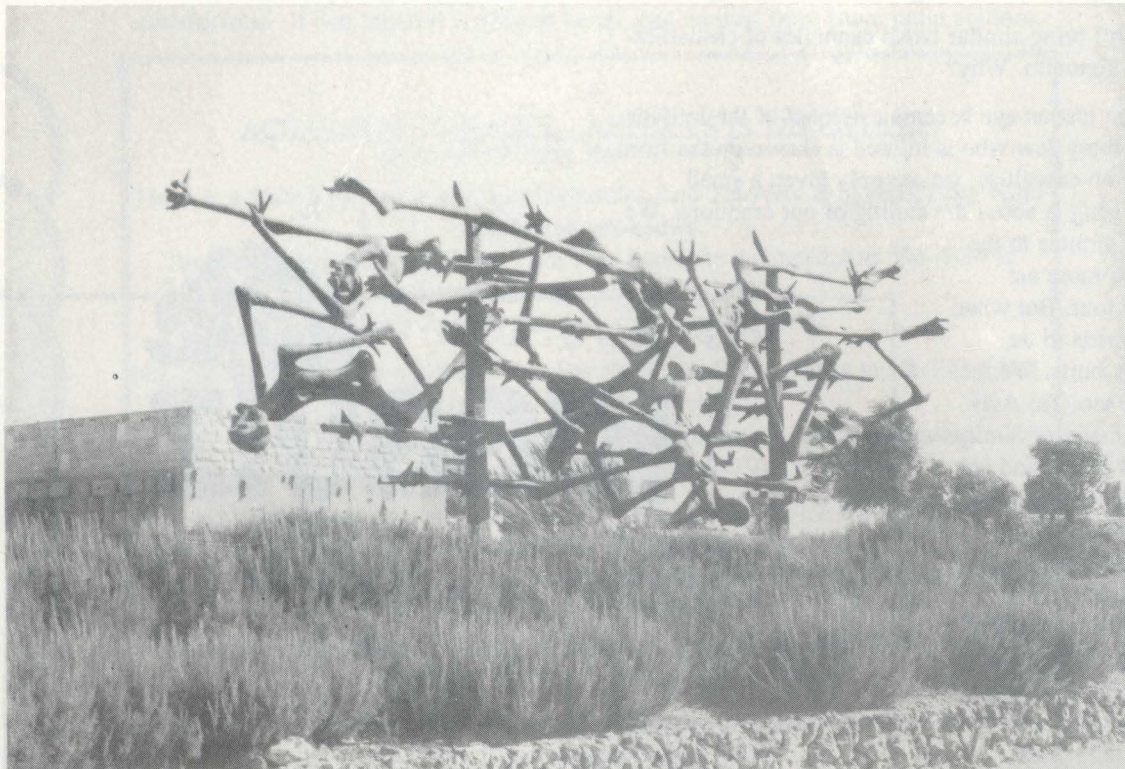
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Z.Y.C. Shoah Seminar

The Z.Y.C. Shoah Seminar is one of the most important, educational seminars available to Jewish youth-leaders. Nine Habonim-Dror madrichim participated in it last year. Suzy Jaffe reports...



Educating about the Shoah is probably the most difficult subject that we, as Madrichim, have to deal with. Educating ourselves about it is problematic, due to the vast areas one has to look into, and the immensity of this complex, harrowing topic; but also educating our Chanichim about the Shoah needs a lot of thought and planning and skill, due to the sensitivity of the subject and its seriousness. However, despite the difficulties, I believe that we, as the descendants of those Jews who survived Hitler's atrocious campaign, are obliged to learn about and to educate others about the ugliest shame that society allowed to happen. For this reason, I participated in the Z.Y.C. Shoah Seminar, which began April this year.

The Seminar began with two days of Speakers in London. During this time we were told about the origins of Anti-Semitism, its growth in Germany in the 1930's, and Hitler's rise to power. This very factual background was essential for our understanding, once we arrived in Israel, of later events in Hitler's campaign. Throughout the Seminar we were encouraged to ask questions and often found ourselves discussing issues amongst ourselves, for example, it is debatable whether Hitler had intended from the start to annihilate the Jews in what he called the Final Solution, or whether his first intentions were to remove them to the East, and then later events led him to consider more serious means of destroying them.

During the following ten days of the Seminar, which took place in Israel, based in Jerusalem, we examined various aspects of the Shoah - from perspectives that previously our

education had not dealt with. I think the majority of us were shocked to learn about Israel's reaction to the Shoah. Israel felt almost ashamed of its new immigrants from Europe, who they felt had been led "like sheep to the slaughter" in comparison to the determined strong-willed Chalutzim, who had striven to cultivate the land and defend it from its fierce enemies. It wasn't until 1961, when the Eichmann trial opened up Israel's eyes to the reality of the events that had been taking place in Europe, that she realised how wrongly she had judged her new immigrants. From this point onwards there has been obligatory Shoah education in Israel's national curriculum, and Israel's negative treatment of Shoah victims has been reversed.

We also examined the psychology of the Shoah, which we found fascinating. The Nazis very cleverly tried to dehumanise the Jews in various clear stages. On arrival at the Camps, firstly they separated them from their families, then they took away their personal possessions, then their clothes; then they were given numbers, their privacy was taken away, no sanitary conditions were provided, and they were deprived of sufficient food. By doing this, the Nazis were attempting to take away the individual's own identity. They wanted to reduce the Jews to beasts, and then send them to the slaughter, but many Jews refused to lose their self-pride and identity even in these circumstances, and they fought to hold onto their self-esteem and to try and maintain their will to survive.

Even at the end of the Seminar, a large question-mark in our minds still hung over the area of the Judenraat, their role in the Ghettos and the extent to which various leaders collaborated

with the Germans for their own personal aims. It was fascinating to hear Vitka Kovna, the wife of the leader of the Vilna Ghetto Resistance Movement, discuss this contentious issue of Jewish leadership and other issues relating to her active role in the Partisan Movement. We also spent very valuable time at Yad Vashem, which culminated in working on personal research projects of our own choice, which varied from Shoah Art to the lost communities of Europe. It was obviously with mixed feelings that we ventured to Germany on the final phase of the Seminar. It would be untrue of me to say that I did not feel some apprehension and unease about being in Germany and meeting Germans, but I tried as far as possible to keep an open mind when talking to people.

