SHOMERIC ISLANDS:

YOUTH FORMING CRITICAL PEDAGOGIES IN THE NEW MILLENNIUM

by

Dahlia Benedikt

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Dahlia Benedikt
Master of Arts
Department of Curriculum, Teaching and Learning
University of Toronto
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Abstract

This research engages Toronto youth in explorative discussions on the educational community framework of the Hashomer Hatzair socialist Jewish youth movement, as an approach to critical pedagogy conducted by and for young people. Employing a practitioner inquiry methodology, the study positions movement members as insiders and knowledgeable practitioners of their common context who engage with central questions related to education and social organization, including raising critically equipped leaders with a drive to incite change. Presented as a multilayered narrative that weaves together community dialogues, the study begins with an illustration of the movement's modal features, and subsequently documents reflections among Hashomer Hatzair youth educators on their work to move beyond existing arrangements of educational practice in the modern neoliberal era. Findings reveal the significance of centring youth and others from the periphery as seasoned critical partners in fostering local change and resistance.

Acknowledgements

To the moving generations of past and future, and those who have made this work come into being.

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Name*	Age in 2016	Name*	Age in 2016
Karl	21	Dexter	28
Nikolas	17	Aaron	22
Suri	20	Elliot	19
Razi	19	Emma	22
Theo	19	Leslie	21
Melissa	26	Jamie	21
Malka	25	Jasper	18
Sophie	31	Ashwin	23
Jordan	24	Eitan	19
Veronica	23	Talia	16
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Tanya	22	Nadav	18
Maria	28	Rosa	17
Sara	30	Bryn	20
Janet	28	Aiden	19
Eli	30	Akiva	20
Shane	31	Adi	25
Raven	23	Desmond	20
Binah	20	Hinda	23
Yentl	23	Natalia	20
Iris	21	Yael	18
Meir	23	Shira	26
Andrea	16	Eva	18
Bela	16	Ariela	19
Samuel	17	Jake	17

*All names are pseudonyms.   Total participants: 50

PART I

Chapter One

SHOMERIC ISLANDS

Entering In

Off the violent coasts of European imperialism, deep into the forests of Jewish subjugation, there lives a collection of islands of youth who play in the art of cultural production. First erupted by the flairs of social disillusionment in the rising industrial age, a small, precarious mass formed among a small group of youth, as both a material and aspiring soil for the building of their communal liberation. The teenagers who initially pioneered these islands had been raised estranged on their own lands by the chains of gentile nationalism, unable to assimilate culturally, economically, and politically; and also rejected the segregationist ghetto life of their parents, for its failure to pursue necessary justice and progress. Calling themselves *shomrim* (sing. shomer) — the keepers — these youth formed small, intimate hubs of learning and intentional community through which to take hold of their relations and breed new cultures that could wholly reflect them. In the decades following their birth, these localized clusters or 'islands' spread their horizontal organizing model across many parts of the Jewish world[1], serving as youth sanctuaries that would build a groundwork for a liberation beyond that which was available for them

Today, a neoliberal hegemony presents renewed threats to islands of a different nature. Following one hundred years of drastic and reformulative histories, the *Hashomer Hatzair* (The Young Guard) youth movement reawakens continuously in its multiple localities, and more precariously than ever at the sub-sub-margins of the global colonial western regime as well as the Jewish establishment. The new era, when economically fuelled threats of climate change, dispensability and cultural violence ravage over stolen native lands, brings worlds into collision under rapidly advancing technologies of economic displacement and instant communication. This research focuses in particular on the Shomeric Islands that live today on the traditional territories of the Chippewa, Haudenosaunee and Algonquin First Nations; who practice primarily

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[1]Countries of Active Hashomer Hatzair in 2018: Argentina, Australia, Austria, Belarus, Belgium, Brazil, Bulgaria, Canada, Chile, France, Germany, Hungary, Israel, Italy, Mexico, Netherlands, Poland, Uruguay, USA, Switzerland, Ukraine, Venezuela.

in Toronto Treaty 13 (1805) and Otty Lake, Southeast Ontario Treaty 27 (1819) Algonquin territory. My subjects are co-investigators in insider research; the *madrichim,* educators and partners of my generation who have been active in Hashomer Hatzair in the years since 2000 (ages 16-32). In order to provide a rationale that contextualizes this research, I must first provide a brief account on the global historical and philosophical underpinnings that frame the meaning of Hashomer Hatzair in the current moment.

HISTORICAL AND PHILOSOPHICAL UNDERPINNINGS

A Review of Literature and Documented Practice

This study is found amidst longstanding core questions of education as formative to community life, and its role in shaping social and material realities. The crucial task of shaping a community invokes significant factors yet unnamed on the nature of what and who drives learning, how, where and when, and for what ends; and yet these questions, alluding generational significance to a rethinking of power and knowledge structures, are exhaustively addressed in thought and action among all cultures and social entities that have ever lived. The true histories of personal learning are vastly idiosyncratic, and have lived in the highly variant openings amidst the intrinsic learning of the free self, and how learning is disposed in their social environments. Academic research that attends to these questions endeavours a troublesome task of recovering historical landscapes largely subsumed by the recorded canon; under which diverse local practices and the perpetually contested questions of being are concealed. This research seeks to explore these questions at a scale of practice and reflections on practice in relation to the evolving global historical timeframe, and from a particularized authority of the youth lens, wherein all may become redefined. Hence this text, writing into Hashomer Hatzair's documented canon, moves away from common ideological phenomenology and established narratives and focuses chiefly on the interpretive practices and evolving relationships of reflecting shomrim leaders who adopt the cultural framework, whose extensive work largely goes unpublished. The following section draws from available documentation in attempt to paint the (albeit partial) historical and philosophical context informing relationships to educational practice in the evolving conditions of the twentieth century, as a conceptual frame that establishes the critical significance of shomrim educators in the present moment. First, I describe the local case of the Hashomer Hatzair youth movement, its originating structure and evolving meanings in its

decades of life. Then I recount the ascendency of the West as a reformulating global programme intended to diminish all non-conforming ways of being. Finally, I provide a portrait of the modern educational context and critical present juncture in our planetary history.

1. FROM THE LOCAL: Youth in Crisis

Hashomer Hatzair Beginnings

Hashomer Hatzair (trans.'The Young Guard') was first conceived in 1913 by a group of Jewish teenagers in the Polish province of Galicia; an agrarian region then part of the Habsburg Empire, at the time inhabited primarily by Polish and Ukrainian speaking peasants and a large Jewish urban minority (Margalit, 1969, p. 26). These youngsters, born to the unfurling seams of Europe's nineteenth century imperial story and thrust into its ostensible pathways, found themselves caught in the crossfires of diverging adult cultures.

In uncovering the social and intellectual origins of the earliest Hashomer Hatzair youth, Elkana Margalit (1969) reveals its first seeds emerging in the home, across markedly diverse variations of Jewish family life. Many movement members came from "homes that were imbued with Jewish learning and Jewish national tradition, and where Hebrew was the language of cultural intercourse and literary expression," while others came from homes where "Yiddish was the vernacular and where the full range of traditional Jewish orthodoxy was practiced, even though the children could and did speak Polish and attended Polish schools" (p. 27). Still others' parents regarded themselves as "'Poles of the mosaic persuasion'; they were young intellectuals on the verge of assimilation" (ibid.). In all of these cases, as Margalit and other historians make clear, Jews faced virtually no prospects for assimilation or admission by the majority culture:

> Polish society simply rejected them, economically, socially, professionally, and culturally. It regarded them as a foreign body even (and possibly all the more) when they spoke and thought in Polish and identified themselves emotionally with Polish national aspirations. … They found themselves being *returned* to Jewish society in spite of their attempts at linguistic, cultural and emotional assimilation. They found themselves rejected, uprooted, filled with a sense of frustration and social and national deprivation. People in this situation have been classified by social psychologists as marginal men, that is, persons falling between various cultures, torn between their desire for the society to which they aspire and the society to which they have been restored (p. 27, italics original).

By the turn of the nineteenth century, Jewish life was pervaded with bleak prospects in a rapidly reformulating industrial reality. "With the rise of the bourgeoisie, the Jews faced a contradictory situation — on the one hand, capitalism, which was instrumental to their advancement in society, and on the other, anti-Semitism, which threatened to reverse this very process" (Wendehorst,

1999, p 45). The children born to this generation refused the paradox altogether, and as many young generations do, opted to construct alternatives that looked beyond the pre-given course.

These youth, double bound to the edges of Polish society, also found themselves analogously unmoved by the traditionalism of preserving Jewish life. Jews of the time in Central and Eastern Europe had grown accustomed to their insular *shtetl* communities and spatial quarters; guided principally by century-old customs of the Hassidic, Haskala, Talmudic and messianic movements (Margalit, p. 27; Vardi, 1994, p. 11), which to the young intellectuals posed synonymously limiting frames on their critical development and emancipatory social potential. Amidst escalating ethnic denigration besieged by dominant culture, the preservationist mentalities of conventional Jewish life were experienced as equivalently estranging:

> The power of tradition, that is, the capacity of organized Jewish society to ensure continuity, to inculcate its spiritual, cultural and religious values among the younger generation, was gradually being eroded following the economic impoverishment which accompanied their economic and social extrusion from and rejection by Polish society (Margalit, 1969, p. 28).

This erosion also aligned with a broader failure cited by historians in general that German Wilhelmine society was unable to satisfactorily accommodate its youth: "it was authoritarian, given to malaise and cultural despair, and marked by the flight from reality of many into the bosom of nature and the historical past" (p. 37). In the face of what Zvi Lamm (2004) refers to as a "total failure of generations of adults" (p. 186), the teenagers conceived of an oppositional framework that could vest in the youth stage as not merely a transitional period preceding adult life but a complete form of its own importance, in the critical search for a kind of 'ethical absolute' (Margalit, 1969, pp. 36-37): "youth is therefore called upon to establish its own culture within its own free community and without any compulsion or imposition of opinions on the part of adults" (ibid). Dov Vardi (1994) expands, "Galician youth who had rejected the religious orthodoxy of their parents drew up a constitution which aimed at 'the development of the moral and physical resources of the members, to act courageously and bravely in their daily lives and to be honest and truthful as is proper for one who is both a Jew and a human being'" (p. 11). In Lamm's words,

> youth took the reins of leadership into its own hands and organized, through the establishment of its own movement, self-education, and the education of forthcoming generations of young people, because adults had lost their way and were incapable of leading society, unable to direct the younger generation. The movement created a rebellious educational framework that was exactly what was required at the time (p. 186).

From the movement frame, the primordial lens of youth emits a cognitive solidarity among young people; a valuing of their inborn intelligence and cognitive agency, which would in turn mould into a perception of the indispensible subjectivity held in all human beings in the work of social creativity. In order to realize its revolutionary structure, Hashomer Hatzair's many composing clusters were principally established as fully horizontal and participatory, independent, and autonomous. "The term 'autonomous' is used here to describe youth movements founded by young people, for young people, and which were relatively independent of adult influence" (Nur, 2005, p. 37). Moreover, the movement was always unequivocally anti-capitalist and pushed a view on perceiving the world past mercantile social relations and superficial differences: "even if it was profitable, they rebelled against a helpless future, and against surrendering to blind forces" (Lamm, 2004, p. 87). The independent character of the educational movement rather imbued in its youth an essential authority over constituting the nature of social learning and cultural practice in the community context. In effect, the movement became a refuge for Jewish youth to restore their self-agency not merely as individuals but as a community "committed to a world where false personal relationships were rejected" (ibid.).

As an organizing model, the movement's critical approach to navigating society through learning was to be cycled into cooperative action at the community level under the propulsion of trained leaders. Old Shomer Shulamit Wittenof (1994) recalls, "the movement gave its members real responsibility (at a very young age) for education and administration. Those accepting tasks experienced true feelings of achievement and maturity. In comparison to many of our contemporaries, we … were concerned with subjects which did not even appear on their agendas" (p. 188). Hashomer Hatzair youth were positioned with a responsibility to lead the movement through central organizational and pedagogic questions that sustained it through decades of profound political and financial turmoil. Learning the systems and rules informing their surrounding and reflexive liberatory realities became essential to a shomeric education. Wittenof continues,

> In our discussions we hammered out intellectual, political, literary and social problems, as well as the day-to-day running of the *ken*. We read insatiably (perhaps not understanding everything we read), on an intellectual that was far beyond the ordinary [adolescent]. We prepared for the discussions energetically, and though we were often terribly dogmatic, this provided for what Piaget calls the need of the individual to transform conflicting ideas into some new mental framework which will lead to a new equilibrium in thought. The expanding cognitive ability of the brain in this stage gives one the possibility of 'thinking beyond the present,' and 'building systems and theories. (p. 189-190)

Reflecting on her movement experience, Wittenof points to cooperation among peers as well as cooperative interactions with surrounding environments as central to the building of a broader personal understanding and holistic sense of justice that came about through a deliberately developed sense of "mutual respect and solidarity [amongst] the children themselves" (p. 188). Upholding its educational method as its central goal (Lamm, 2004, p. 85), shomrim came to form a new spirit or way of being collectively in the world which would act consciously against their marginalization by participating in an alternative, co-operatively articulated realities. Lamm describes the profound effect on shomrim's personal character as "a result of the strength of the educational canon" (p. 87). The movement had organized an educational structure informed by participatory socialist values that both founded and were founded on a broader underlying "responsibility for themselves, their people and, in fact, for the whole world" (ibid.).

Movement Political Framework and Context

Ofer Nur (2005) depicts early Hashomer Hatzair as a "passionate, modern, countercultural movement, better described using Georg Lukacs' term 'romantic anti-capitalist'" (p. 38); indeed for the movement youth of the First war period, working to reclaim a sense of personal and cultural independence meant confronting multiple and multilayered forces of ideological authoritarianism and imperialism. Stephan Wendehorst (1999) recounts the movement legacy as "a revolt against the philistine and materialist lifestyle of the older generation," that asserted its independence in "the exalted status of the young, a romantic understanding of emotion and intellect, the idea of the individual's self-realization in the group and, above all, in an intensive educational approach and introspective discourse (p. 45). The term 'philistinism', a denunciation understood in those times to describe the moral and aesthetic values of Bourgeois society, was used in Hashomer Hatzair circles of the first war context "to express disapprobation of those elements which they rejected in adult Jewish environment: materialism, the pursuit of 'concrete' results, the mockery of youthful idealism and its belief in change and improvement" (Margalit, 1969, p. 38). During the years of the First World War, many movement members were uprooted to Vienna as impoverished refugees; an 'intellectual metropolis' where that exposed shomrim "to a wide variety of intellectual trends such as anarchism, Nietzscheanism, spiritual socialism, youth culture and psychoanalysis. Many of these trends, little known to non-Viennese circles at that time, [became] adopted into the movement's nascent worldview" (Nur, 2005, p. 37). With the war era marked by a "mood of cultural despair,

of disappointment with European civilization, and the theme of the 'decline of the 'West' originating before the war [] even more marked after its conclusion" (p. 38), Hashomer Hatzair maintained itself as a movement for personal independence, for whom counterculture thus became a founding axiom: "whether posing a subversive challenge to industrial capitalism, upholding utopia, revolution, or anarchism, or consisting of the most hopeless of adolescent fantasies, the counterculture was fundamental … in its challenge to western values, and especially to liberal political values and process" (Nur, 2005, p. 39). As the twentieth century unfolded, movement history became constituted in the youths' variant relationships and roles in broader evolving anti-establishment struggles.

Moreover, the movement rooted its work into developing tangible motions of *practice* in expressed experimentation of realizing collective visions. Wendehorst writes,

> The revolt of the younger generation against bourgeois values, a notion common to youth movements throughout central Europe, had been translated by Hashomer Hatzair into a demand for the complete national, economic and social metamorphosis of Jewish life, pragmatically brought about by *hagshama* [(self-realization)]. … As the adherents of Hashomer Hatzair persisted in 'the vanguard role of leading the oppressed peoples to the classless society', if not as orthodox then as *heterodox* Marxists, their role was predicated on the 'synthesis of the national and international position in philosophy and action'. (Morris, 1943, p. 14, as cited in Wendehorst, 1999, p. 46)

Wendehorst raises the term *hagshama*, an all-encompassing term still used in shomeric talk today that refers to a personal self-realization, as well at the same time as a broader political call to mobilizing collective self-determination: one that is at once particular, and rooted in a pursuit of all people's universal right to self-determination and cultural sovereignty. For their own case, the combined impact of the economic system and the lack of homeplace in Europe was to be redressed through a territorial upheaval and transformation of social consciousness that in their view would allow for the necessary beginnings of a universal cultural revival (Three Pillars of Hashomer Hatzair, 2006). Having "adopted essential elements of Marxist ideology — historical materialism as the key to understanding the past, class struggle as the programme for political action, and the socialist world revolution, ushering in the era of the classless society, as the destination of the historical process" (Wendehorst, 1999, p. 45) — the movement framework worked across national borders to rebuild local spatialities for community and spiritual life. From their analysis as Jews viewing themselves as a dispersed ancestral nation, shomrim from their ghetto fringes of the entrenching industrial empire perceived the dominant social crisis as one that was primarily founded on land, its sovereignty and administration; and correspondingly viewed as key to the solution a territorial reclamation of progressive workers who would be

prepared to renew reciprocal responsibilities to the land and life forms. Movement practice entailed the pioneering of small, cooperative communities that were energized to work at their local sphere towards restoring community control over the means of production and direction, to heal the wounds of alienation under global capitalism — poverty, war, ignorance, ecological destruction, lack of freedom, and [preventing] people from realizing their full potentials — and to embark a self-critical practice of intentional, free inward-outward relationships founded on a coexistence with nature and all peoples; through which the group becomes a force that may free and is freed by its individual parts (The Three Pillars, 2006).

Hence when it came to the historic problem of the Jews in particular, shomrim held up a correspondingly materialist analysis of their fate in Europe: on top of widespread anti-Semitism, they observed that social and economic constraints placed on European Jewry limited them to occupations such as usury, trade and banking; which are unproductive in a Marxist view (Wendehorst, 1999, p. 45). It was thus on the question of the Jewish condition that shomrim departed from classical Marxist proponents, "refusing to reduce the Jewish question to a [merely] social issue" (ibid.): A movement document from a 1934 leadership seminar in New York questions, "why can't a social revolution solve the Jewish Problem?" For them, the international workers' movement presented a homogenizing depiction of the conditions of the oppressed, which did not account for distinct cultural, social and linguistic specificities and needs. With anti-Semitism and other forms of hostility still prevalent in the international socialists movement, shomrim discerned the dominant workers' struggle as one built on a superficial camaraderie and a lack of self-reflexivity that could not genuinely sustain a meaningful Jewish (therefore, any distinct) self-determination. In 1943 a shomer in a Hashomer Hatzair newspaper, *Iton Ha'Tzofim,* had written, "as long as such features as geography, land, climate, etc. exist so, to, will exist specific national characteristics and the development of national culture. The socialist revolution does not alter this fact nor with all the condemnation by 'socialists' of the manifestations of nationalism among the masses" (cited in Wendehorst, 1999, p. 45). The statement lays bare the movement's temporal context and discursive parlance as it navigated through the profoundly conflicting and consequential ideologies and political cleavages of the time. Facing competing global empires, the movement required a 'third' path for liberation that would be as all-encompassing as the existing condition itself, as a precondition for guaranteeing tangible autonomy and avoiding new tyrannies.

As such, as an urgent objective the movement promoted a "specifically national solution to the Jewish problem" (Wendehorst, 1999, p. 46); a tangible ground upon which to free the oppressed Jewish consciousness and advance the cultural healing process. In a 1957 leadership conference in Liberty, New York one member asserts,

> Honest and objective criticism can foster change. We need complete independence and the free right of criticism. We are not a parlour movement which just sits and discusses. We actively act on our ideology. The attainment of socialism for us is not a conversation piece or a game. It is a life and death question. We have material interest in the democratization of social forces (cited in Schenker, 1994, p. 116).

Drawing out the movement's modal cycles of conflict and action, the statement pressed for the need to attain political freedom to then build the groundwork for the revolutionary class. Israel was the Jewish project that could supply this future, and Hashomer Hatzair spent the most of its lifetime struggling to influence its collectivist, non-statist vision into the historical course of state building. Set as its political aim in the twentieth century milieu, "the movement educated toward utopian anarchist model of society composed of small collective units — kibbutzim — within a larger socialist community of workers" (Vardi, 1994, p. 161) constituting some broader society of empowered local sovereignties. In its founding decades, the movement played a key role in pioneering several hundred *kibbutzim,* agricultural socialist communities in Israel (Porat, 1985; Wendehorst, 1999, p. 47): "the kibbutz was viewed as a model collective secular Jewish society, an alternative to the ills of bourgeois society through which one, as part of a group, would struggle for social justice both within and outside of the community" (Yarden, 1994, p. 151). Correspondingly moreover, shomrim globally adopted an everyday ethic of social responsibility for their local environments as affecting realities of their living communities, and worked synonymously towards conditioning reflective consciousnesses of actively discerning and combatting injustice as a means of learning. All this was to set the iterative foundations for a more wholesale transformation that was led at the local scale, but was imperatively universal in its completion. For the movement, a cultural revolution begins with seeds of local assembly, and an allyship of forward action built on reflective contestation.

History and Contextual Meanings

As the course of the twentieth century unfolded, Hashomer Hatzair members worldwide worked variantly to enact their meanings of shomeric action into their own local and evolving political circumstances. In the Middle East, the demographic reality that had confounded the

Jewish vision impelled movement members to fight interminably to assure that the independence of the state of Israel did not indicate that liberation was realized. From their historical-analytical standpoint, the movement's non-statist vision of achieving local land autonomy positioned modern Jewish nationalism as a "transitional stage on the way to the millennium" where the Jews could restore their sense of cultural and class consciousness: "once the Jewish condition had been brought into line with the surrounding world, both nationally and socially, the Jews would re-enter the mainstream of history to take up the class struggle together with the Arab working class" (Wendehorst, 1999, p. 46). Of course, the deviating events of the dominant Zionist enterprise had a reformulating effect on Hashomer Hatzair's professed role and responsibility in the project unfolding. Shmuel Ben-Zvi (1994) writes about how criticisms from within the Jewish establishment of Hashomer Hatzair's far-left stance "became increasingly sharp as Hashomer Hatzair called for a united front of Jews and Arabs in Palestine against British imperialism, seeing it as an application of the tactic of fighting fascism within and without" (p. 80). Referring to the 1942 pre-state Biltmore Programme debates, Wendehorst (1999) similarly reports, "Hashomer Hatzair differed most from the other Zionist parties in three respects — its assessment of the Arab question, its choice of allies, and the radicalism of its social and political designs for the Jewish people. In contrast to other Zionist parties, Hashomer Hatzair did not deny the legitimacy of Arab national aspirations in Palestine" (pp. 50-51). Of the voices at the conference, Hashomer Hatzair produced a platform urging a bi-nationalist position:

> The presence of a million Arabs in Palestine compels the Zionist movement to seek a political formula which would safeguard the full realization of Zionism and promote political cooperation of the Arab masses in Palestine as well as in the Near East. It is our deepest conviction that the Jewish Commonwealth conception does not answer this important problem (Furmansky, 1942, as cited in Vardi, 1994, p. 174).

Later, prior to state formation in 1947 the movement founded *Mapam,* the United Workers' Party, which would serve as the movement's political arm in influencing state leadership and pursuing conditions for social, economic and bi-national harmony (Elmaliach, 2014, p. 170). In 1949 following the state's independence, Hashomer Hatzair founded *Givat Haviva Centre for a Shared Society,* a Jewish-Arab dialogue and education training centre, aiming to "build an inclusive, socially cohesive society" (Givat Haviva, 2008); whose work continues today in Israel and internationally[2] and is a 2001 UNESCO peace prize recipient. With entrenched conflicts in

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[2] Givat Haviva is also the international partner for Hashomer Hatzair Canada's youth reconciliation initiative, Heart to Heart, as well as Hashomer Hatzair US's analogous program, *Through Others' Eyes. Heart to Heart* (n.d.) is an

the subsequent decades of Israel's formation, movement members strategically modulated their approach in furthering their societal vision. Substantial sources and historical instances illustrate Hashomer Hatzair's active and pronounced participation on the frontlines of the state's establishment, as well as those of its enduring resistance (Kafri, 1994; Margalit, 1969; Vardi; 1994; Wendehorst, 1999; Yarden, 1994).

In this vein across its many global pockets, the historic authority inherited from movement forbears to interpret shomeric action came to compose multiple overlapping timelines of localized efforts to spell out the movement stance and direction. In dominant literature and historical discourse, Hashomer Hatzair tends to be cited for some of its starkest contributions to the global scene: first, the movement's formative role in early nation building in Israel and its significant proletarian and agricultural foundations. Second, during the Holocaust the Hashomer Hatzair youth in Poland marked a heroic Jewish legacy in 1942 in leading the Warsaw Ghetto Uprising, which mobilized an armed underground resistance in the ghetto against Nazi deportations to concentration camps (Cohen, 2000). For them, the uprising symbolized not only an urgent rescue but a Jewish path to the broader antifascist struggle. Raya Cohen (2000) writes,

> For Hashomer Hatzair members in particular the question was not whether the antifascist struggle was also a Jewish interest but, rather, how to join forces with that struggle from inside the ghetto. … The Jews as well, it was argued, despite the limited opportunities for true resistance inside the ghetto walls, had an obligation to rise above short-sighted policies and to seek their own ways to resist. (p. 70)

A third mark in the movement's legacy was at the break of the Cold War period, as many among the older generations ruefully remind, when the Hashomer Hatzair World Movement announced its formal allyship with the Soviet Union. Despite hitherto opposition to the communist movement among shomrim, in the wake of Soviet anti-Nazi resistance and their evacuating hundreds of thousands of Jews from the grips of the German army (Kafri, 1994, p. 209; Cohen, 2000) shomrim considered that in realist terms, new circumstances could raise likelihood for a 'Soviet intervention' that would turn the war into a socialist war of liberation" (Cohen, 2000, p. 67). Accordingly, in the post-war era the movement expressed its allegiances internationally "with the Soviet Union and the progressive national liberation movements of the colonial peoples" (Wendehorst, 1999, p. 52), as part of their discerned global strategy of realizing liberatory visions. After all, in Wendehorst's words, "in its assessment of the Soviet Union Hashomer Hatzair's emphasis was always on the potential, not on the present-day reality" (p.

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annual three-week program that which brings a new group of 10 Jewish- and 10 Palestinian-Israeli teenagers to Ontario for a seminar on the region's multi-narratives, systemic inequalities, and shared futures.

54); and thus much like its other institutional coalitions the movement perceived its role as an actively influencing one intent to advance shomeric aims. By the 1950s it became evident however that the Soviet Union was not a true partner in justice and an implausible path to revolutionary socialism, criticizing its "dictatorial rule and internal political oppression" (Cohen, 2000, p. 66) and concluding that a Soviet regime would instead make Jewish assimilation inevitable. Movement leader Yizhak Zalmanson remarks,

> We had our doubts as to the socialist content of the Soviet Union, even though we had benefited from the Soviet invasion of Poland. But when we met reality, we found that there were in Russia such seeds of socialism as we had expected. The Soviet regime was going to provide a bright life for all who lived there; but for us — and this was a very big 'but' — it would bring death, even though it was a kiss of death. (cited in Cohen, 2000, p. 66)

Notwithstanding these distinctive narrative spikes in the movement's recounted history, however, each case was commensurately chronicled in deep internal movement conflict and endless discussions within and among the many movement localities over time; each spawning equally strong waves of shomeric activism which expressly opposed these established movement directions no less in the name of the movement framework (Ben-Zvi, 1994; Cohen, 2000; Kafri, 1994; Nur, 2005; Oren, 1994; Wendehorst, 1999).

The defining framework is thus constituted by continuous local level dialectics, which mediate between local and global perceptive spheres in order to decipher a shomeric response to reality. For this reason when working to articulate the shomeric framework, discernable gaps can be seen not only among its many voices, but across long and short aims, the broad-ranging to the contextually-specific, the progress and influences of time; and significantly when it comes to narrating research, the gaps that span between intended aims, process unfolding, and recorded past. Joshua Yarden (1994) points to a well-known movement truth that although Hashomer Hatzair's written aims for a long time have been to prepare pioneers who move to Israel and build a socialist society, with the due course of the twentieth century this was not the movement's only or even most central effect. "The movement was much more successful in creating a special educational atmosphere and imbuing people with values" (p. 156) through which individuals gained tools to then develop their own iterations of 'shomeric processes' by engaging others in shomeric creativity and reflexive characterization. When endeavouring the political work of re-searching what counts as shomeric history, one must account for the structured and proliferative space opened up mediating historical visions, recorded history, and life unfolding; wherein lies the generative uncertainty that drives the true meanings of shomeric

praxis at the local level. The story of this study, depicting one amidst many, is situated in Toronto, Canada during the dawning of the new millennium, where it finds its perpetual rebirth amidst the conflicting, indeterminable and ever-changing interplays of shomeric community practice, individual practice, how practice is reflected on, and how shomeric history is made.

2. FROM THE GLOBAL: 'Man' in Crisis

Peripheral Beings

The historical experiences of the Hashomer Hatzair youth were not necessarily unique to the global era but were rather part of a broader paradigmic shift that composed a defensible systematic threat to all peripheral practices and cultures: the effect of European modern civilization on non-conforming cultures has been well marked worldwide by those afflicted, whose peripheral standpoints have enduringly perceived and exposed the falsities of the gentile gaze. The western global project of imperial expansion from the fifteenth/sixteenth centuries onwards established itself not merely as a societal doctrine, but as new 'Nature' operating at a categorically biologized scale; asserting its constructs of nature as universal, and "obscuring its own interestedness" under a veil of objectivity (Asante, 1991; Dei, 1994). With European advancements expanding themselves across the Atlantic, the systematic transmission of the western scientific schema across the globe's near-entirety defined a 'formulation of a general order of existence' through which a dominant ethno-class was invented as a scientific referent for understanding other cultures; or as Aníbal Quijano's terms, the emergence of the 'racism/ethnicism complex' (Quijano, 1999). Sylvia Wynter (2003) expands,

> In the wake of the West's reinvention of its True Christian Self in the transumed terms of the Rational Self of Man, it was to be the peoples of the militarily expropriated New World territories (i.e. Indians, as well as the enslaved peoples of Black Africa (i.e. Negroes), that were made to reoccupy the matrix slot of Otherness — to be made into the physical referent of the idea of the irrational/subrational Human Other. (p. 266)

In other words, European colonization marked a wholesale project of cognitive imperialism founded on systemizing of all cultural forms on an essential scale of 'civilization' epitomized by the European body-subject; a logic which justified the forced monopolization of land. Imposing a 'new world view' onto masses who were then to be instrumental to its realization, James (Sákéj) Youngblood Henderson (2000) writes, "the colonists created new hierarchies and governments that believed in the absolute superiority of Europeans over the colonized, the masculine over the feminine, the adult over the child, the historical over the ahistorical, and the modern or

'progressive' over the traditional or 'savage'. These artificial political orders reflected ways of thinking that were defined by polarities" (p. 72). Sylvia Wynter (2003) depicts the West's "re-invention of the theocentric 'descriptive statement' Christian as that of Man" as the first implementation of "de-supernaturalizing our modes of being human", historicized in two events:

> The First was from the Renaissance to the eighteenth century; the second from then on until today, thereby making possible both the conceptualizability of natural causality, and the nature as an autonomously functioning force in its own right governed by its own laws (i.e. *cursus solitus naturae*) (Hubner, 1983; Blumenberg 1983; Hallyn 1990), with this, in turn, making possible the cognitively emancipatory rise and gradual development of the physical sciences (in the wake of the invention of Man1), and then of the biological sciences (in the wake of the nineteenth century invention of Man2). These were to be processes made possible only on the basis of the dynamics of a colonizer/colonized relation that the West was to discursively constitute and empirically institutionalize on the islands of the Caribbean and, later, on the mainlands of the Americas. (p. 264)

In effect, the biological determination of the western ethnoclass served to sanction a systemic pattern of natural hierarchies that would legitimate a sustained enterprise of structured subjugation and human dispensability: a logic that sanctioned the methodical historical events such as European colonial conquest, the African slave trade, and the Holocaust.

Fundamental to the ascendant paradigm of European dominance, then, has been the invisiblized and empirically indiscernible situations of those condemned to what Frantz Fanon (1963) terms as the category of *les damnés*— the global contemporary class of transracial "refugee/economic migrants stranded outside the gates of rich countries," (Wynter, 2003, p. 261) whose rationalized destitution played an imperative role in the ever-expanding global archipelago (ibid.). As a corporeally administered paradigm, the geopolitical effect of the West's global order was the institutionalized invention of Indigenous peoples of the Americas and the Caribbean, as well as the transported Black Africans of the slave industry, as sub-human and externalizing signifiers distinguishing the sovereign civic subject (ibid.). Native peoples worldwide who have endured the ravaging effects of colonization lived "for thousands of years in their territories and have gained and developed knowledge of the land, water, climate, animals etc., to continue to live as a nation and culture. This knowledge is rooted in a context, worldview, epistemology, ontology, philosophy and value system that often contrasts with that of western science" (p. 11; Cajete 2000). In contrast to the universalizing western paradigm, Indigenous scholar Marie Battiste (2000) describes the particularistic character of native knowledge frameworks, referring to "all knowledge pertaining to a particular people and its territory, the nature or use of which has been transmitted from generation to generation. This knowledge includes all kinds of scientific, agricultural, technical and ecological knowledge, including

cultigens, medicines and the rational use of flora and fauna" (p. 8). The consequent rise of Western global economic order had a devastating impact on marginalized subjects and ancient knowledges. Andean scholar Zenón Porfidio Gomel Apaza (2010) speaks from his own context:

> The social crisis and the ecological crisis … is noticeable in the worsening of world's terrestrial and aquatic ecosystems due to actions of mankind, in the accelerated extinction of species, in global climate change and in the greenhouse effect that make our planet more and more uninhabitable. All these accelerated changes are caused by the economic attitude of modern mankind. (pp. 81-82)

Citing global cycles of economic growth and recession since the 1970s that increased global poverty and social extrusion, Gomel Apaza (2010) illustrates the rise of the West as a severing of ecological relationships essential to maintaining life generations. It is these very relationships that inextricably hold the knowledges of sustaining nature and wellbeing. A multitude of native voices illustrate how the West's invention of the 'native' concept legislated a minimization of Indigenous peoples from their spiritual "manifestation as part of the ecological order," to a reduced position as a vanishing civic category (Battiste & Henderson, 2000, p. 36; Tuck & Gatztambide-Fernandez, 2013).

In truth underneath the veil of Eurocentric epistemological self-legitimacy, multiplicities of generational and cultural-spatial practice have nevertheless persisted under the conventionally relegated interests of marginalized peoples and mothers, who have forever struggled to subvert the close effects of oppression in their communities. Batiste (2000) reminds, "whether or not it has been acknowledged by the Eurocentric mainstream, Indigenous knowledge has always existed" (p. 4), despite magnitudes of cultural and ancestral knowledge and history shaping generations of human life and resistance having gone undocumented, undiscerned and subsequently discarded by western rational paradigms. Battiste and other native scholars demonstrate how Indigenous knowledges are rooted not in categorizations but in relationships between knowledge, people, and all living forms, encompassing a scope that exceeds western syntaxes; by focusing on as Deborah McGregor (2009) describes, "the *process* (a *verb*) of participating fully and responsibly in such relationships, rather than specifically the knowledge gained from such experiences" (p. 75; Battiste and Henderson, 2000; McGregor, 2009, p. 75, italics original). In this way, as McGregor, Karen Roberts (1996) and many others make clear, Indigenous ontologies grow out of eternal historic ties encircling people and their environments, and thus cannot be separated from their lands or those who hold them (1996, p. 115; McGregor, 2005, p. 75; Assembly of First Nations, 1995). We learn that, as Gomel Apaza (2010) asserts, "in the diversity of human cultures, wellbeing has different perceptions. Hence, the kind of

wellbeing is not universal, but culturally specific" (p. 97). From their varied up/rooted standpoints in an era of growing displacement and dispossession, non-western knowledge holders from all pockets of the globe have overridden the assumptions and mediums of the hegemonic canon, and have worked to defend their existence in the struggle for rightful Earth relations. Gomel Apaza discusses how Andean culture could never materially adopt a western economy because their ontologically distinct ways of understanding how nature is to be 'administered'; rooted instead on what he terms a 'SHARING CULTURE' of ensuring co-habitance of all that exists, "even those who are beyond this context" (p. 83). He demonstrates how in the Andean context since the relation between humankind and nature-beings is not from subject to object, there is no supposition or will to dominate or own; conversely, administrative functions are rooted in "breeding what moves life in the context of shelter, care, etc." (p. 83). When it comes to knowledge development, local frameworks harness their intimate histories in relationship with their informing lands as sophisticated webs that generate pertinent knowledge and wisdom. Robin Kimmerer (2002) contrasts TEK (Traditional Ecological Knowledge) from dominant research conducted by a small group of professionals "which frequently lack the long-term perspective of TEK, … TEK is woven into and is inseparable from the social and spiritual context of the culture; … a cultural framework for environmental problem solving that incorporates human values" (2002, pp. 433-434). Unfortunately under the persistent threat of global empires, local knowledges are compoundly eroded with the physical and cognitive effects of exploitation. In effect, the West's global "privileging norms released forces within colonized societies that altered their cultural priorities" (Battiste, 2000, p. 72).

To be sure, the West's effect on local cultures and conditions was administered on a corporeal basis that measured indices of complexion, sex, aptitude, and behaviour disposed as indicators for signalling criminality (Dei, 2006, p. 10; Bourdieu et al., 1998; Foucault; 1977; Gatztambide-Fernández, 2012; Lawson, 2004). The rise of social sciences as a statistical instrument of the state formed new knowledges through which to administer social control, employing measurable indicators for determining normalcy (and deviance) disposed toward a maximization of institutional outputs. Ruben Gatztambide-Fernández (2012) discusses how "white supremacy and hetero-patriarchal order violently enforce colonial modes of human relationality, fabricating subject positions through intersecting and interlocking discursive regimes" (p. 42). As part of the modern industrial programme, political and scientific

technologies converged to form bio-political variables for constituting 'population' within a frame of western progress:

> Population as wealth, population as manpower or labour capacity, population balanced between its own growth and the resources it commanded. … Birthrate, the age of marriage, the legitimate and illegitimate births, the precocity and frequency of sexual relations, the ways of making them fertile and sterile, the effects of unmarried life or of the prohibitions, the impact of contraceptive practices— of those notorious 'deadly secrets' which demographers of the eve of the Revolution knew were already familiar to the inhabitants of the countryside. (Foucault, 1978, pp. 25-26)

Through maintained technologies of surveillance and self-regulation, the efficient body-subject became a public schema towards which individuals were conditioned as evidence for exhibiting human rationality (Foucault, 1978, p. 18). In effect, preserving the mechanisms of industrial and economic progress meant constructing cis-heterosexuality as a stable behavioural marker of 'male' and 'female' bodies, who secure their biological role and destiny as propagators of the continuing European race. As Maile Arvin, Eve Tuck and Angie Morrill (2013) assert of the US present context, embedded in the western racial construction is "a eugenic idea, one that has never been effectively undone" (p. 12). Through the methodical programme, queer and differently-figured bodies were pathologized as biologically delinquent, sectioned out and rendered dispensable to the state criminal and psychiatric systems (Bartky, 1990; Egan, 2008; Oksala, 2013; Tremain, 2001). These social understandings come to inform our lived contexts and curricula: Dei illustrates how biologically determined notions of behaviour then become "grafted onto particular social relations and issues such as immigration, education, and crime in our communities" (2006, p. 10; Lawson, 2004). Nonetheless societally perverse subjects who have endured centuries-long assaults of systemic disenfranchisement have still lived on in the outer fringes of recognized practice, spawning rich oppositional cultures through which to survive the violence of logical erasure.

In truth, the knowledges of the marginalized are constituted outcomes of the hegemonic-reflexive standpoint of *being* and thus *seeing* differently than is prescribed; and buttressed in vibrant local histories of counter-hegemonic strategies in spite of onslaughts of systemic cognitive and material dispossession (Fanon, 1967; Sonn & Fisher, 1998, p. 458; Bourdieu et al., 1998). In the totalizing field of industrial modernism, disparaged subjects create systems of resilience in their local environments that protect from and rationalize out of normative violence. (ibid.; Dei, 2006, p. 14). Not least out of necessity, marginalized knowings teach us to pay attention to local agency and everyday resistance as a terrain for subverting colonial dominance

in effective ways (Dei, 2006, p. 15; Lorde, 1984). Sara Ahmed (2014) points to queer, antiracist and other subjugated narratives as "histories of those who are willing to be wilful, who are willing to turn a diagnosis into an act of self-description" (p. 134). Julia Penelope (1992) akinly describes lesbianism as wilfulness; a stand "against the world created by the male imagination. What **wilfulness** we possess when we claim our lives!" (p. 42; bold in original). From the peripheral locations of the western hegemonic fabric, "the wilful creation of new meaning, new loci of meaning, and new ways of being, together, in the world" (Frye, 1992, p. 9) may be seen.

Legitimized Discourses

Consequently, that which became historically regarded as narratable past thus scarcely represents the countless multitudes of interwoven genealogies of global history that have constituted the present. Academic and technical knowledge bodies have traditionally based their expertise on the preservation of national narratives and pre-existing truths; yet for just as long, swaths of cultural discourse and literature have spawned, critically unmasking the colonial illusion from a variety of non-Eurocentric positional standpoints and worldviews. Revolutionary writings from across the non-western world including Frantz Fanon, Mahondas Gandhi (1967), Mao Tse-Tung, Albert Memmi (1957), Aime Cesaire (1972), Kwame Nkrumah (1965), Edward Said (1978) Che Guevara and others served to construct globally intelligible languages that depicted the colonial situation from standpoints of those not typically qualified to narrate history.

As well, thinkers from within European borders have also problematized the western liberal project and its foundational falsities a viable people's liberation. Nineteenth century European critiques of the modern industrial project of political and economic expansion were built on constructions of social consciousness embedded in their constitutive, often conflictual conditions; including influential philosophers from the Jewish world such as Karl Marx, Franz Boas, and Martin Buber (1937). Seminal contributions inspired by the works of Marx (1867) and Friedrich Nietzsche (1887) re-historicizing temporal indicators that frame history (and the ways in which change is observed) in newly material, dialectic, and reactionary terms opened up conceptual possibilities for uncovering the multiple experiences and unforeseen causalities of the modern condition, and characterizing the distinct experiences of those on the outskirts of the rationalized public sphere. From the desolate seams of dissent emerged new streams of liberatory thought through a multitude of cultural and national emancipatory lenses, which aimed to free the complex consciousness from its repressive conditions; forming a mounting ideological

counter-discourse that would aversely underlie the manifest progression into the twentieth century. Martin Buber depicted the psycho-social situation of Jews as inheriting a 'deep cleft in our being' whose remedy was a cultural "self-affirmation of Jews *as Jews* and the passionate effort to achieve wholeness" (cited in Margalit, 1969, p. 35). Buber's theory of I-Thou relationships and communities of intimacy, centring an 'all-embracing justice and all-embracing love', were founded not on ethnic determinism but on an active relational labour among reciprocal organic forms; commenting on dominant Otherizations that "the reality of the 'other' is found in the fullness of our open relation, when we engage in our mutual participation" (1937, p. 14). Buber became a principal and well-cited thinker informing Hashomer Hatzair philosophy and practice.