Our experience in Germany was very different from that in Israel, which was factually very informative, whereas this time our preconceived ideas of Germany and the Jews living there

the question that we repeatedly found ourselves proposing to those German Jews we met was about how they could possibly live in a country where men still walk the streets who perhaps were involved in the massacre of their relatives fifty years earlier...

were often challenged, and the question that we repeatedly found ourselves proposing to those German Jews we met was about how they could possibly live in a country where men still walk the streets who perhaps were involved in the massacre of their relatives fifty years earlier. We repeatedly plugged at the question "Why Germany?" and the answers that we not so surprisingly received told us that German Jews remained in Germany because it was the country of their birth, the country of their parents and friends, and German was their mother tongue; and moreover, because of the extremely high standard of living that they could achieve in Germany. This attitude reminded me of the reasons that so many armchair Zionists remain in their Galut armchairs all over the world, and I then realised that to German Jews, Germany is like any European country is to its citizens. Interestingly enough, they insisted they were primarily Jews living in Germany, not German Jews. A woman who spoke to us in the Jewish Museum in Frankfurt, told us how she lives with a constant underlying paranoia of German non-Jewish people; but despite this, she believes she will probably remain in Germany all her life.

Other Germans feel a perverse sense of security living there, because they feel the world has its eyes on Germany more than other European countries. Jewish community life in Germany is hugely funded by the Government as a form of reparation payment, which means that, for example, Frankfurt boasts a superb, hyper-modern community centre with facilities such as a huge gym, theatre, kosher restaurant, and youth and cultural centre, and a smaller establishment exists in Munich. Despite this, Jewish communal life in Germany reflected many of the elements of our communal lives in Britain, but perhaps Jews isolate themselves more in Germany as a subconscious protectivism.

Whilst in Munich, we visited Dachau, and conducted our own very moving service there. To describe the emotions one feels

on visiting Dachau would be impossible, as I believe it was a very unique and personal experience for each one of us, as was the Seminar as a whole. The word "Shoah" means "complete and utter destruction". If this was Hitler's aim, it is up to us now to let it be fulfilled. Despite the mass destruction of most of European Jewish life, the everlasting light of the Jewish people is still burning strongly, and through educating ourselves and others about the Shoah, and through creating positive Jewish identities, our spirit will have triumphed and Hitler will not have succeeded.

Suzy Jaffe

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Nitsana Seminar

April 1990

Nitsana is situated on the Israeli / Egyptian border in the Negev. It is a unique pioneering settlement which aims to foster a love understanding, and appreciation of the desert. Dan Salem recalls ten memorable days during Shnat '89 / '90

Lova Eliav is a dude. Even before being introduced, he had caught our attention ... a remarkable hybrid of every famous Israeli politician. With the Shimon Peres forehead, the wild wispy Ben-Gurion hair, and that slightly hunched Shamir-like stance: it was all there. When, in introducing himself to us, someone mentioned the desert town of Arad, he acknowledged nonchalantly that, yes, that had been "a little project" of his. His latest project was "Nitsana". Stuck next to an archaeological excavation on the site of an old Moshav, a couple of kilometres from Israel's Western border-crossing with Egypt, Nitsana is a collection of caravans and houses that form a "youth village" in the middle of the Negev. The idea essentially is to introduce Israeli youngsters to the Negev - its natural beauty and human value - before many of them encounter it in the Army, to correct misconceptions and hopefully to avoid the usual instinctive rejection of the desert as a place to live. Would it survive the Shnat test...?

For ten days our bronzed flag-bearers blended often inseparably with the 100 or so Israeli schoolkids also there for the week. Whilst I don't want to pre-empt myself, I really can't hold back the superlatives any longer - Nitsana was a totally incredible, group-building, mind-blowingly wild ten days - quite probably the highlight of the year (REALLY saying something). Let us establish one thing right now. It is hot in the desert. Really very very extraordinarily hot. Not hot enough, though, to stop our trusty band of weather-beaten warriors from forging a path through mountains and Wadis scarcely before trodden by human feet. We scaled the monstrous rim of the Ramon Crater in the first of a number of classic Tiyyulim, which also included excursions on the backs of camels and desert donkeys, Gadna-style orienteering, and a bike Tiyyul along the Egyptian border. From a Bedouin tent base at Mitzpe Ramon, we raced into the heart of the crater in desert jeeps, to free our souls to the art of the desert - some of us sculpturing rocks and others performing improvised drama. All of this was filmed by T.V. cameras, to be transmitted on national Israeli T.V. Thus, in spite of a slight mishap whereby over-zealous acting by Mr. Wilkins sent thousands of Shekels-worth of camera equipment crashing to the ground, the road to Shnattie national stardom was laid?

Nitsana was, though, much more than Tiyyulim and T.V. stardom, for with expert guidance, the geography and nature of the Negev were also revealed to our ever-widening eyes. Anything that can get even a handful of Shnatties eagerly

dissecting capsules of dried-up bird vomit must be achieving something. I personally must admit to being a touch squeamish where creeping creatures are concerned, but at least when you get a killer snake or a deadly yellow scorpion pointed out to you, you know where you stand, and can hold your ground an "watch" (whilst Shnattie chums proceed to feel it with live beetles), but when the guide points out the NEST of a killer Black Widow Spider, you start wondering - well, if that's the nest, then where the hell is the fucker!? Perhaps the most intriguing of all our explorations of nature came when we camped out for the night amongst the sand dunes and set up a "nature station" to keep watch on how wildlife activity varies with the temperature and humidity, and to catch wild desert-gerbils! I felt that after a few revolting large beetles, I had overcome that initial "squeamish" barrier, but I was of course wrong. It seems there is literally no end to how horrible and hairy these creatures can get - a fact proved once more by the "rare species" that ran across Rebecca's arm and was, after being surrounded by us all, caught by our brave Madricha, Tammy. The unidentified creature was taken back to the experts at Nitsana in a jam jar and was the following day identified as a rare "SCORPION-EATING" spider. Now even in the scariest of horror films, I tend to just sit still in my chair and sweat a bit, but I have to say that when Tammy held up the creature to show us and it leapt out of the jam jar and started scuttling around the floor, I screamed high-pitched and full-blooded. No apologies offered. Such close encounters with Mother Nature make seeing a spider in your bathtub and flushing it down the drain feel like taking a walk to the shops.

During our short stay at Nitsana we also worked, and it felt really good to see the genuine positive contribution we were making. We worked at restoring a site of ancient agriculture a "Borot Lotz" (using some particularly Chalutzic-looking spades and picks), helped out at the archaeological site of Tel-Nitsana, and planted dozens of trees, which grow in the desert using salt and mineral-enriched water. This in a sense was us fulfilling our part of the bargain - to keep Nitsana going.

The ten-day Seminar was not only successful as an eye-opener to the nature and geography of the desert, but it also proved somewhat inadvertently to be a phenomenal group-building experience - something which remains as a very strong personal memory for me and the rest of the group. For some reason unknown to me, living in a collection of caravans in the middle of the desert was the stimulus for an incredible amount of song and dance, be it Morris Dancing at the border-crossing Ballet dancing, singing to accordion accompaniment, or even the instigation of a tribal Rain Dance when the water ran out for a few panicky hours. Whilst Cowboy and Indian frolics in the sand were captured by camera and cine-film, the memories and group feeling from those ten days of course transcend any

artificial record. The Negev is as much a place of beauty as a place to live. During our stay we sampled the Bedouin way of life, and also that of a local Moshav.

It seems no coincidence to me that it was here, at a small Moshav in the Negev in April, that our Shnat group began spontaneously to talk for the first time of a Garin. We felt excited by the prospects of development, and inspired by the size of the challenge of such a life.

Much of our incredible experience can be put down to the superb way in which we were treated, both by the organisers, and by our two excellent Madrichot - Tammy and Shira, but there is no doubt that irrespective of this, Nitsana has a hell of a lot to offer. Before we left (clutching our memorial penant, of course), the co-organiser of the project pleaded with us to take our experiences back to the Movement, and tell of the work going on there. We certainly owe him that much.

Dan Salem.

Mazkir - Shnat '89 / '90

Opinions

Habonim-Dror, Tel-Aviv.

Chaverim Shalom, For those of you who don't know me, my name is Jack, and for the last two and a half years I've worked on the Anglo-Saxon Desk in the World Offices of the Movement. In that time I've had the pleasure to meet and get to know many of the current Senior Ma'apilim in the Movement today. While it's true I'm not British and I never grew up in the British Movement, however I have a certain understanding of the way the Movement runs, from my work here; and being at last year's Veida in England, gave me the opportunity to observe from within. At the risk of sounding condescending, I would like to make a few observations and pose a couple of questions.

1) As with most things British, the Movement in Britain seems resistant to change. Obviously tradition has a place (an important one) in the Movement; however, a stubborn insistence on doing things in a certain way because that's how they were done in the past, does not always allow the Movement the flexibility or the dynamism needed to move into the 1990's.

2) There are certain ideological facts that make Habonim-Dror what it is. Things that set us apart from other Movements - e.g. we are Zionists and Socialists. However, our ideology was not given on Mount Sinai by divine decree. I think if we can agree on basic principles, our ideology allows flexibility. Today we have the absurd scenario of people from the Movement criticising Kibbutz as being unideological - where the truth is that Kibbutz is changing, and the Movement's concept of Kibbutz is stuck in the 1910's.

3) The place of Doogma Ishit in the Movement:- Habonim-Dror is a Zionist Movement, that believes that Aliyah is the only expression of Zionism, and as a World Movement works towards the negation of the Diaspora. I ask myself why anyone in the senior Movement who has decided against Aliyah would want to stay in the Movement. It must be realised that these people in Hadracha positions, are negative Doogmot.

4) Aliyah should be the rule and not the exception in the Movement. I have noticed people embarrassed to say they want to make Aliyah. It should be the other way round. Saying one is not going to make Aliyah often two or three years back (and I'm not talking about those who haven't decided) should be like declaring oneself a racist. Let "them" go into the closet.

5) Being involved in the Movement:- One doesn't work in Habonim-Dror. You shouldn't give your two to three hours Hadracha and leave the rest to Habo, because (wait for it) **YOU ARE THE MOVEMENT**. Being involved means, in all aspects. If you take a group during the year, commit yourself for Camps as well. Ask for open Maskirut and go. Know what's happening in your Movement.

6) The Movement in Britain is too centralised. I would think about creating a Northern and Southern Maskirut. Have the Maskirut Artzi as a roof body. The more people have Tafkaidim, the more they are involved.

7) The Movement Workers don't run the Movement; they work for it.

For all of that (I hope you guys get it together) it's been a pleasure to work with you and to know the people I was lucky enough to meet. To all of you - best of luck in the future. Hope to see you here. When in the area, be sure to drop in for coffee.

Aleh V'hagshem, Jack Steiner. (Kibbutz Kadarim.)

P.S.: If you insist on bringing presents - I could be forced to sip some JACK DANIELS.

Machanot 1990

Machaneh Ofarim

"Camp Reaction - You've Got Foot and Mouth Disease." The two outstanding factors contributing to the huge success of Machaneh T'guva had to be i) The name, and ii) The Kriat Hamachaneh. Never were the two as well considered as this Summer during Pioneer and Machaneh Ofarim 1990. The Machaneh was unforgettable, the Chanichim magnificent, and the Tsevet superb - what more needs to be said?