In the aftermath of the atrocities that marked the mid-century, critical and anti-colonial movements became more visible and internationally organized in academic and political spheres, and began to increasingly reveal linkages between racial, economic and social struggles. Major restructurings of international institutions, national 'post-colonial' reform and independence, and the Cold War climate brought new public attention to discussions of revolutionary social and political reform and regrowth, which was demanding a "careful rethinking of political and social engagements with local subjects in resisting global/western domination" (Dei, 2006, p. 14). As anti-colonial movements and writings made their way into the historical cache, some areas of social and educational philosophy in Europe were progressively making shifts to de-essentialize traditional curriculum and make room for more child-centred pedagogies, building on early works of Maria Montessori (1909), John Dewey (1916), and Jean Piaget (1932). Schools of critical theory and structuralism emerged during the interwar periods outlining a self-conscious social critique of western rationality and its ontological underpinnings; critically building on Jewish philosopher Claude Lévi-Strauss and earlier historicist as well as phenomenological frameworks of Jean-Paul Sartre and Jürgen Habermas in order to posit the social nature of subjects, groups and languages as constitutively shaped by their informing conditions. At the same time discourses of queer, feminist, cultural feminist, critical disability, and intersectional theories grew to further expose the normalizing technologies of classical discourse as a corporeal regime of docility and objectification through a political enforcement of essentialist social and bio-medical categories (Butler, 1990; Tremain, 2001; Hughes & Patterson; 1997). Michel Foucault's bio-political critique of modern western civilization of the 1970s reformed the

sociological landscape on the political nature of power and discourse and their constitutive role in knowledge production and social control. Pierre Bourdieu as well as Gilles Deleuze, Loïc Wacquant and others built on Foucault's constructive groundwork to further develop tools for analyzing social space as a production of unequal power and points of view (Bourdieu & Wacquant, 1992); asserting a movement of 'public intellectuals' working to transcend the authority of the academic knowledge nexus and methodically legitimate externalized knowledges, agency, and logics of practice. Brought together, these intellectual movements cast mounting implications to the role of institutions in constituting agents and social positionings. At the same time, youth and others objectified by the general knowledge authority continue to live on manifestly defying imposed developmental expectancies and, furthermore, consciously participating in social forms that seek to overcome externally determined fictions and more freely cultivate the self.

3. EDUCATION AND THE CONTEMPORARY CONTEXT'

Throughout the course of modern history, questions of education in the social sphere have naturally come to dominate discussions of critical theory and cultural production, as practical applications in raising societal consciousness. The study of pedagogy, shedding significance to how public education is conceived, by, for whom, and for what ends may then be (re)conceived as a tool that openly confronts the critiques of the cultural and civic peripheries, and becomes a locus for personal, social and epistemic transformations. As schooling, curriculum and teacher training institutions continue their operations under traditional pre-twentieth century British models of technical standardized instruction, conversations and movements of educational discourse from both within and outside academia have been taking shape, pushing for pedagogic reform as a vehicle for social democratization and transformative justice. Brazilian educator and philosopher Paulo Freire (1970)'s work *Pedagogy of the Oppressed* became a literary legacy of deconstructing learner dialectics that influenced educational and liberatory movements worldwide. Being impressionable cultural reflections, Freire made the case for the classical school model as a 'banking' framework of transmission-based authoritative knowledge instruction, disposed as a standardizing 'factory' paradigm that preserves the foundations of the industrial society. In opposition Freire conceives of a 'problem-posing' model that situates learner-beings as constitutive agents who read their world, reflect on

it and act on it accordingly, through a creative uncovering of conditions and power dynamics (Freire, 1970; Ritchie, 2012; Simon & Campano, 2013). Rather than rendering ideological self-formation a solely private affair, Freirean pedagogies orient learners on a journey of challenging taken-for-granted assumptions about the world and each other, as well as on the nature of teaching and learning; making space for imagining alternatives and avoiding stagnation (Freire, 1983; Achinstein, 2002; Louden, 1992; Schon, 1983; Tabachnich & Zeichner, 1991). Understanding humans as forever "imperfect, unfinished, incomplete beings, who exist in and with an ever-changing world" (Freire, as cited by Roberts, 2000, p. 41), Freire positioned as an aim of learning "to perceive social, political, and economic contradictions, and to take action against oppressive elements of reality" (Freire, 1970); and as such conjured a relational pedagogy of allied self-reflection through which educators wittingly "stepped back, dropped the pretence of owning the truth about the world, and allowed room for dialogue and debate" (ibid., as cited in Pendleton-Jiménez, 2014, p. 127). Freirean pedagogical relationships built on dialectic processes of intimacy and cooperation drawn from Buber's I-thou theory (Freire, 1970, p. 167) to co-constitute the educational environment as a generative nest for issues of vital importance to the community. Leading theorists of contemporary critical pedagogy including Henry Giroux, Peter Maclaren, and Walter Mignolo draw on Freire as well as diverse readings of the subaltern in characterizing their images of a required modern critical pedagogy.

Contemporary educational scholarship build on the seminal languages of Friere, Fanon, Memmi and others documenting the path of "personal introspection directed toward identifying the systematically ingrained world of the oppressor" (Battiste, 2000, p. 101) in order to further elaborate the demanded contours and meanings of critical pedagogical practice embedded in particularized power relations. Questions of the learning environment blended heavily into literary work being done by scholars including bell hooks (1982; 1989; 1994), Audre Lorde (1984), Marie Battiste (1986), Patricia Hill Collins (1990), Angela Davis (1990) and Cherríe Moraga among many others living at the borders of dominantly legitimized discourse; gradually constructing a broader critical feminist antiracist counter-discourse drawing together crucial linkages previously torn into confinement by institutional departmentalization. Gloria Anzaldúa (1987) drew from her intersectional position as a Mestiza-Latina multilingual lesbian immigrant woman educator-learner activist and scholar to construct her theory of 'borderlands', a liminal space where certain bodies inhabit contradicting worlds and identities at once; not merely as a

place of submission but a vantage point that is versed in conventional transgression and a tolerance for discomfort and ambiguity (p. 79, p. 80-81; Simon, Campano, Broderick & Pantoja, 2012). When it comes to the learning context, educational scholar bell hooks (1992; 1994) — as well as Marie Battiste (1986) and Himani Bannerji (1991), on the Canadian multicultural context in particular — have written extensively on knowledges produced in the classroom as upholding dominant narratives both at the expense and by the expending of non-whites; a silencing violence which they recount educators of colour to have been loudly calling out for a long time (1992; 1994; Dei, 2006, p. ix; Tuck & Gatztambide-Fernández, 2013; Howard, 2006, p. 56-57; Fleener, 2004; Graham, 1991). Echoing Anzaldúa, bell hooks (1989) observes "marginality is a site one stays in, clings to even, because it nourishes one's capacity to resist" (p. 207); calling the potential of the learning process to the peripheries of the classroom as illuminating sources of critical learning, teaching, and transformation. All these critiques further pressed ubiquitous demands for radical reform to structures of education, teacher training and knowledge bodies to more wholly make room for marginalized perspectives and agency in education and directing pedagogic development.

The search for pedagogic knowledges that may delink the apparatus of schooling from its mechanized stature towards one rooted in learner voice and possibility is, of course, one that seeks to reveal subjugated knowledges and explore sustained social correctives. Mi'kmaw educator and educational scholar Marie Battiste (1986) has led the forming of an Indigenous multi-scalar critique of the Canadian school system and the multicultural curriculum, on a basis of categorical essentialism, denigration, and historical erasure, and has worked to construct a theoretical framework that could encapsulate with academic legitimacy the plethora of Indigenous teaching systems. Many including Cajete (1994) and Graveline (1998) build on Battiste's explorations on Indigenous and decolonizing pedagogies, illustrating circular rather than linear modes if pedagogical engagement that are rooted in ecology, Earth specificity, and movements in experiential practice (Graveline, 1998, p. 148). The authors draw from native epistemological teaching frameworks such as ecological knowledge and the medicine wheel to conceptually articulate 'ecologies of Indigenous education' (Cajete, 1994) that reflect all of life as part of the learning process, and that direct learning as a process of finding one's place in the universe (Storm, 1972; Weenie, 2008). Scholars discuss sharing circles and other circle-based pedagogies as models for inviting human and ecological engagement, "sharing our learnings

through experience and our feelings" (Graveline, 1998), "connecting through our relationships and becoming whole" (Smith, 1999, p. 148; Moore, 2012, p. 325). Judy Iseke-Barnes (2003) speaks also to story sharing as a pedagogical device and form of sharing agency; explaining that "in telling stories we honour the experiences of Indigenous peoples and epistemologies and the contributions made to multiple, collective, and collaborative readings of our world" (p. 219). To reflect their ways of knowing, native teaching always emerges *from somewhere,* formed from particular Earth-standpoints of learners, situated *in their relations* with immeasurable interpretive wisdom and spiritual-bodily capacity (Fletcher, 2003, p. 32; Houde, 2007). In this way, learning becomes oriented in locating personal roles in sustaining community and ecological reciprocities; which in the modern context translates as a historicized lens concerned with discerning how knowledge and land use is generated, validated and applied (Dei, 2006).

As a result, critical educational theories have progressively gained saliency, borrowing from anti-colonial discourse to "see local subjects as makers of their own history, … [who] hold discursive power and [whose] intellectual agency can be traced through history, not modernity" (Dei, 2006, p. 16). Suggesting an immense pedagogical problem, George Dei (2006) asserts, "colonialism does not engender creativity; it stifles it, supresses it under the cloak of assistance when in fact it is creating the conditions that make it impossible for humans to effectively resist. And yet there have always been resistance and there are new methods of resistance gaining ground each day" (p. ix). Ted Aoki (1993) points to the pitfalls of relying solely on the institutional curriculum-as-plan as an external prescriptive written 'faceless Others', and stresses the 'lived curriculum' that grows amidst the educator and her students as a generative groundwork for pedagogic multiplicity and face-to-face knowledges. Chandra Mohanty (1989-1990) calls on learning sites to become 'public cultures of dissent,' or spaces for re-forming epistemological standpoints make the axes of power transparent, and that paint out the distinctions of surrounding cultural codes, dominant and subjugated traditions, and narrating particularized experience. As one such model, Gloria Ladson-Billings (1994)'s culturally relevant teaching positions "education (and knowledge) as a vehicle for emancipation" (p. 94): her theory responds to gaping issues of racial segregation by centring on the knowledges of learners that "make knowledge problematic" through the lens of their home experience. "*As a matter of course,* culturally relevant teaching makes a link between classroom experiences and the students' everyday lives" (ibid.; emphasis added); positing a process-centred pedagogy that

reverses the prescribed listlessness of classroom instruction by stimulating knowledge through "spirited discussions and classroom interactions. … By owning the form of expression, students become enthusiastic participants in classroom discourse and activities" (ibid.). In the same vein, the reverberating words of Elizabeth's Ellsworth (1989)'s stinging critique of classroom-employed critical pedagogies call into question the limits of personal knowledge and the problematic issues of awareness; reminding that persons and groups cannot be reduced to that which is knowable by others, especially in a classroom context.

Many educational scholars including Ladson-Billings, bell hooks, and Angela Davis work from their whole identities as black parents and educators in constructing the analytical frames that guide their theoretical principles. Movements including the Chicana/os and the Black Power uprisings of the 1960s and 1970s have been drawn into ongoing literature as informing paradigms for conceiving liberatory thought and action (Pendleton-Jiménez, 2014; Moraga, 1993; Elenes, 2003; Delgado Bernal, 2006). Cherríe Moraga (1993) and Karleen Pendleton-Jimenez (2014) build on the Chican/o dream of nation in exploring a concept of 'Queer Aztlán', further conceptualizing the historical/mythical land of Aztlán but from the lens of its queers — those "passionately committed to saving lives" and fostering a culture of full natural expression (Moraga, 1993, p. 164). Lee Airton (2009) analogously builds on "the contours of lives under rampant homophobia, … in both its mundane and horrific apparitions" as a perceptual frame for discerning "the tacit provision of means by which seeming non-heterosexuals can be spotted and terrorized" (p. 131). Scholars including Chandra Mohanty (2003), Sara Ahmed (2014) and Ruben Gatztambide-Fernandez (2012) theorize forms of political solidarity that draw from their dually feminist and racialized lenses in theorizing relationship-building based on "challenging ideas of what it means to be human, and by extension, the logics of inclusion and exclusion that enforce social boundaries" (Gatztambide-Fernandez, 2012, p. 49), which came to inform subsequent work on pedagogies of solidarity and addressing issues in modern and urban contexts (ibid.). Unangax scholar and OISE professor Eve Tuck (2013) makes significant continuing contributions to the field of liberatory scholarship and action through her emergent work on 'theories of change' that engage the intersections and proximities of those occupying the margins as a site for solidarity in co-adaptation and a struggle for the return of Indigenous lands.

The Present Moment: Changing the "Axis upon which the world Turns"

Today, the many overlapping histories of the global modern condition increasingly flow and collide into contact through the escalating tides of displacement, migration and imposed scarcity. The neoliberal restructurings of the market economy have expanded forms of exploitation and concentrated wealth built on new systems of cheap labour, resource extraction, and military invasion and expansionism (Kuokkanen, 2008; Mies, 1998; Nash, 2001; Enloe, 2004; Gatztambide-Fernandez, 2012). Disparate peoples and stories are uprooted and become forcibly entwined in new modes of contact and co-implication under a forced technical-industrial model, whose function relies on the external inputs of the global market while local inputs are rendered 'transformation liabilities' (Gomel Apaza, 2010). Interlocking discursive regimes of gender, race, class, sexuality, and ability (among others) enforce a global homogenizing culture of white supremacy and hetero-patriarchy, through which ever-new forms are perpetually distinguished in a "world of intensified encounters with difference" (Gatztambide-Fernandez, 2012, p. 42). As the consumer-materialist logic of neoliberal expansionism naturalizes itself as the latest 'scientific description of reality' and human behaviour, to which "the chaff of the social cannot pose any legitimate objections … since it cannot be represented as a variable in the equation" (Chopra, 2003; p. 423), a mounting social and ecological crisis brings new economies of modern suffering that threaten the continuity of all life forms, and primarily humankind (Gomel Apaza, 2010). In the unfolding present, new Islands[3] of Hashomer Hatzair find themselves sprawled into urban localities saturated in these histories: with global faces colliding, remote cultures and inflicted histories of systemic violence seek to weave ever-new discourses at the intersections of the dominant regime, in a struggle to convey more clearly the relationships between the ubiquitous voices of human suffering and the totalizing nature of the global problem at hand.

Since the turn of the millennium, constitutive elements of an analogously wholesale critique has become increasingly evident from across fields of education, public health and the social sciences exposing the complicit role of institutions in upholding the contemporary crisis of human suffering. Unfortunately colonial administrative departmentalization has kept these domains separate — not least domains of designated 'practice', and 'theory' which sensibly reflects on practice. Today we find ourselves in a disconcerting reality where choruses of critical

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[3] The central metaphor of this text is explained in detail on page 54-56.

scholarship and practical analysis resoundingly urge for radical restructurings to how dominant society regulates human needs (Dei, 2006, p. 14) while at the same time institutions, schooling and teacher training programs continue to operate under the managerial framework. Canadian multicultural paradigms have been exposed for upholding a carefully sanitized national narrative under which Indigenous and non-western identities become faceless tokens of Canada's glorified past (Thobani, 2007, p. 145). In the face of a failing public system, new programs and specified efforts have emerged from the grassroots and private realms of education in attempt to provide immediate and lasting solutions to widespread pedagogic deficiencies; however these programs, particularly in a capitalist context, are inevitably partial in scope or restricted to the public. Sustained efforts to invite more equitable programming and elements to improve student learning are quickly met with well-formed critiques revealing their failure to disrupt and thus preservation of existing power hierarchies and cultural violence. Kevin Kumashiro (2000) works to formulate a theory of anti-oppressive education by methodically evaluating prior approaches which purport themselves as 'anti-oppressive'; concluding with a resounding need for more radical approaches through which educators may adopt more subversive stances to their given assigned curriculum, teacher responsibilities, and indicators of student improvement. While disparate (mostly white-dominated) classrooms of knowledge generation continue to base the learning space in an ideology of "abstraction, objectivity and rationality" that sets itself apart from the streets of the "political embodied, and not necessarily rational" subjects of 'culture and gender' (Shick, 2002, p. 101), the contrastive holism of non-western ways of knowing converges not arbitrarily with the comprehensive condition that Earth now faces, as well correspondingly as those of its viable solutions. Eurocentric jurisdictions have led us to a place of paralysis amidst increased contact and isolation, wherein largely failing departmental institutions of power and social organization may nonetheless progress irrespective of dissenting domains. Discourses of educational thought pay increasing attention to the influential role of 'incidental' or life learning as more formative to children's learning than that retained in schooling, and cast institutionalized learning as more so a site of learning how to relate to and navigate systems of authority through particular performatives (Apple, 2004; Butler, 1990).

From its own crevice in the polyphony of subjugated histories on unceded land, the Hashomer Hatzair movement continues its cycles of rebirth in a manner that is constantly transforming and yet radically consistent with its those of its earliest modal origins. Amidst

extensively diverse surrounding local and national conditions, the success of the movement's inner enveloping power has always come from its ability to "create an all-encompassing social framework which imbued young people with a creative and inquisitive humanist value system. These values were not merely an intellectual exercise, but were translated into practical behaviour" (Yarden, 2004, p. 153). An early movement article published in Vienna articulates the basis of its educational system as "providing the individual with an all-around experience":

> We shall make every effort to make our organization fulfill the role of a second family, and for some even of a family, since we are all aware of the fact that the closeness of a blood relationship does not always imply a spiritual closeness. The movement, therefore, can become a spiritual family in the broadest sense of the term for each shomer. (cited in Vardi, pp. 166-167)

Indeed by disposing itself as a refuge for reconstructing the fragmentations of youth powerlessness, the movement imbued an analytical way of navigating the world though their inner environment which, for many, emerged as virtually "the axis upon which the world turned" (Yarden, 1994, p. 143). It is in this very vein that the movement finds rebirth in the heart of each growing shomer and shomeric group form; being known that the common vision was not some idealized practice but a continual wrestling with human mistakes and weaknesses among the working critical capacities of present generations (Shenker, 1994). In Yarden (1994)'s words, "Hashomer Hatzair was [] not a static body. Its leadership was continually changing, … furthermore, those who rose to the leadership were themselves changing with the times" (p. 143). Yarden remarks that as an outcome of the movement's many contexts and changing participatory structures, dramatic circumstances led "each period in the movement's history [to be] characterized by notably different emphases and trends" (p. 143) guided by youthful cacophonies of strategically formulated shomeric action. Interspersed cyclical waves of revolutionary consciousness interweave at the global movement level along a relationship of congenital wholeness which acts ultimately in the name of "the self-determination of lived lives" (Tuck, 2009, p. 419). Consciously and unconsciously shomrim have been "engaging in the traditional practice of interpreting and formulating the law of their self-contained community as it reflect[s] their own values and culture" (Yarden, 1994, p. 155) and, particularly in today's immanent context, are fighting for this principle as a universal human and cultural right.

As global imperial and corporate powers coalesce and re-entrench their planetary regime, the incessant voices from the margins relentlessly readapt their approach and language in attempt to become intelligible to the rapidly changing public sphere. For the main part of the twentieth century, many of those who sought political liberation for all colonized peoples through the

power of revolutionary knowledge identified themselves as avowed nationalists (Nkrumah, 1965; Dei, 2006, p. 12) who viewed the nation-state concept as the central recognized instrument for making a case for political sovereignty (that is, for any sensible departure from the western civil project), and advancing a tangible process of freeing groups from their oppressive societies. Today however, neoliberalism, increased mobility and geo-political reconfigurations have altered (coopted) the nature of nationalism as a manifest project and viable option for independence. From the native feminist standpoint Arvin, Tuck and Morrill (2013) reinforce that true change has *always* required "more than the type of justice that can be pursued at a settler nation-state level" (p. 17) and point to the longstanding histories on Turtle Island that have struggled for land autonomy from the western state, and a restoration of Earth relations to their sustainable conditions of interresponsibility.

The globalizing condition now brings new demands to alternative visions that must encompass the urgent crises of climate change, economic suffering and the global refugees, from a comprehensive human liberatory standpoint. Gomel Apaza (2010) calls, "facing the dilemma of ensuring the continuity of all forms of life and particularly the human kind, it should be proposed from the local level the reassurance of a specific culture that relates with all other cultural forms in an intercultural context" (p. 97). Dei (2006) similarly asserts that amidst modern-day borders, "anti-colonial struggles cannot take place exclusively within cultural spheres of action. These struggles must actively engage domination and exploitation in the economic and political realms" (pp. 14-15). Such coordination at contemporaneous local scales globally requires the rebirth of a newly informed generation that is well adaptive and prepared to reconceive the path of resistance as a promising and realistic pursuit, and to transform cultural intergenerational traumas into ties of support and cooperation. Battiste (2000)'s words resound,

> Our introspection should not be viewed as static and unchangeable. We can and must view our neocolonial oppressor mentalities as holding transformative powers whereby we can consciously change ourselves and the world in which we live. This change must start within each and every one of us. We must, as Paulo Freire (1970) suggests, reflect within ourselves and then take action on our individual realities. This ideological change involves a radical transformation. The ways in which we perceive the world, relate to the world and to one another, will be altered forever. (p. 101)

Following the call of Battiste and many others, new islands of community are persistently reborn who come to rediscover their transformative powers and begin to explore themselves as sites for reclaiming the forces that constitute how we relate to the world. In Ellsworth (1989)'s suggestion, and following the legacies of generations less inundated with 'options', the work of

creating pedagogy as a truly authentic and effective practice of transformation is most readily available in non-institutional and culturally/socially specific contexts where a common referent forms a primordial sense of self identification and common knowledge, and wherein external constraints do not pose substantial restrictions to letting education be adapted as needed by the context and community. Education, as the cradle and feeding branches of society and 'progress', must then make doable a practice of passing on a legacy of moulding an inspired creative competence that will be as consequential as any generation that emerges through it.

METHODOLOGICAL FRAME

This focus of this research intends to inscribe into public language the pedagogical framework and orientation of Hashomer Hatzair youth movement through the words of those who practice it, and demonstrate its modal significance in addressing major questions of the modern educational context. From my own standpoint as a shomer, the countercultural pedagogies I adopted in the movement draw a sustained enough break at a paradigmic level that in my view warrants a more detailed investigation. To do this I employ a methodology of critical practitioner research entwined with elements from Pierre Bourdieu (1977)'s theory of analysis in order to construct a lens that investigates the shomeric 'field' as a site that generates oppositional knowledges and practice through the insider dialogues of shomrim youth leaders. In this section I outline the constitutive elements of practitioner inquiry and Bourdieu's theory as a stance for doing research, and its suitability as a conceptual frame through which our story may grow.

Critical practitioner inquiry is community-oriented research that entails insider examinations on one's own site of practice (Cochran-Smith & Lytle, 2009). In the context of educational research, this refers to when educators and other community members conduct reflective inquiries on their environment based on their own specified ends and constructive parameters. In other words, as opposed to the scientific framework that authorizes white-coated experts entry into community spaces for indiscriminate ends to produce knowledge about them with no relevance to their manifest realities, practitioner inquiry rather construes a site of research to be best known (and re-understood) by and for those who practice it. When practitioner inquiry is collaborative, as in our case, community members are engaged to come together as informed examiners who tend to the questions facing the community, and direct cycles of reflection and responsive action through pedagogy. Today, confronting an educational

landscape in which "teachers are consistently positioned as the transmitters of others' knowledge and students as the recipients" (Cochran-Smith & Lytle, 2009, pp. 15-16), the research paradigm seeks to generate localized outcomes of inquiry and action rooted in the intimate knowledges of educational workers on the needs of their community contexts, in their aim of nurturing healthy, affirming and responsive learning environments.

Critical inquiry converges with Bourdieusian methods of reflexive sociology, which analogously take on the multiple subject-frames of individuals as knowing agents who (re)construct their environments through their own informed understandings and competencies, gained through lasting experiences in their environments and social positionings. Bourdieu's notion of *field* is helpful in decentering academic pretenses, conceiving that "all action takes place within a specific field of interaction" (Horvat, 2001, p. 212; Bourdieu, 1993; p. 72; Thompson, 2008, p. 67). Fields cast sites of social space each informing their own rationalizing logics for structuring practice, based on properties of power distribution through which subjects and fields are then shaped and reshaped. Fields themselves hold differential influence in the broader landscape of established objectivity, which is encompassed on the one hand by the overarching field of power, setting hegemonic parameters that structure and limit acceptable and thinkable practice; and on the other hand the innumerable overlapping fields and sub-fields that to varying degrees replicate and challenge, but are nonetheless outcomes of their surrounding frames. Practitioner inquiry serves to apply Bourdieu's perspectival lens toward practical ends in the hands of agents who employ academic 'capital' to illuminate and address systems of injustice through attending to site specificities (1989, p. 27). As leading methodological theorists Marilyn Cochran-Smith and Susan Lytle (2009) point out, "the knowledge generated through practitioner inquiry, which often takes the form of enhanced conceptual frameworks, altered practices, and/or reconstructed curricula, is intended primarily for application and use within the local context within which it is developed" (p. 42). At the same time, practitioner inquiry aims to make public — that is, make publically intelligible — locally produced knowledges and insights, and may at times also inform wider social change and educational equity (p. 35). In the case of the Hashomer Hatzair environment, a similarly perceptible break is made from conventional structures of organization in a deliberate effort to advance wider aims. In this way, the shomeric paradigm shares a kind of dual orientation with that of practitioner research, as collaborative sites for generating new knowledge forms and social practices through experiments in critical

reflection. This investigation, reflecting the movement's expressed modal nature, poses an illustration of the shomeric community environment as an independently functioning site of practice that purposely sets up a distinct set of guidelines, common norms and forms of organization aimed at cultivating autonomous youth community members who participate in cultural transformation by exercising social creativity.

In this study I employ practitioner research as a way to delve into the nature and significance of the Shomeric islands as a living counterculture in the twenty-first century context. I do this by engaging my counterparts, movement co-members and educators, in a collaborative inquiry into the movement's structure of pedagogy as an inward-outward framework in the contemporary context. Using Bourdieusian terms, I invited my partners to examine the Shomeric Islands as a 'field' of internal logics that operates amidst, against and beyond a broader essentializing field of power (Bourdieu & Wacquant, 1992). My aim was to bring the discourses of Hashomer Hatzair and critical educational research into conversation around central questions of learning in the modern local context; meeting on a shared modal orientation towards raising critical learners on a path of transformation. The major question guiding my own inquiry was, *What happens when Toronto shomrim are given informed space to articulate a shomeric theory-of-practice that is situated in the questions of the new millennium context?*

In the following section I further lay out the details of our investigation through a lens that illustrates its theoretical framework. Practitioner inquiry and shomeric modes of practice, given their shared interest in challenging the assumptions which underlie conventional structures, converge fittingly in particular with regards to ways in which the two frameworks situate knowledge building: their positioned sources and ends, their modal forms, and their ensuing scope and longevity. *It is these generative overlaps which substantiate this research in the public field*, and thus on which I will now elaborate in order to further map out our study. While I discuss these convergences here to outline critical inquiry as a theoretical framework and this study in particular, the initial allusions made in this section on the shomeric field as a site of practice will be further detailed as the constitutive breadth of this paper.

1. Knowledge Sources and Ends: Setting up the Research Lens

Practitioner research much like Hashomer Hatzair formed out of a need to reclaim the modes through which our common realities come to be constructed; and as such lives tactically at the outskirts of the established (education, research) field. When it comes to the institutional

field of education, Cochran-Smith and Lytle (2009) make clear that the school maintains its inextricable link to the economy by keeping closed the "ends question" (i.e. on the purposes of teaching, learning and schooling): maintaining as straightforward the idea that preparation for economic roles is the central purpose of schooling (p. 9). In the neoliberal field, addressing the gaps of the curriculum means stressing legitimacy to the knowledges of educators as well as other forms of cultural and subjugated knowledge carried in by students, families and others obscured by curriculum. When educators dually take on a researcher role, they become entrusted as public knowledge agents who may take back degrees of pedagogic freedom to centre the true, life learning journeys that are built amongst learners themselves. In other words, educators may employ the tool of research as a curricular vehicle for centering learner authority in the community context, through which learners then become partners in seeking sustained change.

At a practical level, practitioner inquiry works to decenter the institutional power nexus by positioning learners and community members — including children and youth — as principal experts best suited to design research, conduct analysis, and determine reflective action in their common context. Democratizing the 'right to research' as Arjun Appadurai (2006) terms authorizes in community members access to systematic tools and a discursive power to expand accepted knowledge horizons; accounted not merely in empirical terms but through knowledge gained through personal experience, place and social positioning, and longstanding histories and evolving relationships with people, land and space. In the educational context, centring identities of learning community members who are most intimately familiar with the faces and contours of the learning space as affirmed knowledge agents is "an acknowledgement of our independence and sociality (Butler, 2011), [correcting] ideologies of the natural individual researcher who imposes a singular interpretation" (Campano et al., 2015, p. 34). Gerald Campano, María Paula Ghiso and Bethany Welch (2015) bring significance to the blending of learning and knowledge inquiry: "rather than seeing ourselves as dispassionate outside critics and explicators, we recognize that we invariably bring our own identities into our research sites and that we are constantly engaged in the hermeneutics of learning from and alongside differentially situated others whose own cultural and experiential horizons inform our interpretive processes" (p. 34). Positioning youth learners as valued theorists allows them an authority to "uncover the complexity of local settings and to think *as* and *with* practitioners about how they understand and act on their investigations" (Cochran-Smith & Lytle, 2009, p. 112); stepping into the shoes of its

multiple points of view and coming to "construct and reconstruct their conceptions of practice as a social, political, and cultural act" (p. 111). In their exalted status as subjects of epistemic discovery, youth learn a will to "empower themselves to take different stances toward their education, acting as agents for change in their schools and communities" (p. 14).

From the liberated orientation of the independent educator, work is free to attend to the everyday commitments and relationships fostering the growing potential of the learning journey and each member's distinctive place in its formation; responding to educators' "deep and profound sense of accountability for students' learning and life chances" (p. 14) in the working context. With the tools of critical knowledge building, learners and practicing educators are then enabled to pry open the 'ends question' by giving time for reforming pedagogies to become more closely tied to the learning experience. Accordingly, as a pedagogical and epistemological premise, inquiry communities are founded on horizontal rather than vertical schemes of knowledge creation (Simon, 2015, p. 44; Campano, Honeyford, Sanchez, & Vander Zanden, 2010). Accounting for knowledge multiplicity both within and outside of the learning sphere exposes the contested nature of knowing; and leads to embracing knowledge-conflict as a force of harnessing pedagogy and renewing community (Achinstein, 2002). From this orientation, it is inquiry itself that becomes the central content and outcome of the investigative process; focused on studying where educational questions "come from, how they are tied to specific local contexts and cultures, and how they are taken up and to what ends" (Cochran-Smith & Lytle, 2009, p. 112). As learners become affirmed as partners in re-writing pedagogy, critical research more wholly attends to its larger project of generating deeper understandings of learning from the perspectives of those who do the work (p. 58). As an outcome of local sites centring topics of concern to them in their own lives and communities, issues of equity, engagement and agency become defining features propelling practitioner research, which is often disposed purposely to foreground social justice issues (Cochran-Smith & Lytle, 2009, pp. 12-13).

Importantly, practitioner research then situates the work of fostering equality as not some detached unattainable referent but a day-to-day teaching practice that might govern all aspects of learning and guiding, and which correspondingly validates research. Community-based researchers Campano, Ghiso and Welch (2015) defend the educational practice of inclusion as a valid benchmark of educational research: "the relational labour involved in fostering empathy and inclusivity is compatible with the scholarly virtue of knowledge production; it supports,

rather than compromises, our role as researchers" (p. 34). Fastening their modal orientation are the urgent effects of inequality combined with the logic of the educator stance: practitioner inquiry centres a 'theory of change' rooted in the notion that teaching and learning are local and relational (p. 57), and that from the lens of educator agency, research, teaching and educator learning may be unified on a common interest toward social change and social justice (p. 60). At the practical level, practitioners are leveraged to attend to their lived experience outside the bounds of — and often mediating the margins of — curricular and economic social regimes; working to "resist the gross oversimplification of the complexity of the task at hand" (p. 83). For the shomeric context, allowing research to expose relational labours lends substantive generosity not only to revealing the task of educating, but also that of shomeric pedagogy itself.

Toronto Researchers. In a study on Hashomer Hatzair, the investigators are therefore the chief practitioners of its informing pedagogy and cultural practice: the *shomrim,* or movement members, and in particular, the *hadracha,* or the organizing body of youth leaders (i.e. shomrim ages 16+) who lead the movement. Shomrim, as youth who are also educators, are already well-suited to engage in practitioner research as accustomed partners in pedagogic reflection, inquiry and curriculum building. Bourdieu (1998) stresses the importance of research done by those with "the most extensive knowledge of the subject, sometimes acquired over a lifetime of research" (p. 613); a truth that is fully experienced in the shomeric field through years of seeking understandings through 'active and methodical listening' and reflection (p. 609). In their prevailing work shomrim hold up a shared reflexive orientation of fostering group cultures of autonomous learning and reflective action, which are already deep amidst navigating central questions of building critical pedagogy and raising youth in the modern-specific context; and as such in the common aim of learning, are always venturing towards intricacy *as a qualifying practice* in forming culture and pedagogy.

Although both spheres would theoretically situate even the youngest of shomrim as co-creators of pedagogical inquiry and knowledge, for the purposes of my study I limit my participants to the *madrichim* or educators of the Canadian movement (ages 16-32) since 2000: those who at their age have passed through their formative years as *chanichim* or learner participants (age 8-16), and who have subsequently stepped into recognized educational and leadership roles composing the movement organizing structure; and who at their stage in the movement then hold a dramatically *compounded* and continually metamorphosing lens to the

multilayered elements and unfolding significances of the shomeric framework. As such under the logic of practitioner research, the acting hadracha of the new millennium are most deeply knowledgeable and centrally suited to conduct an informed analysis of the shomeric subfield as force of critical pedagogy in the modern context. Like all insider research, this study seeks a more distanced perspective on what is closest and perhaps taken for granted (Guerrero, Gatztambide-Fernández, Rosas, & Guerrero, 2013, p. 117); at the same time as the analysis will unveil, the conscious dual lens of engaged practice while upholding a simultaneously fuller view to its multiple affecting impressions is persistently internalized into shomrim's mode of being.

2. Creating Conceptual Frameworks

Data Forms. Not only do practitioner research and the shomeric site of practice interrupt meanings of 'expert' knowledges, they also expand the modes through which discernable knowledge may be formed and detected. In the dominant field, as key to maintaining the school's role in the modern economy, public curriculum is principally built on a fortified system of standardized testing and individualized assessment that encode and classify each child according to their measurable 'achievement' (Apple, 2004, p. 77; Cochran-Smith & Lytle, 2009, p. 61). Founded on empirical constructions of the developing body-subject, the time-regimenting programme of evaluative instruction is expressly disposed to meld a uniformly functional civil society of economic workers; or as Smyth puts it, to "produce labour that is more compliant" (p. 82). From an educational perspective however, reliance on testing and training targets guts the learning process of its generative breadth as a self-directed transformative process; instead maintaining its central emphasis on subject-matter knowledge consumption, individual performance, and identifying students' weaknesses and skills deficiencies. Many have exposed how systems of "value-free" testing and evaluation are in fact ideologically informed targets that instrumentalize social control and reproduction, and stubbornly disregard current research on learning emerging from the cognitive sciences and other fields (Bourdieu, 1977, pp. 94-95; Cochran-Smith & Lytle, 2009, p. 67; Simon, 2013, p. 140; National Research Council, 2000).

In spite of this clear break between educational needs and institutional public practice, test scores are nevertheless used in social and educational policy making as primary indicators of student learning and effectiveness. Under a program fully dedicated to assessment criteria, external evaluative bodies come to determinately shape educational instruction along a constricting time regiment with reductive effects on student learning and writing as well as

writing pedagogy (Simon, 2013, p. 118; Hillocks, 2002). As Rob Simon (2013)'s collaborative inquiry participants point out, the depreciative instrument of grading is "about stance as much as process" (p. 135); and in this vein, pedagogical frameworks that fully step outside of conventional standards of assessment then break free from the 'mentality of evaluation' (Elbow, 1997, p. 17) which systematically inflates teacher dispositions; and in turn may 'recast the living spaces of learning' through adapting sustained experimentations with time, focus, and forms of common experience. Significantly, the settings of Hashomer Hatzair and practitioner research both mark themselves on a wholesale rejection of standardization, each refraining from any curricular requirements or procedures mandating pedagogy or evaluation; and thus enter the universes of learning that exceed and press beyond the bureaucratic timeline. The more the group is freed from the imposed implications of assessment and material inequality, the more community accountability may in turn become tied to everything living which gets sidelined in formal rubrics; in the cultural work in fostering creativity through critical reflection, and a care for each other, ourselves and our environments.

Invoking a mode of research into pedagogical practice of this nature thus necessitates an orientation towards forming data and data analysis that is analogously expanded and oriented. Critical inquiry, as a principally collaborative model brings groups of practice together in processes of continual reflection on the nature of learning in their own common context. In so doing, whereas traditional research typically seeks empirical, outcomes-oriented hypotheses that cast themselves as 'irrefutable', practitioner research accommodates a much broader definition of data which readily attends to the partialities, ambiguities and messiness of learning-in-action within and outside the organized walls; including what one of Simon's participants calls the 'subterranean meanings' behind what learners offer (2013, p. 139) which only learning insiders possibly have access to. In the making of the research process, rather than remaining beholden to preconceived notions for what is deemed significant, practitioner inquiry supplies educational actors an authority to conceive of pedagogy and evaluation on their own terms and toward immanent community ends. Processes of doing research and the ways in which data is documented and recounted become the creative authority of researchers based on the ongoing needs of the local context; and do not necessarily seek definitive answers or end-points. Dialectic inquiry and other co-constructed modes of knowledge discovery, while more complex and indeterminable than empirical data, become centered in research as perpetually generative

sources of analytical insight through the systematic patterns of building onto each others' ideas; composing a kind of 'oral text' of reflective journeying that is carried jointly by the group (Simon, 2013, p. 127) that reveals what needs to be revealed.

It is only through this expanded frame that the central work of shomeric pedagogy may be located. The madrichim participants, already practicing educators, form data from a position that is well engrossed in central questions of fostering critical reflection, creativity, and meaningful talk as a pedagogical device: for instance, an awareness for different discussion formats and how they work, noticing how various kinds of discussions affect who participate and what is learned; seeking for all children to engage in thoughtful and reflective discussion in some aspect by expanding the pedagogic characteristics; and sharing a recognized curiosity for the range of ways in which children come to think and verbalize their thinking (Ballenger, 2007, p. 30). In the context of our inquiry — as a natural extension of the community discourse — the modes and forms through which data is discerned naturally mirror the shapes of the existing community process; dialogical reflexivity, pedagogical artifacts, and generative calls to action.

Formulating Data from the Community. The 2016 study consisted of two phases of data collection, so as to account for motions of 'spiralling change' in understandings which tend to compose shomeric knowledge building (Anderson & Herr, 1999, p. 16). First in January—April, I conducted a callout inviting shomrim and associated shomer groups to partake in open-ended interviews reflecting on the movement and their personal experiences; garnering around 20 interviews combined an online survey, intermittent informal and working conversations throughout, and compiled archival materials since 2000 (see Appendix A.1). Subsequently in phase two, May—June, I ran a series of two collaborative sessions in Toronto, inviting the latest generation of community members (active since 2000, ages 16-30) on a joint inquiry into the shomeric pedagogic structure. I refer to these sessions as '*Peula*[4] Studies', or studies in shomeric educational craft. The use of culturally familiar engagement tools such as *peula* enabled participants to feel 'at home' in the research context, such that they are assured "against the threat of having subjective reasoning reduced to objective causes, and having choices experienced as free turned into objective determinisms uncovered by analysis" (Bourdieu, 1998, p. 610). The 180-minute sessions, each of which were run twice so as to widen community

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[4] Educational activity

access (Peula Studies 1.1, 1.2, 2.1, and 2.2; 4 gatherings in total), presented a series of text-based examinations that moved freely under the participants' direction between interview transcripts of dialogue from Phase 1; and excerpts from critical pedagogic scholarship (see Appendix A.2).

Employing shomeric pedagogic methods, I was able with facility to offer Bourdieu's theory of social arrangements as a starting point in our investigations of shomeric social space, as an 'Island' asserting its own semi-autonomous system of truths, social relations, and ways of being and doing. Through the progression of the two Studies' investigating frames, I moved the group from inward-looking examinations of our pedagogical structurings, to outward-looking considerations of the Shomer Islands as bridge-building agents in a liberatory future and present. To propel the joint investigation, the questions that guided the inquiries were:

1. What are the life forms that make shomeric pedagogy grow? How do shomrim create space for critical pedagogy to be tried out, improved and made meaningful?

2. In what ways does a shomeric pedagogic lens enable collective practice to *move beyond* the social arrangements of the twenty-first century?

The above questions seek to maintain fluidity with the positional orientation I share with my participants, and our operant shared interest in questions of critical education and movement discourse. The above questions also outline the content of the thesis; with Part I (Shomeric Islands, Languages, Body) depicting some of the central shomeric life forms; and Part II (Spirit, Time, Movement, Seeds) presenting a series of pedagogic reflections on the Shomeric Islands as a tool in-motion that moves beyond the given context. These figures are further detailed below.

3. Scope and Bounds

A final feature of practitioner inquiry that capacitates shomeric research is its comprehensive analytical scope. Through the entry-point of the local cultural context, practitioner inquiry fosters questions and knowledges that mediate the tensions of knowledge generated from 'outside' with those of everyday and community experience. In countering western epistemological privilege, practitioner inquiry positions community members as not merely knowers of the local site but as distinct cultural agents who stand at unique social vantage points through which to *transform* human structures and conditions (Campano, 2007; Moya, 2000). In the common union of learning, children and community members each carry in with them varying experiences with marginalization and 'epistemic privilege' or, as Chicana feminist Paula Moya (2002) explains, unique "advantage with respect to possessing or acquiring

knowledge about how fundamental aspects of our society operate to sustain matrices of power" (p. 479). In this way, practitioner research contributes to the reconceptualization of truth and reality as a strategy of social change and pedagogy. Given the great epistemic imbalance found on stolen territory, crucial research frameworks are those which, as per the laws of the land, "[honour] multiple truths, and [seek] understandings of self-in-relation" (Graveline, 1998, p. 57).