The Tochnit, you may be wondering, was vtbased upon recent Russian history (spanning a mere 400 years) and looking at the rise of Anti-Semitism in Russia, and the ensuing mass Soviet Aliyah and its impact on Israel today. Not too hard for 11-13 year-olds to be able to grasp! The idea was born in May 1990 and was always guaranteed to be major work. Once the Tochnit was fully planned - the angle of the Machaneh was adaptation - how the Jews adapted to their surroundings and what they did to change them, if anything. That was until Pioneer began, when the Tsevet gathered together and fiercely contested the meaning behind the Tochnit.

The name of the Machaneh went swiftly from Adaptation -> to REACTION; and from that moment on things were never to be quite the same. Great, let's teach the kids. And so we did, minus an English explanation. It caught on and soon became a legend.

Tiyul had been nearly without mishap! The Tochnit was running very smoothly, passing through Chassidim, the birth of modern Zionism, the Russian revolution, Lenin, Stalin, the beginning of Biro-Bidzhan, hard times for the Jews with many restrictions on freedom, secret Judaism, the introduction of Gorbachov, the glory of Glasnost(?) and of its slow progression, the birth of Pamyat and the rise of Anti-Semitism and the option of Israel, and the confusion for the thousands emigrating. Strange societies were formed amongst the Tseve - the Stationary Cupboard and the Malleters became a mere routine for the Madrichim. But horror - disaster struck - the Machaneh began - minus a Kriah. We had rejected every suggestion - until one day, we hit upon a brainwave at 3.00 a.m. - why not have a Kriah in Russian - brilliant - perfect for the Tochnit. Yes - but what. Machaneh T'gulah - Oooh vast yasture - was the solution.

Then it was time for the infamous Red Ridge Centre - need we say any more? And finally, all too soon, the last day - spent in Israel, discovering the difficulties yet the glories of living in such a country. And leaving in the minds of all on Machaneh Ofarim, our own thoughts towards the events continually occurring around us in Britain and the world, and what our personal reaction is. Machaneh T'guva was a fantastic experience, the only shame being that it ended as quickly as it did. One final word - here's to Ofarim in Ireland next year! Oh and in case you hadn't realised - the Kriah in English - You've got Food and Mouth Disease. B'ahava

Machaneh Sayarim

From the point of view of the Tzevet, Machaneh Sayarim is something of a dilemma: so much already planned, and yet so much to be planned afresh; such a traditional Tochnit, and yet it changes every year. In fact, many of the Sayarim myths should be disregarded - particularly the "It's the biggest 'Chinuch' challenge in the Movement." Surely Rishonim must hold that title now. Over the eight years of its existence in this form, Sayarim has undergone a process of evolution. Most notably, the "professionalism" about it has dramatically improved. Every year, Roshim have sought to find their new and pertinent emphasis, or reorganised some of the basic structure. Probably the clearest example of this can be seen in the timing of the "Final Solution" Day. Gradually, it has moved earlier and earlier into the Machaneh, and this year we had it on the third day of the Seminar. But now, I am left thinking that the time has come to take a leaf out of the Rishonim book - Revolution not Evolution. Sayarim has been seen as something of a monolith in the Movement - basically unchangeable. Roshim of Sayarim - and I include myself in this - have been too frightened of ruining what has certainly been an incredibly good Machaneh/Seminar/ experience. And so they have been a little too complacent about the Tochnit, and often revert to the phrase, "Well, it's always worked in the

past." That doesn't mean it's the best way, nor the only way. Perhaps this is something for the Va'ad Tzivut to consider when deciding how many of the Tzevet/Senior Tzevet to have who have staffed at Sayarim before.

All of this is from my point of view as a Rosh. From the point of view of the Chanichim, Sayarim was still a resounding success.

The statues may have been a little less mobile than in past years, but then they are getting on a bit.

Habonim Dror - Israel Tour 1

Dear Mom and Dad, Been away for a month now, and I thought it was about time I told you about my visit to the Promised Land. We arrived in Israel at 4 o'clock in the morning, and then all piled into the "HD1 Coach", and slept until we arrived at a Youth Hostel in Tiberias. Everyone slept some more until lunch time, and then we all piled back into our coach so that we could see, and climbed up Mount Arbel. This was a temple fortress, but to us all it was, was a mass of rocks and some very scary walking at the top of cliffs. I think the next day was one of the best: we walked up the Jordan River until we got to a little pool; the water was 14C as its source was the snow from the mountains. Everyone had a major water fight, and felt refreshed and happy for the walk down.

The next day we visited Kibbutz Tuval, Habonim-Dror's newest Kibbutz. It was small and primitive, but it made me see the difference in ideals, between a brand new Kibbutz where everyone still eats in the Chadar-Ochel, and still has Socialist ideas, and an ageing Kibbutz where people just lived and worked together. We moved on to a beautiful hotel (one night only!). That night the group was split to 17 and 25, and next morning the bus trundled off to our Kibbutzim. The two Kibbutzim groups were completely different. Those on Kibbutz Kfar HaMaccabi stayed in rotting shacks around a camp fire, whilst those on Kibbutz Malkia had houses to themselves, with all the mod. cons. That Kibbutz even had a Cinema. The people had a different experience - a classic example is the Messibat Siyum, where Kfar HaMaccabi ended up in the pool (thank you, Clifford!), where on Kibbutz Malkia everyone got to know each other more intimately (say no more)!

I think that people were really worried that after Kibbutz there would be a definite divide of Kibbutz groups, but have no fear Habo-Dror 1 was not to be defeated. We all met on Sunday morning (most of us dead with sunglasses on, I can't think why), and slept on the coach (which we did seem to spend most of our time on) until with high morals we reached Field School, Yeah! We were greeted by Hanoar Hatzioni 4 and F.Z.Y. Great?! Dov, our wonderful thin tour guide, took us to the wonderful Wadis and down great cliffs ("Spread your legs - come on, wider") and to the beautiful waterfalls in the Negev. I bet you're wondering here, "So, Child, where did my money go?" Well, as you know, it all went into a Kitty, KUPAH, to be shared between the lot of us. Each day we usually had drinks and ice-cream, but towards the end we were trying to save it up for the best part - JERUSALEM!

Mum, Dad, I don't know where to begin about Jerusalem. By day we did the boring tourist shebang. We played "The Neighbourhood Game". Habo-Dror turned to B.A., what with the girls wearing long skirts and everybody's shoulders covered. And by night we raved, at the infamous Underground Ben Yehuda Street was where the money was spent on earrings and bracelets, not forgetting the Felafel. Jerusalem was not just a time for partying, it was the time for realising that we were in the Holy Land, hence we spent Erev Shabbat praying by the Cotel. The Friday night meal was not up to your standards, to say the very least. It was, in a word, FOUL! One only has to pick up a copy of the J.C. to fully appreciate our journey homeward bound. What more can I say about my Summer; just one thing, "Did we rave or what!"

Machaneh Rishonim

There should really be a neutral observer on Machaneh, whose sole purpose is to write the Camps Report afterwards. Being so involved in all stages and aspects of Rishonim, makes it difficult to write an accurate, balanced and critical report. However, we'll try ... It was bloody marvellous!

Having established now that this report will fit into the classic "camps report" genre, "The Gloat", we can continue revelling in the glories of Rishonim 1990 for the next page (and for some time to come!) without inhibitions. First gloatworthy point - 50 kids - we're not talking 15, but the big five zero, half a ton! So there's one thing on our side (most of the time). Second point - forget Llandudno, forget Leak and Potato Pie, we're talkin' Croissant Creme Caramel, Crepe Suzette and Bonbon. Third crucial point - the weather - 96 in the shade - Est que vous comprenez qwat nous menez? Some of the old-time, die-hard, rock-filled rucksack brigade of Welsh Chalutzim were a little confused by the four-day Tiyul - surely no Machaneh is complete without bog tents? However, we made do with horse-riding, sunbathing, sea, cycling, sailing, browning ... But for the traditionalists, we also hiked, slept under canvas, and successfully transported that good old Rishonim Ruach.

Meanwhile, back at the ranch (a more appropriate description

than Chateau) the Rosh and S'gan (that's us two) were able to turn the pace down a notch from "MANIC" to mmmmanic, and finalise the Tochnit - at last a link has been found for us to talk about the Tochnit.

The aim of the Machaneh, in a nutshell, was to examine the concept of REVOLUTION (relevant and tangible in 1990) and to examine Zionism in a revolutionary context. We wanted to show how the ideas for the French and Russian Revolutions, in particular, influenced the nature of Zionism, as well as demonstrating that both European revolutions ultimately failed the Jews ... "Tochnit, we love you, but we've only got 10 days to cover Modern European Jewish and Israeli History, FLASH! AHA ..." The Tochnit, then, was spicy and peppered with some memorable moments / superb Peulot and characters. Interwoven with it was an unbelievable atmosphere in which the Tsevet pulled together (and each other) and like the Chanichim, we had a wild time, Heyach Heydad, and a collective pat on the back, if not underfoot.

Something appropriate in Hebrew,

Alex Krikler and Dan Goldberg.

P.S. Sayarim prediction for 1991 - 80 kids.

Arts & Reviews

The first Koleinu of the year and as an editorial staff our first effort. In the tradition of Habonim-Dror, we thought that we'd be innovative, yet stylish, quiet yet insistent, disorganized yet motivated. This section includes elements of all these epithets and not a little bit of pride or nachus. This is where to find out about who's doing what, who did what and hopefully how they did it. As I can't see everything or hear about everything I rely on you to tell me what's happening and to write reviews. Although mainly concentrating on Israeli or Jewish culture, there is always a perspective that our arts section would welcome on events that are relevant to society in general and us in particular even if not immediately obvious; a socialist Zionist view of "Total Recall" for example. Read the listings, enjoy the experience and then write it all down and tell the whole movement what you thought. Dan Friedman.

"The Summer of Avia"

Nine year old Aviya - superbly played by Kaipo Cohen, spends a very strange summer of 1951. The newly reborn Israel is still coming to terms with itself and its inhabitants, Aviya's mother - a survivor of the holocaust is still deep in a psychological shell shock and this disturbs Aviya's domestic life more than slightly.

The film is semi-autobiographical, about Israeli actress Gila Almagor (who plays her mother in a brilliantly convincing way). It is a summer snapshot of something which will affect mother and daughter far beyond the summer and provides us with a glimpse of an Israel we in the Jewish youth of the 1990's will never know and of a generation we can never understand. « Because of its subject this film provides a more accessible entrance to the film. If you can make it to this film of "Because of That War" do!

Dan Friedman

"The Summer of Aviya" is on at the Barbican Sunday 4th November 6.00pm.

"Because of that War" is on at the Barbican Thursday 8th

'Where are they Now ?' or 'Name Dropping my boy'

Have you ever wondered why we think we have the best Madrichim in the world? Is it a throwback to when we were? Is it because of the resurgent numbers in the Kinim? Is it because we remember having a 'wicked' time as Chanichim and hopefully that the present chanichim will share our nostalgia? Or is it just because our ex-Madrichim rule the world?

In this country alone ex-Rashei Kinim are making life and death decisions on a day to day basis. Warren Taylor (formerly Rosh Leeds) arranges meetings between MP's and cabinet MK's as part of his job for the War Crimes Committee. Jonny Mendelsohn (formerly Leeds Ken, formerly Chairman UJS, formerly long haired) is involved in organising an international association of elected delegates (such as MP's) to safeguard personal liberty around the world.

On a more serious note - Radio 5. Jonny Zucker (formerly Rosh Hale) has his own slot, regularly. Also heard have been Sacha Baron-Cohen and Elliot Reubin on panels of distinguished guests. Also gracing the radiowaves on LBC and Kiss FM for the Londoners it concerns is Jonny Gould (formerly Israel Camp!) Although not himself on the wireless, incredibly important producer Howard Bernstein's (ex-Mazkir) products are rarely off one station or the other, Soul II Soul also selling out at Wembley.