Practitioner inquiry as a locally constituted paradigm aligns with Bourdieusian analytical concepts which perceive social space from the internalized points of view of subjects who, as preconditioned by their informing structures and realities, each carry a unique combination of inner schemes of perception and action which then serve variantly, in their relative locations of conformity or influence, to (re)produce objective meanings and the operant logics of social fields (Bourdieu, 1977). In the neoliberal field of power, social space is reassembled in a 'sociological blueprint' of assigned economic value, from which socially indignant spaces and people are then kept culturally and spatially 'at a distance' and rendered external to the established public project (Bourdieu et al., 1998). Bourdieu's social sciences correspondingly offer a practice of 'epistemic reflexivity' resting on self-analysis, through which the researcher examines one's self, their social and intellectual bias, and their position in the world as integral and necessary elements in developing critical theory (Bourdieu & Wacquant, 1992, p. 36). Parallel calls from practitioner inquiry for self-reflexive approaches make visible as part of research the "social and intellectual unconscious embedded in analytic tools and operations" (p. 36) or, in the applied learning context, "participants considering how they may be superimposing and universalizing their own principles and interests onto others. With this awareness also comes the need to take seriously others' perspectives, concerns, and wellbeing" (Cochran-Smith & Lytle, 2009, p. 34); to seek to "understand others' understandings" (Dyson and Ganishi, 2005, p. 12). Using a reflexive approach in the learning space, the dialectics of learner identities and experiences compose allied orientations invested in understanding a 'politics of difference' and the effects of inequality on knowledge and social groups (Young, 1990; Giroux, 1991). In so doing, the site of knowledge unrolls from its punctiliously designated institutional compartment, and towards an integrative lens of navigating private and public life through exploratory cycles of self, action and reflections on action. Practitioner research as a legitimating knowledge tool then positions participants not only as new validators of new data forms, but co-creators of new conceptual frameworks for reinventing pedagogy, research, and community ethics past existing institutional

inefficiencies, and toward renewed relations that more successfully build from local needs and specificities (Cochran-Smith & Lytle, 2009, pp. 16-20).

Understood methodologically as "means toward larger goals and as ends in themselves" (Cochran-Smith & Lytle, 2009, p. 54), communities are then brought to life as breathing organisms through a freedom to become fully learner-centred and take on what practitioner discourse terms as an 'inquiry stance' as a perpetual mode of being and doing together. Hence, notably, practitioner inquiry as a mode of research breaks free from time-bounded parameters common to designing research and curriculum — usually instructed by limits of funding and evaluations — and attends rather to the *sustained* relations and cooperative knowledge building structures that consciously conduct working environments. The sustained gaze of research maintains learning at a balance of immersed lived experience, while at once taking a step back from it (Lytle, 2000, p. 696). From the community standpoint, a capacity to extend the temporalities of organized learning and action processes past established parameters of the institutional pipeline is powerful in sustaining collective organization around greater transformative ends, by extending prolonged attention to true issues of individuals, relationships and of the role of education itself. "Returning persistently" to objects of study and relationships, as Bourdieu states, provides a pattern of suspending judgment by allowing assumptions and questions to be surfaced, and supplies a generative basis for creating perpetual new knowledges including "how knowledge develops over time" (Bourdieu, 1990, p. 2; Simon, 2015, p. 46).

Consequently, as various practitioner theorists point out, cycles of active learning and inquiry rooted in personal and social responsibility often lead to shared readings, visions and values around intended community cultures; which significantly then serve as starting points for ensuing pedagogies and cycles of research (Cochran-Smith & Lytle, 2009, p. 49; Achinstein, p. 422; Simon, et al., 2012). This holds integrative liberatory significance to the vital organs of education and community life, as well as to the schemas of professional knowledge and practice: in centring the living context as the research frame, ostensibly disparate jurisdictions of theory and practice are then brought into conversation under an allied roof of the constructed everyday culture; guided by the practiced reflections and reflective practices of learners and educators. Amidst the knowledge landscape Lytle (2000) observes, "practitioners are centrally positioned to test theory because they have access to their own intentions and motives" (p. 696). Research may then more feasibly become accountable to real life ends: in the hands of reflective leaders and

caring community members, local fields may gradually dismantle their informing columns in the social positioning — not least those of research and academia itself — and begin to reconstruct collective work and social logics in a regenerative spirit of confronting singular assumptions and cultivating responsibility to the Earth's vital relationships.

Creating New Languages. In essence, the analytical frame imbues a cyclical modality for inner worlds to become reconstituted and interpreted over and over through the authority of conscious agents bound in pedagogic motion, while concurrently being substantiated by the research lens. Hashomer Hatzair functions likewise as a 'constant revolution' of incoming youth leaders, each principally positioned to assert and enact their construal of the nature of shomeric practice and pedagogy in the evolving context. The relational experience of the shomeric inner project makes palpable an utterly distinct world articulating higher communal expectations; binding individual equals to a common language rooted in practicing participatory reflection, empowering reciprocal learning, and discovering the immeasurabilities of learning forms. Common languages construct distinct cultural forms that enter into endless landscapes of community meaning and interpretation, and are perpetually recast to iterate the community itself. Bourdieu discusses the dynamics of 'linguistic fields' as structuring schemes of perception and action that form [out of] local spaces, which reflect their cultural specificities and serve to methodically structure meaning-making. In the shomeric setting, a full phraseology of Hebrew-borrowed terms mark commonly-recognized concepts and locations which serve as discursive starting points of ever compounding inquiries. Many of these terms and their most etched characterizing journeys are demonstrated as the guiding work of this paper.

4. Writing Roadmap

Literary Languages. All this being said, the literary task of articulating a shomeric praxis in public voice poses an immense linguistic challenge of weaving multiple, exceedingly detached yet corresponding polemic echo chambers into conversation and common movement. To achieve this in the conscious and intentional manner of writing, I construct the allegory of the *Shomeric Islands,* a figurative/organic representation of the youth-cultivated field which reflects its holistic modal nature, and shines light into both its inner living fibres and its outer encircling waters. Through the course of the text's chapters, I detail some of the Island's elemental moving parts: *Language, Body, Spirit, Time, Movement,* and *Seeds* as discursive figures for conveying

complex vernacular. The chapters, each further illustrated below as aspects of pedagogical analysis, are not discrete but layered entries on a deepening journey of articulating shomeric pedagogy that gradually seeks a more rounded understanding.

Shomeric Lens. Like the early cultural educational studies of contemporary Chicano youth, the prevailing discourses of shomeric pedagogical exploration are ingrained in an orientational lens that is created by and for shomrim themselves (Elenes, 1997, p. 361). Furthermore, intrinsic to the acting shomeric lens is a personal sense of responsibility for the continuing community framework as a whole, and protecting its integrity as a homeplace for lifetimes of growth and rich work experience. These aspects stress significance to the challenge of endeavouring public research on the shomeric field meaningfully and with minimal intrusion. In this vein, as Bourdieu points out, the insider proximity and familiarity of the shomeric lens allows for research process to be governed by a "continuously affirmed agreement on the presuppositions regarding the content and form of the communication," oriented in devising 'carefully gauged contributions' that publically represent and make significant full lifetimes of view (Bourdieu, 1998, p. 610). As such, as part of my methodological approach I maintain a responsibility to minimize as much as possible the interruption to participants' naturalized lens as embodied authors of the dialectic project. In setting up the study I gathered shomrim around questions which intended to overlap with and flow effortlessly along their living relationships with pedagogical questions, each other, and the shomeric framework over time.

In the common context, shomrim who speak in parallel as experts of shomeric meaning are drawing from their distinct pasts and relationships, as well as their own unique roles and personalities in the articulation and direction of the shomeric framework. Correspondingly, I designed the study so as to allow for these informed frames to characterize the research: allowing voices deepening where they were inclined, all discussions had individuals speak to their own interests and areas of experience in the shomeric pedagogical framework and to their willing extents, in and outside of the designated time of the Study. For instance my 21-year-old sister Iris is featured as almost as a secondary theorist in reflecting on analytical questions; with our longtime history as shomeric interlocutors and her sustained proximity in relation to the research process, she served frequently as a partner in informal dialogue and analysis. It should hence be reiterated that this study does not endeavour a 'most common' experience, nor an attempt to

measure of its success, but a cultural formulation among those theorists who are drawn to take part.

Roadmap. This paper is written in two parts, outlining the two leading research questions. Part One (chapters 1-3) addresses the question, what are the life forms that make shomeric pedagogy grow, and how do shomrim create space for critical pedagogy to be tried out, improved and made meaningful? At a functional level, this section is intended to provide a common entry into the foundational workings of the Shomeric Islands, establishing crucial common understandings that will set the basis for the second half. Part Two (chapters 4-7) features analytical reflections on the pedagogy-in-use, where the main elements pictured in Part One will be set into motion in the living contexts and timespans of reflecting educators. We collectively consider the question, in what ways does a shomeric pedagogic lens enable collective practice to *move beyond* the social arrangements of neoliberal sphere?

These questions serve as common meeting points among readers and shomeric practitioners; in truth however, the researchers voiced in this study bear a degree of knowledge and holistic experience at a breadth that far exceeds and cannot be contained by the narrow linearity of the written form. For this reason, and with the freedom of practitioner inquiry to take research where it needs to go, the path I select to unveil my findings takes a cyclical winding journey that brings together the knowing and unfamiliar readers of this study; with each chapter peeling back a deeper layer into the critical landscape of the Shomeric Islands, and returning frequently to previous statements with new seeds of conceptual rebirth and direction. Using universally intelligible patterns of nature, I dispose each chapter as a new frame of entry into the field's pedagogical dimensions:

Part I: Life Forms
  1. *SHOMERIC ISLANDS*: Entering in
  2. *LANGUAGE*: On pedagogical device
  3. *BODY*: On group formations

Part II: Pedagogy-in-use
  4. *SPIRIT*: On identity development
  5. *TIME*: On directing curricular process
  6. *MOVEMENT*: On directing collective action
  7. *SEEDS*: On growing up

When held together, these layers begin to construct an imagery of a shomeric world of practice.

ENTERING THE STUDY/ISLANDS

1. Setting up the Study: Education as a Tool to Shape Reality

When shomrim were first entering Peula Study 1, one of the working activities along the walls posed a brainstorm of "toward which kinds of humans" shomeric education is disposed to raise versus their Ontario schooling experiences. The following two charts depict the initial responses of the two groups, as they were settling into the space (Peula Studies 1.1 and 1.2):

	Ontario Schooling
➢ Critical thinkers ➢ People who are actually interested in and excited about learning ➢ Explorative ➢ Empathetic ➢ Aware ➢ Inclusive educators ➢ Worldly people ➢ Re-evaluating ever changing contexts ➢ Smarty-pants people who are well rounded ➢ Learners who value effort & process ➢ Open minded ➢ Intersections/intersectionalists ➢ Critical thinking ➢ Creativity ➢ Empathy ➢ Application of thought ➢ Ability to self-teach ➢ Human management with empathy ➢ Taking constructive criticism ➢ Jewish white peeps	➢ Meritocracy o Apologetic cogs in system! ➢ Judgment on details, high standards ➢ particulars instead of patterns ➢ quantitative value over human value ➢ binary information ➢ educating people to fit into our specific society ➢ pushes individuals to answering questions / working towards one right answer… no room for alternatives ➢ narrow minded responses ➢ obedient ➢ structured, built on another, dare I say practical? ➢ Learners who value the outcome (grades, degrees) ➢ "contributing members of society" ➢ very one path of education taught in one way ➢ repetitive! ➢ Competitiveness/individualism/survivalism ➢ Think like computers ➢ Memorize without being able to apply ➢ One size fits all ➢ White peeps

("Towards which kinds of humans?", Peula Study 1.1)

Shomeric Education	Ontario Schooling
➢ Critical thinkers ➢ Education on a wide variety of subjects (social justice issues, etc.) ➢ Opens up new opinions on oneself and others ➢ Inquisitive thinkers ➢ Complexity ➢ Learning communities ➢ Autonomous groups of people ➢ People who want to make change ➢ Opportunities to lead	➢ Members of a work force ➢ Science and literacy-based educated individuals ➢ Hidden curriculum of enforced gender roles and enforced hierarchy ➢ People who want to be 'successful' in the eyes of society ➢ Consumers ➢ Publically funded

("Towards which kinds of humans?", Peula Study 1.2)

The responses presented a clear contrast between Ontario education, depicted as an automatizing force for the status quo, and the shomeric field of whole being who create their own education; effectively laying the basis for the developing inquiry. My question, "Towards which kinds of humans?" was inspired by a 2012 peula titled 'Education: a Tool to Shape Reality', whose *peula sheet*[5] I used as an opening collective text reading once the group had settled in circle:

> Goals:
> — Understanding the shaping and educating influence that our structures of life have on who we are. Understanding that there is no such thing as a neutral environment.
> — Confronting the question of the right to educate, in the context of counter-action to the educational process society puts us through.
> — Contrast and characterize the 'human' created in Hashomer Hatzair and the one created by mainstream society.
>
> Peula process:
> 1. Each chanich (learner) receives a note with one life structure or influence that we exist in (school, North American society, Capitalism, teen culture, family, parents, close circle of friends, pop music, reality shows, TV commercials, Hashomer Hatzair…) and a long stripe of paper. Each one writes on their stripe of paper what is the central message they had learnt from this life structure. Each chanich/a hangs the stripe on their body (like a beauty queen sash). Then they get up one at a time and show their sash. The rest of the group guesses which structure they were referring to.
>
> 2. Discussion – are the messages you have all written similar to one another? Do they fit? Do the structures we have referred to project matching or contradicting messages? (Look at examples from the written messages – which are very much alike and which contradict each other) what are the structures that have the strongest influence in educating you and shaping you as human beings? What is the relative effect that the movement has in this entire system? Is the movement very/partly/hardly influential in shaping its members?
>
> 3. Collaborate on a few categories that these structures fall into (include HH) and then split into groups to discuss each of the structures. Each group receives a large piece of paper with a silhouette of a person on it. Needs to draw a person that is the ultimate product of each one of these structures. (What is in his head, heart, where do his feet stand, what are his hands doing, etc. Be sure to include pros and cons of each structure)
>
> 4. Each group presents its poster. Which of these people would you want to resemble? Do *we* make the choice about which structure shapes us as human beings? Which of these world views will we choose to place in the center of our human profile? Do we have the right to shape other people according to the world view we have chosen?
>
> 5. Read text – *The Right and the Obligation to Educate* (I. Ring, n.d.).
>
>   Discussion: Agree? Disagree? What might be a problem with value-based education? What could be the price of "neutral" education? What is the significance of Shomeric education within the reality we live in? What is its influence? Should we put boundaries on our educational action? Can we afford *not* to educate? What is the responsibility we have towards our chanichim in the context of all the other influences that shape their lives? (run with this)

I chose this *peula* to launch the investigation not only for the questions that it poses, and not only as a sample of shomeric pedagogy in-use, but also as a growing space for imagining the shomeric field as a subspace of its living context, with some relative degree of agency to work beyond its manifest operations. As the above peula alludes, much of that which frames the

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[5] paper writeup of a peula (peula-as-planned), as distinct from peula-in-process

shomeric educational process begins with a confrontation with the failures of the broader hegemonic structure that it exists within. From a place of shared dispensability under Canadian institutional forms, Hashomer Hatzair configures an honest space from which experiences of normativity can be made known, troubled, and dreamt past. Following the peula reading and initial reflection, I moved the group to a reading from Rohit Chopra (2003) on the neoliberal field of power as a condition from which subjects have been constituted, and in which we find ourselves today (p. 423). Reflecting on Chopra's words and the questions at hand, Shira raises an observed break in terms of the learner in their structural environments:

> Ontario education is interested in figuring out how to compromise the student and the learning process in order to fit the economic society, whereas for Hashomer Hatzair we're more interested in adapting the structures of the larger society in order to give integrity to the learner, and to give integrity to the educational process in which we are going through. (Peula Study 1.1)

Shira marks a fundamental break between the western and shomeric frameworks in terms of their central target of conditioning, which shifts from the docile pupil to the relations that uphold our integral life conditions. From the cultural location of the shomeric field, the incontestable authority of the capitalist order and its automatizing effect on diverse bodies is re-acknowledged through the course of pedagogy, and serves as a common entry for imagining oppositionary cultures that transform conditions. As an environment oriented toward producing subjects, the shomeric field tends to espouse a Bourdieu-esque logical schema that unsettles the naturalized status of neoliberal objectivity, by positioning itself as an environment empowered by other norms rooted in criticality and autonomous community practice. Procreating personalized pedagogies of politicization fuel internal 'structuring of structures' in accordance with shifting common findings over time, the shomeric field develops a common 'habitus' that is committed to cognizing, critiquing, and taking part in its restructuring (Bourdieu, 1977, p. 72).

Thus when the shomeric field asserts a break from the standard model, it becomes the political project of its agents. In Peula Study 1.1, Ashwin characterizes the Shomeric Islands as education from a "creative or immersive perspective"; stepping in from a capitalist setting she argues, "the context we find ourselves in now is autonomous. No one sits there and says, now we're going to teach you about X, Y and Z and you're going to know this this and this. We frame it in a way where it's all about growing, it's more about enjoying oneself, getting to know our different experiences with people." For subjects of an Ontario curriculum, the concurrent space of the shomeric community is an invaluable reflexive platform through which to vocalize the absurdities of the positivist condition and cultivate space for practicing more meaningful growth.

From the soulless schooling paradigm, as has been noted, the life seen on the Shomeric Islands is intriguing enough such that a closer look is justified. When Karl works to decipher what he terms the 'secret sauce' of the shomeric setting, he raises its tendency to form breaks from social and pedagogical expectations:

Karl: Before I went to mosh, Uli told me it was 'educational'. I was thinking, okay, they're gonna like tell us some stuff. That was my feeling before I went into it, they're gonna tell us how to do this and this, tie rope or whatever it is. And then when I got there, when I found out that what he meant by educational was sitting around in a circle and discussing stuff, that blew my mind. The fact that we do that from such a young age. And that happens in university and not even all university programs. So I'm like okay well, with conventional education it takes all the way until then for us to actually get ourselves in a circle and start discussing real stuff. In Hashomer we actually do that with 12 year olds. That's crazy, it's radical, and I think that's what *zman kvutza*[6] allows. I think that's at the heart of it, sitting around in a circle and discussing stuff.

DB: What was radical about it? The circle? The discussing stuff?

Karl: It was all of it. It was the fact that we could control the direction of the conversation. That we could just take what we found valuable out of every *peula*, I think has a lot to do with it. As well as some of these physical dimensions, like sitting in a circle rather than a panopticon thing.

Karl locates shomeric learning as a manifest revolt against the authoritative narratives of standardization that turns the sources and agents of knowledge on their heads from the outset of the experience. From his starting frame as a child of western schooling, Karl describes compelling motions of disruption through which his own understandings of education and learning were reinvented, from experiences of instructive surveillance to a living journey of investigating voice in the real world. As he works to distinguish the structural conditions of this divergence, Karl alludes to distinctions of discursive power and accountability. Whereas in standardized schooling actors (students, teachers, etc.) are arranged along a hierarchical stratum of relative power and measurable performance, in the shomeric field learners are guided through iterative encounters with the world. As Karl demonstrates, rather than replicating some designated output, the shomeric sphere seeks to reaffirm individuals as creators of their cultural environments, who are intrinsically suited to partake in the social knowledge struggle. In the midst of their surrounding world, shomrim become valued interpreters who trouble the authority of the intellectual establishment itself and its disseminating ancillary institutions for its unprecedented monopoly over recognized knowledge production.

Today's Islands: Facing Globalism and Trans-sectional Difference in Toronto. Later in Peula Study 2, I start us off with a reflection on Madeline Frye (1983)'s *Cage of Oppression,* a

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[6] (trans. 'group time'), the educational space of the group

diagram illustrating the distinct interlocking forces of systemic privilege and oppression produced in the contemporary culture. This summoned a further reflection in Peula 2.1 on dissonances between what is made permissible in a shomeric pedagogy, as compared to conventional learning spaces:

Aiden: In western culture you're supposed to act a certain way. The problem is, that people don't understand the problems with the ways they act because the way the media, the way that society works, and the way you learn at school contributes to policing or oppressing the way you act, kind of thing. It's trying to suppress how much you ask questions. And I think what Hashomer does very well, is it helps us ask *more* questions.

Karl: yeah! Yeah.

Aiden: It helps us think about, well oh is this wrong? How should we change it. And to really think critically about things. So I guess it's just critical thinking.

Karl: and, asking particularly fundamental questions. Like there are no stupid questions, right?

Aiden: yeah, exactly.

Karl: in the media, they'll sometimes present things as a debate, but then the debate will have all sorts of underlying assumptions informing them. And I think that one thing that we do well, is we encourage kids to question the assumptions that even go into a discussion.

Aiden: exactly. So with that, I think that just actively when we as shomrim have discussions with other people about anything really, just bringing forth that dimension to other people can be very helpful in just-- not even changing their opinion, but even just giving them the tools to start questioning it. And I think that's a big thing that we work on doing, it's really difficult but that's part of our education, for sure. In terms of just us as individuals in conversations, being intentional. But that's what I think as a *shomer*, and I think that that is a thing as shomrim we all think about and intentionally do as individuals, for other individuals.

Iris: I feel like with all this stuff [the Cage of Oppression], the best ways to respond is through education. So when I encounter this image I start thinking of ways it could be used in peulot, and it makes me think, let's have another gender seminar[7], let's have another seminar on Indigenous issues, let's have a seminar about something that's in relation to these kinds of reflective conversations about cages. Plus, we literally can just do that.

Examining the Cage of Oppression, the shomrim identified the singular authority of the positivist regime as a confining and concealing force on those worlds of pedagogic possibility that could lead to transformation. The complicit functions of the school, the media and public life in establishing subservience to the capitalist mechanism were posited as elements that shomeric pedagogy is up against, as social texts for shomeric critical questioning and reflexive practice. Karl stresses the *fundamental* degree of shomeric inquiries, which he characterizes as a disruption that goes beyond conventional discourses and toward the underlying assumptions which frame the production of legitimized questions. Aiden, asserting this troubling as decidedly shomeric work, posits a common conditioning of disruptive tools which facilitate a challenging of assumptions and pave alternative actions among those in the outer world. In a neoliberalizing

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[7] A 2015 community-wide seminar on gender and trans issues that will be expounded later

landscape, the capacity to assert collective norms that work independently and reflexively to the broader reality is powerful, not least in the hands of youth. The critiques of the hegemonic order, recursively articulated by emergent voices of the community process, are made widely discernible enough to serve as sustained starting points for continuing shomeric pedagogy.

By nature of the structure, all Shomrim are essentially raised to become educators. As educators, shomrim bear a kind of perpetual obligation to trouble reality toward constructive ends, similar to the teacher frame illustrated by Cochran-Smith & Lytle (2009), by remaining attentive to changing conditions and searching for space for critical questioning among learners. Using the pedagogic lens, shomeric education is disposed to unveil worlds often unseen in the hegemonic monolith; including each of those found in the circle. Responding to our readings of systemic oppression, Iris calls on hadracha to steer the educational process, making known their agentive potential in-use: dissonance always begs for space for furthering process, and after all the shomer community is always demanding of themselves to be challenged more deeply. Iris's call offers substantiation to the research itself, heeding the continuous invitation to delve further into the nature and possibilities of our collective power, and of turning problems into pedagogy.

2. Early Encounters

As a way to conduct a deepening investigation of the dimensions of the Shomeric Islands, we must preface our entry with some key features and common understandings of the shomeric programme. Here we outline the elements of the basic structure of shomeric membership and progressions, as well as define some of the key terms that will be used throughout this paper. While these definitions commence here, they are richly elaborated as the constitutive journey of seeking a shomeric theory of praxis.

Movement Parts. The children of Hashomer Hatzair range from age 8 to 16 (*chanichim*), after which they become youth leaders (*madrichim*) and join the movement's horizontal organizing body, the *hadracha*. From when they enter the movement, learners are divided by *kvutza,* age group, each led by seasonally reshuffling teams of 3-4 educators. Just as the hadracha is ultimately responsible for the continuing movement process, teams of madrichim hold a similarly ultimate autonomy over their kvutza's collective process. With educator teams and leadership structures reformulating for each, the hadracha conducts a series of three concurrent cycles of shomeric process each year, which sustain the youth movement at a primary level: First and foremost, and the central birthplace of the movement's holistic energy is *mosh kayitz,*

Hashomer Hatzair's annual 6-week sleepover summer camp. *Mosh* (short for *moshava* (trans. communal village)), located on a small piece of land on Otty Lake, East Ontario, is where children return each summer as a home for building themselves up as asserted beings. From a hadracha standpoint, mosh is uninterrupted potential to wholly construct the conditions for an immersive critical journey. Second, a weeklong *mosh choref* (winter camp) takes place each winter break and acts as a small-scale version of the summer operation. Third, year-round programming is organized at the *ken* (trans. 'nest') for chanichim biweekly in Toronto, as well as sporadic multi-day seminars. In addition and as a way to facilitate these primary cycles, an added series of hadracha-oriented process permeates the calendar in circumscribed multi-day seminars, set to maintain the contours of collective process through ranging operant perspectival lenses.

For each of the three cycles of the primary year process, new configurations of community roles are distributed based on interest and circumstance, and new *hanhagah* (central leadership) teams are elected to fill the leading positions for each cycle. In other words for instance a madrich may in some year try out a particular leadership position at the ken, in rehearsing to take on future corresponding roles at mosh kayitz (a larger scale operation). At an essential decisive scale however, the shomeric participatory modality informs all hadracha members as equal, uniquely valued voices in shaping the collective project of ethics. With new generations flowing in and out each year, the hadracha itself is a seasonally reforming assemblage of individuals and groups, which altogether directs the collective narrative. Appendix C.2 shows a diagram of the progression of the shomeric life course over time by kvutza, revealing concentric waves of shomeric practice and influence that will be detailed further through the course of this thesis.

Mosh Islands: Location. A note must be made about the location of this study and its parameters in a land context. My research focuses on recent generations of Hashomer Hatzair in Canada, whose population lives predominantly in Toronto. However, much of the formative moments that inspire the community experience take place on *mosh* territory — often in the summertime — when the group is gathered together in the care of the communal process. Hence although I do not limit my research to the summer setting, it must be noted that when shomrim talk about their experiences in the movement, their memories often come from or are conceptually anchored in the mosh environment, as an overlappingly physical and mental holistic common location. Mosh is a textural land filled with collective memory and knowledge:

in her candidacy letter for *rosh chinuch* (head of education) one summer Iris writes, "every inch of mosh is something more than a neighbourhood for us. … We are proud of mosh as a space because we make it our own, and because we take care of it, and because we remember the trajectory of our childhood when we are there" (2016). Her words reflect a collective historicity etched into the land, which extends ties of intimacy and ownership among the processes of the land and people. The time and space of this identified summer home is the place from which our distinctiveness may flow with relative ease; a location where worldviews may take root as inquiries explore questions of rootedness. This place of intelligibility thus becomes the notional location from which inquiries of this study grow. Throughout the paper it will therefore be common for myself or others to use the term 'mosh' as a placeholder for the broader shomeric process; retracing its relation to a fuller, more comprehensive ideation. At mosh, with a complete freedom over every moment of its six weeks, community life enables experimentations in creating healthy relationships, by grounding a prevailing ethos of participatory socialism as a starting point.

3. Shomer Seeds: Those who Tread the Islands

In effect, to be human in the shomeric environment invites a vocation of becoming human in the fullest sense. In the face of exposed subjugation in schooling and consumer life, shomrim dispose mosh as a sanctuary for youth to locate our authentic selves, feel affirmed in our intellectual authority and incompleteness, become known and loved deeply in community, and embark a historicity of self as a basis for meaningful growth. From a human standpoint, the demoralizing tendencies of schooling form an impetus for providing alternative sense of worth by creating a new language and common history for personally relevant knowledges to grow (Giroux, 2009, p.449). With the banking framework insufficient and further, counterproductive to fostering self, the shomeric context asserts as its role the work of freeing the self from these chains by providing an independent expressive platform for critically analyzing those self-forms constructed in school and other settings. In the shomeric Islands, intentional relationalities of care set generative ripple effects that serve to reverse the disparaging spirals emplaced in the field of power, and foster new consciousness *at the community level*. As inherently interrelational work, this task cannot be singularly undergone: it requires a multi-scalar shift in orientation by the community towards a commitment to individuals' critical agencies, and those of each relationship that comprises the living framework.

Although its substantive breadth spans long-term, children who enter the shomeric field are met with palpable distinctions that make explicit a methodical juncture from normative modes of being. As a first contrast, participants specify, as part of routine community life members are inscribed into a rotation of daily *avodot* (trans: work), organized morning cleaning and manual labour in tending to the everyday physical site upkeep. Avodot are undergone by *kvutza* and offer daily habitual spaces for refining a practice of teamwork and exercising responsibility over the care of the common environment. Cleaning the washrooms, collecting trash, tidying common spaces, tending to the gardens, and *toranut* (serving meals and washing dishes) as rotating daily group tasks are among palpable elements in the making of mosh as a shared and cared-for community home. Second, in the aspiring consumer-free culture, monetary possession is not tolerated; instead, at the start of the summer, each kvutza accrues varied means into a *kupa* or communally owned fund, used as source for sporadic collective expenditures (rare off-mosh excursions and occasional novelty foods) and disposed towards practicing group management. Julia recalls, "I remember being introduced to the idea of kupa, first of all socialism with money kupa, and how we could have a 'food kupa'[8] if we wanted, if that's a thing we decided to do as a collective. And for a few years we did do that as a kvutza." With chances each summer to practice material allocations and decision making, *kupa* forms a gradually refining effort of inviting an attentiveness in coordination that is rooted in the emergent concern for the group; and serves as an invitation to practice with varying forms of communalism stemming from the *kupa* concept. "Just having the ability to put in social systems for ourselves," Julia remarks, unlocks a wilful cooperative orientation which grows the Shomeric Islands.

A third, perhaps more stark contrast for young people entering the Islands is that there is no bedtime curfew for chanichim from *upper machane* onward (age 12+). Rather adolescents are expressed capable of governing their own sleeping and night patterns and maintaining a personal accountability to their needs and those of the community. When Eli recalls his early encounters at *Shomria*, he accounts the self-regulating bedtime as part of what initially pulled him to the movement. Describing himself as "a kid who has always been predisposed to following the rules," Eli situates his experiences at mosh in contrast to the complacency of schooling, which

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[8] An arrangement wherein the group pools all snacks and foods they had brought to mosh from home, and determines a system for routine equitable distribution.

rendered in him feelings of "this sucks and is boring, I don't know why I am here." Eli points to the initial authority afforded at mosh as having a liberatory effect on his sense of being:

> It was like wow, I'm not being treated like a kid here, I'm being treated like how I feel I should be treated. Like someone who is an adult in some ways. And that totally resonated with who I was, and I think was the first thing that really hooked me to mosh and the movement, not treating people who are 12 years old like they're children. But then also, being upfront about, yeah you can stay up as long as you want, but if you're sleeping through things, there's going to be consequences for that. Because you're not taking care of yourself the way you should be. That was a big piece for me.

Eli recounts a shomeric process of rupturing traditional 'child' and 'adult' labels, which serve only to distance subjects along a postulated linearity of essential development and provide a basis for legitimating banking education and authoritative knowledge hierarchies. The freedom to determine their own night cultures strengthens among chanichim a sense of autonomy steeped in personal and social considerations: when Eli says he feels 'like an adult' at mosh, he refers to an endowed autonomy that is conventionally reserved for [some kinds of] adults or 'stable' subjects; made possible by the internalization of an adult-driven logic that positions children as unwitting others as opposed to wilful selfs (Ahmed, 2014). Under the adult field of power, participants note, control of children is administered through institutional programs of obedience and policing, which in adulthood become self-regulated as corrective practices (Foucault, 1977). At mosh the child's inherent right to autonomy makes way for a reclaiming of voice; through which a critical consciousness emerges that may perceive the forces of objectification, and refuse suppressive or unfounded authority. The dignity of subject-hood then prompts among youth a right to articulate their own meanings of freedom and personal boundaries.

In peula 1.2 when unfixed curfew is raised as an example of 'freedom' among the Islands, Rosa specifies it less as a freedom and as more so an agency, or orientation to act:

> It's also just about being able to have responsibility over oneself. Working that tension of, I could stay up later, but I still need to be able to function tomorrow, that kind of thing. It's a balancing act, and learning how to do that without someone doing it for you, actually doing that for yourself for the first time, of taking responsibility over what you need and what your body needs, and also balancing wanting to have fun and be engaged.

Echoing Eli, Rosa describes the palpable feeling of being entrusted with responsibility over community considerations; awaking an orientation of self-action that is then harnessed and developed meaningfully in the Shomeric field. Night freedoms and other structural micro-signals of reified self-autonomy serve to anchor (and are anchored by) a standard of *trust* drawn into the fabric of community relations and out of the common languages, which manifest as an *accountability* to that trust as an active stance. As Rosa and Eli suggest, a freedom to 'stay up all

night' is made possible by mosh's broader participatory expectations: chanichim govern their own time at night, so long as they also participate in contributing to the day's affairs. Children are shown honour in their wildness, presuming they do so in artistic contribution to — not counter to — the community's holistic youth culture. Shira discusses the responsibility of freedom at mosh as an ongoing questioning in self-orientation: "why am I here? What kind of environment do I want to live in and create for those around me?" These manifest questions, also posed variantly in peula forms, inform a society constituted not by arbitrary control but by a conscious participatory humanization; that is, the *consciencization* of the community itself (Freire, 1970). On the Islands, a futurity of collaboration in work and relationship building is conceived at the chanichim stages through an instilling of norms in cooperation. Nickolas observes, "at night, without structured activities, there's a whole other network of social learning that occurs, which there isn't space for during the day." The shomrim in Peula Study 1.2 expand on the nighttime as a secondary space facing the daytime learning process. Rosa continues,

> With night interactions, you aren't supervised, and it's kind of your time to roam and see where you end up. So it's a good opportunity to spend time with older and younger chanichim, and actually get to know people outside of your own kvutza in real ways. Sometimes we would decide to have a kvutza night and learn more about each other, and sometimes we would all venture out and interact with the other kvutzot … and actually get to know the actual people within those kvutzot.

Her words underscore night cultures as unmediated spaces where informal relations may be rerouted into the intentional process, illuminating ways in which chanichim come to invoke an emerging command over mosh space by guiding organic cultures among those who will one day work together as a hadracha generation. Indeed the unregulated areas of shomeric social learning serve equally crucially to the core development process, iterating the world of wilful actors in their reflecting social environments.

4. Madrichim and Chanichim: Island Relationships

The madrich — the learned shomer — is the first instigator of shomeric pedagogy. When chanichim enter the Islands, another exceptional contrast noted from ordinary observances are the bonding efforts fostered by the madrichim:

Eli: A big piece as a chanich was definitely having madrichim who I felt really cared about who I was, really cared about not just me having a superficially good time, but you know, really cared that I was being taken care of, that I had something to offer, and not just that 'you're just a kid' kind of mentality. So the madrichim definitely fell within that kind of framework as well. They wanted to know who I was, and wanted to ask me questions about my life, and my upbringing, and just took things a lot deeper than I was used to. Which I also loved.

Eli recounts the charms of being personally invited into the community fold through the striking gestures of delightfully irreverent older youth. Madrichim model relationship building to and with their chanichim as acts of pedagogic leading, in supporting "a letting be in [learners'] own becoming" (Aoki, 1993, p. 213). These demonstrative connections serve to authenticate the pedagogic space, relies on an honest atmosphere of respect and attentiveness to each distinct being. By working to know children at a curiously human level, madrichim often form strong relationships with their chanichim over time which exceed ordinary labels of friend, teacher, parent, or older sibling. Breaking curricular casts of 'faceless others' subject in standard learning, educators seek to bond with their chanichim as a starting point in forging lived curricula of mindful practice at the everyday level; composed distinctively by the faces making up the educational setting (Aoki, 1993). Furthermore as summers and years progress, as we will further demonstrate, deep ties formed between kvutzot and their recurring madrichim come to inform planned curricula tailored uniquely to the kvutza's unfolding; constituting strong pedagogic narratives thriving along the intersections of personal and collective life histories.

As its young people come to know, the initial axiom of trust and equal valuing among all community relations is integral to the functioning of the Islands, as a disposed vessel for their most vulnerable parts. *De facto* trust fostered among all members of the learning process translates into a trust in the community framework itself as an outlet for their core development and as a compass for mindful self and social action. Demonstrating trust, sown with into the cultural fabric in a variety of ways through a vocabulary and *physicality* of kinship, serves as an invitation to engage authentically in a setting where self-agency is rationalized in the capacity to understand and find value in contributing to the collective ethos. As Andrew Gitlin (1990) observes on dialogue, a precondition "is that all participants see the discourse as important an have a say in determining its course" (p. 447). Through the accepted frame of shomeric familial love, shomrim grow relationships entwined with their growing attachments to mosh itself as a 'home' for their self-emergence of a distinct nature; a freeing of self made possible through inward and outward actions deliberately rooted in core relationships and personal (and communal) value systems. The shomeric act of fundamental trust, aroused internally from each consigning member, forms a kind of living consent to the process itself.

5. Setting the Learning Climate

Madrichim teach an interest in one another as part of a taking of interest in humans in general. In the building of the pedagogic environment, as respondents note, the implicit experience of the holistic learning setting is made central to the work of educators. Eli continues:

> Then the other side of it is the inherent, implicit learning that happens all the time at mosh, through *dugma*, through modeling behaviour. And the reason I think it's so successful is because it's youth-led, because it's young people who are just a few years older than you. Normally unless you have siblings, you're likely not engaging with many kids of different ages and it feels mysterious and mystical, but at mosh people kind of open the door to you and say we're all here together, and we're all in this community together. And people are intentionally modeling certain behaviours all the time, whether it's cleaning things up, or working hard late into the night, or having critical conversations amongst themselves. All these little things chanichim are watching all the time, we recognize that, they're picking it all up and they're saying oh, *that's* how I want to be in the world. I want to be responsible, and I want to be thoughtful and reflective. And I also want to be cool, and I want people to like me, I want to be multi-talented, and all the other things that are on display at mosh. So there's the partially-intentional and then there's the partially-unintentional consequences of just living in a space together.

Eli discusses the calculated dimension of the implicit learning environment set up by the madrichim as a co-constructive effort in the community's realization in full. Under the authority of the shomeric setting, social norms are decidedly broken through re-directive efforts in a consideration for the conditions of budding shomrim; creating real bonds which inspire and sustain participation in the movement. Eli raises the shomeric concept of *dugma,* modelling behaviour, a community responsibility introduced to chanichim from age thirteen which extends their orientation towards one that acts *in relation* to their informing contexts; or what Aoki (1993) terms a "responsible responding" (p. 213) to the living environment. As personally rooted practice, the meanings of dugma are forever changing and develop reflexive to learner growth. In a 2013 *peula* (educational activity) for then-first year madrichim, dugma is made newly complex at their new stage. The following excerpt from the multi-stage sequence employs an *agree/disagree*[9] method using the following statements (see Appendix B.2 for full peula):

Agree/disagree:
1. Dugma is only important when I am with chanichim, what I do in my personal life is outside.
2. Dugma is defined by a specific set of rules that I abide by // I decide what good dugma is.[10]
3. Dugma changes in changing contexts.
4. Dugma is more important for the madrich than the chanich.
5. Dugma means to be a Shomer/et in every moment and situation in my life.

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[9] A basic method of *Four Corners,* where 4 sides of the room represent Agree // Disagree // Strongly Agree // Strongly Disagree. For each statement individuals go to the corner that most reflects them; often followed by open reflection and responses between each statement and/or afterwards.

[10] In this case, the two statements are positioned on two sides of the room. Individuals choose which statement they resonate with more; can also be posed as a spectrum.

The statements above reveal some of the varying considerations commonly confronted as part of the making of the conscious environment, positioning shomrim not only in the community but also embedded in the world at large. From here, conflicting internal and surrounding forces can be discerned and negotiated by the individual through an adaptive lens of value-informed action. As a function of community mobilization, dugma also encourages shomrim to adapt to some degree their more impulsive tendencies in seeking a harmony in cooperative movement.

On the whole, the centring of the community climate as a collective orientation makes for an undivided attentiveness in understanding pedagogy, unmatched by topically confined spheres. Iris observes, "while there is a lot of non-recognition of those tacit learnings that we gain through just living in any environment, but school specifically; we do have more of a recognition of those things at mosh." During the *Cage of Oppression* discussion Iris points to the employment of tacit learning as an entry for practicing educational agency from a distinctly expanded frame of view:

> At mosh in every single environment that we're in, you can always take a step back and a step back when you are then able to recognize things are that are going on, things that are shaping you at that moment, that you are not directly dealing with. Like right now until I start saying it, we're not directly dealing with the fact that we come from different places in the city, or that we're right now living in different cities, or that we're mostly of one gender and a minority of another gender. There are so many things that are going on right now, that have shaped us and that are affecting our delivery of what's going on, and affecting other people, and helping each other learn, that come from other systemic realities in our world, which we aren't explicitly talking about. And what this is saying is to a large extent, the school system doesn't directly engage in that.

Iris points to numerous forces of social dynamics constantly informing social space, both said and unsaid, which alter its safety and effect and which therefore must be wholly engaged with in the learning process. As she shows, and as our subsequent investigations will further illustrate, the community's self-awareness as a conditioning environment reinforces and is reinforced by a pedagogic approach that seeks to engage with its negative spaces. With a broader view to the educational climate, learning is set up such that these numerous forces should always be accounted for and made imaginable as shomeric dealings, or matters worthy of attention. It is dialectically between the organized space and the organic flows informing them, that shomeric pedagogy is conceived and from which this research ensues.

Chapter Two

LANGUAGE

On Pedagogical Device

As we delve further into the Shomeric Islands, we begin to see the intersecting organic elements that sustain its life. Life on the Shomeric Islands means to breathe, freely and naturally and in full expression. Breath is the essential action that ties Shomeric life forms to their relations, an energetic exertion that forms continual life connection. All shomeric space is formed from an authenticity of the breath: a right to participate naturally and wilfully in the communicative process. To live and breathe in one's own skin is a rare freedom in the new millennium, which in the Shomeric Islands signals an acknowledgement of our true relations. In the Shomeric Islands once we recognize our freedom, we then want to take ownership over our relations and make them essential to us.

Growing languages. Language brings the more intentional, cognitive expression of the natural breathing rhythm. Equally as innate, Languages are creative craftings of breathing, moving connections to communications and as such playing a fundamental role in cultural life. Language here symbolizes the *peula,* or organized learning space, which is the primary linguistic instrument of shomrim in the dialects of learning and collective imagination. As an intrinsic tool of the shomer *Body* (see chapter 3), peulot guide the rhythms of natural life into multiplying musical forms made political by their makers. Jordan describes his shomeric upbringing as learning a personal Language in the art of relational expression: "I didn't know how to make proper relationships [before mosh]. I learned how to learn, and how to listen, and how to write freely and how to be creative and how to take like, music — which I had never really thought of — and turn it into a teaching tool, and into a way of communicating." In a sense, Language is the capacity to breathe in harmony and unison.

Creativity is almost always crafted intentionally, and on the Shomeric Islands so too is its Language: as a structuring structure, creating and directing new forms of Language is central to our intentional movements, and to how our self-determination becomes iterated. With peula as the creative instrument of the individual and the main vocation of directing shomeric leadership, Languages proliferate plentifully as the generative life of the Islands through each defining breath of group process. Over the years, peula Languages build common vocabularies at

integrating group levels that evolve and transform over new questions and conversations. Shomeric Languages, as learning forms which multiply as fluidly as they may materialize, inspire pedagogy out of the linguistic gaps and dark crevices inasmuch as their expressed light. Ranging dialectic practices in expression and listening draw together elaborate customs in shomeric Language and history, which inform the re-telling of the stories of the community. In this chapter I examine the *peula* as a modular vehicle for conversing in new ways, and a distinct linguistic blueprint in which to engage the world's elements.

I. PEULA FUNDAMENTALS

1. What is Peula? First Glances

The *peula* or educational activity, describes a unit of shomeric organized space. A single peula (typically spanning 1-2 hours) is an emergent space among equals who come together in a shared meeting place of openness and readiness. An important 'first glance' that sets a peula apart from basic teaching is that does not distinguish itself from nature, but is a synchronized movement *of* natural bodies. Second, when peulot are performed, their aims are not disclosed outright but are rather *carried out* in some special way.

As inherently group engagements, peulot are constructed moments in time; mediated question-sequences that unleash dynamic movements in word, body, and form. Comprising unique arrangements in motion including acting, speaking, writing, reading, producing, reflection, movement, travelling and more; peulot are stimulations in affect and discovery that are typically crafted 'in conversation' with more open-ended sharing space in circle. As distinct from *sichot*[11] and other routine gatherings, which employ the open circle as a default participation format, peulot are formulated group engagements performed under specified aims.

As ingrained in the structure, designated madrichim teams are responsible for creating and running peulot for their chanichim as their central everyday responsibility. In a typical day at mosh, kvutzot have two peulot as a group per day, on top of 2-3 'full-mosh' activities. While community-wide peulot are crucial elements of cultural life, age-based peulot serve intimately as a nucleus of the principal learning journey. As we will further elaborate later on, peulot serve principally as building blocks for broader crafting cycles of shomeric process; comprising protean aims that ultimately amount to one full 'major peula' of kvutza experience (for example

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[11] (Trans. meetings) an organic open gathering style

a summer at mosh, a weekend seminar, etc). By the same vein, a single peula is a composite of multiple parts which together form a full breath of learning. When needed, peulot can span an extended period such as a full day, or a day's schedule can take the form of back-to-back peulot that form a more intensive seminar process. For chanichim, a peula is a magical space of unpredictable discovery, whereas for madrichim, a peula is the generative text for authoring process through pedagogy. With each unique roles in the inscribing process, peulot become dynamic temporalities of engagement dialectically co-constructed by both the authoring facilitators, and their iterating kvutza. A single kvutza's lifespan generally consists of hundreds or perhaps thousands of peulot; and the natural life of the group becomes mediated by the periodic consciousness of the recurring peula space.

In my search for indicators of peula pedagogy, the most common and instinctual responses I received from participants pertained to learner engagement, and critical thinking. Mirroring a modality of *puzzling moments* as openings for collaborative inquiry (Ballenger, 2007, p. 2), peulot are disposed to carry in shared questions from amidst and outside of the organized setting. A one-question online survey I posed asking, "What makes a profound peula?" formed an insightful variety of interpretations (See Appendix A.1.3 for full responses). Meir reiterates, "HH education is characterized by the consent of the learners. In other words, while schools or other educational forums might force students to participate and demand that they learn, HH makes students willing and excited partners in their own education." Andrea similarly responds, "if the kids are engaged in what is being said and they develop a deep passion for a thing they might never heard of, is what constitutes a profound peula." In their characterizations, respondents acknowledge the right of full learner independence as a preliminary foundation. Bela responds to the same question,

> We, when being taught, are not seen as students of a class, but each of us as a unique persons that are on the same level as the informant, not teacher, to which we have illustrated ideas and facts presented to us with a open discussion allowing us to listen and consider other people's opinions and thoughts, and then formulate our own in a space where no matter what we say, it's not seen as wrong, but as a perspective on the topic.

The intelligible authority of the learner logically extends not only to the equal members of the learning space, including educators, and all human beings as an intrinsic capacity. The responses begin to paint a portrait of peula as a common ground where subjects to come together in wilful creation, and form a basis for allowing new forms to develop.

2. Organic Elements

A peula is a natural creation. An intrinsic tool of living subjects, peulot are social patterns composed entirely out of materials and subjects directly traced to the natural commons. In other words as composing instruments of organic time and space, peulot serve as highly malleable group mediums; often materially minimalist productions whose substances are crafted out of the available elements. Peulot serve as living mediators that are often rooted in interactions between learners and their inhabiting environments. Nickolas discusses the peula's spatial scope:

> You can have it wherever you want. If the best space for a peula is in a field or in the pagoda[12] or in a canoe, you make the space or the environment to do it. Or, you can make a peula to suit a space. That's great, it's not the same as, say I don't like math class. Whenever I think of math class I think of sitting down and writing math at a desk. Whereas maybe if we did math in the forest, it would be a lot more interesting.

Nickolas begins to uncover the possibilities of peula pedagogy in adapting to versatile settings and becoming an interpretive tool of the moving body. From a multi-spatial lens of pedagogic instrumentality, Nickolas is able to see those epistemic possibilities that lie at the intersections of departmentalization; with their capacity to disrupt physical confinements, peulot serve a role of wielding everyday life into a guided journey sown by reflective community members. In his survey response Nickolas writes, "peulot contain thought provoking content that is relatable and is a planned effort. Peulot contain multiple perspectives on the topics being discussed."

As a shomeric fundamental, questions of 'what is a peula?' and 'how to plan a peula' are steeped with histories of peula inquiry and shomeric training through peula processes centring these very questions (see Appendices B.3 and B.4). In spite of extensive histories of practice and theorizing, shomrim in my study were hard-pressed to voice clear definitions of 'what is a peula'. After all, a peula undone is no more than untamed space, just as it feels to enter any peula: nothing more than the air of obscurity, wonderment and anticipation. Aside from its immeasurable techniques for facilitating personal voice, the peula's 'model-in-use' (Graveline, 1998) is revered for its capacity to culminate collective directions that can be timely, constructive, and reach degrees of inquiry unfathomable at the individualized scale. Sculpted variantly out of a foundational arrangement of structured inquiry among equals, peulot often manifest as sequences of prompts, games, problems, stories, texts, ideas, situations, or questions; stirring the group on a distinctly unfolding path or series of paths. In a field note I write, "Peulot could be historical, political, conflict-based, explorative or dissenting; calling attention to, or

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[12] small log structure at mosh

attempting to push towards something. They could be deliberative, experiential, affective; they disrupt and construct. At the end of the day, they're what the kids create from them." As peula discussions will show, although peulot habitually invite varieties of external materials and perspectives into the collective space using multiple mediums, they ultimately hinge on the knowledges of the learners in the space to do the critical troubling, connecting, and extending work needed to build a process that is substantial and communally relevant.

Thus peula is more than a movement of forms: it is a *collective movement* in forms, and sometimes the changing form of forms; procreating ideational organisms which can grow their own legs of continuity and intersection within and beyond a singular peula space. Through personal acts of dreaming, expression, reflection, collaboration, and movement, peula choreography always seems to return to the open circle; drawing insightful (re)connections between learning's more corporeal experiences, and naming and fulfilling significances. In the long run, peula manipulation itself becomes a modal technique that enables learners to name and harness their own power through pedagogy; allowing selves to sink more wholly into the educational process as a vessel of reciprocity for their core learning and educating questions.

3. Peula Epistemics: Multiplying Ways of Seeing and Doing

Samuel describes profound shomeric pedagogy as "when a peula gets you to think one way, and then drops the world on your head and makes you see things differently". With critical thinking as easily the most noted qualifier of the distinct shomeric process, learning becomes an unfolding production in emergent discovery. Eva writes,

> In peulot, the educator doesn't come with a goal to make the kids think a certain way by the end; they let the chanichim come to their own conclusions. Sometimes the madricha isn't even sure about their own position on the subject, and moves to a conclusion together with the kids. They are on the same playing field. The madrich isn't controlling the discussion, but guiding it, and the madrich trusts the chanichim to want to learn and challenge themselves.

Eva's characterization on the nature of peulot reveals collective orientations that seek the advancement of the critical learning journey itself. In her interview, Suri extends the aims of shomeric education to a familiarizing of self as opposed to particular knowledge bodies:

Suri: It goes further than just the way that school teaches you facts from A to Z, where you're supposed to just know them and remember them, be with them. HH focuses more on shaping the way that you think, not in a scary way but, in the sense that it encourages people to think for themselves and come to their own conclusions. In our structures we're presented with facts, but not a conclusion.

DB: So for yourself as a learner in that environment, what did it generate within you?

Suri: I think it allowed me to better grasp the other things that I was being approached with in my life, outside of HH contexts, this ability to think through and analyze and think critically about the facts being presented, where they're coming from and who is giving them to you. I think that's how I am able to take a more positively critical view of the world, not hateful of everything that everyone tells me, but allowing me to have that thought process as opposed to just going with what is being said.

Identifying a clear critical lens, Suri constitutes a pedagogic framework that positions learners as authoritative voices who discern between the world's partial truths and multiplicities; not as conclusions but as starting points in knowledge generation. In this frame, 'facts' or incoming information serve not as knowledge instruction but as guiding stimulants for activity and response. Just as Cynthia Ballenger (2007)'s kindergarten students "didn't expect to just accept the knowledge being presented to them. They weren't just accumulating information, but wanted to be able to see through it" (p. 54), shomrim remain accountable to their learners by setting intricate learning conditions that will inspire their innermost questions. Ariela depicts a profound peula as when "the kids are engaged in what is being said and develop a deep passion for a thing they might never heard of." In so doing as instruments of knowing educators in-the-world, peulot serve as tools not for transmitting answers but for posing shared questions; serving often to shed critical light on the structures that hold us. Responding to the peula survey Suri writes,

I think that a profound peula is one that is composed of a few primary features. First it must get everyone involved thinking, not just those participating in the peula, but also the individuals leading it. Second, information must be conveyed in a way that goes beyond the traditional mediums used in institutional education situations (i.e. schools). Finally, and perhaps most important, the individuals leading the activity must be passionate about the topic, as this makes the world of a difference.

As Suri shows, peulot are allied efforts in true learning. Nickolas echoes, "you learn a lot as a madrich from peulot as well, cuz it's less like, 'I know the material and I'm teaching it to you', it's more, let's extract material out of us in a way... or, this is what I'm bringing to the table, what can you bring to the table as well on this topic? So ideas get exchanged a lot, and get influenced by these activities for everyone." Desmond relatedly characterizes peula as "when you put meaning and thought into an activity or discussion." In effect peulot inspire a process of Sharon Todd (2001) refers to as 'learning to become', taking form as pedagogical exchanges through which educators *and* learners are transformed, "into which they both bring, and from which they both take, more than they contain" (pp. 438-349; Gatztambide-Fernández, 2012, p. 51). This describes a relational equilibrium established among all voices in the learning space, as a springboard for venturing new horizons of possibility through inspiring knowledge reciprocity and social influence.

Accordingly, shomeric pedagogy composes eternal investigations of human learners in the(ir) world. I work to further understand the structural practice that informs Suri's reflections:

DB: So but what was it about HH exactly, that fostered that for you?

Suri: I think the biggest thing was that it was always a discussion. In HH it's never, "as your madrich I'm going to say the above or the following, and you're just going to go with it." Everything is always up for critique. Whether it was something that was very concrete, and defined by every dictionary, or whether it was a very abstract idea it was always up for the discussion, it was always meant to be a discussion.

DB: Maybe showing that dictionary definitions often fail to reveal complexity.

Suri: Exactly. In that sense, in class discussions — which do happen now and then — it always still felt like we were expected to answer a certain way, and even if the teacher or the professor is like, what do you think? Well, I know what you want me to think, so that's the answer I'm going to provide. In HH it's not like that.

In Suri's characterization, the youth movement disrupts what Michael Apple (2004) refers to as the 'ideological limits' of rationality in schooling, guided by a consensus-based curriculum invested in "the maximization of the production of technical knowledge and in the socialization of students into the normative structure required by our society" (p. 77). Breaking from closed-ended models of instruction, Suri depicts a pedagogic space defined by uncertainty; positioning learners on a life path of working through partiality and multi-narratives. With a maintained responsibility to the learners and the integrity of their learning space, madrichim construct pedagogical sequences of problem-posing through interactives that provoke individuals into interactions with their environments, necessitating learners to confront their own fallibilities and "in some fashion reimagine themselves to incorporate [new ideas]" (Ballenger, 2007, p. 54). As a normalizing disposition in learning, then, shomrim enter into peula spaces with a resolved confidence in knowledge and lack-of-knowledge (contested knowledge, emerging knowledge) under the gesture of the (un)knowing environment. Rosa writes about peula pedagogy as a vehicle for continuing the learning journey:

A profound peula doesn't necessarily have an ending answer that can't be contested. It should be something you think about after, even if it's impossible to solve. Shomeric education is so much more interesting and fun to be involved in. I think it's because of the passion behind the education, the drive of the people running the peula that really propels the education.

Indeed, peula space is an eternal craft of cultivating individualities. When Razi and I imagined visual illustrations of peula for descriptive purposes of the thesis, he pictured, "imagine all the kids riding a rainbow. That's sort of a peula. Like a slide, or a rollercoaster I guess 'cause it goes up. They all are going on the same journey, but peula is tailored to their colour experience. And they lift-off from reality on this process, as they are now on the path of the rainbow, and they

complete the process." In the peula rainbow of common voice and specificity, educational space moves common entry-frames toward expanses of possibility and transformation. In Jake's words, a profound peula is one "after which conversations are continued."

II. PEULA AS CRAFT

1. Peula Grows from Puzzlement to Pedagogy

A peula grows from anything and everything at once. Iris posits in the face of limitless possibilities for knowledge encounter, "the purpose of the peula is to find an angle, a perspective, to build from." As responses have observed, a peula's angle (a question, an idea, an artefact, a value or representation) serves not as postulated truth but an organized network of entries through which willing subjects uncover deepening sets of paradoxes.

As a rule, a peula is composed of an expressed goal, mirrored by a structured series of methods. "I could keep describing it for an hour," remarks Eli, director of *Operation Groundswell* (OG), a shomrim-founded backpacking organization aiming to "change the way the world travels," which employs the peula organizing framework for both their programming and internal organization structures (they even use the term 'peula'). Eli attests that the reason he can speak clearly to the educational method is because he has "looked at it, thought about it, studied it; and was like okay what makes that method work, how do we use that here at OG. And the work here, the idea behind it is to use a lot of the same principles we use at mosh, which is to engage multiple narratives." He suggests a loose formula that describes the peula sequence:

> I would say it follows a particular pattern, the way that we set up the educational learnings, and it falls within the experiential education field. First you have some sort of trigger or opening or hook, you might call it, and almost every activity that we run has something of that sort; whether it's an activity or experience or a text, watching a clip, or meeting with an outside educator of some sort, etc. So there's that piece, and then there's always this reflection piece. Which is; to then process that hook, you need space to reflect. And I would say we push more towards communal reflection or group reflection rather than individual, but both versions are certainly centred within the format.
>
> I think the reason it resonates really well with people, is that most often the hook or the trigger is trying to elicit an emotional response. And that's why we have these little tricks, where we run an activity that's really a bit of a trick, tries to elicit a certain emotional response through the activity, or through the text. And maybe this is my opinion but because of that emotional learning, you're much more likely to absorb the information, especially when you're able to reflect on that, and reflect on the emotions you felt through it. So for me, it feels magical when you're in it, but then when you break it down, it's like music where it's always surprising and amazing, but then when you actually break it down it's like oh you're following the same building blocks, but what you're doing is trying to personalize it, and make it something special for that group.

Eli characterizes peula along a very loose interplay between two parts: prompt, and reflection. Through this conceptual frame, the two phases each play an integral role in peula process: the hook provokes interest and attention by eliciting some form of engagement or participation; and the reflection, often a discussion or forms of dialogue, gives space for the group to critically respond with their utmost authority to the material and process in motion, through the lens of personal and broader significance. As he demonstrates, a peula's modal sequences become contoured not by the rudiments of an intended topic, but by a deliberately crafted balance of disturbance amidst safety, that will provoke a worthwhile process.

The prompt/reflection pattern, however, is never seamless but often follows more of a relational dialectic, moving and blending into each other through the directives of educational authors. With creativity and critical engagement at the centre of what drives peula building, most peulot tend to twist or queer this prompt/reflection relation beyond intelligibility. As she critically reflects on Eli's proposed sequence, Iris conceives of peula as living independently of such categorization:

> I don't know what is considered the difference between the trigger, and 'meat' or content of a peula. Often discussion acts as the meat, but often discussions are also sikums[13]. Right? And, often, triggers are the very fluffy part of a peula, but often they're actually very meaningful. Sometimes you read a text, or you read a variety of quotes or texts or images. Sometimes you watch a documentary, or explore a whole gallery of clips or perspectives. But often you do something where you are engaging with others and material in a way that can be considered a trigger because it's something that's triggering you to then react later in a more processing part of the peula, and you're engaging in sometimes really substantial and heavy material. At a certain point I don't know if you can distinguish between things that are prompting you, that could be a text, and the ways you are reacting, and that could be a discussion even during the text reading, in preparation for something else.

Iris uncovers an established dynamism intrinsic to the peula design framework, wherein the prompt-reflection relation fold into each other as composite permutations of goal. In confronting Eli's formulation, what Iris grapples with is the defiance of time, which it seems is not the directive factor between prompt and reflection. More precisely then, peula is a *series* of recursive prompts and reflections decidedly strung together as a cohesive process that tends creatively to its goal. Madrichim do not follow any fixed template for formulating peulot beyond the goal/process dialectic (reflecting the basic 'peula sheet' format), rather they sculpt pedagogies to deepen the learning process in the ways that fit best. With pedagogic effect as a central and collectively apparent aim, educators are expectantly propelled towards outward-moving motions of pedagogic creativity and deepening educational accountability. Razi constitutes peula as a

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[13] Reflections or culminating dialogues

modality of shedding expectations: "we're always willing to go outside whatever boundaries we set for ourselves all the time, if we think that that's the best way to adapt. I think if anything, the goal is to avoid-- like, it's more like the boundaries are on the inside, where the goal is to avoid the types of learning that the kids are used to." As a structure of multiplying knowledges, peulot are perpetually pushing to the outer bounds of understanding, expectancy, and iteration.

2. Peula Vibrations: Living Trees of Pedagogic Specificity, or the Production of Meanings

Peulot are artistic works designed by an artist's (subjective) standpoint and intended for an audience of freethinking learners, posing a set of questions with a specially crafted delivery. As functions of time and common movement, peulot powerfully equip educators not merely with singular entry frames, but narrative or elaborating journeys intended to form mounting connections. Insofar as positivism presents its subject matter through evidence templates such as the traditional essay or the scientific method, in peula pedagogy the operation of transforming an idea into an engagement requires a cognitive processing more akin to a writer's craft of drawing readers into a common discourse using elements of shock, beauty, and intrigue. In chapter one of Michel Foucault (1977)'s elaborate essay, *Discipline and Punish: The Birth of the Prison,* the philosopher opens up his case for the modern age of discipline with the compelling scene of 'The body of the condemned', the 1757 torture of Damiens the regicide in front of the main door of the Church of Paris, where the reader reads in gruesome detail the spectacle of his body's slow dismembering. By page 6, Foucault jumps to a depiction of Leon Faucher's rules 'for the House of young prisoners' in Paris' eighty years later, where the image of civic punishment takes on a new form: the prisoner's daily timetable. Foucault's portrait progression of the body of the condemned, from the arm of the sovereign to the institutional built form, builds a cognitive sequence for the reader that effectively sets up his main image on the economy of docile bodies in the modern disciplinary state. Peula authorship, similarly, is a tending with certain specificity; a weaving of what is known in the particular space between the content and the readers, to move learning from a surprising place of intrigue towards places of possibility and questioning. Iris discusses peula craft as a discernable 'blob' for sculpting a nuanced process:

> Art is about starting a conversation. It's about the viewer, about having a conversation in a particular way that would otherwise not be had, and bringing nuance into a greater conversation. It's about engaging or disrupting. I think peulot are similar, right? They're not only about letting people just think and be, be thinkers and go on a free train of thought. Peulot are also about revealing particular perspectives, and drawing from people who have already thought about this, drawing from other perspectives. A sculpture that is a blob can be interpreted in SO many different ways, but a sculpture

that is a specific shape also could be interpreted in so many ways. However you wouldn't have thought about that shape if you just looked at the blob. Nobody would have necessarily thought about the exact shape of the sculpture that was so beautiful and particular, when they just look at the blob. Even though they could, because there are endless possibilities for the blob. But people need that shape in order to then start thinking in these new dynamic ways, and then to have different reflections of your ideas and to build nuance. Because, in our mainstream conversation, without those beautiful shapes of the particular sculpture that you have, you're just going to keep repeating conversations and repeating them, and having these mainstream conversations repeating what everybody else is already saying. But the moment you twist and turn things, then it no longer is mainstream, it becomes particular, it becomes more meaningful and it becomes contextual. And that's what peulot do, they're not just a blob, they are a beautiful sculptural shape.

Iris's illustration of peula demonstrates the imaginative potential borne to the peula craft, in its artful capacity to transcend ordinary rhetoric by posing richness as a starting point for more nuanced spaces. From a critical standpoint, there is power in the peula framework to giving light and space to hidden perspectives: first, in the affirmed power of the artist's lens (and what they bring); then in its methodical inspiring of particular voices to come together and form new narratives. In featuring the artist standpoint as a worthy frame of entry, peula much like art stands in protest with the status quo by decentering authoritative voice and dabbling in the metaphysics of meanings. Audre Lorde (1984) speaks similarly to the art of poetry, expressing that "poetry is the way we help give name to the nameless so it can be thought. The farthest external horizons of our hopes and fears are cobbled by our poems, carved from the rock experiences of our daily lives" (p. 37). Iris casts peula as a shape of political significance; as a constructing force of in-life meaning making whose shape and forming shapes may then be echoed in new places. In a 2013 peula for my 17 year-olds on Foucault's disciplinary age, I designed the peula as a corporeal progression that mirrored the book's literary one, letting the enthralling imagery to run its course: first, with an opening circle reading of Damiens' torn flesh, followed by a basement gallery walkabout displaying the articles of the prisoners' timetable along the dimly lit walls (p. 6-7). Finally the group returned to the original circle for a text reading on *docile bodies,* Foucault's case of the modern social control (pp. 135-138). When I as a facilitator offer Foucault's argument in peula, it is met not as my own but as firmly Foucault's; my own stance rather remains my own, cast in an infectious air of obscurity and excitement as I build a basis for certain dissent. For myself running the peula during my undergraduate studies in social critical theory, our discussion formed deep inquiries that informed not only the subsequent peula on the social production of gender and sexuality, but also my own coursework insights.

III. PEULA FORMS: Four Kinds

Some of my participants showed scepticism at the attempt to situate peula pedagogy, arguing that doing so would drain it from its very modal nature. As the meanings of peula pedagogy are constantly being re-created in intricate word and form through peulot themselves, peula knowledges (that is, knowledges-in-peulot as well as knowledges-of-peulot) are thus never definitive but manifest only in-context of their wide-ranging constructing forces. In our research therefore, my findings are never absolute but serve as continuing offerings in the ongoing discourse of movement meanings. For purposes of insider research, I suggest here four frames that tend to give peulot their shape — *disruption*, *mission*, *play*, and *reflection* — based on varying natures and aims. The descriptions here serve merely as sketched fabrications of what in reality are highly indeterminate and overlapping distinctions, often found interlaced within and across singular peula sequence(s) (see Appendix C.3). While interrelated, I suggest that these branches also diverge conceptually to serve distinct and notable purposes in shomeric pedagogical praxis. The peula model as an arm for these figures serves as a multi-purpose apparatus for addressing divergent aims in community and political practice; and when suitable, they often do also tend to make up full peulot. To reflect their interlacements and avoid categorical presumptions, I choose to write about each not as separate peula types but as characterizing elements of a holistic organism that is peula. In other words each frame provides a new entry into the further deepening nature of peula as an instrument of the shomeric Languages.

1. Disruption. During my teenage years at mosh, the trashy 2000s teen music we would listen to in the cabins would re-surface in our peula spaces as stimulants to engage questioning and to have us interrogate our common cultures. Using a basic song/discussion format, our madrichim would take us on a slow unpacking of our mainstream cultural messages encouraging violence and the commodification of bodies: "why would *x* be singing about this? Can you like a song even if it has problematic messaging? What does it mean to play these messages to ourselves? Out loud? Here at mosh?" At other times, music was employed as an appreciative platform for rousing resistance through history; ranging everywhere from Malvina Reynolds' "Little Boxes" (1962) to Dead Prez's "They Schools" (2000) in the spectrum of common repertoire. The first and most basic element of peula is *disruption;* a casting of perspectival frames which progressively bring learners into contact with their assumptions and surroundings through a reflective lens of critical agency. Peula pedagogy serves in turn to directly name, work

through and redirect the historical conditions that frame our largely assumed contexts; or as Gitlin (1990) discusses of dialogue, "to make prejudgments apparent and to test them critically in the course of the inquiry" (p. 448). Through creative manoeuvrings of space, time, bodies, and materials, peulot spur disruption through unfurling combinations of questions, narrative standpoints, and embodied fictions; intended to provoke learners on some kind of core level. Efra writes,

> In my experience of peulot that have lasted with me, and there have been many, those that push my limits of critical thinking and challenge the societal structures I've learned have been the most effective. Learning about a topic that falls outside the standard education system (i.e. colonization, free will, etc.) and allowing myself to unlearn limiting mindsets is really important and profound.

As Efra's words show, peulot employ starting points of self-knowledge in order to provoke a disruptive movement towards horizons of multiplicity and ethical reflection. To do this, peulot bear immeasurable strategies through which to summon numerous distinct perspectives as informing voices at play in the constitutive peula process, derived variantly from the 'outside' as well as out of the burgeoning considerations of learners themselves, by tactically manoeuvring bias as a pedagogic dimensional tool. Exercises often thrust learners into contact with variations in pre-given and self-produced voice invoked under ranging interactive constraints and sequences; for instance by trying on differing perspectival markers as interpretive frames, or escorting group members on paradoxical learnings such as by dividing them to fulfill contrastive topical functions and arrive at divergent conclusions that when brought together ultimately set to compose a rounded view from the collective standpoint. A *yedid* educator training peula poses a discussion on a given reading, through which each of the three madrichim secretly embodies a different approach to guiding the conversation based on variant dispositions in facilitating open- or closed-endedness. These many disruptive openings, intent on identifying bias as part learning inasmuch as directing it, are centrally positioned not merely as mental puzzles but as instruments situated *in* culture and context of the world's multilayers and multi-effects; aiming for disruptions that successfully carry themselves over into the casual spaces at the individual and collective levels and incite continuing change. Through diverse entries into self and world, places of common relevance become opportunities for routine deconstruction and reconstruction that seek to drive collective awareness and practice to tangibly new places. As a model-in-use among youth, peula tactics serve well in upholding sustained breaks that usher new arrangements in common language and social organization.

2. Mission. At other times, peulot often serve as occasions for collaborative work and practice. Group missions are peula directives that call on the group to complete some task in a to-some-degree autonomous manner. Peula missions range extensively from functional tasks, such as building a raft that can support the group; to situations of being tied up together or otherwise outlandishly positioned to complete an exercise. At other times missions may set up imaginary frames or constructed realities that the group steps into in order to confront ethical or practical problems collectively. Sometimes missions require kvutzot to run their own peulot; at other times missions are merely a singular opening question or prompt. Collective tasking takes diverse forms not only on its own but also as methods and linking steps of broader peulot; such as collectively responding to posed problems (through ranging modalities and to varied degrees of required consensus) through the course of the process (see peula B.2 for example).

At their base, missions serve most palpably as opportunities to practice team building, group autonomy and cooperative leadership. At a practical level in community life, mission peulot can become exercises of applied shomeric practice and contribution; disposing organized space for fulfilling community responsibilities, including physical maintenance, tending to common spaces, and practicing peula design and facilitation. Iris argues that the autonomous exercise of communal mission is crucial in the application of the problem-posing framework, as it provides a practical platform for "learning something properly and adequately, because we are working on something grander than just learning for learning's sake." Practicing collaborative agency from personally motivated places engenders real purpose in learning beyond personal pleasure, and towards communal and political significance. In the shomeric holistic context, "if you care about the mission, then you'll care about the learning process that goes into achieving that mission." In the frame of life learning as participation in the world, the mission modality serves an outlet of directive action that may take the shape of necessary activities and training exercises. Aside from peulot comprising specifically appointed missions, most or all peulot tend to culminate towards provoking self-proclaimed calls to action among group members, which often come to signal subsequent work and time used in peula space.

3. Play. Play is a third foundation that tends to characterize peula practice. In the Shomeric Islands play serves the essential end of *fun* in the everyday youth context, as an

affirmed cultural atmosphere of 'children being children'[14]. Play pedagogies build on youth-directed modalities through extensions in curiosity and imagination; and reflect the reclaiming of learning not as some theoretical subject but from our own imaginative standpoints as situated in the world, and namely, as youth. Moreover, employing play as an organizing element of peula furthers of the transforming of our ordinary life into a process that we can take ownership of and grow through in personally empowered ways; including exceeding adult expectancies. Textural materials such as paint, dirt, and food waste are often incorporated into peulot for aims of breaking social boundaries, encouraging physical activity and contact, and inspiring memorability. In addition, opening *triggers* to peulot often prompt games and other embodied or imaginative icebreakers; as such, there exists no shortage of games in the shomeric memory bank through which to work off of and adapt for varied ends. In their fuller forms, play pedagogies are designed to blur the boundaries between fun and learning, in the intent that eventually one is unable to discern a difference.

Daniel asserts, "I think true to form, experiential learning is so deeply involved in what we do— practicing what we're talking about. So like, we don't just talk about building a fire, we build a fire." In the shomeric spirit of *performing* pedagogy, shomrim make use of the unfolding mystery of the peula space with embodied fictions through which educational messages may be *felt* and experienced and not merely encountered. These stylistic elements of peula, like Chela Sandoval (2000)'s differential mode of consciousness, allow for the pedagogic process to enter into "whatever is not expressible through words. It is accessed through poetic modes of expression: gestures, music, images, sounds, words, that plummet or rise through signification to find some void— some no-place—to claim their due. … This involves "creatively" engaging with others in unexpected and perhaps even inopportune ways that might rearrange the symbolic content of human exchanges by mobilizing that which always exceeds the very terms of the encounter" (p. 149; Gatztambide-Fernández, 2012, p. 56). In the Stewart Park River in 2007 I had my *chalutzim bet* (grade 5) kids 'swim against the stream' both literally and figuratively, prior to our followed land-based reading from Ariel Hurwitz (1994)'s 'Against the Stream: Seven Decades of Hashomer Hatzair in North America'. In a 2010 peula chanichim formed new 'languages' or gibberish dialects communicating different emotions. In a 2011 *tzofim gimmel* (grade 9) peula, I challenged my chanichim to play Monopoly "using socialist values" in order to

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[14]A mock-traffic sign on display at mosh reads 'Caution: Children being Children'

prompt an introduction to the then-developing Occupy Toronto movement. True to form, these peulot take on a signature peula modality of playfully embodying or *demonstrating* its intended aim in manifest form, at times with an almost ironic quality, in order to provoke signification.

Under pedagogic pretences, play may rearrange otherwise organic experiences into certain constructed parameters through altering the contours of reality and fiction, silence and voice, and body and context with distinct established frames. Tanya raises a common example:

> Everyone goes and plays soccer. But half of them have their legs tied together, or one arm missing, or one person can only pass to people wearing blue, different disadvantages, whatever. In peulot what's cool is you find the meaning for yourself, without being told what the point of the peula is. This gives kids a chance to really discover for themselves, like they might find a very different meaning from the peula and it will still be worth it, still be useful. All that makes the atmosphere at mosh different. At school you're learning for the purpose of being able to say okay I've learned this, now I can move onto the next thing. Whereas in Hashomer your learning never stops. We're constantly sitting and talking and playing and talking, sometimes we talk about the same thing a million times, but it's a process. It's not something that's ever just over.

Tanya describes a typical iteration of peula games used in the Shomeric field in this case often used to represent elements of capitalism, privilege and exploitation. In the game sphere, as in the case of peula, the participant navigates their own reality in the common fiction and remains the chief author of meaning-making through conditions of ambiguity. As Tanya points out, it is chanichim who drive the work of drawing connections to local and global issues and forge new narrative lenses particularly in its reflective periods. A 'what is a peula' peula using the same above game as a trigger had written as its goal, "to show them how easily a meaningful discussion can be created from nothing, anytime, anywhere, simply by making space for insights to flow. Also to show how much the educational process is driven by the chanichim themselves." In the closing reflection the madrichim open with, "so, what was this peula about?"; allowing learners to elaborate and build on each other's insight until discussions had fully run their course, before 'breaking the fourth wall': "show them they made up the peula themselves. Who forms a peula? What and who stimulates an educational process?" (see Appendix B.5 for full peula). The peula sets another instance when shomeric pedagogy performs its own practice — here, the practice of educator training — as a way to lay self-evident its natural features. Reflecting on the 'what is a peula?' peula, participants in Peula Study 1.1 make note that its emergent substantiveness relies primarily in learners' long years of experience in peula participation; which would quickly have them cognize the intentioned game-format in the peula setting and begin to anticipate meaning that would feed later reflective spaces. Tanya observes, "I think that

peula says a lot about the space that mosh is." She is alluding to this same self-conscious modality that as Daniel notes above seems inborn to peula practice.

As a model-in-use, play as pedagogy enables autonomous scales of learner discovery which are typically obstructed in conventional domains. Some experiential peulot posit certain frames through which chanichim are made to navigate constructed landscapes for extended periods of time using particular constraints or personifying roles. Adventures in fictionalized reality establish new frames through which learners can determine a path through temporal uncertainty and reach new discoveries. At the mosh-wide level[15], extensive operations in storied play and collective theatre are also structured into the summer process through prolonged peulot and sporadic 'special days' that break from the ordinary schedule and enter into imaginary collective realms. In a documentary interview for Jordan's Ryerson University Film Studies thesis on Hashomer Hatzair, Eli recounts a notable special day he remembers as a chanich:

> It was a full-mosh activity and we were all separated into different 'countries'. Each country had different sectors of what they do, in society, in industry, etc., and one of them was the media. And what we were finding was that countries were publishing news reports, and the madrichim were very sneaky, and they doctored all of the news reports. So whatever was coming out of a different country, they'd totally changed what it said. And it essentially started a mini-war, which at camp was a water fight. But I think in that moment what I realized was, the information that I'm getting from every source should be questioned. And we don't know exactly what is truth all the time, and part of being human is to kind of stumble and figure out what truth is to you at any given point. And for me now, I find myself constantly being critical of every news source I read, trying to find an opposing news source that will tell me something completely different.

Revealing classic elements of deception and role-play, Eli exposes the peula as a space for concocting storied generative figments that hinge on blurring boundaries of reality and fictions as converging mental spaces for illuminating possibility. In effect, play as a peula form allows for imaginary realms of experience to seek expressible ideational significance in both the inner and broader spheres. Eli reflects on the impact the experience had on him as a consumer of media and social messaging; later as a legendary rosh tarbut himself, Eli took opportunities to design similarly inspired special days, that shaped the culture of the next generation.

Accordingly, the experiential techniques of shomeric pedagogy are often extensive, intricate, and surprising. Springing from their preference for out-of-the-box engagements, shomrim regularly concoct elaborate narratives intent to transfix subjects into collective atmospheres by casting a social magic which can only be made real with the group's expressed

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[15] Run by the *tarbut* team (See glossary, Appendix E)

believability and complicit continuation. At the group level, commonly used affective modalities include scenario shifts, making use of the night time; consisting at times of deep talk or honest disclosure, silence and silent journeying, meditation, reflection, monologues, drama, spectacle and ceremony. These pedagogies are employed analogously for their unique aims, and sensory elements. Iris shares a pair of back-to-back peulot she designed for her *tzofim alef* (grade 7) kids in 2012, her first year as a madricha, that began with an up-close study of the butterfly: first acting as scientists in the natural field, followed with a text reading on the species life cycle; as a way to open up conversations about the significances of singular life and micro action, and analogizing the 'butterfly effect' of chaos theory. That night, holding "the memory of the butterfly effect as a way to remember how we can be simultaneously important," Iris led her chanichim on a blindfolded silent journey that ended laying in the grass in 'old kibbutzi'[16] where they listened to a recording of Carl Sagan's Pale Blue Dot (1994) and contemplated their triviality under the starry expanse. Iris retells these peulot as teaching a capacity to "hold both things in your hands at the same time: being importantly complex, and importantly part of a much bigger thing. Teaching us about being humble, and about giving value to the intricacies of our own lives and others' lives; it's about scale, that scale isn't always the thing that dictates significance. Just because the butterfly is small, it doesn't mean it isn't significant."

In effect it is the tendency towards surprising modes of engagement that unlocks the very power of peula. Daniel maintains peula engagement as spurred foremostly from the air of modal unpredictability:

> There are a lot of different ways in which we run things. And sometimes low-impact is one of the ways we run things. Sometimes we have intricate special days where there's fake money and clues and a murder-mystery and a play and an ash layla[17] and all of this stuff. And sometimes, we just have a good question. A great question can inspire amazingness. It seems weird because you're engaged in academic work, but what you're actually doing is digital critical education right now. You're forcing me to think about pedagogy, and Toronto, and the movement, liberation, and all kinds of shit. So this is experiential, even though the kind of experiential it is is different than, you know, tiyul (camping).

Naming my own research as a form embodying peula pedagogy, Daniel characterizes the shape-shifting dynamics of peula pedagogy as procreative of wide-ranging conditions for captivating learning. Using the adaptive instruments of peulot, I and others hold a power to arrange our groups in virtually boundless ways; authorized under the contractual common interest of the

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[16] a secluded area of grass at mosh, that yedid once called home
[17] surprise middle-of-the-night peula

collective learning process. Overall play pedagogy foregrounds new shapes for new figurative Languages to grow with the unfolding culture of community life, and towards new dimensions.

4. Sikum — Reflection. The final, and only categorically distinguishable peula is *sikum,* or reflection. Although all peulot involve reflection in some capacity, *sikum* is set apart from the rest as a separate peula kind that stands on its own: a culminating peula following a prolonged process. Typically comprising the final peula of a summer, seminar, or experiential breath, sikumim are open-ended reflective peulot that may involve other modal varieties such as disruption, missions, or play, but with a view to the joint process held at the centre. Through guided arrays of prompts and responses, sikumim sculpt common portraits of a retrospective journey through iterative integrations of respective relationships-to-process, from multiple personal, communal, educational and symbolic levels. When kvutzot reach their final chanichim years, *sikum* becomes increasingly featured in peula explorations, and raised for its explicit role in shomeric praxis.

Sikumim serve critically as instruments for directing process. In Peula Study 1.1 Ashwin locates sikum as a kind of curricular accountability:

> We intentionally put in checks and balances into what we're doing. At the end of every week, we check in with each other and say, this is what we did this week, this is what we did not do this week. We go through every major peula and say this is what worked, this is what didn't work. And the extent to which we grow or learn from those experiences, that's up to us, and it doesn't necessarily always work, it's not necessarily always the most efficient process. But it is, I think, one of the biggest tools that we have. We use constant reflection as the vehicle for maintaining this constantly valuable, constantly changing system.

From her educator positionality, Ashwin observes the role of *sikum* in establishing shomeric process and movement. Sikumim and other *sichot* compose community-wide knowledges-of-process out of intersecting insights; intended to serve direct functional roles at ensuing organizing levels. In hadracha, the operating forms of sikum multiply and overlay the working educational structure: we will expand further on sikum and questions of educational accountability in later chapters.

The sikum peula is an effort in collective memory work, of weaving past with present and towards future: a bringing together of intended aims with lived process, and conceiving common understandings for moving forward. As Angela Weenie (2008) makes clear, memory work as a component of pedagogy "provides [a] "snapshot" of lived curriculum. … Memories of the past inform our present and help us to understand this place and our place in it" (p. 546). In the

horizontal space of the peula, sikumim open up critical pathways for vocalizing reflection to oneself, the group, and the madrichim: all of whom serve crucially as agents of the ongoing process. Sikumim then act as democratizing forces of educational agency, redirecting pedagogies to account for the combined insights made. Hence, while peula language tends to begin with obscurity, it closes with a respect of public transparency in set aims, educational approach, and emergent contextual factors. Madrichim often choose in sikumim to reveal hidden elements of the designed experience, as gestures of educational integrity as well as practical educator training. Explanations of subjective experience and elucidating factors are explicitly called for and made communally valuable in sikumim as a way to 'reframe problems' in practice with newly conscious layers of awareness and flexibility among facilitators and learners alike (Simon, 2009, pp. 291-282). By naming our critical relationships with the emergent process, sikumim offer opportunities for the working partners to adapt mindfully to multiple observed needs and deepening implications. In the reflective context, shifts in tone and sacred group spaces are used for naturally inviting honesty and vulnerability in exposing self-truths and those of the expressed process. Through the calls of its individual voices, a group accountability then finds its figures.

IV. CONCLUDINGS: PEULA GROWS FROM ITS BODIES

1. "A Peula can be Anything" and Attempts to Define Peula

A 1944 educational column appearing in the movement's journal, *Youth and Nation,* writes that when it comes to peula craft, "the question is not one of technique, but of the leaders." In essence, a peula is generative space yearning shape. Peulot over the years are always enchantingly queering the expectations of peula experience, inviting learners to participate in its theorization as an instrumental form. In one my earliest peulot in *chalutzim alef* (grades 2-4) the peula that started off the summer, our madrichim and led each of us blindfolded one-by-one on a long, illusive silent journey and sensory experience, which eventually ended abruptly with a pie to the face. The message was that a peula can be anything, and should be considered ever unpredictable. The maxim 'a peula can be anything' is reiterated as an instructional and interpretational tactic that maintains shomeric pedagogy as a limitless slate for creative and political potential, in both reflective and mobilizing ends. In a *yedid* (grade 10, hadracha-in-training) 2006 peula our madrichim arrived to a peula with a full jar of *Nutella™* and no further instruction. As we awaited direction (not touching the Nutella, of course, so as to not spoil the

process intended), the air of perplexing stillness transformed itself into a demonstrative display on our rehearsed contours of cooperation as a group, particularly in the face of ambiguously intentional space: at first expectantly keeping circle, then physically unfurling into an experimental negotiation in movement, power and common direction across the fields; the kvutza reconstructed the peula space as a landscape for navigating and disrupting their own imagined boundaries of peula space. These kinds of peulot serve as primary training in the making of peula practitioners. I end with a poem I wrote on "what is a peula":

> A peula is…
>> A collage of words and works from the communities
>> A dialogue, a dialectic creation
>> A cultivation of process, a process that may serve our discourses in other (future) spaces
>> A space for reflection, deliberation, struggle, confession, decisive action…
>> What happens after the peula
>>> is further telling of how the peula went in the first place.

2. Peula as a Journey of Journeys

Consequently, and as mentioned earlier, participants challenged the notion of drawing firm parameters around the peula framework; an act that would be inherently limiting to its living character. When I showed Razi the diagram I had sketched proposing the four above peula frames (see Appendix C.3), his scepticism returns us to the patterns of body movement:

Razi: I think everything is a peula though. The diagram you made is pretty good at capturing what a peula is in actuality, but maybe not perfect at capturing its essence. But that's really fucking hard LOL

DB: True. I think we do capture it sometimes, through poetry and art [in peulot]. And peula-building.