The visual arts now via a large photographic spread in the Jewish Chronicle of James Krikler, Sacha and Erron Baron-Cohen, Elliot Reubin and Ken Livingstone (former Rosh North West). Dan Patterson, the producer of "Whose Line is it Anyway ?" and "Clive Anderson Talks Back" (former Head of the GLC) was on Tiyul more recently with last years Machonikim. Finally, Jonny Freedland (Rosh Oxford) has appeared and will be increasingly apparent (so sources reveal) reporting for the BBC Nine O' Clock News.

If you are famous, or know someone who is, or someone who was, drop me a line and I'll drop you a name.

"Singer"

The tremors of Shoah are still felt in a world of change fifty years on. "Singer" is set in Auschwitz only for the first scene but the play which spans the period from then until the present day neither fully escapes the death camp nor attempts to.

Anthony Sher is stunning as Peter Singer (Pyotr Singe) who survives Auschwitz to reach England. The range of his responses are illuminating - especially in comparison to the unwavering light of his ably played "Goodman" companion.

The audience is constantly provoked into thought, sometimes violently, but always the parallels and differences of each era, the refugees, the fashions, the fortunes of the characters are inextricably linked to the Shoah. Whether it is being forcibly forgotten behind an indecent life-lust for today or painfully remembered and questioned, the everpresent "Why?" hangs like the ghost of a gravestone behind the actors.

Joe Melia is the link man who ties each decade together with a peculiarly British yet uneasy Music Hall Chorus. This narrative voice and Peter Singer's trials in a confusing multi-racial, post-war Britain is a disconcerting reminder that the Shoah is as valid to our lives as Anglo-Jews and not just for visiting Yad Vashem.

Dan Friedman

Singer transferred from the Old Vic to the Barbican for a short term, which has now sadly ended.

Social & Personal

On behalf of the movement, Koleinu would like to wish:

Mazel Tov to Selina Kay and mark Gardener on their engagement

Mazel Tov to Doug Krikler and Tali Zetouni on their engagement

Mazel Tov to Tracy Krikler and Ray Shaw on their engagement

And finally, Koleinu would like to wish Mazel Tov to itself on the occasion of its 10th Birthday...

Obituary

Since the last issue of Koleinu was published, Habonim-Dror has sustained a most grievous loss in the untimely death of Ash Lawrence of Manchester. Ash died on 18th April, 1990, at the age of 57.

In his youth, he was an enthusiastic member of the Movement in all its activities, and as an adult he was unstinting in his support. He was one of the driving forces behind the Parents' Committee in South Manchester, and was for many years a staunch member of the National Va'ad Lema'an. Ash was a man of immense warmth, who enriched the lives of all who came in contact with him. His interests and activities covered a very wide spectrum, and whatever he did, he did with great enthusiasm and commitment.

He came of humble origins in London's East End, and by his own efforts and ability became a highly successful businessman. In his early days he augmented his earnings by singing with a Folk Group. He had an excellent voice, and was a self-taught guitarist and mouth-organist. He sang Cockney patter songs with great gusto, accompanying himself on the spoons. The presence of Ash at any function was guaranteed to make the event a success. He was an enthusiastic Israeli Folk Dancer, and his loss has been keenly felt by the Israel Folk Dance Institute, who have choreographed a new Dance, and named it in his memory.

Ash loved to spend time with his family and friends relaxing in his cottage in the Derbyshire Hills, when the many calls on his time permitted. His commitment to Judaism and Jewish values was total. The Lawrence family - his widow Carole and his children Adam, Su-Su and Jane - all shared his feelings for the Movement, and we express our sincere condolences to them.

If I have made Ash seem larger than life, it is only because that is precisely what he was.

Lenny Krikler



Letters to the Editor...

If you want to contribute, please write to:

**Koleinu
c/o Habonim Dror
523 Finchley Road
London NW7 3BD**

Dear Koleinu,

Yet again we sit on the brink of a tremendous break-through. We have found the magic formula that every Youth Movement is looking for, the formula that swells our members, raises our hopes, and even gets us seen in the Community.

Amelim Rec. Schemes this Winter brought over 100 Chanichim into our Kinim. We involved children in the past who didn't even know we existed, and turned them into walking advertisements. We created a phenomenon of parents pressuring the Movement to run activities, and what's more, had more kids in our Amelim Machaneh than at any time in the last fifteen years.

So what is our response? There is only one word for it, and that is - pitiful! It seems that we don't want to be successful! I'm sure that every one of us can rationalise our decisions on a personal level - but when it comes down to it, if you're from any Ken in the country, don't expect a great deal to be done if you won't do it yourselves. I am referring directly to staffing Rec. Schemes. It's a mockery that we can say on the one hand that we have to grow, and on the other hand say that we are above having to be the one who does the donkey work.

I have staffed a Rec. Scheme, and to be honest - what made it difficult and less enjoyable was other people's attitude to a

Tafkid that I now know is far more responsible, rewarding, demanding and generally important than practically any other Machaneh Tafkid. If you want to grow, and you agree that Rec. Schemes help this, then don't turn your noses up at the opportunity to staff at them. It is a compliment to be asked to staff - and I would say it is double the compliment to be offered a place on our only show case Machanot - this description can only be true of the Rec. Schemes, as they really are the only activities we let outsiders see into.

If you don't agree with what I'm saying - then say so - but don't expect any other system to work as well. It is a real consumer test - if you're no good, kids won't come the next day. If you're not doing what you said you would do, the parents are at your throats. Don't say that it's not as intellectually stimulating as working with Bonim/Konanim, because it's simply incorrect - it really is just different, but change can no way be graded.

To finish, I'd like to say that honesty is important in the Movement. What you say with your mouth - show with your heart and feet. we've tried it all before!

Think about it, Richard.