Razi: Yaa. With a brain understanding.

DB: What do you mean?

Razi: Like it's in our brains. It's connected to who we are. The rainbow connection. The lovers, the dreamers, and me. All of us.

DB: Yeah, we know it intrinsically.

Razi: umm... There's one aspect of peula I think is essential, and that's its recursiveness. That a peula is an infinite amount of peulot. And each of those are a series of peulot.

DB: like a peula is also a major peula

Razi: Yeah like a peula is anything.

DB: It's just a perpetual composition of the long-term process.

Razi: It's a journey, made up of many journeys.

Razi locates peula pedagogy within the bodies of Shomrim, as almost corporeal knowledges-of-practice that both regenerate from and reformulate the common journey; reminding of Cochran-Smith & Lytle (1999)'s notion of teacher knowledge-of-practice where "teachers across the

professional life span play a central and critical role in generating knowledge of practice by making their classrooms and schools sites for inquiry, connecting their work in schools to larger issues, and taking a critical perspective on the theory and research of others" (p. 273). Without taking a clear format, Razi discusses peula building as composed of iterating learner journeys that spill into each other to form a shape for the continuing common process. Peula instrumentation ultimately serves the work and longevity of its agents' learning experience as a conjoining compass for inward- and outward-looking questions. Meir writes,

> There is never an end point to a Shomeric education. While a single peula or seminar might end, there is never a sense of finality or a suggestion that you've now learned everything worth knowing about the topic. Rather, peulot usually end by asking a new series of questions and encouraging chanichim to pursue more knowledge on their own. Contrast this to school, where each unit ends with an exam, implying that the educational process is over as soon as you get your grades back.

As Meir and Razi show, shomeric pedagogy is sown out from its Bodies as an eternal Seed of education, propelling the practice of freedom and cultural life. In essence, peulot are organic periods that take the shape that their members need them to take. Daniel recalls a peula he ran twice one summer, for the Canadian and American hadracha bodies respectively. The peula, informing no further engagement, simply posed, "Why do we attend to the things to which we attend?", a question inspired from his then-undergraduate readings from Harold Innis (1951)'s *The Bias of Communication*. The discussions, Daniel recalls, created two utterly different peulot: with the Canadians concentrating on local questions of Hashomer Hatzair and movement direction; and the Americans delving into philosophical questions of humanity and social nature. The two peulot, now held distinct as memories and messages of their own, performed their aims manifestly, as peulot often do: by attending to what needed attending, the peulot disposed themselves as vessels of significance for the Bodies that wove them. Knowing the divergent spirit of the peula form, it is no doubt that Daniel originally composed the peula with these multiple overlapping philosophical, practical, and demonstrative potential goals in mind.

Chapter Three

BODY

On Group Formations

Kvutza. This chapter is on the *kvutza,* or age group, that forms the Bodies which breathe in the Shomeric Islands, roam through its curves, and work in packs to steward its soil and species and sustain its life. *Kvutzot* (pl.) are families of growth in the shomeric life cycle, bound together by a collective memory and constructed character. As spores and sowers of their feeding life and Language cycles, kvutzot are responsible for nurturing the Island's many interrelationships. Kvutzot serve as special sites of belonging that form the relational basis for shomeric social space: as in Iris's words in Peula Study 1.1, "we see an individual or a kvutza or any kind of community, as a constituent of all of these parts. That includes the members within the kvutza, it includes a certain culture that the kvutza has, and its influences. … We have a history, a collective character, an attitude, et cetera; and, we're also all subject to change." A life form that grows seeds of its own, kvutza shapes the relational and ideational organism that animates shomeric pedagogy. David Horowitz (1970) writes, "the group served as a basic living cell of the movement, that centralized questioning and debates, towards achieving a cohesive shared world view. In these groups the image of the movement was shaped and the character of the members was forged" (p. 48).

As an organizing agent, in effect, kvutzot are constitutively defined by their distinction from traditional working structures. The extended positionalities of the kvutza collective cast mental and dialogic possibilities for systemic thinking framed in expanding circles of orientation (self, kvutza, mosh, family, society, world, etc.). As a Body amidst neoliberalism, kvutza serves as a case of reasserting *collectivities* as legitimate organizing forms (Chopra, 2003, p. 423). "We're not taught to live in collectives in larger society," Iris reflects on Rohit Chopra's text in Peula 1.1, observing radical significance in their very existence as proposed entities: "the way we talk about kvutza in a lot of ways is very unique." Kvutzot are more than group assemblies; they are intentional practices in sustained group solidarity, routinized through inward-outward efforts that seek to unearth "new horizons against which we might not only imagine, but also produce new ways of being together" (Gatztambide-Fernandez, 2012, p. 58). Embodying Martin Buber's

philosophy of organic societal relationships rooted in "'sympathetic sentiments', in contrast to society, which is based on pragmatic and rational ties," (Margalit, 1969, p. 40) the kvutza births a distinct field and social personality that interrogates established falsities by starting with the 'faces of others' as constitutive parts of an emerging self/whole.

Kvutza Basics. Kvutza is the basic unit of shomeric organized life. Chanichim who come to mosh are placed into their age group of around 10-20 *chaverim* (trans. friends) who eat, sleep, play, learn, and do their *avodot*[18] together, in all making up mosh's daily organizing activities; as a routine until they reach *hadracha* (age 16+). Made up in magnitudes of time spent together, the kvutza's year-to-year process serves as the cell that establishes mosh's culture of belonging and cooperative practice. In the Shomeric Islands, age serves as a common starting point for sharing experiences to grow. When conversations in the study point to age as an institutionalized marker that limits our community potential, Iris reminds as many do of the role and significance of age proximity and the youth generational framework: "mosh is a very special place when it comes to age, because we treat age so differently. We treat youth so differently, and we give value to youth differently, so age becomes a different story." In her view, growing in parallel in the shared societal context and accumulating the same amount of experiences that are unique and uniquely valued allows for an initial common ground that establishes equal voice and invites conversations of relevance in accordance with larger common institutional structures and contexts. In the youth-valuing framework, the seeds of future generations are cared for today with a clear cognizance to the effect of the present moment, as an iterative groundwork that composes the long-term intergenerational movement project.

Kvutza is in Janet's words, "an intimate group which promotes independence." Like all shomeric foundations, kvutza is a hotbed of regenerative meaning and peula exploration at each stage of its life. From the earliest age, madrichim orient kvutzamembers toward the intentional ethos of the group as the seed in exercising shomeric practice. Under the guidance of educators, kvutzot are formed by an emergence in collective consciousness that comes to perceive its own figure, and reshapes itself as a reconstituting structure of its members. In Peula Study 1.2 Nadav states, "I've always thought the difference between a kvutza and just a group of people is that they are intentional about their educational process, and they *want* to learn together and better themselves as individuals, however it may be," "and also better themselves as a kvutza" adds

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[18] daily chores and mosh maintenance

Talia. Together their words knit the Jewish (and shomeric) principles of *tikun adam* and *tikun olam*[19], a positioning that brings inward-outward work and vision toward a relational symbiosis that can effectively sustain the broader shomeric mission.

Kvutzot follow a kindred orientation: posited as a 'second family' responsible for the conditions of a safe emergence, kvutzot dispose themselves as a kind of intrinsic space of belonging in the world. Nadav offers another definition, "it's a group of best friends who also are intentional in their educational process as a group, and as individually distinct people in that group." Indeed, kvutza floats the bounds between reality and its envisioned form as it masquerades and transforms through the wonderments of learning. But kvutza is not simply a project in utopia: it is in essence a *practice* of fostering communities of belonging in the present moment. Janet reflects,

> Did I feel closely connected with every person in my kvutza, and were they the people I would choose to be intentional with? No, for sure not, often. But do I love them and feel a sense of responsibility for them? Absolutely. Why? Because people told me to. My madrichim, when we arrived, they're like okay, these are your people now, and you have to get along. Make it work. You're like uh, I'm 8.

In the Shomeric Islands we don't choose our family: a certain humbling of ego, kvutza forms a call to learn from and take care for the multiplicity of potential beings we see in our kvutza, our educators, our kids [learners]. At the broader systemic level, kvutza works as a pedagogic node of intergenerational cultural transfer, as groups of madrichim bring up younger generations.

II. KVUTZA SHOMRIT: BODY PARTS

As planting projects among educators, kvutza forms an educational abstraction that serves as a distinctive text for curriculum building, both from the kvutza's self-regulative and madrichim's curricular lens. From all standpoints, kvutza remains a distinctly (inter-)subjective production guided along a trajectory of self-proclaimed narratives and ethical considerations. In this section I elicit Hanan Erez (n.d.)'s 'The Four Principles of Kvutza Shomrit' to help to illustrate the intersecting ingredients composing the kvutza orientation. Erez's text is a common reading in peula discourses as an analytical device for reflexive group theorization and self-questioning. Erez's four principles, *intimacy*, *learning*, *autonomy*, and *mission*, coalesce to form the moving Body of the kvutza. In our analogy of the shomeric living whole, I discuss the principles as composite parts of the Body: the Heart, the Head, the Feet, and the Hands.

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[19] '*Repairing the Self*' and '*Repairing the World*'

1. Heart | Intimacy

> The idea is that, every kvutza is a funny mix, and eventually you start to grow towards each other.
> —Tanya

Shomeric founding historian Martin Buber (1937) writes about the eternal labour of 'I-thou' relationships, or relations among whole beings where "*thou* has no bounds. … The primary word *I*-Thou establishes the world of relation" (pp. 3-5). … "*I* become through my relation to the Thou, as I become *I,* I say *Thou*" (p. 10). Following Buber's theory of relational being, the process of building intimate relations among the kvutzamembers is the first task and foremost seed to a working kvutza body, "otherwise learning is forced. Building connection ensues the consent to the process itself" as Shira states. Erez (n.d.) depicts the 'intimate kvutza' as "a kvutza that sees the heart of its existence in the shape of the relationships between people; that introspects the intimate relationships within it; that creates and experiments with the creation of alternative relationships to those in the society, tries to act its values and exemplify them towards their society." Engendered from an overt valuing of self, the kvutza provides a platform for individuals to be seen and heard in increasingly intricate ways, that come into being and are deepened with the *consciencization* of the group (Freire, 1970). Exploring self through the many lenses of peula inquiry provides a basis wherein shomrim begin to perceive and value their own self-knowledge and worth as global contributors. "Before I can be the person that I want to be and make an impact," Iris asserts on kvutza, "I need to have intimacy with myself. I need to be kind with myself, learn to love myself, and engage in things that are really true and authentic. Then I will have built a foundation of love with myself, that may expand beyond myself, to those around me, and to repeat those actions." Through peulot of the kvutza process, chanichim gain numerous spaces to construct self-portraits through sustained acts of reflection and art making.

Kvutzot, evoking early rhetoric of "undressing ourselves to each other" (Sobol, 1975), put themselves on a path of uncovering societal masks and working to free their truest spirits. Kvutza intimacy is a real practice of forging *love* as an integrating force and as an active labour that tends the kvutza process (see peula examples, Appendices B.6 and B7). From the beginning of kvutza, chanichim are positioned to be deeply oriented to each other as unique persons of immeasurable worth in the loving framework. Suri observes,

> The orientation of shomeric learning is informed not by outcomes but by process. The process of forming a kvutza, it's not that when we turn 16 we're all suddenly close and adorable. It's about the way that we get there, the things that we encounter along the way and the struggles that we have with each other, the struggles that we have with ourselves, and how all of that comes together to make us

not just a group of friends but people who, I think, our relationship is strengthened by the fact that we think critically and argue together.

Suri stresses the kvutza as a *process* of coming closer through shared encounters of looking inward and into each other. Full corpuses of peulot in the shomeric memory bank are designed specially for the routinized practice of sharing affirmations, and tending to kvutza relationships: peulot such as classic 'mailbox' methods (see peula in Appendix B.8) construct private and interpersonal pathways for naming tensions and building strength in balance, posing prompts such as "'I admire you because…', 'How have you affected me?', or 'What do I need from you?' etc. With renewing spaces throughout a kvutza's maturation to explicitly affirm each other's intrinsic strengths and power, kvutza intimacy ties a responsibility to each member and the continuity of an important (personally relevant) process. Directed spaces for dialoguing around vulnerability, constructive criticism, esteem and gratitude, and challenge form as increasingly familiar grounding that allow deeper unmasking. In Tanya's words, "you start to value the individuals of the kvutza, and of the movement." As such, the principle of intimacy upholding the kvutza orientation ascribes chanichim to take their own knowledge and ideas seriously, and to channel their creative potential into the daily movement of the group. Tanya states,

> When you are in a kvutza, you are an individual, and everything about you makes you special. But it also makes your group special. Your strengths are not just your strengths, you're sharing them with other people. Same with your struggles. And when you start bringing in the whole lifestyle of mosh, like when you're washing toilets together, and you start to find fun in just being with your kvutza no matter what you're doing. It starts to create that community.

Tanya discusses kvutza as a space that enables a spirit of valuing individuality, which in turn builds a basis for the community life itself. Through an integrating of the community with the self, a public state of self worth may spread infectious enjoyment, care and thoughtful inventiveness into everyday relations and work, from the deliberate to the mundane.

Through peula's extensive ranges, chanichim come to discover, alter and engender parts of themselves that were not previously discernable as part of the shomeric growing process. Tanya remembers, "I thought I was really quiet, and now I talk so much. But that didn't happen until someone asked me in a conversation at mosh, oh, what do you think? And then I slowly started talking and I realized I had things to say." Now-iconic tarbut leader Jordan who joined the movement when he was fifteen similarly reflects, "I didn't think that I was a creative person until I went to mosh, and now it's all I want to do." Through its eternal spaces, kvutza paves a creative regimen of personal dialogue and storying, identity exploration and introspective

change, as well as experimenting with personal voice and expression, which allow children's creative passions to play out both in ideation and evolving forms of practice. Amidst the intimacy of the kvutza sphere, explorations of self are undergone in-relation to their community of intimacy: opportunities to dream up, exercise, and reflect on one's emerging personhood in the community context make possible creative incarnations that are stunted in the neoliberal field, and which come to hold principal roles in the function of the Islands.

A community that is built on gestures of authenticity notably extends a trust inlearning while contending with knowledge partiality and self-fallibility. Suri tells me, "I don't think that there is a single thing more or less that I could say to my kvutza that would scare them off or change their opinions about me." A kvutza-based trust amidst partiality is an actively rehearsed work that enables the practice of intimacy and solidarity (and learning). OISE doctoral graduate and scholar Sophie stresses the role of trust in channelling personal development:

> I do go back to trust. In a classroom with people you barely know, you might not want them to each go around and share a criticism about you, even if it was sandwiched between two good things about you. They wouldn't have the depth of knowledge about you to really say anything that was as meaningful. So much about that was that these were people that have known you for years. My kvutza did see me do all sorts of stupid embarrassing things, and also awesome things.

Sophie speaks of common histories of working to build each other up as procreative of relational foundations that seek to transcend judgment, and renew social responsibilities with sustained commitment and self-ownership. Years of building attentiveness through practices of listening, learning and independent discretion enables living trees of interrelationships that strengthen the branches of self-awareness, and form new ones at the allied scale through a "the possibility of new ways of making, of feeling, of creating, of loving" (Gatztambide-Fernández, 2012, p. 58). In a 2016 candidacy letter for *rosh chinuch*, Iris contemplates on *love* as a core shomeric teaching:

> I have been doing a lot of thinking about how mosh has taught us how to love. The intimacy building and trust that we are taught to appreciate and then go on to foster as a kvutza, makes it so we not only have a group of people who have a special kind of connection — one in which we are forced to live for something beyond ourselves — but we are also able to then extend this kind of love and appreciation and accountability to the entire mosh in a less intensive way. We then are able to extend such love and consideration to larger communities that we are a part of. It is more difficult, but it happens to the point where this love is then extended out into the world and Shomrim go on to care for the world in a way that is rare to find. This comes from all the peulot that take into consideration our world's issues, and activism and *hagshama* (self-actualization) in general, but also from peulot on our socialist values and intimacy allow us to feel empowered in affecting change beyond ourselves and live with a certain sense of humility.

Iris discusses the loving intent of the kvutza, as forming an expanding practice of care that seeks to flow from the Body to all its relations as an intrinsic responsibility. Learning the act of love

through forging its expanded meanings rehearses cognitive conditionings that may ripple out and guide not merely kvutza practice but personal social action more broadly. Echoing Erez's characterization, Iris points to kvutza as a project of relationships inasmuch as it is a project of relations: by making visible and choosing to break free from inherited societal relations, kvutza invites an embodied revolt from estranged codes of behaviour by asserting instead loving intentional relations which may form the central text for reconstructing environments.

2. Head | Learning

Learning — the Head guiding the kvutza Body — is the second principle informing the kvutza orientation, and just as elemental as the instilling of intimacy. Kvutza learning, primarily conducted by rotating teams of madrichim, serves as the guiding foundation to the kvutza's common life and its compass for "knowing the world outside ourselves, understanding it, and finally deciphering it" (Erez, n.d.). As Erez outlines, the learning group is "always directed inwards to the lives of the members of the kvutza, by placing questions and insights in front of them" (Erez, n.d.). The contract and ongoing practice of intimacy tames the kvutza space to become conducive to learning in an authentic way.

Since shomeric learning is rooted in generative questioning, chanichim come to find their ideas highly regarded in the Shomeric Islands: Janet reflects, "if you're just asked forty times a day, 'what do you think about this?' you start to think, I should really have an answer to that. Then you start to come up with them. And if people are constantly validating— yeah I want to hear what you think or what you feel, then of course that builds you in a particular way." Her words show the structural impact of problem-posing on the independent child; modeled initially by the madrichim as peula practice, and eventually adopted as a kvutza inter-orientation. Learning methods rooted in knowledge generation and cooperative self-discovery in the deepening kvutza context seek out learners *in their relations* and with some discernible degree of reflective agency in a changing world. In problem-posing education, as has been made clear, answers are in perpetual reinvention with the fluctuations of context and being; conclusions are brought back with new questions, and evolving calls of justice. By continually returning to the common growth space, kvutzot re-approach each other time again with new directions in learning. These dialectics are both informed by and constitute the collective learning process.

In so doing, kvutza constructs a positional constellation for navigating diverse considerations. Erez writes that kvutza learning is about "searching through exposure to the

abundance of ideas and ways of action" (n.d.). Tanya echoes, "The fact that we have so many open conversations means that there's a chance to explore ideas that you might not have even considered to think about to begin with. It means that everyone is growing off of each other's opinions." Underscoring the possibilities of interpersonal exploration as a vehicle for expanding the scope of collective consciousness, Tanya points to the kvutza learning space as a mediation of learner knowledges with what is not known; allowing personal ideas to emerge, become challenged by each other and the peula process, and move somewhere collectively. Employing a practice of "improving the kvutza experience by learning together" (Erez, n.d.), kvutzot remain more assuredly accountable for the individual narratives that constitute the world's effects; doing the work of what Raymond Williams (1977) describes as "confronting hegemony in the fibres of the self and in the hard practical substance of effective and continuing relationships" (p. 56; Williams, 1977, p. 212). In her interview, Malka elicits Chimimanda Ngozi Adichie (2009)'s notion of the 'danger of a single story' as she remarks on the magnitudes of what is lost in schooling for "forgetting about the power of the individual story that can create a better community." She observes students "all coming from these separate situations, and ideally your voices in a room could be super powerful because of the different backgrounds that you bring into that space, but oftentimes those aren't necessarily acknowledged, the focus is very much on the curriculum that is supposed to occur." Schooling's focus on knowledge transmission prevents the rich potentialities carried into the classroom by diverse students — especially in the multicultural context — from being acknowledged. At the kvutza location, by contrast, learning is centred in arousing local movements in experience, reflection, and wilful action.

Conversely, as pedagogy that begins and ends in shomrim's named realities, the kvutza's year-to-year learning process composes a procreative curriculum formed dialectically amidst the work of the kvutza and its changing educators. As an operant responsibility, madrichim owe the kvutza process a confrontation with the world's problematiques to a greatest achievable extent; that is to say, powered by their own utmost challenges to reality. Through the words/works of chanichim and their guides, the kvutza space naturally becomes a setting for working through our shared issues and those central to youth, by challenging and paving space for addressing what is real to us. In the modern context, this often means troubling some of the hostile effects of the status quo, and re-disposing the group as a place for inward healing. Madrichim, employing a sustained critical outlet of their own, take their chanichim through elaborate voyages which in

their view may have aided their own development as young people, and that enable practical space for the group to speak back against hegemony. In a three-day 'High School Seminar' of peulot at mosh in 2013, madrichim led their soon-to-be grade 9 kvutza on a critical preparation for their new phase of schooling. The seminar disposed common value frames of equity, social and mental health, and pedagogic quality as entries for chanichim to explore their personal expectations, goals and fears for the upcoming stage. The gradual process set to debunk traditional media stereotypes and social pretences about cultural life in high school, and pave honest conversations that would help equip the group to more readily perceive and navigate the superficialities of schooling, teacher (and knowledge) authorities and monitoring strategies, and aspects of teenage (counter)culture. The seminar also featured some recent grade 9 chanichim as voices of experience and counsel, grounding group speculations with the most dependable, up-to-date sources of age and social proximity. As enabled by the kvutza's continual process, dialogic foundations spoken at this stage provide a basis in the kvutza sphere for evolving these discussions through the high school years, serving what Goldstein (2003) refers to as forms of solidarity through which to negotiate, manage, and at times come to revolt against the dominant schooling culture.

The kvutza consciousness thus grows as a constellation of what Rudine Sims Bishop (1990) coins as 'windows and mirrors' of view into new worlds inwardly and outwardly; and forming a value in personal awareness. Malka highlights the significance of "feeling like you're a part of something, that you matter, that your voice as a part of the community is valid, and makes a difference" in the building of the learning environment. In the kvutza learning sphere the social sphere is the tangible work, and the group's voices are the first interpreters:

Yentl: I think the kvutza is a very special way of learning. Hashomer created this community that allowed me to get to know these people that I'm learning with both inside and outside of the learning environment, which made the learning environment a much more comfortable and real space. I think that's a very important thing.

Janet: Yeah. When you get to know people on a really deep level, it— I feel like the whole thing, honestly, I feel like kvutza life and mosh life is important in and of itself, and is also training for empathy towards people who you don't have intimate connections with. I feel like it prepares you towards that.

Yentl: Also, when there's that kind of relationship there becomes a less strict divide between school and not-in-school. In Hashomer you're with your friends — these conversations carry on outside of peulot. And it all blends into each other, which is amazing.

Located at the home in the birthplace of the kvutza family, Janet and Yentl uncover the kvutza learning space as a nucleus for engagement of a particularly honest kind; from which a true sense

of learner agency may be built that withstands transcending contexts, and commands an accountability to the learning process. In Erez's words, kvutza learning is about "creating common language; [as] only common insights will lead to common change" (Erez, n.d.). From their established homeplace, the kvutza may serve as a tangible relational juncture for bringing together those institutionally relegated categories of knowledge and practice, and dispose learning as a true force of social exploration and transformation. Furthermore, learning in the way of kvutza allows us to discover the importance of the exercise of learning, meaning-making, and of uncovering what truth is. Iris observes, "because we are able to value our learning, we are able to want to more authentically engage with our learning." In the kvutza setting, learning is done for purposes of learning to *be* in the world, by participating in the making of a more just world. "Plus our learning teaches us to be teachers. We're not just participants in learning. We're not passive learners." As a life orientation, the kvutza learning journey engrains over time an intrinsic appetite for continuing pedagogy as a core platform for critical issues; sustaining ecosystems of knowledge and inquiry which then feed the next generation of Bodies. From the kvutza's sustained work of *consciencization* we slowly begin to regain our social independence.

3. Feet | Autonomy

Autonomy is the third element comprising kvutza pedagogy. In our analogy, the principle of autonomy serves as the Feet, which plant the kvutza Body to its Earth and provide it with the grounding for self-sovereignty. "A necessary condition for the development of its individuals" (Erez, n.d.,), the principle of autonomy positions the Body as a legitimate force of agency. As a founding principle, "an autonomous kvutza is its own leader, it creates and dreams up for itself; a kvutza that chooses its existence and way of being independently, conducts itself in a democratic and communal way, for its autonomy must lay in every chanich or chanicha within it" (Erez, n.d.). The primary orientation of group autonomy in the kvutza context is a pursuit for radical inclusivity; calling for a recursive drawing-in of all kvutzamates from its social peripheries into its pilot positions, in search for a more expressly unified common rhythm in motion.

By making autonomy a central objective, the kvutza is made explicit to the group as a work of their own volition. As kvutzot continue their path of learning and intimacy into their *upper machane*[20] years, the concept of autonomy becomes introduced more centrally as a

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[20]The "older chanichim", ages 12-16

principled frame for exploring self and the kvutza context. Imbuing autonomy in kvutza does not "mean shirking our (the madrichim) commitment to leading and educating towards something. Not to place absolute axioms, but to give tools for interpreting reality with criticism and through the lens of a humanistic, shomeric perspective" (Erez, n.d.). Common questions such as, 'What is autonomy?' 'What is autonomy for our kvutza?' 'What is personal autonomy for you?' or 'Why is autonomy important in HH?' establish what Erez refers to as a "perceptual autonomy" that serves to (re)orient the group discourse as they prepare for their late chanichim and hadracha years. It follows that the role of educators is to instil in the kvutza a self-conscious capacity to think, lead, and practice in collaborative respect to personal informing needs and considerations. The kvutza then becomes increasingly known in its reflective self-awareness as an independent Body, which creates its own culture of equity and creative empowerment.

In mosh life, the lens of kvutza autonomy is employed as a tool for addressing innumerable interpersonal and shomeric matters, from kvutza dynamics to cultural constructions. Tanya notes, "something that's good about mosh is, I've never seen a counsellor just go to a kid and say 'NO. Don't do that' without giving a reason." Being ascribed to a joint value system, the shomeric logical framework is harnessed to build a foundational ethos of collective responsibility from which problems at the kvutza level may be more wholly addressed. Tanya discusses kvutza-based approaches to bullying prevention and response:

> Our approach to bullying behaviours deals a lot with getting kids to understand their actions, both individually and as a group. 'Do you understand what you're doing? Can you see the consequences, not of you getting in trouble, but can you see the impact you have on the kvutza?' all those different things. And it gives kids this idea where, everyone that's at mosh, most of us want to be there, and in this way. So when people or one person in the kvutza are messing with the dynamic, I see this thing eventually in the kvutza process where the kids are like hey. We love this place. Why don't you join us, let's have a fun time together, and if you have problems tell us and we'll try and help you. And it's amazing because it's a collective space, and in the end, we're not just in this space, we're creating it.

Tanya describes an approach to confronting bullying behaviours that is rooted in the broader culture of respect to personal dignity and autonomy in participation. Rather than solely being accountable to personal actions, the practice of kvutza autonomy shifts the orientation from discrete behaviours towards an awareness of the group and the common culture as a living organism of their own mediating consciousness. Without evading the roots of issues with blanket codes of conduct, youth in the Shomeric Islands are entitled to full inclusion in the conduct of, and the nature of conducting, shomeric (kvutza) practice. Through the flows of the kvutza journey, personal issues raised naturally through peula conversations and informal spaces, are

reflexively centred in peula space. In peula space, times of naming problematic dynamics and challenging each other towards higher self-awareness become formative moments in the shaping of the kvutza climate. Peula traditions particularly pertaining to working through kvutza problems include tasks such as "locking them in a cabin until they resolve their issues," facilitated to thrust the group into confrontations with self, collaborative leadership and group reform. These exercises are made possible *as acts of autonomy* (rather than, say, coercion) by the establishing of a learning environment in which kvutzamembers name their kvutza important enough to continually work on it. The basic right of respect and logical transparency accorded to chanichim in imbuing an authority to understand, critically interpret, and wilfully take part in the building of the collective ethos, grows intriguing enough among youth for a gradual culture of experimental authenticity to find its legs.

At other times kvutza dynamics are addressed through more guided strategies of ushering to-some-degree autonomous resolutions. Writing in my field notes on Tanya's remark, I recall techniques I used as an educator in addressing ongoing bullying among my chanichim:

> *When I have had kids being bullied routinely, and I am in conversations with individuals to address specifics at the day-to-day level, I think about the kvutza space as a basis for resolving issues more sustainably. I begin by inviting the victim(s) into the curricular process— I ask them privately what they think needs to be said in the kvutza sphere (and how, be it as a group or to specific individuals), and what they think about having peulot around the issues the kvutza is facing. I ask them ahead of time about their comforts around issues being brought up naturally in discussions, what they would be okay/not okay with, in what ways they might feel safe to bring things forth, ways we anticipate the group to respond, etc., and come up with a plan together. In the end hopefully, the kvutza responds with an ultimate will to love. This is not always the case but we are forever working on making kvutzot, in all their particularities, more conducive to love, openness and self-improvement.*

Building on Tanya's note, I describe tactics that empower marginalized voices through inspiring a collective interrogation built on their own terms. From our years of relationship, I am able to observe my chanichim not for their temporal behaviours as perpetrators and victims but as adaptive beings on a channelled learning process; and accordingly dispose the constructive space at their own degrees of comfort and challenge. Out of closely gathered insights, I seek ways to bring the divergent voices of kvutza experience into each other, in a wilful dialectic that seeks to work through the dimensions of apparent issues, and ally around more mindful practice through new commitments in reciprocity. My undercover tactics intend to orchestrate dialogic conditions that will be more conducive to holding particular vulnerability and intimate sharing. The significance of the kvutza orientation is that it develops a *want* to be autonomous, to call each other out productively and in ways that foster personal responsibility. When kvutzot confront

their dynamics they do so not merely as an effort in keeping peace, but as part of the process of becoming resilient as a group that fulfills its individuals. Iris states, "to be resilient without guidance is autonomy, but you need that guidance as part of the process of learning."

In effect, the practice of kvutza autonomy builds the foundational basis for shomeric community agency at progressively higher levels. Ashwin speaks of kvutza autonomous practice as an unfolding life pedagogy:

> From the beginning of your kvutza process, you're learning just by learning how to be a kvutza. At first you're depending totally on your madrichim, and as you get older, you're learning more how to be a person. You're learning how to problem solve, you're learning how to find the balance between leading and following. And in so many ways how to be an engaged member of a community, and that starts off obviously when you're quite small, and then that eventually develops into something, like wanting to take on more leadership roles in the greater community and at mosh. And I feel that that just in itself is such an educational tool, the kvutza just being a kvutza, let alone a kvutza as being a group of people who get educated through peulot.

Describing a guided practice of being — and crucially, reflecting on being — part of a group, Ashwin constitutes the kvutza as a process of learning "how to be a person," or coming into one's own as a self-proclaimed leader in the community context. With autonomy as an instrument of the shomer in-her-community, the kvutza field becomes a bedrock for supporting shomrim's autonomous creative expressions. "Just being a kvutza," as Ashwin voices, builds in the group a capacity to become leaders of themselves and others. As it navigates the intersections of authority and cooperation, shomeric autonomy becomes an eternal experiment in troubling prevailing cultures and modelling systems of change.

4. Hands | Mission

The final key to the kvutza Body is its Hands, the *messima*, or mission. Missions are the expressed arrows directing kvutza action, constituting their temporal reasons for being. Making up anywhere between one to multiple joint efforts at a time, messima is an orienting principle that propels the group toward some organized action. Messima is the kvutza's quest to transform the world, from the mosh context and beyond. Erez writes,

> The common mission is the realization of the joint responsibility a kvutza has over their society surrounding it, and it is also what holds the kvutza from sinking into itself. A kvutza that denies this idea risks an inner degeneration and sins by being apathetic to society. The kvutza mission rises from its members' founding values and their analysis of society, and it must nurture leadership and affinity to society. (n.d.)

Messima is concerned with what Shomrim are *doing* in the world, and how they are building themselves up to towards self-actualization. As organized action, mission calls for *movement* in

the form of inward-outward labour that compiles available assets toward shared ends (including shared means-of-ends). Through collective histories of becoming aware of their orientations, kvutzot reflexively think up actions that will mobilize their visions in applied forms and local contexts.

Needless to say, the kvutza process itself is the earliest mission of the kvutza. Kvutza lays the interactional basis for individuals to begin to transform their social conditions from the inside out, beginning with the group experiment. Iris asserts that art, as a kvutza's work of intimacy and learning, is the first mission of the kvutza: the exercise of art "is an expression of things visceral and true about your experiences. Art is a form of personal protest that makes a statement about the world, a challenge to its parameters, which in doing so reveals possibilities beyond the status quo." In the kvutza context, works of art and self emerge from and back into the unfolding narrative ready to "create a dialogue of that change, turn it into reality, and expand the possibilities of what could be." Iris argues that a recurring practice of intimacy is crucially what maintains active autonomous commitments to messima and to the learning process.

In the same vein, the youth movement itself is a central mission of shomrim, taught from an early age as part of the kvutza process. Daily routines of mosh life such as kvutza chores and land practices reinforcing roles in developing responsibility for the collective environment: to restate Janet, "the idea was for things not to be clean, but to be cleaned." As the kvutza grows, mounting community responsibilities prepare the group for a formal practice of movement organizing. In Jordan's documentary, Meir reflects on growing up with the knowledge of the emergent mission of the movement:

> I loved getting older and starting to feel that there was more responsibility coming, that I'm part of something bigger. I'm here not just for my own benefit because it's fun, but also because this is going to be mine one day, I'm going to run this place, and I'm going to help make decisions, keep these traditions alive, and change things where they need to be changed—and, I can actually really do that. Like I see leadership roles set out, for me, right now as a 12, 13, 14-year-old, because I'm watching people just a couple years older doing exactly that, and I know they came from where I am now. So it's not just this imaginary "one day I'm going to change this place, and run the show!", but like, its just a given, not just for me, for all of us. And that's a really special thing to have as an adolescent.

Meir reveals the movement mission as a spring of personal empowerment to leadership that inspires the necessary power for the movement's continuation. By virtue of its organizing structure, chanichim feel the movement mission on their shoulders, and gradually comprehend themselves as the next generation of leaders. In the Shomeric Islands the movement's many leading forms are seen at unusually close display: imaginative daily programming run by

creative madrichim mirrors as *dugma* for attending generations. With intimate degrees of access and invitation, chanichim are exposed various aspects of running the movement, and begin to imagine where they fit in the different areas of work. Meir makes known how proximities of age, stages and relationships make dreams of leadership real and attainable, through a fulfillment of observing leadership roles in action and truly seeing ourselves in them. For this reason, as Iris remarks, "the transformation from learners to leaders in the movement is something that we have the strength and energy to do." The culture of anticipating real acts of tomorrow builds an underlying flexibility to the shomeric setting of today, making it more prone to prioritizing space for experimentation. Indeed from the perspectival standpoint of the chanich, aspirations of shomeric leadership invite ideas that sometimes already can be made space for at the kvutza level as part of a practice in already being leaders: when learner perceptions are made central to learning, learners become guides for each other all of the time.

Of course, all this is made to orient essential dispositions of leadership and transformative work in mobilizing social liberation. Iris argues that if art is the earliest messima of kvutza, it is also the kvutza's protest: protest as a common kvutza orientation not only legitimates individual disruption in the collective environment (through voice, art, protest, and pedagogy), it also *moves* the group towards questions of action as a normalizing expectation of the kvutza: 'To whom are we responsible? How can we make those responsibilities real? To whom are we responsible as… Individuals? Jews? Shomrim? Beneficiaries of settler colonialism? As a [x], what, where is my/our work?'. These orientations often serve to culminate peula discussions as reflections of the kvutza's manifest ensuing work: to agitate the group from their sitting state, and induce action as a perpetual stance. As they mature, kvutza languages of responsibility and a growing personal/collective path of 'self-actualization' evolve and shift meanings in their progressing stages of communal history and experience, and a relatively enlarging scope of social possibility.

III. BODY FORMATION

When the kvutza Body finds its necessary parts, it forms a whole organism that moves. The animate state of the kvutza Body breathes movement into its organic parts, and carries itself towards its own expressions of significance and self-change. The constituting of the shomeric Body shows a map not only for the group, but chiefly for the growth of the shomer individual; who spends significant Time developing the work of the Heart, Head, Feet and Hands towards a

converging holism in consciousness and self-action. The shomeric living Body acts proactively in creating the necessary conditions for cultivating their notions of justice and unity in Spirit.

Yedid | Body in-Formation

A peula I once ran for my tzofim bet (grade 8) chanichim had them first find a stick or piece of nature from the forest that they felt connected to, and subsequently in circle had them each spend time introducing the stick to the group as if the stick were themselves. This third-person exercise of reflective self-dissociation was mirroring an old nighttime intimacy peula classically run as a tradition for the *yedid* (grade 10) kvutza where the group slowly passes an unidentified box and small light around the circle, each taking a turn to peer into the box and describe its contents reflectively without disclosing what is inside (it is a mirror). The germinating process of the kvutza reaches a tangible peak in *yedid,* the final chanichim year, when the group enters its transition to becoming part of the hadracha Body. Yedid is an essential cocoon in the kvutza's trusted independence as acting leaders, and in the regeneration of the movement itself. In the community, yedid — as a landmark of mounting community relationships and a climax in adolescence — yedid is as revered as 'the best time of your life!'; reigniting among the group a more focused strength and cohesion that moves them energetically into the progressed stages of the shomeric process.

When they enter their time, yedid's internal process as emerging madrichim is considered essential work in the forming of the next educators, and is thus taken seriously by the community as a whole. In the hadracha sphere, the role of being educators for yedid — a team of 2-3 *bogrim* appointed each year — is a highly esteemed position that holds a kind of quintessential positionality in fabric of generational leadership. In spite of conversations among hadracha discourse pushing to diversify the expectations of who takes on the role of yedid educators, the team often circumstantially comprises individuals with longstanding histories the kvutza's educators, and who furthermore show a commitment to the continuing process as the group ventures through their hadracha years. Re-personalized annually, the yedid *tochnit* (trans. curriculum) is a reinvented process of advanced educator training, which culminates the kvutza life journey with an added meta-experiential frame that transforms the growing experience into a social and pedagogical investigation, and an exceptional responsibility.

Yedid is the stage of exposing the magic of the shomeric experience by tactically laying bare its elements. Janet observes, "maybe one of the most important things that we do, actually,

is getting people to realize that they're influenced. Because in that moment of being like okay now I'm going to educate others as I'm being educated, the fourth wall breaks. You're suddenly aware that who you are has been intentionally shaped by other people." Listing influences not only from within the shomeric environment but also "marketers, the forces of neoliberalism, your parents," Janet remarks, "most of that is generally hidden and you aren't supposed to think about it, which is the whole point, to think that consumer choices are the way you can change the world." Yedid teachings, in contrast to those of the traditional market, put a lens on the forces of social production by transforming the moulded kvutza consciousness into a multi-positional view of the educational process. As part of the shomeric trajectory of unmasking, yedid ushers a new birth to the group narrative; re-emerging with an applied orientation of being educators. Malka asserts, "you cover everything from how to plan a peula, to what it means to be a leader, to what different kvutzot may have to deal with in their upbringing": on top of educator training, furthermore, yedid curriculum marks an observable intensity in critical peula content and participatory rigour; calling on the kvutza to 'step up' and exceed their perceived limits on a variety of intellectual and demonstrative levels.

Insofar as it presents a grand closure, yedid launches a new phase in practicing applications of shomeric process through a mounting accountability to the community. To my interview question on 'how to train a group of kids to become leaders themselves,' yedid 2011 madricha Malka responds, "you give them some real chances for responsibility." Each year year an assortment of movement traditions are earmarked throughout the calendar as yedid-led activities; set opportunities for the group to practice collaborative work in service to the community. In the annual yedid-run *Purim ken* in 2011, Malka remembers her careful approach in facilitating collective ownership and a productive practice among the group: "I remember I was really happy with how I went about facilitating that process for them, because I stepped back quite a lot. That was hard for me, but I stepped back, I let them do it all themselves." She recalls the decision to have the group elect a volunteer kvutzamate (Lina) to lead them in the preparative process; giving enough space to withdraw while simultaneously supporting the group from below. "I watched how Lina and the rest of the group communicated and facilitated their own process of getting the Purim ken done. And that was really cool for me because I would stand back and sometimes whisper to Lina, have you thought about this? And Lina would be like oh okay cool! And talk to the rest of the group." Maintaining the group's freedom of direction while

shoring up their trust in each other as rising leaders and partners-in-action, Malka sets up a balance of exercising autonomy with subtle guidance, motioning an applied practice of guiding work relations. Her own yedid madricha, Sophie, similarly illustrates the significance of experimenting with leadership in the process of education:

> Leadership is part of it. Because I do think having the space to try running things was really cool. And there should be more opportunities for that, with children, just letting them run an activity for their friends, and seeing what they do, and giving them what at the time feels like a pretty awesome responsibility. Like, you're in charge of facilitating a conversation on the housing crisis in Toronto. They can do that, lots of kids can do that. And they're not given the opportunity to just go free and think about something in a way that's critical.

Taking kvutza principles to a newly experimental level that prepares for its increasing stakes, yedid begins iterations in facilitation and planning that form a basis for hadracha practice.

Ultimately, the hadracha training year is intended to forge a strong practical and analytical training in passing on the great responsibility of educating others. In this vein, the yedid year, as a continuation of shomeric reflective practice, issues a process of reflection on educational practice; augmenting peula explorations with an orientational view to the common context and correspondingly to the self as forces of social (and shomeric) adaptive upbringing. In so doing, the yedid kvutza undergoes peula processes made to reveal structures of social construction, and explores the nature of creating pedagogic engagement as a platform for political and creative ideas. 2015 yedid madricha Raven writes, "the foundation of yedid was learning about ourselves, each other, and a variety of social issues". Learnings on the nature of perspective, struggle, and the formation of ideas and identity are crucial dimensions in endeavouring the practice of 'educating others while acknowledging that we never stop learning' (see peula example in Appendix B.11); in other words, how to facilitate engagement while continuing the learning journey. Raven's chanich Nickolas recalls a humbling impact that the yedid learning process had on his character; easing what he described as an 'ego' he had accustomed to in the high school context: "In the summer I found ideas that I was more in touch with, so that played a big role in my life. Especially through all the different activities, it kind of forms, you take what you can out

of them that can actually help you, and turn the different experiences into your personality."

Tanya, his other yedid educator, further expounds on yedid as a blossoming in self-formation:

Tanya: When you get in yedid you start to see all these themes, especially with the way that the *tochnit* is structured, you start to see themes come together. You're starting to have a picture of what you think about things, you form opinions on all these things. And at the same time you've gone on this experience with your kvutza and you suddenly feel like, not only do you have a strong kvutza dynamic — which is usually what happens, hopefully, at least for my kids that's what they felt — but because you're so aware of your kvutza dynamic, you kind of have a hold on how you fit. And I know that for me when I came back [from yedid] I had that same thing I was like wow, I'm really confident. I think I know who I am a bit, or at least beginning that. I think mosh has a big ability to do that. Once you become a madrich it's a little destabilizing because you realize how many possibilities there are. You realize how many things you could do with kids, and also you see the kids growing and you realize that you started at that base, and you slowly built it on. You can see the way that the process works.

Characterizing yedid as a monumental *sikum* reflecting the learning journey, Tanya accounts a process of integrating histories of self-nourishment into a culminating holistic orientation of nourishing others. Building on the kvutza's organic elements, the yedid stage breathes new mindfulness and inquiry into the contours of everyday life, serving as a building block that embarks considerations of collective action at broadening levels. Employing common cyclical thematic structures, the yedid *tochnit* extends internal learnings initiated at the chanichim realms through an additional pedagogic frame that necessarily accounts for variance in subjective knowledge and questions of learner growth. Tanya reveals, the courage to act as an educator spawns from a shomerically informed confidence to offer oneself in one's own skin as an educator and community member, expressly amidst their learning journey; and who in effect invests in others' journeys commensurately to one's own. As incoming educators-in-practice, graduating yedid madrichim enter a structural milieu of facilitating problem-posing education that capacitates an agency towards facilitating multi-perspectival engagement as a central organizing aim. When kvutzamembers become madrichim, they carry norms from kvutza practice into the understanding of the working co group. Tanya ends on a note to the destabilizing experience of naturalizing a madrich work-practice amidst a world of possibilities in learning and direction. Shomrim's next task is then to determine amidst boundlessness that which matters next and most closely, or how to best care for their accounting Body specificities.

PART II

Chapter Four

SPIRIT

On Character Development

Gaining a grasp of some of the foundational elements of the shomeric natural environment provides a common context of understanding that may then enter more fully into the ongoing dialogues of shomrim on practicing pedagogy and social direction. This portion of the study now informedly positions shomrim as experienced educators who engage in questions of pedagogy and culture shifting, through the commencing frame of the shomeric project. In this section we analyze ways in which the shomeric community setting enables forms of organized change and practice that *move beyond* the social arrangemfents contriving the modern context.

I. THE FORMING OF A SHOMERIC SPIRIT

Creating the conditions for the making of shomeric Spirit is a proactive duty to which all living Bodies and individuals on the Islands are made accountable. In this vein, although cultivating a Spirit of shomeric action is the responsibility of the common environment, it is ultimately a private process that is undergone internally and wilfully. This chapter further elucidates the workings of a main orientation held by all shomrim towards the common culture: what does it mean to create an environment that accounts for an *entire culture* of inspiring newfound forms of shomeric practice and relationships? Practicing shomeric character — in all its individuality and boundless distinctiveness — is nonetheless made intelligible by the common dialogues and asserted dispositions of the collective educational process, and made mindfully known through everyday embodied conduct (*dugma*) and unending leadership. As they grow, individual personalities become known figures of shomeric leadership, whose modelings become essentially woven into the fabric of conceivable practice. In this chapter shomrim reflect on how we create the conditions for the developing of a common internally driven character that will propel the continuing process. In the second half, the chapter moves to a study on shifting recent dialogues of teaching gender and sexuality in the shomeric field, as an illustrative case for how shomeric character development is shaped over time.

1. The Right to Learn | Teach Freely

In Peula Study 1.2, researchers raise the initial axiom of personal educational agency as key to the shomeric orientation:

Bryn: One difference between mosh education and public education is, in the formal setting of our society you have to *earn* the right to learn what you want.

Eitan: definitely.

Bryn: which at mosh, you don't have to earn the right to think for yourself, you're expected to do it already.

Nadav: how do you earn the right in schooling?

Eitan: well, you have to go through the whole K-12 system in order to specialize in something.

Bryn: to get to a point where you're learning what you want, first you have to get a certain average.

Eitan: yeah, like you could be taking an elective that's one course that you're interested in, but it's not like you're immersed—

Nadav: but also you don't always know what you want

Talia: yeah so you should be able to explore more freely

Eitan: but there are so many more topics to learn about! There are so many subtopics, so many fields that are so deep and conflicted, there's so much to know.

Nadav: something I've come to terms with is, I'll never know.

Eitan: you will never know anything. We don't know anything.

Nadav: that's true. But I feel like in Hashomer, through experience is a way to learn and to see what you actually do want to learn about. Because, how do you know when you're reading a textbook?

Talia: and that's sick[21] as a chanich, but it's also sick as a madrich, to be able to be like. Because when you want to plan a peula, you're also pushing yourself to learn, to teach other kids.

Eitan: yeah, whatever you're going to do the peula on, you're learning about that just by researching and thinking about it, talking it out with your cos.

Talia: and so, as important as it is to do what your kids want to do, —

Bryn: there's also the importance of depth. Like in school, once again, you are not learning for the purpose of getting to a deeper level of learning in K-12. You are learning for the purpose of checking a box and moving on. Whereas in a peula if a kid says 'I was interested in this, can we get into it further?' You can. You have that choice.

Talia: yeah. You can do whatever you want!

Bryn: not whatever you want. Most of the things.

Talia: yeah, you're right. But the chanichim do have, if they ask you to run a peula about something, you literally can learn about whatever you want. And if you don't want to learn about—

Bryn: because it's for the purpose of learning, and not—

Talia: exactly! So that's good. Ha.

In the above inquiry the participants proffer the shomeric field as a platform for practicing a natural freedom and orientation to learn, which is hindered by temporalities of standardization and productivity. From an ordained entitlement to participate freely in a learning which is one's own, shomrim point to the possibilities in allowing education to flow freely from subjects as reflections of real personal creativity and inquiry. As they trouble the assumptions inherent to the

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[21] Youth slang (trans. great, amazing)

operant paradigm, the shomrim position the shomeric field as an environment that honours individuals with a power of knowledge-from-within that serves significantly in the collective learning experience. Departing from the pipelines of intellectual (de)selection, shomeric pedagogy immerses the personal spirit in their world of relations; who both learns from and guides others in the deepening of the common reality. Without prescribed requirements to "check a box and move on," pedagogy then both grows from a place of creative authenticity, and demands a considerable level and quality that can truly effect pedagogy; one which, Nadav argues, must be *experienced* or transformed at one's own involvement. Nadav's critique of the effect of textbook instruction aptly echoes Cynthia Ballenger (2007)'s own practitioner research, finding her kindergarten science students "expecting to know things deeply, to make their knowledge a part of their lives" (p. 54). Talia points in particular to the stance of the madrich as a distinct positional practice in educational independence; as the others illustrate, the curricular autonomy bestowed to madrichim enables a freedom to conduct pedagogy according to its needs. Eli similarly describes in his interview that shomeric education is "democratic not so much through the fact that participants actually have full say in what they're going to learn, but that the madrichim have a particular level of autonomy in building out what they think this kvutza needs." It is shomeric bodies themselves that (re)constitute what counts as critical pedagogy, by enabling a Spirit of 'learning freely through teaching freely' or a practice of engaging the community space as a plurality for exploring creative and political stimulation. Answering Ballenger's plea, "what does such belief mean if it doesn't come into contact with other beliefs?" (2007, p. 54), the shomeric environment disposes a freedom to test one's values in out-of-body acts of social instrumentation. Pedagogic authorship as an expression of evolving personal and community knowledges ties individual Spirit to the historic fabric of the shomeric knowledge cycle, as a living timeline of ethics and revelation.

2. Sowing a Spirit of Belonging

As an imbuing function of kvutza practice, as mentioned, madrichim set as their foremost responsibility the task of drawing each chanich into the fold of the community in a Spirit that rejects normativity and instead indulges individuality. Making combined use of their organized and non-formal spaces madrichim work to instil a *reality* of inclusion in the shomeric environment that can aptly uphold the conditions necessitated by the intended framework; in other words, an environment wherein their chanichim will grow and participate in willingly. In

the learning setting, sowing an atmosphere of belonging often means setting space for children to privately encounter their identities in unfinished and variantly out-of-bodied ways. Tanya recounts a peula she ran in 2011 for her chanichim on personal identity:

> When you're running a peula for someone, for example we ran a peula for *Hatzor*[22] in ChG (grade 6), and it was all about Who are You. Who am I. And at one point in the peula we did a freewrite and a lot of the kids wrote things like, I am x years old, etc. You know, you have expectations for what the kids will say. And one of the kids wrote, "I don't know who I am. And I don't think it really matters because who I am is going to keep changing. And sometimes I don't like who I am. Sometimes I'm not a nice person. And sometimes I'm really proud of myself." And I was just like... it was amazing 'cause it was the kind of thing that you're hoping at the end of the peula you might reach that point, where you realize that identity is fluid, and that was the idea of the peula. But it's amazing when you see potential like that in a kid, and you already know that mosh is going to foster that. Especially with chanichim that maybe don't feel smart, or don't feel like people are listening to them— when you see their kvutza picking up on it, getting into conversation… It's amazing because, mosh works, whether you're doing it or someone else is. You know? The things my kids get from our process, they hardly ever really come from me. Its mostly more like, we'll ask a question and they'll suddenly get into this discussion about everything, and their opinions will come out, and it will be about their process.

Tanya's anecdote reveals dimensions of peula pedagogy that orient shomrim along a cooperative journey of exploring innumerability in self. As part of a project of inclusion, shomeric pedagogy positions the self as a 'messy text' core to peula content, from whom knowledge legitimation is composed through authentic iterations in voice as opposed to espousing given objectivisms. By opening up routine multimodal (readily private) spaces for externalizing self within the kvutza learning context, madrichim initiate a conscious quality of belonging at mosh that is principally anchored and continually urged forward by the group. As an educator, Tanya tasks herself not merely to channel self-development, but to plant in her chanichim internal tools to critically navigate and take hold of their environments as a reflection of their own ethics. Here as she recalls a moment of progress in her aims as an educator when a peula drew her chanich to self-talk on the infinitudes of self, Tanya displays an educator stance of generative questioning; intent to move the group to a collective self-awareness that will propel them to name their own cultures of inclusivity. When she observes that *Hatzor*'s learnings "hardly ever really come from [her]", Tanya plays down a long relational history of cultivating kvutza Spirit to which she played an internal and orienting part; and which, as a personal mission, was core to her own developing shomeric identity. When she notes, "mosh works, whether you're doing it or someone else is," Tanya is referring to the net of structural holism that is knit together by the kvutza, their evolving co-educator combinations, and the general mosh climate itself; maintained by a fluctuating

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[22] A kvutza (birth year: 1999); Tanya's long-time chanichim, who are now madrichim

culture of fostering belonging. As they grow through the kvutza process, it is individuals themselves that come to further deepen and disrupt their understandings of self, identity and their working social relationships as they venture new stages.

3. Distinctiveness as Inclusion: Constructing Identity

Hence, as a movement formed in the spirit of Jewish youth rebellion from authoritarian regimes, Hashomer Hatzair serves a kind of personal liberation through a reclaiming of selfhood: a freeing of subjects from their masks, and tactically recreating "the collective [as] a force that will free the individual … [through] the practice [of] intentional, free, egalitarian and intimate relationships" (Three Pillars of Hashomer Hatzair, updated 2006). In the community context, Jewishness serves as a unifying identity marker for orienting forms of cultural reinvention from a common reflexive standpoint. Shomeric Judaism — referred as its own 'stream' of Judaism — places the individual at its centre, vested with a "sense of responsibility and respect for humankind. We believe in and practice a form of active Judaism that encourages everyone to give personal meaning to their Judaism within the shomeric community" (The Three Pillars, 2006). At the fold of unity and individuality, shomeric Jewishness is oriented as a common premise for finding personal distinctiveness in its innumerable forms.

As participants have rightly observed, the movement's cultural specificity however narrows its (note: subjective) scope of understanding as a pedagogic setting that discerns the Toronto context. At the same time, the shomeric group discovers itself utterly comprised of difference, both as a humanizing feature and mark of its self-instrumentation. In Peula Study 1.1 Ashwin shares her experiences as a Chinese adopted Jew and shomer community member, as a way to consider the nature through which the shomeric field makes space for difference:

> I think something we're actually amazing at, which is kind of astonishing to me given my personal experiences outside of Hashomer, is that we're really good at thinking about diversity considering we're not a very diverse group of people. As someone who is very visually distinct from everyone else all the time, especially when I'm around Jewish people, I've always felt like Hashomer was one of the only places that fully understood and fully educated everybody else to be prepared to be respectful, inclusive and accepting, without explicitly saying 'oh yeah, this bitch over here she looks different and all y'all don't say anything, don't make her feel uncomfortable.' And I think that is so interesting because even now, when I'm working in the 'real world', as they say — where I am surrounded by diversity, and surrounded by people who have always been in communities that have people of different faiths or ethnicities or cultures — and I'm honestly shocked by the types of reactions that I get or the types of conversations that I have with people. I think that has made me very curious, and really wanting to explore, how we're able to educate that at mosh, how we're able to create these types of humans, without like--- I've never sat down as a madricha and said I want my kids not to be racist-- I mean yeah I have, but you know what I mean though. Like yeah, I have, of course.

To me, it has to do with this balance we create between our explicit teaching — what we're aiming to teach kids — and how those goals come to play into what we were talking about before, the hidden curriculum. Sure I've run peulot on diversity, but not to the extent where I think that it accounts for this entire culture, this whole environment that we create around acceptance. It's not that madrichim throughout the year say "we're going to run x peulot on diversity in order to make this environment inclusive," I think it comes down a lot more to this hidden curriculum or this implicit learning.

Reflecting on her own personal-political experiences as a non-white Jew in shifting contexts, Ashwin shares notable pedagogic paradoxes that lay bare the failures of the liberal-democratic equity paradigm, and raise new diversities in the ethnically homogenous Islands. Drawing from her experiences not only in schooling but also in managerial policy and workplace contexts, her portrayals of institutional responses to racial difference trouble the procedural obedience and behavioural policing tactics relied on in a weak modern politics of celebratory multiculturalism primarily "invoked to manage, to aestheticize, to reinscribe, and finally to deracinate culture of all meaningful difference" (Eng, 2003, p. 12). With the public failure to disrupt colonial relations and forge inclusion to any authentic degree, Ashwin considers Shomria's accounting for an "entire culture, this whole environment that we create around acceptance"; one that sincerely pays attention to its individualities at a wholly spiritual level. With the internal time allowed in the Islands, the collective space may flower as a contact zone of unique persons who carry their experiences into the informing project. Ashwin cites a perpetual orientation towards recreating structures and consciousnesses, which is made possible through the pattern of organized learning and the making of the participatory setting. While it is true that a shomeric lens can only reach the extent of its voices, the power of the shomeric field from a common orientation that moves its individuals to open the common culture up to become refreshly reflective of its peoples. As personal specificities are taken into the structure, they also keep the structure awake. Iris notes, "we're not always aware of an identity that isn't at mosh. But we're pretty good at accommodating differences that we know are present, even if it's just one person."

When human distinctiveness is made a starting point of community life, it becomes a birthplace for more nuanced relational histories to grow. I am reminded of Jennifer Eisenhauer (2012)'s call that education perceive adoptive relationships as not simply aiming to replicate the ties assumed to be inherent to biological relationships, but rather "open[ing] up opportunities for considering divergent ways of understanding the material" (p. 228). When Ashwin reflects on what formed her identity in the movement she remembers not categorical tags, but histories of kvutza pedagogy and constructed languages of personal belonging which she named herself. As

a shomer, Ashwin's distinctive Spirit was borne through the course of explorations of self and community justice in the kvutza sphere, and solidified as she emerged as a social figure and became known for her brand of leadership in the community. As a project in humanization, the Islands confront broader essentializing doctrines not through deploying diversity measures but by affirming shomrim as artists in cultural change and critical pedagogy. In imbuing subjects with their own terms of self and action, shomeric pedagogy sows a futurity of embodied communal justice that is grown through the personalizing pathways that mediate individual and communal experience and action. Indeed, the limits of the Shomeric cultural fabric fall short in conceiving the true extents of colonial violence in the globalized context, and thus only partial as a contribution to the anti-capitalist movement. That said in the effort of liberation, the shomeric countercultural framework is nonetheless notable as an allying spirit that centres immeasurability as intrinsic to the liberatory consciousness and, in extension, to the spirit of all of humanity.

II. INCLUSION AS A REFORMULATIVE PROJECT: THE CASE OF GENDER

1. "More Directions": *Chalutzim*[23] Power

The remainder of this chapter explores the case of gender as an instance for examining the ways in which the Shomeric Islands construct Spirit through a dialectic of distinction and unity. Discussions throughout my data repeatedly raised gender as a case reflecting recent historical shifts in the hadracha's administering of the shomeric inclusion framework. In Peula Study 2.1 a group reads an excerpt from Kate Lyman (2007)'s 'Ribbons, Racism and a Placenta: The Challenges and Surprises of Culturally Relevant Teaching,' when the author describes her experiences as a teacher aiming to disrupt gender normative language and behaviour in her grade two class. Akiva relates Lyman's encounters with teaching gender to his own experiences as a *chalutzim alef* (grade 2-4) madrich: "I base this solely on what I see at mosh, but if you have chalutzim alef, and you as the madrich are like 'I'm a guy and I don't like sports'-- maybe at first a kid's like oh that's different to what I expect, but they still see it as cool, as, a person *could* be like that. Whereas I find with older kids, they could be more accepting of it, but they definitely see it as 'Other'. Younger children it seems are more malleable." Akiva suggests that at their younger stages children are less attached to gender constructs than older adolescents whose dispositions have hardened by a self-regulative binary culture. Speaking from his place of

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[23]The "younger chanichim", grades 3-6 (see Appendix C.1)

knowledge as an educator who has spent time examining his chanichim's inter-dynamics and relationships to gender, Akiva's observations of attitudes toward gender variance translate into acknowledged frames which are then accounted for in the educational process.

Overlapping inquiries on young children's understandings of gender emerge in Peula Study 2.2 following a small group viewing of Karleen Pendleton-Jiménez (2008)'s cartoon, *Tomboy,* and a reading from its contextualizing text, 'The Making of a Queer Latina Cartoon' (2014). In the film, the teacher's attempt to thwart gendered misconduct with the prescript "there's no such thing as girl things and boy things," is troubled by the shomrim as merely invisiblizing of rehearsed gender dynamics. In the discussion Iris and Ashwin, both experienced *chalutzim* madrichim who each played the role of *rosh chinuch* (Ashwin in 2014, Iris in 2017), share stories of their own encounters both within and beyond the mosh environment as childhood educators of a markedly distinct approach: one that meets children where they are at, and seekds to tread in tandem with them in navigating a gendered world. This exchange begins with Iris sharing an interaction she once had with a group of young children, when she steered one child's observation on gender into an inquisitive space that entertained the children's curiosities:

Iris: …And she's like oh yeah, because sometimes I like to get dirty and I'm a girl, and sometimes I like to be a fairy, and I'm a girl but I sometimes like boy things. And all the girls started talking to each other about this, and were all agreeing, were all like yeah I notice I like both 'girl things' and 'boy things'. It was a cute little moment, because instead of being like hey I do see these categorizations, you're wrong, it was a moment where they were allowed to notice all of the mixed moments of girl things and boy things and that these things don't actually exist to some degree. I don't know if it impacted them, I hope that they remembered, but I think that kids are, even at certain ages at least, there are possibilities for them to not necessarily see these things in fixed boxes even though that's what they're told. I think the reason why they see them in boxes is because they see it through repetition. But they're not necessarily attached to those boxes.

Ashwin: I love children. I know that's a big part of why I did the things that I did, and it kind of explains my Hashomer life. I love that story. That made me so excited. … I think that being able to engage like that, and being able to take what someone is saying and relate it to oneself so organically without thinking about it, without thinking about what it means, thinking about how am I portraying myself, how am I commenting on the issue of gender roles by participating in this conversation. It provides so much value, in terms of what the kids participating in that conversation, and oneself as an educator, can take from it. They're not thinking, oh Iris is asking these questions because she's trying to see how I take up gender roles, and how I think of being a girl or a boy in society, and what that means for the bigger picture. They're just thinking, what do I like and how does that relate to what Iris is saying? And how does that relate to what someone else's experiences are? Something else that I thought was really interesting about what Iris was saying is, how kids pick things apart and try to make everything make sense. I think that that can also lead to some misunderstandings at times. I know for myself as a kid that was a problem in terms of forming stereotypes. …

Which is why I think that having more directions, or informal education, or things that we do in Hashomer, are so valuable. And even what Iris did with these kids, where you're taking these ideas that they already have on their own, and you're just guiding them in a way that we as people with an

agenda can relate back to. I know we've been brainstorming things about the type of people we make in Hashomer, or the type of people broader society makes, and in those small ways we try to do what we think is best. But on their own, it's really neat because kids have so much power, so much insight.

As their words expound further on Akiva's insight, Ashwin and Iris embody an educational approach that seeks as closely as possible to see the world through their children's perspectival purviews, as lens for discerning how learning shall grow. Locating children's curiosity as procreative space for critical learning and imagination, the shomrim opt to invite children to participate in the conversation of whether there are 'girl things' and 'boy things'; in other words, in the verbalization of truths based on personal engagements with reality. At a critical time when performative agendas are still being fossilized, the educators assert the power of harnessing their imaginative consciousness toward engagements with the world's uncertainties. Ashwin speaks to her own Spirit as a *chalutzim* madricha who shares Iris's mindful orientation of walking through the world with an eye to the sights of young learners, shedding significance to *where children are at now* in the world, and in their own way. Resolving to mix up messages otherwise persistently informing gender practice allows for young children to embrace their messy relationships with boundaries. Iris adds, "when a kid has a messy relationship to a gender boundary, they're just thinking, 'why aren't I fitting, why aren't I correct?' So the space is meaningful because we do connect to our broader political visions, but it also just allows for kids to be more authentically okay to be kids." From their experienced standpoints as seeders of critical consciousness, Iris and Ashwin demonstrate the power of encouraging children's insights towards 'more directions' that allow for disruptions that bring opposing perspectives into contact with each other, and reconstruct social knowledges on self-made terms.

2. Gender and Age Distinctions: Learning from Each other

In the Peula Studies, discussants also bring up a mosh-wide 2015 'gender seminar' as a formative moment in the community's evolving relationships to gender, particularly across time and ages: an organized 'special day' that commenced the night prior with an *erev monologue* of hadracha performing acts from Susan Kulkin (2014) 'Beyond Magenta: Transgender Teens Speak Out' featuring a collection of personal narratives by young trans people. In the seminar's following morning kvutza peula titled *The Self and the Perceived Self* (adapted and run by madrichim), chanichim were taken on a series of corporeal directives exploring the gaps between their private self, and how they are perceived in the world. The peula, which can be seen in Appendix B.13.1, first consisted of a series of internal questions, and then a group discussion.

During the peula, seminar organizers Yentl, Iris and I wandered into each of the kvutza peulot, laying witness to our process in-action. As expected, the kvutzot produced vastly different peula iterations despite using roughly the same peula skeleton, but what we did not expect was the nature of that difference. When we sat in on the *chalutzim alef* (grade 2-4) kvutza we were struck by the group's reflective discussion, which sprang naturally into a joint questioning on how mosh would more readily accommodate trans community-members who may or may not be out. Through the course of their discussion, we watched the children work through various parental, societal and regulatory constraints in an effort to maximize personal safety. Many of these young individuals signed onto the taskforce to assess feasibilities for proposals raised from the seminar.

From our view as organizers, the young kvutza's discussion stood core to our overall aims in conducting the seminar — to pose structural questions of trans safety at mosh — and stood in notable contrast to the conversations among some of the oldest kvutzot. Some of the 14-16 year old discussions were restrained by some individual attachments to the espoused gender expertise, chaining conversations to singular disputes on the costs of overhauling structural gender arrangements in a precarious landscape. In the research study, madrichim make sense of these unbending attitudes by remarking internalized fears of emasculation, which entrench corporeal movement and constrain gender to its designated meanings. Rosa, who was in yedid during the 2015 seminar, describes in Peula Study 2.1 a moment during its culminating mosh-wide peula when she recognized the power of young voices:

> There was a time when we were split into small groups in the *beit tarbut*, I think we were making alternative gender diagrams. We were drawing something. And I could hear the group behind me's conversation, and I forget which 'lower' kid it was, but they were saying everything that I had been thinking but was afraid to ask. And I guess they had less of an idea of 'is this wrong to say, is this okay to say,' they were just asking it. And I thought that was so cool.

Through her consciously emergent lens as a near-madricha, Rosa recognizes power in the unreserved dispositions of chalutzim in pioneering outspoken legitimations of commonly vulnerable questions. As a pedagogy of human agency to name one's own reality, learners' varied and particular insights are crucially relied on in carrying out desired pedagogic directions: in this instance, Rosa lends appreciation to the carefree attitudes of younger kids in modelling possibilities of acceptable inquiry that break past conventionally positioned barriers, and building safety around that which can be publicly questioned, known and not known about gender. As an intentional aim of the community, reconstituting gender in a non-normalizing light ignites a flame to those assumed knowledge hierarchies that disguise our lived experience.

3. Norm Bending, and an Ethics of Youth Rebellion

Through the liberties entitled in the community setting, the Shomeric Islands in turn often serve as an outlet to exercise gender expression in varying degrees, in embodying an ethics of individuality and inclusion. In Peula Study 2.1, Janet responds to Akiva's supposition above: "I think that to some extent that's true, but also normative or socially constructed roles happen incredibly, incredibly early. Like even from, someone's pregnant and you're going to buy them a present." The group moves into a discussion on mosh as an embodied space for more freely countering normative gender expectations, and pave reflexive cultures of counter-action. Janet and Maria, both OISE MT graduates, draw explicit comparisons throughout the discussion among what they see among children as practitioners in the shomeric and schooling contexts:

Janet: So it happens really really early, and I think mosh is a place where there is a lot of, um. Mosh is like Burning Man, where people go to fuck with—

Maria: They bend.

Janet: It's where they go to bend, a bit. You know? I think at mosh there is value put on cross-dressing. Like I don't think I've ever seen a kvutza where the boys haven't at one point or another been really excited about cross-dressing. And mosh is this place where cross-dressing is cool, and it's encouraged. And for people who don't feel comfortable doing it, that's—

Melissa: okay.

Janet: well, I would say it's actually a bit more socially stigmatized to be uncomfortable cross-dressing than it is to be comfortable cross-dressing at mosh. Right? So, there are different norms, which also maybe get too firmly enforced. But it's a definitely place where things get bent a lot, in terms of norms.

Maria: Yeah, I think a big part of really young people understanding binary gender constructs comes from being consumers. In society what I see with my students [in school] is more about, the toys they choose to play with, or the clothes they choose to wear, or the costumes they choose to dress up in. And at mosh there are limitations on consumption culture. It's what you've already brought with you. And even that is kind of dictated, because there's a packing list.

Calling out the determinative role of consumer culture in the production and reification of gender boundaries, Janet and Maria cast mosh as a kind of oppositional space to embrace 'deviance' and navigate variations of self. Through the variegating ways and frames to express, shomrim are encouraged to bend, play with, and defy elements of gender expression; causing as Janet points out varied effects on social cultures forever grappling simultaneously with normativity and individuality. In any event, from their place of command in the internal space, kvutzot may begin to take hold over their own gender cultures, by slowly working to recognize and subvert harmful action. In mosh space, an authority to direct the nature and limits of the common culture enables a legitimation of counter-actions that may cast gender in new ways. With the absence of adult

surveillance, children are free to normalize everyday demonstrations of subversion, which often call into question the logics of the child's ruling order.

In reclaiming the reigns of growth, madrichim are furthermore able to stir collectivizing movements in *consciencization* by summoning common orientations that name and work past the superficialities of materialism, and constituting a new common liberatory expression (Freire, 1970). Cochran-Smith and Lytle (2009) point out, "communities structured to foster deep intellectual discourse about critical issues [become] spaces where the uncertainties and questions intrinsic to practice can be seen (not hidden) and can function as grist for new insights and new ways to theorize practice" (p. 37). By applying their assertions to the mosh experience, shomrim make use of their multiple layers of pedagogy to pave space to unsettle trivial constructs; and to reconstruct cycles of meaning and, notably, and meaningful resistance as a 'shomeric Spirit of rebellion' from subservience. To be sure, the act of revolt is itself an applied movement value and instrument, disposing madrichim as part of educational practice to think up different angles for creative defiance spurred by confrontations in awareness. The entitled liberty of 'children being children' at the community level at times garners collective countercultures that publically divest from imposed norms. As the conversation in Peula Study 2.1 progresses Janet recalls a notable *erev monologue*[24] from the late 2000s that invoked the procreative Spirit of rebellion:

> Janet: I think also, do you remember there was one *erev monologue* a bunch of years ago, the theme was 'childhood insecurities', and Sara did a monologue about her armpit hair. Do you guys remember?
>
> All: A little; yes; vaguely.
>
> Janet: Basically she and Dexter had made a bet in the showers, they were having this conversation around shaving, I don't remember exactly but it got Sara to be like, 'I'm going to get all the women in hadracha to stop shaving their armpits for the rest of the summer.' That was kind of the premise. And then she did this *erev monologue* all about body hair, and at the end, she was like "and so I'm not going to shave my armpits for the rest of the summer, and I invite you to join with me" or whatever. And I remember afterwards little 10 year-old Nadav coming up to me and being like, 'hey Janet, are YOU going to shave your armpits?' And I was like, I think I might not. And he was like, 'That's so cool!!' And scampered off to *aruchat esser* (late-night snack). And for me it was the best thing ever. I think yeah, mosh does create this space for people to think it's cool to play around with norms.

The case of Sara's erev monologue reveals further dimensions through which individuals may pivotally influence the collective standard by engaging the community process. Sara, in publically affirming female body hair and asserting renewed cultures of bodily autonomy, transforms her individual act into a pedagogic entry and known form of social resistance at the wider level. In the creative fashion of the monologue form, she methodically arrives at her call to

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[24] Annual *erev* (evening) production featuring monologues by hadracha, usually on an introspective theme

action following a storied personal critique of those hegemonic beauty standards that had taken hold of her bodily confidence as a young person. In so doing Sara offers communally intelligible pathways for young bodies to begin rejecting their demoralizing contours and move towards new meanings of body and beauty. As a madricha and renowned person of influence, Sara's voice holds the weight of the shomeric value structure as she calls into question our socially reproduced standards; her protest publically affirms practices which queer the expectations of performance, inviting mosh bodies to engage deeper with the limits of 'acceptable' behaviour.

Janet's recounting of the event in this moment exposes the reverberations of Sara's protest under the watchful eyes of chanichim, who learn from and recreate tactics in the constituting of a normalized culture of rebellion. Her story sheds light on receptive channels tying singular educator journeys to the unfolding life of shomeric intergenerational practice: today, a decade following the event, the memory of Sara's armpit hair monologue lives on through the lasting learning process as a cultural event of multi-generational significance. True to its intention, Sara's action was heard across the ages of educators-to-be — including Nadav, in this study a 19-year-old madrich — and influenced subsequent generations of thinkable practice and public pedagogy in the shomeric sphere. In the societal context, the intergenerational work of exposing the limits of consumer-capitalist identities breathes recurrent energy among shomrim to join together in further developing their environment with commonly expressed alternatives.

4.   Gender Education and Generational Change

In recent decades, the conversations and limits of gender pedagogy in the Shomeric Islands have shifted considerably with the evolving stances of the hadracha generations; particularly amidst the changing broader social context. When I first entered hadracha in 2006, voices were emerging from madrichim who were calling out heteronormative elements of mosh life, and proposing reforms to mosh cultures and conventions. In 2007 we abolished the 'gossip song', a popular weekly song-writing tradition that was agreed to glorify heteronormative humour and violence. I remember witnessing heated *sicha*[25] discussions unearthing the problematic nature of sexualized and homophobic behaviour in hadracha and its contaminating effect on the educational culture. In subsequent years, common vocabularies of naming heteronormativity ushered deeper interrogations by hadracha members on internal cultures enabling heteropatriarchy; and in the same time period, new peula pedagogies were reaching

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[25] Nightly hadracha meetings at mosh

more unequivocally past the edges of gender essentialism and paving further challenge and nuance to wider community conversations. This year, I was informed, the hadracha reintroduced the 'gossip song' tradition in a newly cast form; following an agreement that the mosh atmosphere has progressed such that sexual variance may be more naturally and responsibly accounted for in the narrating of mosh culture.

Mirroring the changing public discourse slowly creeping into these years, queer character representation in hadracha-written *erevim* (plays) became increasingly normal; first in thematic focus, as in the often-performed play, "The Laramie Project" (2000) or in the mosh-written script, "The Wrong-Handers[26]" (2006), and in turn more naturally as passing personages. Individuals started being more openly 'out' in the community, and non-heterosexual relationships were becoming gradually known. Significantly, the increased visibility of queer subjectivities in the educating and learning landscape widened pedagogic potentials on an epistemic scale, and in affirming sexual questioning as natural parts of growth. 2015 saw a community-wide encounter with trans-specific and gender-nonconforming perspectives, raising questions on ways in which mosh makes space for and does not make space for trans bodies and their realities. In the years since 2015, critical questions have emerged further troubling mosh space place that simultaneously breeds trans-misogyny and trans-inclusivity. In a society built on genderism, the Shomeric Islands are productively positioned to unsettle salient knowledges as they are detected in shomeric space, and re-imbue relational cultures on new terms.

As they continue their gender exchange in Peula Study 2.1, the discussants begin to uncover constitutive features of the last decade's formative shift. Among the cluster at hand, Akiva is part of the active hadracha while Janet, Maria and Melissa are from the generation of the 2000s and early 2010s. As they work to stitch generational gaps together, the older shomrim wonder about 'big kid ball'[27] as an instance where gender may serve as an organizing element at mosh. Although big kid ball is not regulated by gender, it is noticeably male-dominated, making it an observable point of tension in late hadracha discourse:

Maria: I don't know if this is still a thing, but big kid ball. [In my time] there were a couple females playing big kid ball, but it was predominantly males.

Akiva: That was a big discussion last summer 2015 [in sicha], about girls[28] playing big kid ball. It played out very interestingly, 'cause of the different ideas people threw out. Someone suggested that there should

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[26] A play exploring homophobia and bullying using a metaphor of demarcating 'right' and 'left-handed' people
[27] A Friday night optional tradition of hadracha-only basketball, attracting spectators and hype from all ages.
[28] *Women and non-binary folks, as Iris later clarifies

be a girls-only big kid ball, or that a section of big kid ball should be girls-only. And it was interesting the way the conversation played out by saying, well, girls are welcome to play big kid ball because big kid ball isn't restricted, and girls responding, we play and we are not allowed to participate in full. And it was interesting to watch, as someone who has always played big-kid ball, but who also this past summer didn't always have the time [being *rosh tarbut*] to be there the full time so I was often watching from the sidelines. And the girls who played didn't get to participate as fully, even when people thought they were sort of facilitating it. I wonder what will happen this summer.

Maria: That's interesting, because also in the bigger world, sports are divided by gender.

Janet: And also the way people are taught to play. By the time you get to be 16 when you're in hadracha and can play big kid ball, you've already been socialized to play sports in a particular way.

Akiva: yeah, and particular sports.

Janet: yeah. I would be interested to see what would happen if at mosh it was just, in the first week we had primarily women playing basketball, intentionally on purpose. Let's just plan for that. And then to see what would happen from weeks going forward. Just by setting people up to see that different story in the first week, and set the norms a little bit differently on purpose. And then having peulot about it. That could be very interesting.

As they seek out the recent evidence, the researchers expose temporalities of shifting shomeric structure and practice measured by moments of climax in the hadracha trajectory. In the case of big kid ball, we see the hadracha confront their own internalized gender normativities; and accordingly how these socializing tendencies can be reconstructed as reflexive space for reconditioning starting at the community level. Recent years have legitimated wider degrees of communal discourse on the maintained limits of patriarchy and the binary; with the advent of the gender seminar, in spite of its focus on gender variance more so than women's subjugation, expanded discussions of shomeric feminism and gender variance which came to serve women* and youth more broadly in disrupting dominations of male space. Through these processes, madrichim gain common languages and newly empowered confidence to further challenge each other on the innermost parts of accepted culture, and encourage new leaps of change.

That summer, calls raised by individuals about big kid ball as a gender restrictive space invoked the hadracha on a polemic journey that, as Akiva notes, unfurled multi-perspectival explorations holding up a common orientation of the shomeric environment as more than a pond for experimental democracy; but as a modelling environment holding the gaze of its next leaders. Accounting for both expressed and implicit codes of action, Akiva recounts the hadracha's progression toward expanded understandings and questions that may in turn legitimate new frontiers in educational practice. As Akiva and Janet demonstrate, madrichim arrange the intentional environment on a timeline of mounting pedagogy that progressively enables personal encounters with the social environment that may provoke meaningful reflection and voice. In

taking ownership over — that is, teaching an ownership over — the constituents of the community environment, shomrim share a capacity to reconstruct norms by calling them into the intentional process, transforming models of practice together, and seeking solutions through pedagogy.

Self-Awareness as a Seed. As participants remind, none of the above analysis suggests mosh as an environment free from stigma and prejudice, especially of that which is carried in from neoliberal life. To be sure, gender divisive behaviours at mosh blossom as freely as peulot made to trouble them. Its agency lies in an orientation towards reflexivity in consciousness:

Tanya: What's amazing is that mosh is the only place where you'll be hanging out with your friends somewhere, and you can say 'guys, I'm feeling an issue with our group dynamic right now.' It may be that some of you haven't spoken as much recently and you're not as in touch, some of you are feeling more distant and some feel close— all those things that happen literally every day in social dynamics, whether it be in our families, our work or with our friends. But in most spaces we never stop and say hey- like, not only am I aware of our dynamic, but let's do something to actively change it. That's something we do with our kvutza when we talk about gender divides. When do you ever say that in real life? And the reason is because at mosh, you're aware of those things, you're taught to be actively aware of how other people are feeling, especially within the kvutza. And you start to relate as an individual to your kvutza, you relate as a kvutza to other kvutzot, there are all these different dynamics and relationships, and we are made aware of them. And we actively work, both chanichim and madrichim actively work to foster the right kinds of dynamics. You know?

Drawing on her experiences in the reflective kvutza process, Tanya describes a relational orientation under which objections are continually allowed into common word and practice in the joint health of community relations. Bringing intention into the natural evolutions of everyday life, a kvutza orientation upholds a collective awareness to the present: the dynamics and emotions of the interacting Body, and its relationships to emergent past and future. Tanya's note underlines the significance of an organic collectivity that readily makes space for attending to individual entreaties and surfacing reflections. Some shomrim note a sole conventional correlation to shomeric notions of intimacy would be that of romantic intimacy: Iris compares, "we teach that kind of emotional intelligence and relational intentionality in accordance with everyone; your kvutza, your plutonic relationships, and the group spaces that you enter." In the shomeric realm, communal intimacy extends a sense of personal responsibility for tending to the lifetime of everyday relationships, to whom all are made ultimately accountable for maintaining with a loving logic and intent. As the elaborating sources of love connection, *sikumim*, peula pedagogies and other organizing elements construct generative space for reflexive intimacies to be harvested and replanted; normalizing cultures of deepening responsibility which paint out the paths for rippling action.

Chapter Five

TIME

On Directing Curricular Process

Nadav: I feel like at mosh the education doesn't stop when the Time, when the peula stops.

Talia: It's not like a class where when the bell rings, *snap* you're done. Even 5 minutes before the bell rings you're waiting.

<div align="right">—Peula Study 1.2</div>

Time on the Islands flows steadily, cyclically, ceaselessly. In the shomeric environment Time forms abundance, with its hours saturated with numerous multi-meaning journeys and its years measured in memories and intergenerational cultural turnover. In its turn, Time brings the gifts of the learning process, and as such Time is the choreographic task put forth on the shomer, and their wielding tool in the blossoming of the Islands: spanning foremost weight on the quality of the pedagogic process, to be completed in fullness as the focused generator of all eventual action and continued learning. In a world regimented by productivity and consumer technologies, time is reclaimed in the inner bounds of the mosh world, restoring a priority to children's freedom to learn by spending time. Time is spent multitudinously on the Shomeric Islands, ranging maximally from the intentional to unintentional realms; and pluralized by the multiple kvutza and co mediums. The value of valuing Time is a core part of the asserted common consciousness: years of exposure to exuberant demonstrations of the endless diverting uses of time, accustoms shomeric time to be treated as invaluable breaths of timely creative potential and germination. When it comes to their intended aims, shomrim assert a *complete presence* to the temporalities of collective learning and process; which acts fully in attending to moments of pedagogic space through listening, speech and coordination. Here, the symbol of Time — as distinct from the continual unfolding of the seasons — refers in particular to Time that is deliberately crafted in the making of the organized process.

In "shomer time"[29], beyond adapting curricula to suit the timeframe, Time is made to suit the process. *Peulot*, *sichot*, *plenums* and other movement matters are scheduled never in fixed temporal parameters but are rather set to complete in full their intended course of transformation. Established convention holds everyone's Time to a common respect to the process itself, by

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[29]Common internal quip noting how we start and end everything extremely late

seeing it through to its completion to the fullest willing extent and benefit of each participating voice. At the interactive level, time belongs principally to the speaker: Shira observes, "it's an incredible thing to allow a kid to take all the time they need, and for everyone else to just sit respectfully listening, nobody saying okay stop talking, even though it's 3 hours in." Sophie similarly highlights the pedagogic significance of "giving yourself space to just be really reflexive in a verbal way, not just within yourself, but to externalize your entire thinking process about things and to get comfortable with people listening to people talk forever when you kind of want them to shut up. But appreciating that that's the process." In spite of fluctuating energies, shomrim relentlessly demonstrate to each other a *dugma* of undivided presence in the making of shomeric Time and direction. Shomeric process is everyone's process, and thus necessitates a collective presence that is truly ready to attend to each contribution; or in Shira's words, "giving each other the time to really bring ourselves into each process, showing the complete story of how we came to a point." Shomeric Time in other words preserves the infinitudes bound in organic time and space, and offers this creative limitlessness as a constitutive human right. As Time in modern capitalism is increasingly threatened in tangible and acute ways, the Shomeric Islands hover in a volatile perpetual place of bordering collapse. Dealing amidst precarity, shomrim persist in calling for undivided Time as crucial iterations in the preservation of intergenerational functioning structures. In spite of imposed scarcities of time under neoliberalism, shomrim seek to recover intentional space for time lived in abundance, asserting a freedom to explore its creative potential. In the summer sphere, Time feels boundless once again.