16th September, 1990. Dear Non-Shnatties,

Shalom! Manyanim? It's us "builders of the future" again, and what a great time we're having doing it - with this week looking like a big blockbuster bonanza. The real action started last night with Asepha No. 2 and a wee shift in personnel - Gilad is the new Sadran Avodah and, amazingly, Nikki Aaron has appeared out of nowhere to steal the choice position of Kolbo representative. Tonight, though, is our first Peula taken by one Perez, and Friday's a run and cycle with Tuval, plus, of course, the weekend is Rosh Hashana, jealous?

However, the big news is the arrival of those new kids tonight - we're all O.K. with it as long as they know their place and accept any exclusion from the group. (It's a joke, Catherine and twins - don't worry.) Meanwhile, we're doing our best and succeeding bravely in trying to be the first celibate Shnat group, which is not easy, and, elsewhere, I'm afraid to say the Shil-Shul statistics don't read well - 50% affected; more expected. Don't worry, though, we're having an excellent time and doing very nicely, thank you.

We can't think of anything else (or can't think), although one little anecdote deserves a mention. Last Saturday, after drinking who appeared to be a plain Kinley offered by the Australian Shnats, Tammy (sorry, anonymous) proceeded to chunder out of Martin's back car window; however, much to the detriment of the vehicle and those inside, the prevailing wind blew the mixture back in and, for some reason, we haven't seen Martin since! Finally, how's the Movement back home doing? - and please, please, please send us more detail on the Tochniot of this year's Winter Machanot and all other Movement news.

Anyway, please phone, Fax and write. Chazak veAmatz! Shnat.

The phone number next to the Shnat group's rooms (direct dialing from England) is: 010 972 4 857 122.

'Random Reflections of a Second Rate Mind' Woody Allen

I was amazed at how many intellectuals took issue with me over a piece I wrote a while back for the "New York Times", saying I was against the practice of Israeli soldiers going door-to-door and randomly breaking the hands of Palestinians as a method of combating the Intifada. I said also I was against the too-quick use of real bullets before other riot control methods were tried. I was for a more flexible attitude on negotiating land for peace. All things I felt to be not only more in keeping with Israel's high moral stature but also in its own best interest. I never doubted the correctness of my feelings and I expected all who read it to agree. In retrospect the fact that I did not win a peace prize but became an object of some derision was what I should have expected.

"How can you criticise a place you've never been to?" a cabbie asked me. I pointed out I'd never been many places whose politics I took issue with, like Cuba for instance. But this line of reasoning cut no ice.

"Who are you to speak up?" was a frequent question in my hate mail. I replied I was an American citizen and a human being, but neither of these affiliations carried enough weight with the outraged.

But it was the intellectuals, some of them my close friends, who hated most of all that I had made my opinions public on such a touchy subject. And yet, despite all their evasions and circumlocutions, the central point seemed to me inescapable: Israel was not responding correctly to this new problem.

Dear Habonim,

Our son was on your Israel Camp this Summer. I just wanted to write to say how pleased we were with the Habonim organisation. He had the most wonderful time and enjoyed every moment of it. Whilst he was in Israel, we were also abroad, and telephoned your London offices, as naturally, we were worried about the Gulf situation. We were given another number to call and the person we spoke to was most reassuring and helpful.

Also, our son was so impressed with the leaders on his tour. He found them helpful and good fun, and said they had the respect of the Group. He, like us, was disappointed to read the article in the Jewish Chronicle regarding the return flight. It would have been strange had the flight not been rowdy, but my son feels the article was a gross exaggeration and extremely unfair to your Madrichim and Habonim generally.

For our part we would say, thank you, Habonim, for organising a superb tour - definitely the best!! We would certainly recommend Habonim to anyone going to Israel in 1991, and our son intends to stay involved himself.

Yours sincerely, (Israel Camp Parent.)

"The Arabs are guilty for the Middle East mess, the bloodshed, the terrorism, with no leader to even try to negotiate with," reasoned the typical thinker.

"True," I agreed, with Socratic simplicity.

"Victims of the Holocaust deserve a homeland, a place to be free and safe."

"Absolutely." I was totally in accord.

"We can't afford disunity, Israel is in a precarious situation." Here I began to feel uneasy, because we can afford disunity.

"Do you want the soldiers going door-to-door and breaking hands?" I asked, cutting to the kernel of my complaint.

"Of course not."

"So?"

"I'd still rather you hadn't written that piece."

Now I'd be fidgeting in my chair, waiting for a cogent rebuttal to the breaking-of-hands issue.

"Besides," my opponent argued, "the 'Times' prints only one side."

"But even the Israeli press -"

"You shouldn't have spoken out," he interrupted.

"Many Israelis agree," I said, "and moral issues apart, why hand the Arabs a needless propaganda victory?"

"Yes, yes, but still you shouldn't have said anything. I was disappointed in you."

Much talk followed by both of us about the origins of Israel, the culpability of Arab terrorists, the fact there's no one in charge of the enemy to negotiate with, but in the end it always came down to them saying,

"You shouldn't have spoken up," and me saying,

"But do you think they should randomly break hands?" and them adding,

"Certainly not - but I'd still feel better if you had just not written that piece."

Dear Readers, (or actually, to whom it may concern),

I am writing to get some ideas on a small but perturbing problem. Sitting in a Bank in Nahariya at the moment, are the remains of Kupa from Shnat Hachshara '78 - '79 (or was it those dates ... it seems so long ago ...).

Unfortunately, this sum of approximately 60.00 (and gaining interest all the time) is proving difficult to withdraw. Assuming that this problem can be resolved, we will have to decide what to do with the money ...?

There have been several ideas so far ... giving the money to a charity (no, not me! ... using it for subsidising people for some event, e.g. Shnat Hachshara ...for doing a two-years-after-the-year book ... or setting up a Shnat Hachshara Memorial Trust. I would like to hear if anyone has any other suggestions (sensible ones, that is).

Yours hopefully,

Z. Hasan International Finance Corporation Company
Ltd. Registered Office: The Bayit.

P.S.: I still have a few Kibbutz books left ... and even a few of those treasured Shnat Hachshara sweat shirts (what every good post Shnattie is wearing today!)