As has been made clear, Time is organized per kvutza by co-madrichim: for each new *major peula* season*, teams of educators are created to envisage, develop and carry out a kvutza *tochnit*[30]. Responding to an age-old question, 'what makes a good madrich (educator)?' Malka remarks, "I think that a good madrich overall has a strong belief that they are going to be the facilitator of an important process, and work to make that happen in all the capacity that they have." On a modal level, authoring *tochnit* is itself a learned practice core to the sustaining of community life, and as madrichim grow they may continue to try out roles in the making of tochnit. Following some years of experience, individuals may choose to espouse a role of *rosh chinuch,* who supports co groups in the building of a strong kvutza process over the course of a designated cycle. Just as the co group's autonomous work is the kvutza process, the *rosh*

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[30] 'Curriculum,' A string of peulot constituting a full cycle of shomeric process

chinuch's work is to inspire the movement's overall educational vision for that cycle, by facilitating complete series of 'chinuch meetings' with each co team, guiding them along the curricular facilitation process. These meetings, commencing in the months ahead and spanning regularly through the process implementation, take on a peula-like modality through which the rosh chinuch designs processes relationally personalized to empower educators to build *chinuch* (educational process) that grows amidst them, as distinct educators in care for their group. Remembering that shomeric work relations rarely start from scratch but are informed by past work and kvutza histories, the rosh chinuch puts questions on the nature of educational practice at the centre of working relationships, by summoning among educators reflections and paradoxes drawn from the perceived present, and into the purposive lens of curriculum building. For clarifying purposes I note three major elements informing the chinuch process, compiled from meetings and *sikum* notes from 2009-2013 (see Appendix C.5). When imagining how these areas play out as curriculum, it is noteworthy to recall that a shomeric approach condemns flat conveyances of educational goals, but rather anticipates an enduring mysteriousness that performs aims in a more methodical, engaged and compelling manner:

1. What do we think the kvutza needs?
   Based on... what we know of them; reading kvutza sikumim from past years; our understandings of their shomeric age/stage
2. What are we driven to run peulot on?
   Based on... our understandings of the world; inspiring peulot of past; ways we want to grow
3. What are ways we can work together and help each other learn?
   Based on... what we know of ourselves, each other, our work styles, and how we want to grow

Cycles of chinuch process serve as anchors of Time the shomeric Islands. Enumerations of what constitutes shomeric curriculum emerge from the rosh chinuch and her autonomous co teams each season, coming to (re)form the co-creative backbone of Time. As a function of community education and practice, chinuch harnesses a "transformed and expanded" view to what goes on in the shomeric field, fuelling perceptive learnings and challenges into new cycles of pedagogy (Cochran-Smith & Lytle, 1999, p. 276). The outcome is not curriculum but curricula; disparate but interconnected living bodies of peula strings, anchoring the aims of the common direction.

The forces that guide shomeric Time are the focus of this chapter. This chapter draws on educational reflections from madrichim as a way to expose shomeric progressions of *Time* as living and carefully unfolding figures of intentional process. This section focuses less on the components making up the chinuch facilitated process (which would constitute its own study) but more so on some central elements that enable the dispositions of shomeric educational

agents. This is explored in three parts: first on pedagogic knowledge sources, second on directing voice and process, and finally on the means and ends of shomeric pedagogy.

I. PEDAGOGIC SOURCES AND KNOWLEDGE

1. Educator Knowledge and History

In Peula Study 1.1, the texts invoke participants to pose questions about what kinds of knowledge 'requirements' may constitute shomeric educational practice:

Tanya: Here's the thing. We have basic breakdowns of topics that we understand should be covered for each age-group. That's the main thing, having gender or Judaism or the environment or broad things to jump off of, but ultimately it's about, 'oh yeah that peula that was run for me that one time, I feel like if we change it to this it could turn into this.' You know? It's literally the layering. It's that idea that no one really gets the same thing, but then when you have a co, and you mix stuff,

Theo: Yeah. It's almost as if it's oral history that's passed down through tradition. And that's why tradition is so important to us, is the fact that you remember that so-and-so told you this story or ran this peula when you were in chalutzim bet or gimmel (grade 5 or 6), and they were in 5th, 6th, 7th year hadracha (age 22-25). And then you might bring it, maybe tweaking it, into your curriculum for your kids. And then it becomes its own thing. It's like, wow.

Tanya and Theo, both formerly yedid co-madrichim, discuss the creation of shomeric pedagogy as a recollection of past in the new context of present, through mediating multiple shomrim knowledges. From the trove of the community corpus, shomrim develop pedagogy out of fragments of past by mixing methods into new contexts and questions. *Chinuch* then unfolds at the procreative tension amidst the modulating canon of perceived shomeric essentials, and the lived experiences that have disposed our values and relationships. The recalling strategies Tanya and Theo raise are commonly used peula building tactics in hadracha training peulot, and their notes on the inherent distinctiveness of each kvutza process is equally stressed as pedagogic truth. In this sense, memory work, made dialogic in the chinuch process, serves crucially as a curricular resource; a restitutive consciousness that reappraises our past forms. Through *tochnit* building discussions, madrichim draw forward their own peula pasts into new conversations by challenging and filling in gaps of out-dated discourse. While documents maintain fixed partial skeletons of a dissociated past, peula memories conversely serve as living constellations of personal knowledge, which act as malleable linking nodes between the chronicles of educator-learning, and the living social conditions of the kvutza. The wealth of informing guidance is disposed not to instruct pedagogy, as Theo and Tanya make clear, but to support madrichim in their own learning formations, in recreating the shapes of their pedagogic relations.

Later in Peula Study 1.2, different madrichim raise similar questions on what kinds of educator knowledges are necessitated in directing shomeric pedagogy:

Julia: In terms of what counts as 'educator knowledge' for us, pretty much we teach ourselves things, so we can teach them to our kids, for the most part. Whereas schoolteachers have taken classes to learn the material, memorize material, and then kind of regurgitate it. In high school at least, that's been a lot of my experience. And I feel like in the way we do it, madrichim take topics that they think are interesting or important, or that they think their kids will think are interesting.

Rosa: And in a peula, when madrichim are facilitating a conversation, obviously you have some sort of goal of where you want the conversation to end up going. But even then, I don't think you'd made a full opinion for yourself. And there's often no certain place where the conversation has to go in order for the peula to have been a super successful peula. It's just different because school is questions and answers, and you either get it right or you get it wrong.

Malka: Well I think a lot of the goals of a peula are like, "they will discuss this." "They will think about the tensions or challenges of this." But it's not, A happened, B happened, and C happened.

Nickolas: There is still a goal to a peula though—

Julia: but much more abstract.

Nickolas: There's not one way to get to that goal. If the goal is to learn about this topic, well, in what sense do they learn it? 'How' is what the peula is, and it's based around a certain question.

Malka: However I would say, in agreement with you, a lot of the time we will run a peula with certain goals, such as 'they are going to think and consider the challenges of this', but we don't often really check in to see whether the peula's goal was achieved.

Julia: we just let whatever happens happen, and let it be its own thing.

Nickolas: But I'd say something is always achieved. Most of the time.

In this exchange the discussants characterize the content and approach of shomeric curriculum along a lived trajectory of shomeric discovery that stands in stark contrast with their parallel experiences in schooling. Despite our readings of efforts to shift towards more critical frameworks in schooling, their own palpable histories subject to institutional standardization render them low prospects in the increasingly technocratic landscape, especially when juxtaposed with learning that sets its roots before and beyond prevailing knowledge and power structures. Employing a pedagogic model based on questions as opposed to answers, shomeric 'educator knowledges' do not denote some master literacy but rather, a literacy of relationships with the community context of teaching and learning. Focusing on peula discussions, the above exchange denotes a dismissal of absolute truths in favour of *process*-informed action and re-action; hence pronouncing shomeric dialectics as recognized ends in themselves. Although peulot are initially conceived as articulations of pre-set goals, the researchers also note that a peula's success is not only or always linked to its aforementioned goals. When a peula moves from paper to practice a new pedagogic substance takes form, and lives in real-time through the

learner responses somewhat disembodiedly from its original grounds. As histories of educational process, it is not the recorded objectives but the phantoms of collective memory and significance that hold consequence in the chinuch process. In turn educators form goals positioned to stimulate multivalent dialectics towards 'endpoints' steeped in uncertainty and enough fuel for a continuing inquiry. After all, shomeric process is a demonstration merely of *what* we learn but *how* we learn, as Nickolas reminds us, and the multiplicity of the *how* is inherent both to the nature of the tochnit, and its unfolding story. Ultimately what matters is what takes place, as Julia asserts, and is what forms the focal basis for the ensuing process.

As the respondents make clear, peula inquiries, as vehicles for cultivating unchartered directions, commonly venture paths utterly unbeknownst to the authors. The researchers reveal that as peula authors, madrichim are structurally positioned not as experts but as informed co-conspirators in process; and accordingly may readily shift and deepen their knowledge through the sequences they facilitate. In observing educator knowledge as a cycle of "we teach ourselves things, so we can teach them to our kids" Julia refers not only to the course of hadracha learning as a pedagogic function, but also more broadly to trajectories of generational growth which inform movement agency and transformation over time. Julia's statement inverted, 'we teach our kids things, so we can teach them to ourselves' works equivalently to describe the shomeric orientation: part of the process of building ourselves up as individuals is by being educators in the world, by learning through educating. Through the multi-perspectival orientation of 'learners who construct pedagogy' in a world of uncertainty, shomeric knowledges-of-practice emerge that paint curriculum with new multi-historical significance.

2. Knowledges of Each other

An equally common source of knowledge madrichim cited when considering what constructs shomeric pedagogy, were relationships to kvutzot as people themselves. With multiple chances each year to take on a kvutza process, and since individual preferences are factored heavily into the designation of roles at each cycle, educators are given opportunities to lean further into a kvutza's process by becoming recurring madrichim. Through multiple experiences leading a kvutza, educators often come to gain strong, reciprocal relationships with kvutzot that draw them back to their curricular process equipped with deepened knowledge. Iris points out:

> I think what often does happen at mosh and in our community, is that madrichim do get to know their kids, and they do get to know the nuances of how they're going to respond, and who they are. One of

> the sessions previous, Jordan [our madrich] was talking about how at a certain point he could just have a sense of the energy of how we are going to collectively and individually respond to different kinds of situations in peulot. And he was then able to then be receptive in a certain way that fit us as a kvutza, and that was beneficial for us as a kvutza.

Iris argues that madrichim draw richly from their chanichim over time, in order to better facilitate pedagogy. With no fixed curriculum, and with a conventional approach geared toward stimulating engagement, educators readily formulate critical knowledges about the chanichim, what inspires them, and where they are in their course of growth. Through their relationships as well as chinuch and working reflective dialogues, educators come to discern who the individuals are that make up the group; what moves them, and how they need to be nurtured. Pedagogy then becomes a continuous reformulation of the kvutza process in order to wholly meet each of the individuals, on their autonomous path of creative capacity and purpose. Knowledges of what kinds of peulot chanichim do or do not enjoy, or how kvutzot respond to different kinds of peula methods, are conducted strategically both to attract the kvutza with what they like, and also in breaking their comfort zones and challenging them in new ways. Knowledges of relationships within the kvutza are used tactically in organizing pairs and small groups, in aims to redress imbalances and foster intimacy among all kvutza relations. In this way, madrichim come to personalize the collective process to further fit the specificities of the group.

Hence furthermore, since shomeric Time is not bound to set curricular requirements, madrichim are free to — and often to their chagrin — reformulate their plans in order to attend the emergent needs of the group. Suri recalls to me in her interview,

> Last week or two weeks ago my co-madrichim and I had a peula with our [Tzofim Gimmel (grade 9)] kids and it was supposed to be a subject that was very one thing, it was going to be a mind-boggling very specific-based peula. But then somehow the kids brought up the fact that there was a conversation that was very relevant to their youth existence, that nobody's ever had with them. … So we stopped the earlier peula that we had planned and were just like okay let's do this then, because this is what's relevant to do.

When I asked Suri what the kvutza's issue was, she responded, "it wasn't a sex conversation, but it was about relationships, and healthy ones." In a world that does not tend to afford youth honesty and transparency, chanichim do often open up to their madrichim (within and outside of kvutza space) in search for answers generally barred from rightful discourse. With the pedagogic space attending principally to the manifest process, Suri and others learn to care and listen for what the group needs, and reformulate pedagogy at the lived level. As such when it comes to curricular knowledges, part of tochnit building entails an anticipation of what we know of how our chanichim will respond, disrupt and alter the course of the anticipated process. Often roshei

chinuch assist co groups in planning for such reworkings, by embedding periodic open spaces in the tochnit for peulot addressing aims arising at the lived scale. Underpinning educators' faculty to reflect their chanichim's problems in pedagogy is a commonly affirmed trust in learners' capacity to know and indicate their needs.

3. Pedagogic Ownership: Who gets to ask the Questions?

   The madrich's educational agency establishes an ownership over content, which summons their attention in the building of a critically relevant pedagogy. Razi makes an observation in Peula Study 2.2:

   Razi: What I was just thinking of now is, if I were a school teacher, and I think most school teachers probably don't but, looking at the curriculum, I would want to ask— why am I educating about these things? Maybe I would just go with the curriculum but I would want to ask myself questions like, who wrote this curriculum? For whom, how, and why? Things like that. And I think in that sense, when we can look at it, it's much better that we can look at the curriculum that we do at mosh, in Hashomer, it's much better than a school that you can say oh, 'I wrote that curriculum.' But then also you have to ask yourself, 'why did I write that curriculum?'

   Hinda: it is about who is being given the power to ask the questions.

   Razi: Yeah, but also why. Like in Hashomer when we think 'I wrote that peula', we're thinking of, oh so I chose to do that. But it's also, what were the peulot run for me when I was younger? Things like that. it's not just you, it's you and your experiences.

Razi reflects on a curricular self-awareness garnered in the freedom to determine the course of education, that contrasts with a prevalence of what Apple (1993) refers to as "death in the classroom", or when teachers "stop trying to reach each and every student, [or] succumb to the rules and regulations that are dehumanizing and result in deskilling" (p. 77). In the public sphere, teachers are required to work for their livelihoods in a curricular institutional regimen of settler colonial futurity; largely diminishing their power to discern, trouble, and take responsibility for the schooling experience (Tuck & Gaztambide-Fernandez, 2013). In shomeric space, the educator is instilled an authority to question what comprises an ethically sound and critically effective curriculum, and further, it *necessitates* these explorations, from which tochnit may then grow into being. Shomrim know not only from educational practice but through their practices in educator training, that to write curriculum is a recursive cycle of becoming newly conscious of one's role as educator. As Razi reveals, curricular creation drives shomrim to pose questions to one another and themselves at every stage of the constructive process (guided chiefly in chinuch dialectics): why are we writing curriculum? For whom, how and why? Drawing forward their own memories of past learning as a source for inspiring pedagogy, madrichim continue the

shomeric regenerative cycle of returning to previous conversations in new and newly reforming times and places. At a structural level, curricular development as a temporal meeting point of history, community and emergent identities allows for a regenerative multiplicity in knowledge building that always hinges its significance to the unfolding learning and educating process. Breathing intentional process in the community life cycle serves a perpetual posing of questions and contemplating effects that reimagine the paths of community culture and action.

4. Documentation and Fragmentedness | Gaps and Significances

Questions on the ways in which peula building should be documented and preserved are forever in generational flux. In the summer following mosh 2016 Elliot and Razi began compiling the *megar,* an extensive online database of peulot contributed from a wide range of shomrim and young alumni. Producing the most exhaustive archival harvest in conceivable recent memory, I wondered how the digital age may be shifting ways in which shomeric pedagogy is practiced and shared. When I submitted my own contributions to the archive, I was returned a series of clarifying revisions requesting further specificity in my instructions, and attachments to named texts and resources; signifying an interest in recorded completeness that stood in stark contrast from "old school" shomeric culture (often painted to be more lax, reckless, audacious, courageous, disorganized…). Their detailed feedback caused me to reflect on the shifting conventions of peula writing:

> *Elliot's revisions demand clarity and comprehension; they demand discussion questions where I slacked on them (myself generally preferring ample room for improvisation and a centering of dialogical responsivity). It almost feels the aim is to make peulot publically accessible for widespread use across [shomeric?] time and place. I wonder, is this a plausible, or even favourable feat? I do know the exasperation of scouring through an incomprehensive or poorly recorded peula. And yet the majority of my peulot arise from my own creative questions, triggered by my own discoveries in school, shomeric work and life. My peula methods are designed to fit precisely to purpose; elaborate in their iterative specificity and sometimes incoherent to other educators who may attempt to employ them as recipes. When it came to a certain audience (namely the hadracha, or advanced-level shomeric education) and a certain stage in my growth as an educator, my peulot could not readily be adopted and reused, as they carried a unique combination of knowledge — on group, context, topic, and their intersections — on the part of the facilitator. Is this [merely] an informed knowledge, or is there also embedded a distinct reflection of one's Self that by its nature cannot be replicated?*
>
> *As I have come to know, peulot are created through a blend of invention and memory work. As a planning strategy madrichim are encouraged to return to peulot that roused their own upbringing; a process of recalling memories facilitated through peulot (ex. "remember all the peulot you have ever had as a kvutza in 5 minutes. Go") and informal 'madrich tips' discourse. But rather than straining to recall the peula's varied steps, madrich trainers draw attention to the leap from peula-as-planned, and the lived process undergone by the participants. From this, a common rhetoric always comes to accompany the call to memory work; stressing the importance of adapting or reinventing each peula to fit the needs of a kvutza at hand. What lies in the gap between a peula recorded, and its reiteration?*

What discerns this space, how is it filled? Is there something to be said about the Internet as a new interface for knowledge sharing that allows for new forms of access, and perhaps a new form of neglect?

What is the significance of fragmented-ness in our knowledge documentation? How does it facilitate or guide our creative potential? Is there room there to regulate the degree and modes to which peulot are reused, and in that case, is there enough worth to the effort of making our work accessible? How do we balance these shifting circumstances? To what degree do we rely on the hadracha's living actions, and to what degree do we trust the work conceived by hadracha past?

From the midst of my own research path, although the archive project signals completeness in generational knowledge transfer and arguably a more succinct common direction I met the rigour of the archival endeavour with an apprehension toward how installing complete peula logs would influence the propulsions of peula praxis. While appreciating the care set into memorializing shomeric work and efforts, I viewed the skill of working the uncertain space between planned and lived pedagogy as a generative tension made productive in shomeric agentive practice; countering the passivity that risks 'death in the classroom'. From my research standpoint, I consider if asking educators to resolve all structuring factors that go into peulot thwarts crucial space made to deepen and personalize educational design through active inquiry among cos and contextual needs. The movement between planned and lived pedagogy is a dance of intentions and performance that draws importance to the act of mindful peula *creation,* inasmuch as mindful conduct. Nonetheless Iris stresses, "there are ways in which our movement has functioned in the past, because of what we have come to understand together, that will keep us moving forward. When we have too loose of a space for, when we don't have direction or cohesion, we're not as easily able to arrive at passionate action that we want to create in the world." At the same time over the shifting generational cycle, relying too heavily on past community sages, revered memories and repeated rhetoric puts the energetic nature of education at risk, by inviting new normalcies that could — particularly in a neoliberal backdrop of creative passivity and constrained time — collapse shomeric practice into more detached modalities known in mechanistic learning. As digital advancements shift the modalities of learning everywhere, my analysis locates the functional significance of peula fragmentation and re-inventive praxis as procreative of that space-made for meaningfully braiding knowledges of past with questions of present as a mode of accounting for change. Through the shifting tides of the modern day, questions arise on how changing conditions come to test the meanings, integrity and fortitude of the broader regenerative mission.

II. DIRECTING VOICE & PROCESS

1. Locating Conflict and Bias

In Peula Study 1.1, shomrim read and discuss a text by Michael Apple (2004) on the question of conflict in curriculum. Apple argues that, under the 'ideological limits' of maximized economic accumulation and technical knowledge instruction, conflict is positioned as "inherently and fundamentally bad and [that] we should strive to eliminate it within the established framework of institutions, rather than seeing conflict and contradiction as the basic 'driving forces' in society" (p. 81). In the study shomrim discuss a particular excerpt on science in curriculum, exemplifying how inherently contested schools of knowledge production are institutionally recast as essentially technical domains free from conflict. The participants use the text as a lens for exploring conflict in shomeric educational practice:

Iris: It's going beyond saying that there are multiple truths. It's saying there are actual ways of teaching things, even if they do have somewhat more objective truths than others, that does invite the learner and that does introduce different ways of thinking about those same things. Right? It's talking about how we teach science, a lot more than maybe science itself.

Theo: Yeah. It's looking more at the questions asked than the questions answered.

Jamie: So if we redirect this to Hashomer, do you think that the ability for conflict and contradiction within our educational system exists?

Theo: Well I think that's the whole—

Tanya: I think it's our biggest, yeah. Critical thinking

Theo: That's the whole point of our educational thing, is that you challenge it. And as Dahlia said in one of the final cuts of Jordan's HH doc, it's almost unheard of to run a peula about something that is not inherently critical, or disruptive of stuff that we leave unquestioned.

As they unpack Apple's reading, the participants position the shomeric framework as pedagogy for critical thinking, existing essentially to disrupt inherited bodies of knowledge and practice, and reposition individuals as common mobilizers of thought and action. In this frame, contradiction becomes critical to knowledge production, and is harnessed as a clear element of educational design. Still, as the conversation progresses, the extents of shomeric pedagogy seem to stretch further than encouraging polemical discourse, and towards more defined ends:

Jamie: mmhmm. But is our conflict biased? Does it exist within a systematic—

Tanya: I think for sure.

Jasper: I think one of the really big things in Shomria is that, because we influence people to be such huge critical thinkers in their lives, they form very strong opinions. So I do think that how we can sometimes be in the wrong, is when a madrich is running a peula where they're trying to bring a clear critical view and educate the kids; when they are very passionate about it and they have a very strong view on that subject, and they are almost acting like, I guess a science teacher in biology where they

would say no this is what is almost correct. So I think that could be one of the flaws in Shomria's teaching.

Theo: Letting passion control your education definitely gives it a bias.

Tanya: But I think it's also a necessary thing. We had a seminar with our kids (first year hadracha, grade 11) last year in preparation for a partnership we were starting with a group of Muslim youth their age in the city. The seminar was exploring different narratives and approaches to the [Palestine-Israel] conflict. We watched a documentary that looked at what was going on in the West Bank under Israeli occupation, from the perspectives of children living there.

     And in the discussion after, one of our chanichim said hey listen, I think the documentary you just showed us was too biased to one side. Yes! It was biased to one side. And he said, well why didn't you show us another documentary with the other side? And we said listen, it's not like you're only getting one story from us. We've had a million peulot on the [Palestine-Israel] conflict. And then you're getting stories from school, from your parents, from your friends, there are a million different narratives that are going on constantly. In Hashomer we want to be like, let's show you this side, and this side, let's show you everything. But there's a point where we recognize we've given you the skill of critical thinking. We've given you the skill to know that you're seeing this, and it's biased. So the thing I think, and I feel like the biggest thing with Hashomer is that, madrichim have the freedom to be the way they'd like to be. I know personally that in the peulot I've had run for me and the peulot that I run, I value the multiplicity of opinions that is allowed to the table.

Jamie: But I think Hashomer also confronts that in a sense, because we do critically and intentionally bring in the perspective of critical thought. We are constantly reminding the kids that we are educating, that this is one perspective, that this is biased, and that there are endless opinions out there.

Iris: In a way we're being hyper self-aware.

Jamie: So maybe the kid that brought that up in your peula, maybe he was just very woke, and was like yooo help me out[31]. Or maybe, he realized within the context of Shomria, that it has been taught to him to think critically about various perspectives. So, why aren't you providing that perspective to me??

Theo: Yeah.

Tanya: We actually ended up having a huge discussion about literally that exact thing.

Iris: I also think it's important to remember that what we're talking about, yeah we could have our opinions as educators with shomeric values, but also every single educator out there ever has their opinions, and is bringing that in. What I think is especially dangerous is that [teachers] are going into things thinking 'I am an objective educator.' If they think I am an objective educator, I am here to teach science, or I am here to teach whatever the fuck they're teaching, and they're thinking that that's unbiased, that's where the danger comes in. And where it becomes safer, is the ability to recognize that this is just one piece of a larger story, is when you say yes, these are our opinions, this is where we're coming from at this point, and we're going to be trapped in our subjectivity again and again and again. It's just about being open to what we were saying earlier, the multiplicity of many many versions of subjectivity, which is everywhere — even things that we label objectivity in our regular lives.

The participants raise the role of bias as a constituting factor in the shomeric educational process. Bias — as they note, a routine investigative peula frame — is acknowledged with omnipresence in realms of hadracha training and is methodically regulated into the designed approach. Without claiming to mitigate it, shomrim confront bias as part of educator training, and in guiding

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[31] Youth slang translation: maybe he was just really moved or shaken by the film's ideas, and part of him processing that was him shedding light on bias.

discussions conduct a practice of posing question streams that perturb manifesting conversational biases and centre displays of disruption. Tanya, who posits personal passion as in fact a necessary driving factor of shomeric educating, brings up a case when one of her chanichim interrupted a peula in order to challenge his educators on their biased approach. From our broader internalized discomforts to civic unrest, it seems bold and perhaps dangerous to publicly question the instructing order and suspend the common direction at one's own discretion. But in the co-owned shomeric space, the openly verified integrity of the educational process signifies that his act can be virtuous, respectful, natural, and constructive. In the moment, since a peula's very unfolding relies on learner trust participation and co-iteration, the events of a peula's fulfillment sometimes debase or render trivial its initial aims. Thus at the everyday level madrichim must design pedagogy that can hold up to the kvutza as educationally sound, and in so doing must learn to respond effectively to the boundless likely responses of their chanichim.

Educational validity then rests not on bodies of truth, but in the involvement of reflecting subjects; and as such a chanich's right to derail a peula is necessary to the credibility of the learning process. When partaking in shomeric dialogue, educators and learners alike are perpetually called to internally self-question how in their own voice to best steer the bounds of collective time where they see it needs to go: 'of various imagined paths forward, what kinds of insights do I think are constructive; meaningful; necessary here? How does this moment intersect with broader or related educational goals? Which disruptions should be centred here? What could be tabled for other times?' In Tanya's peula, her group is at a stage of being first year educators whose most recent year (*yedid*) has been steeped in educational reflection, so their conversation naturally shifts into a practical one about the politics of bias in education. In their case, as in many, Tanya and her cos opted to potentially sacrifice the peula's original goals by redirecting the space to address the disruption. Indeed generally speaking when interruptions arise, the choice to alter the learning space in *some* way whether briefly or permanently is often preferred; after all, by that point the group's trust in the integrity of the learning space is in question. The collective attention is now rearranged towards learning of a more urgent kind.

A variety of structural factors make this pedagogic fluidity in peula possible: first, as mentioned, madrichim maintain the freedom to take peulot where they need to go. Second, no peula exists in a vacuum but is a connecting part of years-long histories of continuous learning, made present through eliciting connections in discussion. Thirdly and relatedly, a peula is

conscious of its role in the constitution of subjectivities and their operating 'objective' forms (that is, self/community/world and their main interpretations) shaping the pedagogic frame. In reflecting on Tanya's example, the participants observe that participant-driven conflict is not only central to shomeric inquiry, it is recursively *made* central to the creative work of education itself. In allowing dynamic rearrangements to peula space, what is leveraged is the right to critique amidst a world of bias — and biased educators — and that to be a shomeric educator is to invite that right to practice disruption, by constructing an environment *for the relationships which allow it*. In the integrity of the process, the right to generate conflict, and to fully attend to it, remains vital to the autonomy of the shomer and their learning space; and as learners gain an educative practice, they maintain the lasting right to "be the way they'd like to be" in real time as authors of the common direction. Thus in the shomeric realm Time is valued because it is used principally for addressing real ends of the common project: working through necessary conflict, building up core relationships, and cultivating fullness in the life work process.

2. Contesting and Converging Edges of Peula Space

Thus shomeric pedagogy in its iteration becomes a sort of dance between the madrichim and the kvutzamembers, and their varied means and ends. Over the long term course, educators gradually invite learners into questions of process and the contested nature of pedagogical practice. Iris shares with me a memory with one of her *yedid* chanichim, when their differing conceptions of peula space collided into a reciprocal pedagogic moment:

> Our kids tend to do this thing where when they get really into a discussion, and the conversation can go super super far off topic, to the point where it no longer speaks to any kind of thing at all of what the focus the peula was supposed to have. So you have to — and this is something that we were trying to teach our kids this summer during the hadracha seminar [at mosh] but they just didn't get it — you have to try and monitor the edges of the peula space, and bring them back to the centre of the peula. And the centre of the peula is the concepts you are bringing. But they interpreted that as, the centre of the peula is not being distracted and not falling off the roof. Which is that too, but it's also about not being conceptually distracted, and bringing in the perspective that you're bringing. And obviously not pushing something down their throat, but using that as a baseline for what you're talking to, and not, for example, talking forever about Darwinian evolution when the focus of the peula is, spiritual identity. I don't know whatever maybe those are actually more related. But you get my point. And so, Yosi was really having trouble with that, and saying to me, "you know I really don't like it when you guys say, like last night when you said 'guys we need to get back on topic, we need to get back on topic' I feel like that limits the potential of the peula." And really what a peula is for, according to Yosi in his brain, is opening conversation and letting it go all the which way, in every direction that the participants take it! And not have some strict structure because it's limiting to fun and ideas and exploration. He was really focused on this idea that, he's a madrich! He wants to open the floor, to let the kids go on and on and go from one idea to the next to the next, and go way off topic and that's fine. And he thought it was limiting when we didn't let them do that.

DB: What about goals?

Iris: Yeah, and I was trying to explain to him, yeah you're right, peulot are amazing spaces for letting ideas flourish and getting to places you never would have expected. But there's also a purpose, an intention and a structure in a peula in terms of bringing a certain nuanced perspective that you would normally not get in everyday life. And I was trying to explain that to him, and he was trying to- he was like yeah yeah but he was really hooked on his idea. Anyways we had a few conversations similar to that, where Yosi is very idealistic in one sense, and I try to bring in another position and he is trying to deal with that but not getting there.

   I shared this story because it serves the ideas you are exploring, about the peula as a function for getting off-topic, and the peula as a function for staying on-topic. Because I think it does both, and both are valuable for a peula. But I think too much one way or the other, too much off-topic, you no longer have your goals. You no longer have your nuance. You're no longer having a peula, you're having a regular conversation that you could always have. But too much on-topic is also controlling, it could be unknowingly forcing one view, you're not leaving things open enough for interconnection or interpretation.

(Personal conversation, October 24, 2016)

Iris's interaction with her chanich sheds light on some of the procreative tensions of conducting collective process. Yosi speaks to the peula space for what it has been for him as a chanich: uninhibited exploration. But as he gains higher community accountabilities, Iris works to point out, Yosi will uncover new layers to the pedagogic modality which may situate the flows of discussion along *particular* educational ends performed through peula magic and deliberative problem posing sequences. Madrichim learn through practice the skill of chiselling peula temporalities to reach specified social and educational aims, while at the same time maintaining the infinitudes of open dialogue. Iris tells me elsewhere, "we do set boundaries. But even in a limited field, you can have infinity. Peula is a space of infinity, but it still tries to create a shape that is meaningful." As Iris asserts, the wielding capacity of the madrich is what gives shomeric pedagogy its distinctive power as a sharpening tool that moves 'regular conversation' towards the exploratory realms of process and protest. From the madrich lens, new positionings in the use of peula pedagogy brought forth by their chanichim highlight new opportunities for further learning.

3. Redirecting Knowledge, Power and Peula Space: Colonialism in the Case of Turtle Island

Both Iris and Yosi's discussion on directing limits of educational space and the research exchanges above on the dynamics of conflict and bias together shed further light on the structural possibilities of the shomeric framework in directing collective Time towards matters of urgent political and social significance. For a February 2016 *Seminar Mamshichim*[32] focusing on the

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[32] Annual North American seminar for junior educators (ages 16-19), run by senior educators (ages 20+)

theme of Colonialism, Yentl and I planned a peula for *Ein Hashofet,* the nineteen year olds, where we employed a lens of Indigenous ecological feminism as a basis for exploring colonialism in the case of Turtle Island. As educators drawing from our other community and schooling contexts, we decidedly centred those perspectives we want to hold most significant in our exploration of the (de)colonial process. I share the peula here as a way to demonstrate the power of peula space inspiring converging critical knowledges. In the peula, our stated goal was "for the chanichim to understand the idea of colonialism as something happening continuously around us; to explore the implications of imposing a universalizing structure on a multiplicity of non-universalizing structures; exploring land and gender as a basis for examining our lived case." To accomplish our set goals, we design a sequence that departs from our common initial standpoints, and pushes the group towards new scopes of positional significance.

> Process:
> 1. On a big piece of paper there is a blob labeled 'land'. Kids brainstorm the significance/role of land in relation to humans and communities. Discuss/share a bit.
> 2. Each kid gets a piece of paper. They each draw a diagram representing *western society's* understanding of the relationship between 'Man' and land. Share.
> 3. Discuss:
>   · Who is this Man^? How is he characterized?
>   · How do you know this? How do we see this being the [normative] reality?
>   · The 'civilized' man - what does being civilized look like?
>   · What is his relationship to land? What does 'civilized' mean for the land?
>
> <div align="center">[…]</div>

In this first segment, the peula begins with a broad communal harvesting of varied significances of land among people. Much like most peulot, each stage holds a crucial knowledge-building role in the ensuing stage; and particularly in this case at the ease of the advanced-level context we can be assured that our participants will fully indulge each step of the peula process to fruition. Hence when the peula shifts from the generative moment of divversifying land significance, to the myiopic lens of Westen society in step 2, the peula displays a revealing *motion* through which learners begin to demonstratively extract a narrow agenda out of a multitude of multisectional significance.

From an educational continuity standpoint, these discussions carry in a long history of group relationships and dialectics, allowing first encounters to become entries to be forever explored henceforth. Here, knowing our learning [on colonialism and its effects] is neverending, we the facilitators *move* the peula consciousness forward by re-confronting past problems through newly devised frames; this time by re-encountering capitalism as a totalizing logic of

degrating the bodies that sustain Earth. As the peula progresses, participants are handed a text from Dawn Martin-Hill (2003)'s 'She No Speaks: and other Colonial Constructs of 'The Traditional Woman'" (109-111). In her text Martin-Hill tells the story of 'She No Speaks,' the constructed stereotype of the voiceless, subservient traditional woman propagated in mainstream media and sexualized discourse, as an imposed social identity that relegated Indigenous women from their sacred roles in Indigenous land stewardship and leadership systems, to the outkirts of dignified life. Through the colonial project of replacement, the land was dispossessed from the care of Indigenous matrilineal systems, and to Man's private proprietorship:

4. Split into pairs/3s, read Dawn Martin-Hill's *She No Speaks* (2003, pp. 109-111)
   · Highlight/underline parts that stick out, phrases/terms which are interesting or unknown. Unpack and process together as you go.
5. Come back, share things that struck you
   · What happened in the text? What is the significance of this?
   · What do you see were lasting repercussions of the encounter, and why were they so effective?
   · Do you think that European colonizers knowingly/deliberately transformed Indigenous societies to become patriarchal?
      · Again, what does 'civilized' mean? We return.
   · Reflect on the statement at the bottom of p. 110[33]. What is it saying? How is 'land base' connected to the idea of gender?
   · Why did we choose to talk about gender as a case for colonialism in this peula?
      […]

In this segment the kvutzamates confront the modern positionality of Indgenous women, its effacement to their leading and life-sustaining roles in ecological and community management. Through self-directed insights, the learners confront western partiarchy as a justification for the exploitation of Indigenous land and life systems; and a historic severing of crucial interrelationships between land, women, and rooted peoples. As part of our learning process, we choose to centre the intersectional signficance of Indigenous feminism in revealing the multiple shades of the colonial hegemony, and its totalizing effects. Furthermore, we raise the voices of Indigenous women as crucial leaders in the path to a regenerative future; here namely, Dawn Martin-Hill and Myrna Cunningham. We conclude with a call from Myrna Cunninham (2006) in 'Indigenous Women's Visions of an inclusive Feminism':

6. Read Myrna Cunningham (2006)'s text pp. 56, 57. Discuss:

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[33] "It is important to remember that this was an era marked by the severe erosion of our land base, economic wealth, social structures of matrilineal extended families and, most significantly, our spirituality, which is the foundation of our power and our knowledge. All of these early attempts to erode our society by the western settlers supported patriarchy and male dominance" (Martin-Hill, 2003, pp. 110-111).

· What is this text saying about feminism? Have you heard the term 'white feminism'? What is this text saying about it?
· What does this discussion reveal about colonialism and resistence?
· Returning to the land: why is ecological sustainability such a central topic in these readings? What can be said about Indigenous conceptions of the relationships between humans and land?
· End on a note of essentialist knowledges vs. locally specific knowledges

<div align="right">(Colonialism and the Case of Turtle Island Peula, 2016)</div>

In the text Cunninham's words speak, "for Indigenous women, human rights, women's rights, and the rights of Indigenous Peoples are intrinsically linked" (p. 56). Cunningham sheds light on the failures of feminism as a movement claiming to speak for women's justice in inadequately addressing the needs of women, by relying on singular experiences of gendered oppression and neglecting the capitalist root to patriarchal violence. The peula calls of us: what are the true experiences, realities, and stakes of [Indigenous] women? What should we, a group of young Toronto Jews, learn from the words and leadership of Indigenous women, who signify ongoing lineages in the protection of land? "Issues that are a matter of life and death for Indigenous women — racism, for example, or the exploitation of the earth's resources — are relegated to a tagged-on conceptual category called 'diversity'" (p. 56). How can we interrogate the problems of our 'diversity' culture and curriula, so that women marginalized by intersecting forces can become properly affirmed as leading authors of a decolonial future? Through the wisdom these women share, we are able to confront colonial oppression not only from women's diminising role, but also through narratives of Indigenous women's resistance and empowerment. As a continuing pedagogy, the peula demonstrates the directive power of shomeric space in constructing elaborate routes towards common places of Earth justice and allyship.

III. MEANS AS ENDS | ENDS AS MEANS: Cycles of Effect and Change

1. Accounting For Learning

Another key question raised regarding the conducting of a shomeric process had to do with the ends of education, and how they are accounted for. In Peula Study 1.2 discussants read Cochran-Smith and Lytle (2009)'s discussion 'Communities as Means and Ends', asserting that the core aim of school communities should be to improve links between student learning and teacher practice "by building trusting relationships and developing norms of shared problem-solving" (p. 56). Participants reflect on what accounts for learning in the shomeric context:

Julia: How do we in Hashomer measure what our kids have learned? We don't do that really, we don't see how effective our peula methods really are. We don't know what always works. But, having grown up in the community, we know what works for us, and we use that to teach our kids.

Malka: I think though, that there are things that we do do. Maybe we are not always aware that that is what we're doing, but for instance when we have a *sikum* — when we're reflecting on what we've talked about, or where we are at now after we've gone through that process, we're not necessarily marking it down in a book, like, […], but, there is a sense that we're coming to a new place. Maybe not a conclusion, but we're at a new place. And I think that is some kind of accountability.

Nickolas: I was thinking about *sikum* when we were reading about accountability in this thing. Ours is kind of more of an underlying accountability, less of a straight-board, 'we need to know how well you learn this material content', it's more: over this process, what we are accountable to is that, from where you started, you've grown from there, and that you acknowledge how you've grown in your education, and how you can proceed from that point.

In their investigation of emic achievement measures, the educators point to sources of shomeric accountability that hinge not on given requirements but rather on the reflecting educators in their knowing environment; raising distinct coordinates for what should be accounted for in pedagogy, why, and in what ways. Responding to Julia's question, Malka and Nickolas point to *sikum* as an example of educational accountability, which serves as a kind of informed mediation between proximities of past, present and future. Sikum, as previously mentioned, refers to facilitated settings wherein reflections on process and content are summoned into a peula process designed to move forward on a trail of deepening impressions, tensions, and commonly built understandings of the learning experience. "Ultimately," Janet points out, "if you don't need people to end up in a particular place, then you can just ask 'what do you think about that' in a really different, liberated way." Her words speak to an authenticity that is unlocked in the transparency that is everyone's process. Sikumim, as culminating peulot of educational breadths, stand as reflective nodes that call to consciousness the contours of a shared experience from an authentic range of learner and educator perspectives.

From the educator's standpoint, to conduct sikum at the close of a curricular process is to cast necessary time for generating important knowledges, which then serve critically to curricular and personal adaptation and growth. Freire (1970) writes, "the problem-posing educator constantly re-forms his reflections in the reflection of the students. The students — no longer docile listeners — are now critical co-investigators in dialogue with the teacher. The teacher presents the material for students for their consideration, and re-considers her earlier considerations as the students express their own" (pp. 80-81). In the peula's horizontal open setting, sikum serves as critical path for gathering important reformulations on how best to move forward together. Rather than conclusions, sikumim forge what Malka describes as a sense of "coming to a new place" in our trajectory by nesting common experiences in additional portraits of memory, now suffused in explanative insights from its multiple perspectives and perceptual

contexts. As the respondents lay out, sikumim conduct evaluation less often through questions of, 'what were our goals, and were they achieved?' but more centrally, 'how did that go? What happened? In what ways do we move forward?'

2. Sikum: Practicing Reflection | Reflecting on Practice

Earlier on we discuss sikum as a peula form, disposed explicitly for directed reflection. But as the respondents show, *sikum* means much more at the hadracha realm, and takes place in more ways and spaces than merely at the kvutza peula level. Veronica observes, "a big thing that enables us to change is the way that we sikum, and the way that we look critically at the things we're doing and the structures we're creating. And in doing so, give ourselves space to evolve." While sikum refers in the kvutza context to the closing peulot that wrap up process, to educators 'sikum' refers more than a peula style: it is a perpetual mode of reflexive inquiry among cos, that holds a critical eye to the learning process and calls out how it should be changed. In *chinuch* practice, sikum takes place more or less weekly in regular meetings during the summer as madrichim carry out curriculum. As well, at the end of each cycle, written 'kvutza sikum' documents have become normalized in recent years, intended to convey core insights about the kvutza's stage and needs, and inform the same group's ensuing educators of the next season. As the sikum template in Appendix C.6 shows, sikum knowledges are not built to inform seamlessly between one kvutza age/stage to the next but rather as opportunities for educators to draw from their reflective findings and determine a strong course of pedagogy. When regular reflection and adaptation characterizes the educator standpoint, questions of pedagogic effect become perpetually central to madrichim and kvutza conversations throughout the course of curriculum.

Accordingly, reflection — in terms of nature, degrees, modes and frequency — is always central to shomeric common discourse, and made a priority in the regular administering of Time in the hadracha context. Sikum takes on a common language, a *verb* propelling the development of a shomeric reflective orientation of being in the world as educators, which serves functionally to the core structure itself. Routine space for sikum at multiple levels of the shomeric process is structurally interlaced to the communal process as a way to enable individuals to claim their voice in the unfolding hadracha reality. Although the Time required for the comprehensiveness of our reflections is exhaustive and at times tedious, the common value of effective sikum practice routinizes its expressed preservation and reformation as a necessary vehicle for effective democratic change. Educational scholar Sophie remarks, "I think built into being critical and

reflexive, and sikuming and analyzing and taking the space to babble on about your thought process, does lead to change. Because it's just not accepting things as a given. And if you don't accept things as a given, you're open to things being different. So yes, I think change is built in." A reiteration of personal autonomy [over the process]; sikum practice encourages a lifelong educator-stance of deepening the surrounding reality through a critical lens of looking back, around, and forward into everyday dialectics to seek out recognizable theories for change. In Sophie's characterization, change is embedded into the status quo of shomeric critical structures through its recurrent spaces for developing a freedom of independent reflection, and for empowering others to work together towards self-improvement.