Tachlus Twerp

With so many Geeks, Nebs, Dibs, and Dweebs amongst our ranks, it's hard to know where to start. Perhaps we should start with the competition between Carrie "constant diet" Franklin and Mandy "shpekkkie" Huglin for the romantic attentions of a hunky B.A. boy....who is shomrei n'gir; or perhaps with Sacha Baron-Cohen, who, whilst taking part in a discussion on Jewish Vigilantes on BBC's Radio 5, coughed up such a large amount of flem, he had to deposit it in a cup....live on air!

But no, we shall start with the best of the usual cap of "oh so hilarious" Machaneh Stories. First we visit Sayarim; Picture the scene-it is the mesibat siyum and Rik Hyman is part of a zig in which he turns and wiggles his bum at a stunned audience. Baron Frankle and Adam Kay, in a fit of "Tachlus twerpism" valiantly freed Rik's posterior from the monocles of BHS lingerie, revealing to an open-mouthed (and later closed eyed) crowd of impressionable chanachimthe hairiest set of personal belongings I've ever seen. One up for Baron and Adam (one pair down for Rick).

Briefly worth a mention is the Rishonim tsevet, who one night actually got asked by chanachim to keep the noise down, and who, on the night of the Messibat Siyum were caught smoking and drinking by chanachim on a 'raid'.

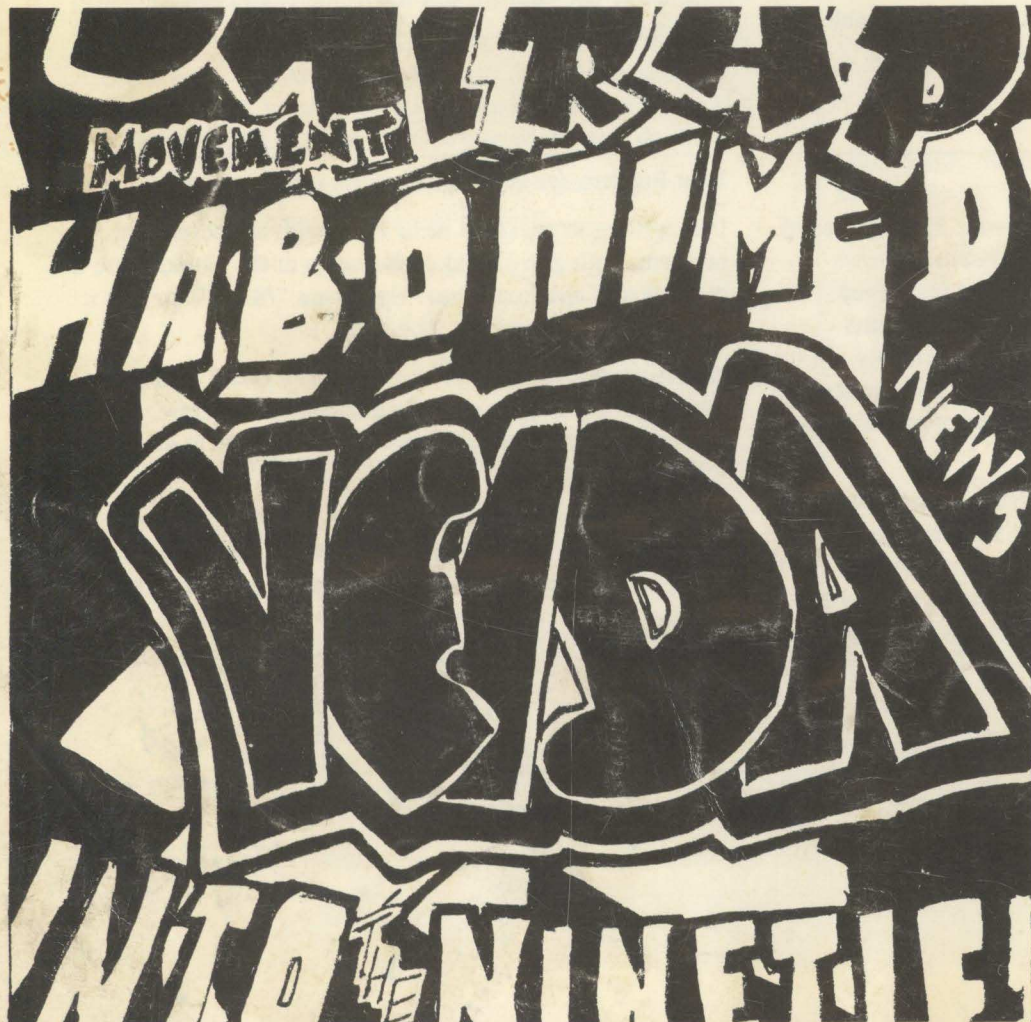
And now Israel Camp...our contenders are Rik Cantor and Martin Benson, involving a series of running jokes. First, Martin sent Karen Ackerman a posty from Israel, apologising for not coming to see her, and signed it as Rik. He followed this up by sending a Posty to Michael (G-d bless Aliyah) Wieger of the Youth and Hechalutz, who had voiced objections to Rik doing Israel camp. The end was along the lines of "Hic, I'm in Israel doing Israel camp....etc, etc". Again Martin signed it Rik. But Rik had a cunning plan up, his sleeve. He got the Israeli Madracha of his group to ring Martin and inform him that when he went on shnat late, two years ago, he forgot to sign a form exempting him from the army, and so he should report on Monday to begin basic training. Martin, and I quote, "Shat his pants" at the thought of 3 years in the army and was left a good hour or so before the cat was let out of the bag!

And so the "Tachlus Twerp" for this edition goes to Martin Benson for actually believing that the Israeli army would wish to conscript him!

If you have a Twerpish story to relate get it into us by Nov 26th.

Remember...WHEREVER YOU ARE, AND WHATEVER YOU DO.....

WE'RE ALWAYS WATCHING YOU!!!!



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