Sikum thus serves accountably to the learning process as a ventured balance of learnings that had came to construct it. The following excerpt of notes from a 2011 mid-summer chinuch meeting is a typical representation of sikum dialogue among cos. In this area of the meeting the focus is on the working relationship of the cos:

— We are good at bouncing ideas off each other, but we need to feel more comfortable giving each other responsibilities, and find time to include each other in planning
— We need to be able to tell each other when something wrong. How/when should we approach each other?
— As cos, it's important to show each other that we do trust each other.
— Our own happiness depends on the kids – hearing them complain brings us down
— We should diversify peula spaces more
— [Co X] wants to feel more comfortable improvising in peulot, when things go in unexpected directions
— [Co Y] should try to detach himself from the label of 'joker' [in the eyes of the kids]. We should give him more room to grow in different ways as a madrich for them
— We need to be using 'we' instead of 'I'

As the excerpt shows, the chinuch process upholds an ingrained accountability to the growing process of educator beings, who conduct the present and future of shomeric education. Reflective discussions and the chinuch process align each working relationship as disposed opportunities for bettering themselves as educators and members of a working team. Through the course of the chinuch process, new accountabilities become known in the routine space given to reflect on co dynamics and the making of a balanced, well-functioning educational team. The educators, enjoined by the common understood frame of the kvutza work praxis, are already well trained to perceive each other as creative beings and learning leaders. Recalling furthermore that many co-madrichim are entwined with shared kvutza, co and cultural histories together, educator teams reflect with a kvutza-like attention on the dynamics that constitute their working relationship with a lens of fostering their combined potential. Allowing constructive reflection on one's own and each other's work practice allows for us to more readily embrace change. Theo observes, "in

this kind of space of the Hashomer setting, people aren't afraid to say okay I was wrong, now I'll look at it in a different way." As such, and as a preservation of shomeric relationalities, sikum serves as a re-union of voices of those who practice shomeric pedagogy. As community structures reshuffle seasonally and time flows from sikum to sikum, new energies breathe life into the moving parts of the movement: new teams take over, hollowed structures become abandoned or reformed, and reflective ideas carry forward new leadership; in turn, untapped space is made for voices to grow and new cycles of learning to occur.

3. 'Coming to a new Place': Accounting for Time and Transforming Collective Consciousness

What does it mean to arrive at 'a new place' in our learning and accountabilities to our process? What spurs and ensures shifts in place? When I reflect on questions brought forth by participants on accountability and educational change, I am reminded of my own experiences as a leader in moving forward collective change at the hadracha level. Ignited by my studies at university, in 2014 I ran a series of two-day seminars on Indigenous historical narratives in Canada, which I adapted variantly for each of the *upper machane* kvutzot as well as the hadracha (see full peulot in Appendix B.12). The seminar drew from common values and recent discourses in order to embark a sustained shift in our collective understandings of the state, self-determination, and liberatory justice on Turtle Island, and modern displaced and diasporic peoples in general. In the following summer we organized a mosh-wide *special day* (irregularly programmed day at mosh) on gender and queer/trans visibility (see Appendix B.13 for more peulot). As growing educator, the seminars emerged for me as responsive actions on my own learning journey, through which I was recognizing a need to challenge further our conversations of oppression and self-determination at the local and global scale. In the rapidly changing discourse of the time, the need to name colonialism and reveal new exigencies for liberation became a central mission for myself and other movement leaders. In an analytical note I recall shifts in my own perceptual possibilities of the educational process:

> Today, given the hadracha's process in the last few years, I feel confidence and freedom to run peulot on these issues [of Indigeneity or gender variance] without feeling overwhelmed about 'starting at square one' like I used to feel. Nowadays, even if it may be some people's first peula on these topics (such as those who missed previous engagements), I am still assured by the voices in the room to bring in the relevant insights, draw the connections, challenge assumptions etc. and direct the conversation towards what matters. Moreover, I can today be certain as a result of these initial processes, that these topics will recur and proliferate into madrichim's peulot and curricula as new pathways are built. It's now been infused into the collective consciousness, into the nexus of shomeric responsibility; perhaps that's some evolving form of accountability.

In my note I write about the significance of collective learning landmarks, in ushering in new waves of pedagogy and collective attention. As an educator, I made progress alongside others in our work in shifting dominant discourses of what constitutes as shomeric education, and expanding new possibilities for facilitated thought and direction. In the year following the seminar on Indigenous issues, the ensuing February *Seminar Mamshichim* 2015 focused on colonialism as its central frame, which allowed the North American educator body to spend real time confronting colonialism as a global logic, and (at times painfully) unpacking our operating assumptions. Moreover when it comes to gender, discussions of feminism and gender variance have been much more prominent in educational discourse and considerations since 2015. In the sikum-discussion that closed Peula Study 2.1, the question of how mosh could be structurally reconfigured to more proactively welcome children of all genders, naturally surfaced as the central discursive focus. In the following January 2017, the Canadian hadracha passed a formal *plenum* policy launching a process to initiate gender-inclusive reforms at the physical, educational, social, and linguistic levels. Having explicitly posed these questions in 2015 as unresolved calls, early seeds came to germinate with continuing attention into full resolutions that found their way into the changing movement narrative.

Time is hence deemed valuable as the timely source of movement in attending fully to the deepest short and long term aspects of the shomeric growing process. Time alters the Shomeric Islands, and is altered by them. As times change, Time changes, opening up new pathways for meaningful process and purpose. Time has known immeasurable substantiveness when allowed its boundless state of movement, rendering shomeric time an artful social choreography that shomrim are averse to squander.

Chapter Six

MOVEMENT

On Directing Collective Leadership

Movement — in conversation, Language, structure — is core to shomeric collective process. To participate in, and further to facilitate Movement in the collective consciousness is as such central to shomeric training and everyday life, in the formation of its guiding voice. This chapter examines the Islands as a process of fostering *leadership* through movements in participatory practice. At the organizing level, the two tiers of leadership (the *hanhagah*[34] central leadership, and the hadracha body) emulate a kvutza-like modality much akin to the relationships observed between the kvutza and their madrichim; being led less as authoritative bodies and more as calculated facilitators empowering a participatory work practice.

In a 2017 pre-mosh hadracha seminar, the hanhagah led the staff in a peula positing the common *seder yom* (day schedule) as an independent structuring frame that contributes not only to inclusion, but also prescribes its own forms of centre and marginalization; by probing their past experiences and learner relationships in a search for potential developmental and learning 'disabilities' being produced in the preserving fabric. As a practical reforming exercise, groups then broke down the *seder yom*'s composite parts, scrutinizing their flow through the varied internal and imagined lenses of those inhabiting its peripheries. Subsequently, in the due custom of the organizing process, the peula sequence led into a culminating open reflection to collectively resolve and ratify relevant changes.

Several months prior, in a November 2016 weekend hadracha seminar on shomeric leadership (See full peulot in Appendix B.14), one peula analyzing 'power in hadracha' (Appendix B.14.4) summoned the group to brainstorm different instances of enacting leadership in hadracha, by posing to them a distinction between examples of *claiming* or *asserting* power — symbolized in the peula by dispensing a jug of water (a finite material) — and those acts of *empowering* or spreading leadership into the group; represented by the passing of a flame (which may be shared inexhaustibly). With a structural orientation of leadership-from-below, leaders

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[34] Team of 4-5 elected leaders: a rosh mosh, a rosh tarbut (1-2), a rosh chinuch (1-2), and a rosh tech (see Glossary, Appendix E).

find their natural places as leaders amidst their changing community roles in and out of the *hanhagah,* while sustaining a constant positionality of empowering participatory engagement from their locations of the process. Desmond remarks to me how bizarre it seems to neoliberal terms that in the movement individuals regularly take on central directing positions such as rosh mosh or rosh tarbut, only to then 'demote' themselves to supporting or general roles in the following year, such as being madrichim or members of the *va'ad tarbut* (team that works under the guidance of the rosh tarbut). As outcomes of the shomeric learned stance, this stems from an immanent respect for the continuing empowerment process, rationalized in recognitions of each other as practicing present and future leaders. Karl remarks, "we disperse responsibility to the hadracha, even yedid, very well. I feel as if when I'm on mosh, whether I'm a kid or a counsellor, I can like, *do* things that will change the mosh. Most people don't go into high school thinking, I'm going to change the high school, this school is never going to be the same again. But I feel at mosh, I can change it. I'm there to affect it." Sara expands further on the impact of the movement responsibility:

> Basically as a young person in any society, but definitely the one we grew up in, you don't have a lot of experiences or frameworks in which you actually are given responsibility for things, which affect other people. Maybe in your family at home, but school is certainly not a place where you really are responsible for anything that matters to anyone other than you and your grades. Maybe if you're part of some sort of sports team then you have to, I don't know, work with other people to accomplish your goal of winning. But it's more like teamwork; it's not really being responsible for anything. So mosh is a pretty unique place in which you're at a very young age given responsibility. Starting from really a quite young age, and then as you get older you learn from experience that you're able to do things, and then you want to take on more responsibility. And I think also because it's a very intimate community, it's pretty small, so you feel accountable to it because it was where you were given the experience of being responsible, and then you feel that you want to pass it on to other people. And there's some kind of psychological process of building commitment by being given responsibility and then wanting to build that commitment in other people. But I think it's very empowering.

As a fulfilling of the movement promise, Sara illustrates, to lead shomerically is to be accountable for the space of others to lead in the continuation of cultural life and Movement. In their essence, the continuity of the movement project itself is put at the centre of all creative roles and leadership: Malka asserts, "everyone has this recognition that it's a group process, that every role matters and counts as much as the next." With the Movement as their common mission, hadracha seminars and other movement organizing spaces are made critically formative to the yearly process and direction of the movement; and require consistent participation from hadracha members as core to their eternal learning process as shomeric leaders.

I. POWER AS EMPOWERMENT

1. "Shomrim Love Chocolate Milk"

Consequently, as previously highlighted, core to the work of leading is learning to anticipate and direct the tides of dialectic uncertainty towards a synchronizing leadership. When it comes to leading, Horowitz (1970) writes, "the main instrument of the group leader was the 'discussion', which was a combination of guidance together with a debate on the pros and cons on the issue as well as a personal 'confession'" (p. 48). Indeed, facilitating group dialectics is at the heart of organizing practice: as such madrichim regularly orchestrate problems constructed indeterminately from the imaginary to the concrete, as demonstrative ways to call in and play with the conjoined limits of conduct. In Jordan's documentary interview, Eli recalls one such peula in hadracha from the early 2000s that raised the problem of serving chocolate milk at breakfast: a rare pleasure which at mosh, when made available, tends to be quickly devoured by the faster or more fervently chocolate milk-loving children and leaves a number of people at a lack. In the ensuing debate on how chocolate milk should then be fairly administered, Eli recalls the lively eruption that flared across the hadracha; to whom in the co-owned mosh environment all rulings tend to hold substantial stakes: "people cried, people didn't talk to each other for days because of it, which at mosh feels like weeks." To be sure, amid what was likely an hours-long argument the madrichim were passionately debating what should be the implications of chocolate milk as an indulged limited resource in the intentional setting. "What we were really arguing about underneath it all is," Eli reflects to me later, "if we don't have enough chocolate milk for everyone, why would we be serving it in the first place?"

In his interview with Jordan, Eli reflects on the significance of the chocolate milk debate:

We took it so seriously. And I think it was actually us training ourselves on how to deal with issues that felt really high stakes, but actually weren't high stakes. So when we got out in the world, and had to deal with real issues, we had so many tools for how to collaborate, or to debate, or to express our views; that it felt so easy to jump into leadership roles and organizations. Just because of those really stupid, seemingly banal conversations, that were actually kind of a microcosm of what camp is supposed to be: which is, young people owning a space, and leading a bunch of other young people through a process. I always think about the chocolate milk.

Eli's memory tells of a crafted exercise in practicing process, which plays on the high-stakes context of the collective sphere as a way to work through commonly raised questions of structural equity and conflict. Janet notes, "it actually does matter there [in the emic sphere]. Because it's an immersive context, and because it's your most intimate social world, it's your

everything, right? Whether you're at mosh or in the city, its your whole life, ha ha, pretty much. So what happens really matters to us, the stakes are really high." In the chocolate milk question, the stakes lay not merely in the materiality of chocolate milk per se, but in the meanings of decisions and their ideological effect on the collective and consciously participating framework. As Eli points out further, the significance of chocolate milk in the local setting *in spite of* its triviality at the etic scale is what makes it an ideal figure for practicing group-directed process with an aim of forward movement in unanticipated directions. In the peula space, the group demonstrates for themselves their own operant dynamics of conducting group process; and in effect, are rehearsing lifelong personal skills in directing cooperative management and governance. Eli's Operation Groundswell co-founder and *communa*[35] kvutzamate Shane lists skills that he observes were developed in his years in the movement:

> Learning to listen to where the group conversation is going, having a view to where it needs to go. Learning or understanding when a group is stuck and how to get it out of that. Understanding how to make sure that a few voices don't dominate the conversation, and others don't stay quiet because they're intimidated. Understanding layers of what's motivating someone who is fighting hard for a position, and maybe the thing they're arguing about is less what they care about, it so happens that it affects something in their life or work. So people often take these entrenched positions and disagree with things, even though they don't actually care about that thing, they're just afraid of the implications it has on something else. Stuff like that I would say, which now feels like second nature.

Shane describes the learned craft of devising social practice as a nuanced orientation in collaboration that is gained from the process of partaking in the project itself. With individuals positioned as equals who breathe communally meaningful content, shomrim learn to become attentive to the quality and direction of their guiding conversations, and hold a responsibility for their many effects. Shane depicts the shomer leader's internalized eye to the multilayered and multi-active flows of action that are spurred in conversation; arising as a self-reflective improvising tactic of comprehending the relationships in the room and the crucial words being grown amidst them. Meir echoes, "the person running the peula or sicha needs to know and recognize that you're not only responsible for your peula or sicha while you're running it, you're responsible for it forever after; as people want to revisit things and want to add to it." What is kept central is the arc of common Movement itself, whose observed dynamic curves transform our relationship journeys into common values and propel forward the path of cultural construction. For me, the story of the chocolate milk debate evoked a memory from the day I arrived at mosh in 2003 when I noted a marked structural change from the year prior: the

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[35] Members of the kvutzat Piratz *communa,* shomeric-inspired communal living experiment in Toronto 2007-2009

hadracha had converted the community's meal serving system from being called up cafeteria-style by kvutza, to being served 'family style' in bowls at each kvutza's table. As a 13-year-old I was struck by the change, and soon learned of hadracha discussions exploring different considerations in forms of distribution, mostly in terms of food consumption and waste. In a comparable event some years later, the hadracha discontinued a tradition of serving pop on Saturday nights for ethical and health reasons which, preceding its resolution, produced a days-long uproar similar to that of chocolate milk. In his interview Eli raises yet another peula example proposing to use recyclable plates at mosh, rather than the proceeding system of kvutzot hand washing dishes after each meal. "The paper plates thing was a real question on environment: perceived environmental degradation versus true environmental degradation, and also, how much of a real impact — educationally — will this move have on mosh? It wasn't only about doing it, it was also, wouldn't this be setting a bad example?" Each of these historical cases depicts original instances of when collective values were decidedly woven into the terrain of leadership as reflective entries in reforming the norms of previous generations.

2. Movement Organization: 'Sunflower seed after Sunflower seed'

At the organizational level, the formal movement framework follows the same logic of horizontal management borne in the kvutza orientation, with all shomrim horizontally positioned as co-conspirators of the established direction. As a rule, the hadracha organizes a series of three annual *plenums,* or assemblies of movement decision-making when proposals summoned from the community on structural and ideological changes are publicly read, discussed and amended in open floor, and officially passed (or not passed) in due process by the assenting member populace (carried out yearly for the Canadian hadracha, North American hadracha, and *tzofim tzeirim*[36] bodies respectively). An age-old community tradition adapted from 'Robert's Rules of Order' (1876), plenum serves movement leadership as a formal code of community accountability espousing the task of carrying out leadership. During each plenum time, movement leaders spend time canvassing for proposals from the hadracha body as chances to reignite movement energy and connection; most often by running peulot about plenums and change, and creating designated spaces for proposal writing. As established platforms for recreating structures and the ways in which structures are created, plenums preserve a personal

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[36]Upper machane chanichim, grades 7-10

right to participation in continuous movement betterment: In Peula Study 1.1 Janet observes, "we're even aware and interested in having the discussion around how to be better. For one, we have forums in which we do that. Anyone can bring anything to a plenum anytime. Maybe we sometimes lack the courage to make a new decision, and end up replicating structures, but the framework on the whole is there." Plenum proposals serve as guidelines for movement actors, which balance the right of work autonomy with a responsibility to fulfilling the asserted common direction.

With plenum participation starting at age thirteen, the structural tendency of decentralizing movement power is instilled early into organizational consciousness, and forms a birthplace for the individual's emergent voice in the institutional structure. Veronica notes, "the fact that we run successful plenums for our chanichim and tell them from a very young age, this is you being empowered to tell the hadracha the changes you want to see; instilling those thoughts and abilities in people from a really young age, even though once you're in hadracha it's a much more informal way of doing so-- it teaches you that we can change the structures. They're not stagnant." Theo also points to organizational participation as an early outlet for addressing issues from multiple scopes of the learning process: "where else am I going to get the chance to sit down and actually talk about problems that I see, the stuff that I've learned in peulot and stuff? I think it's just an amazing opportunity for kids." Both highlighting a felt impact of germinating personal agency, Theo and Veronica draw linkages between peula learnings and plenum-based transformation, which are commonly identified and made reciprocally substantial as part of movement organization. Plenum as a legislating instrument then serves the development of educational, structural and value-based scaffoldings that directly confront the movement's passing collective and connected affairs. As per shomeric training, plenums not only institute movement standards of participatory decision making, they also condition the standards of shomeric Time and attentiveness: "I've done my fair share of time sitting in those plenums, where it's just sunflower seed after sunflower seed, doodling and taking notes in your notebook or whatever." Proposal after proposal, each submission is afforded its due time to be fully understood and developed by the collective imagination; and plant new seeds of orientation and ideas that spill past the room and grow their own limbs.

Furthermore, plenums serve importantly to shore up the organizational memory of the hadracha. "A lot of it is inherited," Janet asserts, casting light on plenum practice as serving

crucially not only to the reform but the *reiteration* of institutional memory and direction. She continues, "we do periodically change our structures, but ultimately a lot of this is inherited by generations previously and a lot of what happens in the movement is based on inertia of years gone by. Which I think is cool, and how society functions generally." As thought-out documentations of reflected pasts with expressed futures of movement process, plenums preserve the continuity of the intergenerational trajectory; signalling a material respect for the formulated voices of the perceivable past and present. As such, Janet observes the inheriting of the call to maximize participation itself:

> I think because people are required to participate in decision making a lot — we have plenums, we have town-hall meetings periodically, we have votes for all of the things, even when there's one candidate — I think that's essentially a tool for developing that [a demand for participation], is having those forums. Which again people may not value in the moment, like 'ugh this plenum's so long' or whatever, but try taking away their opportunity to make decisions, and confronting them with the decision being made by an outside body. They will rebel.

Janet attributes the community's normalized demand for full participation to the existence of operant structures that uphold a logic of participatory socialism; notably making clear how as structures exist, they can reasonably be participated in. In the participatory context, a network of substantivized personal investment renders detailed far-reaching standards of accountability in leadership that are recursively demanded in opinion, and variantly met in achievable practice.

Hence, plenums and other movement gathering platforms maintain the narrative of hadracha discovery and practice over time. In the 2009 plenum for instance, a proposal was raised to ban teenage beauty magazines from mosh (with the exception of peula use), on the basis that they "promote a negative and unhealthy lifestyle, consciousness and youth culture that runs counter to those we are trying to build" (Canadian Hadracha Plenum Notes, 2009). As written in the plenum discussion notes, some respondents objected to the policing nature of a ban, as a strategy of outright censorship that obstructs personal interpretation. One hadracha member reasons, "we need to understand and better the world that we live in, not just ban things. It doesn't leave room for discussion. If magazines are there and a conflict arises, then we can deal with that and have a peula. We aren't letting the kids make personal decisions" (Plenum Notes, 2009). Another member adds, "if we remove unhealthy aspects at mosh, we aren't teaching the kids to learn about them and not giving them the tools to deal with it." Others however replied to the censorship claim with a note on the transience of mosh culture:

> The rest of the world is bombarding them with messages, teaching them certain things and how to live a certain way. If we give another option in our six weeks, which we already do in other ways, then we

prepare them to face the rest of the world, and we should have discussions and peulot about it. Even if we aren't taking them away because of an obvious issue, there is a subliminal issue, through capitalism. Body image is a subliminal force which we can fight. (Plenum notes, 2009)

Someone else added a note that for chanichim, the awareness of the magazine ban would prompt reflections on the role of magazines in their broader environments. As the proposal writes, "we already ban a lot of things, like advertisements and corporate sponsorship, personal electronics, violent video games. Because all these bans already exist for us we don't tend to question them. We aren't a totalitarian regime. We are a dialogue." Following its deliberations the hadracha passed the proposal with an amendment obliging madrichim to run at least one peula on teen magazines for their chanichim during the first week at mosh; then midway through the summer the proposal would be tabled to the ensuing 2009 *tzofim* plenum for a final resolution.

In the next year, peulot on teen magazines and body image spread accordingly into the standard cache of shomeric subject matter, often featuring the original proposal itself — sometimes with the hadracha dialogues — as generative text for discussion. Following summer 2009 rulings on teen magazines would find their resolve more so through oratory than in plenum operations: as investigations of the plenum proposal storied through new peulot, the original resolution to be tabled to the chanichim authorized in its germinating peulot a continuous re-espousing of the proposal's question, serving in effect to reify its multiple meanings and responses. As a chanicha at that time, Suri notes to me, "it wasn't just like, okay guys no more magazines, if you have them hand them over. It was a discussion, it was brought back, because chanichim are in a place to be thinking critically, it is a conversation. And I very explicitly remember my kvutza having an argument, a constructive argument about it because some people didn't feel that it was right." Teen magazines did in turn come to diminish from common mosh literature, not due to sanction but because chanichim came to participate in and respect the collective standard against teen magazines and their role in youth culture. Indeed in Peula Study 2.2 Adi resounds,

Most of the big decisions we take, and the directions that the movement has gone historically, have been organic in the sense that it's not what we actually decide in a plenum to do, but more what the individuals who are acting in the movement are interested in and decide to do, the things we decide to do to bring forward our shomeric identity. And not only is it a product of what the individuals running the movement are interested in, but that in itself is determined by the challenges that we're facing in the broader society.

At the end of the day, the ultimate course taken by the Movement lies in the hands of free movement actors; beholden to the collective fabric through their relationships, and through disposed common memories which re-inform their approach to leadership over time.

II. CHOCOLATE MILK: Participating in the Devising Process

In effect, collective images of past mosh discourse become perpetually recovered as continued living capsules of evolving interpretation and reverberation. In Peula Study 1.1 participants read a script from my interview with Eli reflecting on the chocolate milk affair. In our interview Eli clarifies the exercise as not a case of educational allegory but as in fact a real question about resolving chocolate milk access: "no, that was real, that was straight up a real thing. We've had those too where there are peulot that are clearly built to create conflict. That was just real." In spite of this reading, Iris opts to construe the instance through a her own analytical lens, ascribing her own meanings to an event in common history that she was not present to witness:

> The idea of chocolate milk not only as a material thing but also as a representative thing, maybe this very arbitrary meaningless discussion, yet we have these complex, really serious conversations about chocolate milk, and we take it so seriously. We take our community and these conversations, these intense arguments so seriously. What is the value in that? The value is less about the content in which we're talking about, it's the fact that we're aware that we are a community, we're having these conversations, opening the floor, and allowing anything and everything to be important.

Iris asserts the significance of making space for process, in facilitating necessary interrogations that then improve the quality of communal life. Through the course of peulot and shomeric training, shomrim construct exercises that cast a critical awareness on the working conduct through frames of reflective questioning and possibility. At a level of governance, facilitating educational agency enables us to care-fully call attention to our contours and their constitutive effects, invoking a commitment to the deepening project of thoughtfulness in-practice which maintains its responsibility to its members, their convictions and tastes. Exercising conflictual argumentation as a benchmark in movement decision-making practice carves a systems-thinking frame at the level of consciousness, which may more exhaustively seek out its informing problematiques and make way for insurgent change. Through normalizing spaces for constructive disruption, the expanded shomeric perspectival stance runs from the instilled impulse to more wholly engage and be engaged by the common framework. Eli reflects, "That kind of thoughtfulness, it comes in super useful when we're talking about stuff here at OG, because it requires us to be like, what does it *really* mean, when that happens?" Shomeric

movements in dialogue set the stage for confronting socially and politically informed issues at the community level, and form motions that summon communally relevant change.

1. Chocolate Milk Peula

Iris was moved by Eli's *Chocolate Milk* discussion and its figurative effects, enough to create a peula about it for her yedid chanichim that summer 2016; which she then adapted for a hadracha seminar on leadership in November (full peula in Appendix B.14.2). Her goals listed:

1. To encourage (them) to think about how we have conversations as a community, and the kind of value there is in being patient in the process of sometimes slow, tedious "trivial conversations"....
2. How these add value to our community, and the role they take on, and the roles we take on…. (goal is better articulated below under questions, and will be revised)
3. To examine:
   — Why we are here (as Shomrim)
   — Why it is important to exercise critical thinking
   — How trivial topics can be just as relevant as ones with gravity in learning how we treat and talk through situations in productive, meaningful ways.

The peula's arrangements began before its time starts: the process reads, "give each kvutzamate ahead of time a secret task or interest on a slip of paper. Tell them it is for a peula but do not give them further instructions." The slips, designating variantly arbitrary argumentative positions such as 'you think only those who really want should get some'; 'you are very concerned about the environmental impact' and 'you think only you and [kvutzamate x] should get some', are at first perplexing but then naturally employed into action when the peula starts. "One kid brings a single *choco be-sakit*[37] to the group, and there is clearly not nearly enough for everyone. Opposing arguments provide an opportunity for kvutzamembers to participate in dynamic, intricate conversation with conflicting interests, all surrounding something 'trivial' like chocolate milk" (Chocolate Milk Peula, 2016). After leaving about 15 minutes for the performative display, the peula shifts to a moving play of 'memory lane' wherein volunteers enact scenes from hadracha history when questions of varied weight spurred rich moments of decisive discourse:

Scene 1. Should we switch to using paper plates at mosh?
Scene 2. Should we put time constraints on sicha?
Scene 3. Should we not sing *Ha'tikva* (Israeli national anthem) at official mifkad[38]?
Scene 4. Transcript of Chocolate Milk conversation between DB and Eli.

Each of the events — with the final scene serving as more of a meta-reflective transition — demonstrated a progression from progressively lower to higher-impact moments in hadracha

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[37] Israeli brand of chocolate milk in a bag
[38] Shabbat weekly community congregation

history, with varied outcomes of resolution (including lack thereof). Finally, the peula sets in circle to process the recent series of events and their meanings. For this reflective segment Iris hands out discussion questions to each participant, so as to confer the direction of the conversation in the hands of the peula en masse: "participants are encouraged to pose/respond to any questions they find relevant on the page to the group, as well as their own question creations (provide pens for them to remember questions that come up)" (questions in Appendix B.14.2). By virtue of its structure and content, the peula gave way for a variety of meta-investigations on shomeric leadership, autonomy and process, some of which I document here as reflective footage exploring elements of shomeric movement and practice.

The Chocolate Milk discussions focused not merely on participating in shomeric dialogues; but on devising them, as agents who nurture conditions for learner engagement. In one segment madrichim reflect on the multiple faces of shomeric being, and unravel dynamics through which voice forms may or may not become discerned at the collective sphere:

Razi: I want to ask a question from the sheet. I'm sure there are lots of people here who are feeling strongly or passionately inside about this discussion, and yet may not be speaking up, and we're not really snapping or twirling[39] or whatever. So I want to ask, why not? For those who are comfortable sharing? And in other conversations, why might you? And what does that help you to do?

Jamie: Is there a problem with silence? I think this goes back to our last conversation about different ways of showing *dugma*[40], or different ways of processing things, different ways of participating. I personally learn through conversation, that's what helps me develop ideas. And other people need to listen, and let that soak in and develop those ideas before they may feel comfortable to speak up. So maybe it's okay that there are certain people in peulot that really take lead, because that's what gives other people their own space to think of ideas and be in their own head. We all have different roles within this collective educational journey, and we're all important.

Meir: I think that's also interesting how it extends to our chanichim, when we're running peulot for our kids. Especially when they're younger kids, and there are some who tend to dominate the conversation, and others who are much quieter. And I do think it's good as the madrich to step in and gently be like, 'hey you haven't said anything, what do you think?' Especially when they're younger kids and they might— like when I was little I needed that invitation sometimes, to feel like I had permission. You need that encouragement a little bit. But at the same time, to find that balance between inviting people into the conversation if they're not jumping in themselves, without it being like 'if you're not talking you're doing something wrong.' And to make that clear. I think we can be very transparent with our kids that that's what we're doing. We want people to feel comfortable participating, but that doesn't mean that you are better or worse as a member of the kvutza if you are louder or quieter.

Yael: [Responding to Razi] you don't often have a final opinion when someone says something. Sometimes in peulot when you're quieter it's because people are saying things that are constantly shifting and developing your opinions.

Eitan: So maybe you should speak your mind, and then people will add with more knowledge that they have.

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[39] Hand motions meaning 'agree' and 'disagree'
[40] Modeling behaviour

Binah: Also maybe the thing you would say would help change somebody else and help them shape their opinion.

Eitan: yeah, we should feel free to not talk, whatever, but—

Binah: and you can always amend and alter what you think.

Shira: Also though, we have tools built into the peula structure to invite kids to share in a multitude of ways aside from discussion. You can write, draw, move, interact with materials. You can do any of this still privately, in small groups or pairs, or by moving peula content around the space or people. You can also give kids different roles in peulot which can gently help them step out of their comfort zone. Anyways, as kids are having all these peulot where they are being asked what they think, they probably are also having other peulot where they are being encouraged to be silly, do role-play and stuff, and come out of their boxes of self-expression.

In this part of the discussion the madrichim draw observations on the nature and modes of shomeric dialectic generation, and challenge each other on choices of conduct in contributing to the knowledge space. With Razi's question emerging from a shared concern for ensuring personal safety in disclosure, the responses dance in the spaces amidst commonly held assumptions of the modelling environment, and affirming learner multiplicities. The discussants meet learner variance with the multi-modal chances for balancing voice through peula mediations, calling on each other to further disrupt the contours and held expectations of the shomeric process. Maintaining a parallel view to the fathomless partialities of knowledge and personal expression, the educators recover infinitudes to the diversifying peula form that can be adaptively disposed to alter the contours of safe and communally relevant learning. As they demonstrate their capacity to modulate the forms and containers of what prompts and manoeuvres learning, the hadracha reifies for themselves the educative power garnered from a self-awareness to their process of deciphering how to raise strong groups of leaders. By re-calling to consciousness the significance of shedding plurality in shaping the shomeric iterated form, the hadracha co-creates leadership in-action, inspiring inner pedagogies within each of them that will sustain and expand movement practice. Furthermore, the conversation portrays a notable transparency with which shomrim engage each other through the journey of learning to be educators, by aiding each other further into understanding learning in its innumerable forms. In commonplace acts of self-reflexive modelling, Jamie and Meir share their own styles as educators/learners by abstracting themselves as peculiar common subjects of the common landscape, and in so doing offer credible windows for exploring how learning might be more well diversified. Learning or educating, shomrim seek to naturalize an extended freedom to 'just be' as Meir expresses, from any standpoint of the peula space; a relational balance which is

understood as crucial not merely for fostering personal consciousness, but in extension, for the converging continual process which relies on an authentic self.

2. Leading and Movement Spirals

Especially by the advanced stage of hadracha, peula choreographies such as those rehearsed in *Chocolate Milk* are already well accustomed in the areas of hadracha discursive development. However, and for this reason, the *Chocolate Milk* peula was refreshing in allowing freely directed dialogue to go where appropriate, not beheld to some felt looming endpoint. "Given our learned capacities in these structures," to use Iris's words, the method inspired hadracha on further explorations in facilitating meaningful leadership by constructing progressive shifts in scope:

> Meir: I also love this method, Iris, of handing out discussion questions in advance — especially amongst a group of hadracha, or older chanichim who can run their own discussion — where we don't have to be thinking about where this conversation is supposed to go. It's like, what do you think is interesting or, what do you think matters?

> Jamie: What interests me a lot is, we talk a lot about these conversations especially as exercises for larger ones. But how can it also be valuable without the larger picture? I think that's especially integral when we're educating younger kids. I think a lot of the time we think in such a broad scope — we want to be so critical, progressive, we want to open each other's minds. But there definitely is so much value in focusing on little issues that we maybe face on a regular basis. And especially for younger kids, when we think about education it's really a building process. And we do do it, even with for example, Xs and Os[41]. It's a very clear example of focusing on something that can seem simple, but has so many larger implications. That's how I remember it in Chalutzim Alef (grade 3-4), doing that peula and really kind of understanding the concepts of capitalism and socialism through that exercise. But we take for granted these little things in our daily lives, and feeling and talking through them is only going to help us talk about broader issues. Which is what was brought up throughout the play.

> Iris: Just jumping off of what you're saying, also in connection to the kvutza peula[42] from earlier today, I think the kvutza peula and the idea of understanding things like 'holocracy', ecosystems within ecosystems within ecosystems — that concept of recognizing and nurturing kvutza at every level, whether it's amongst the people your age or amongst a community you're a part of or a neighbourhood you're a part of, whatever it is. Recognizing that you must put intention, and thought, and care into each of those levels of ecosystems, shows that maybe the small things are representations for the bigger things, and that at the same time, those smaller things are simultaneously just as important and just as valid, and are not trivial. When something small happens to a kid, it could ruin their whole day. And we think oh they're just being a kid. But it's in the scope of their reality, it's in the scope of their learning, and it's just as real for them as anything that we think is so important, is real for us.

Through their dialogue the madrichim re-expose the significance of making room for more ostensibly trivial conversations as ways to drive awareness guided in micro-practice. Tending both mentally and tangibly to the community consciousness, Jamie points out, peulot gain their

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[41] A classic peula game testing the kvutza's orientations to 'socialist' or 'capitalist' self-organization
[42] See Appendix B.14.1 for first peula, 'The Hadracha Kvutza'

significance through exercises of symbolic action which simultaneously iterate real inner and common matters. The power designated to transform elements of our shared reality in order to more wholly reflect our values and intersecting struggles manifests as a co-constructive responsibility that is felt markedly as part of the perpetual shomer stance, both within and beyond the seams of organized intentionality in peula space. As a way to drive home the peula's informing linkages, Iris as the organizer chooses here to call into view some of the the pedagogic arrangements composing the seminar in-action: while typically educative visions are not fully revealed until the sikum period, here in the context of the shomeric leadership seminar Iris tactically offers *as part of the peula's facilitation* candid linkages as she deems are conducive; here rerouting the discussion in the foundational teaching of the kvutza modality which calls attention to the rippling effects of trivial or signifying actions and brings the 'scope of reality' to a place of control, ownership, and accountable action. Action in the community then emerges both as action, and an embodied invitation to partake in generative action; re-setting the seeds for the educational project.

3. Movement Praxis: Hadracha as Theorists-Practitioners

Dialectic exercises in their widely adapted forms serve as a modal foundation for the hadracha as a governing body whose central Mission is the movement. It is no surprise that participatory open dialogue, mirroring organic peula modalities, is the most commonplace and most well defended figure manifesting 'democratic process', tracing everyday interactive dynamism amongst the voices and bodies which in turn are to re-form guiding leadership. Hadracha involvement is thus a perpetual invitation to actively participate in Movements in cooperation that propel forward the co-creative project. Malka notes for example, "tarbut[43] cannot actually happen unless the whole hadracha works together. There is the tarbut team envisioning it all, writing scripts and all that. But you need the support of the hadracha to run the full-mosh activity, to make the play funny, so, that group mentality is always present in there." In other words facilitating shomeric leadership translates as a learned dialectic in cooperative leading and following. Embodied in the *Chocolate Milk* peula the madrichim are prompted to question the true meanings of practicing democratic participation in the shomeric context, and seek new paths of inspiring exercises in leadership at the hadracha governing level:

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[43] (trans. culture) Refers to full-mosh programming run by the *rosh tarbut* and the *va'ad tarbut*

Emma: [In our elections] we talk about leaders having to meld how they work towards other people and how they function. Which is very important, but I think we also have to realize that our leaders come in different shapes and sizes and types of people, and it's also on us as a group how we shift a bit how we work too, to match them. It's really hard to find one person who meshes with everybody's learning styles, or leadership styles, or what have you.

Eitan: Also, we elect new people every year. You're not going to find a person every year who is like that.

Razi: I think though there's a difference between having a person whose leadership style meshes with everyone or works with everybody's way of learning or being led; versus someone who is willing to learn how to best lead the people. I think, to say that we have to adapt to them is fair, but there's no reason that the leader shouldn't also adapt to the people, in terms of trying to do everything that they can to lead all the people.

Jamie: and it goes back to that horizontal power structure that we want to emulate. Again maybe we have to look outside of our box of what we're used to. Maybe it means next summer, the rosh mosh isn't the only one who leads *sicha*, and other members of hadracha alternate in leading sicha. We could make that more part of our regular structure. And then they could make space for specific things that they are passionate about that they feel like need to be addressed in sicha.

Meir: Proposals, proposals[44]!

Iris: It's interesting how involved we all are in this community, and yet we run even our elections in such a way that might resemble the broader democratic system. But this space isn't like that. It's true that when we elect people we're like, "will they do this and this and this?" And yet we're all actively participating, we're all there making decisions, thinking about things together. We're the ones who are being the bodies of our structures. So if we are somehow able to shift the mindset of "will they bring the structure" to "how can we all hold up the structure in such a way where the person who will be in that position, will be able to have a humanly possible way of then maintaining that structure, with us all being the structural support all around them?" Maybe that's just a more effective way of looking at the reality and culture and things that we do, and how it represents the whole community.

Jamie: It's just this whole idea of creating agency, is what I think it boils down to. When people are invested in something, when they have responsibility to do something, they have more agency over what is going on and it doesn't fall on one person's shoulder. So maybe it's okay that we assign little things. We tend to think of things in such huge abstract ways, we have a tendency in our society to do that also, and to think long-term, to think about the big picture. But it's really important to also recognize how really little things build up to make change. And maybe those little things aren't very clear right away, but eventually those little things come together and make a big change. Eventually it's going to create a snowball effect, it's going to translate into other people taking on more responsibility, because it's already somewhat ingrained in our structure.

Razi: I think it's a lot to do with trust. It's everything to do with trust. I think it's important to entrust things to people when we know mistakes might be made. And that's okay because, if they don't get to make mistakes in the role of being a *rosh sicha* (trans. head of sicha) or something, how are they ever going to grow to be rosh mosh? Which is not to say that we should entrust someone with something and then trust them unilaterally, but that maybe we should do both. We should trust people with power more, and hold people accountable to that power more.

In this part of the peula reflection, the group, now discussing real tensions from their working context, is exploring how to further dispose their leadership structure as a vehicle for empowering shomeric creative and participatory practice at the hadracha level. Underscoring human difference and a corresponding need for reflecting the multiple forms of leadership on

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[44] Plenum proposal ideas, one of the collectively understood outcomes of the weekend process.

display at mosh, participants seek deeper entries for weaving individuality with collective direction, and challenge themselves towards restructurings that could propel new waves of shomeric leadership and empowerment. From their critical position of being central practitioners and theorists of shomeric praxis, the hadracha fluidly connect their understandings on learning to be, with questions of learning to lead: by further decentralizing the entries and dynamics of leading and doing, madrichim pave further space for expanded forms of leadership to be modelled and fostered in the learning environment; reaffirming the value of creative autonomy in shomeric roles and work, and opening up new possibilities in harmony and coordinated action.

In hadracha dialectics, the shared context of our upbringing in the intentional setting naturally and expectantly pushes us to continue the *Move*ments that evolve our learning and collectivized practice to fit our visions. In the exchange the hadracha looks to the leading structure's negative spaces as possibilities for inspiring decentralized voice and conduct: Jamie suggests a rotating role of 'rosh sicha' as a practice in diversifying the ways that nightly sicha is run; modelling discernible shomerism both in her public demonstration of trust in young leadership and, more purposely, as a practical suggestion for decentralizing common authorities. As it goes on the conversation reveals the governing framework as a choreographed trust, manifesting in cohesive time and space, to expand the chances for exercising leadership and cultivating reciprocal improvement. Razi emphasizes trust in leaders and their authority, as providing space for individuals to gain confidence in their leading voice and to let 'mistakes' to run their course under a jointly balanced honesty in encouragement and constructive criticism. As the group becomes more aware of 'the bodies of our structures', the more they awaken their practice of weaving spiralling leadership into a fabric of cohesive movement. At the close of the *Chocolate Milk* peula, participants were asked a final question, 'why are you here? / Why do you participate in these conversations?' The directive was to write down responses privately, and then to walk around with their responses taped them onto their bodies for others to see. Whereas many peula methods protect a freedom to not disclose, at the progressed shomeric stage precedence is set is to reaping the generative connections among the varied insights made. Before standing up, individuals were offered verbal space to share their answers:

Jamie: (reads): "Because it inspires me to respect my intellectual process and be part of a community that values progression, connection, intimacy, etc. and because these summers have shaped the pedagogical being that I am today, and because critically thinking about our structures and reevaluating them is key."

Talia: I'm a very absorbent person, I think in these conversations a lot, and also in my day-to-day life. Some of the things I have to take on in my day-to-day life are things that are trivial and things I don't really want to be thinking about. So when I come to these things, these conversations are like lint rollers of the things on my mind that I don't really care so much about being there. I think these conversations always have short-term and long-term positive effects on how I want to grow as a person.

In the peula's crafted space, hadracha were afforded a capacity to name their purposes for returning to movement spaces, and offer stipulations that further detail what they bring to and how they participate in the movement framework. In the subsequent peula that afternoon titled 'Listening from the Margins', which started off with Enid Lee (1991)'s Power Flower diagram personal exercise (see diagram in Appendix B.14.3), the hadracha proceeded to divvy into small rotating discussion groups organized in accordance with polarizing dominant/peripheral identities represented on the flower petals (focusing time segments to communally applicable indices: in order, life experience (19+/19-); gender (male/women and trans); sexuality (straight/queer); ability ('able-bodied' / living with disability)); each internal dialogue intended to discuss the effect of the common mosh environment through the particularized lens of children and madrichim who occupy their shared standpoint. Afterwards, the varying insular discussions were each then taken up in turn in the public hadracha space, using the 'fishbowl'[45] discussion method with the peripheral circles in the inner circle: allowing time in each rotation for the inner circle to first relay pertinent takeaways from their discussion on mosh from the margins, and then opening the conversation up for reflections and responses from the general group (see Appendix B.14.3 for full peula). The peula — which is post-scripted with a heedful note on its precautionary use in settings beyond the experienced familial context — opened up structural opportunities for quiet or otherwise sidelined standpoints to speak from a place of experience and community-authorized legitimacy, which in turn bring socially relevant issues to the forefront of movement work. Through the reflective space and time of the leadership process, the hadracha empower each other to emit distinctive figures of themselves to each other in the constructing of the common movement complexion, and in the effort of consistent movement forward.

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[45] A discussion method composed of an outer circle and an inner circle, where only the inner circle is allowed to speak in the conversation.

Chapter Seven

SEEDS

On Growing Up

The final probe into the Shomeric Islands digs into its bedrock to survey the Seeds, the independent living organisms that grow from its fertile soil and into the world around. The life forms that feed their Earth grow dialectically with the words that connect them, and breathe the nutrients of the Islands at an essential rhythm. In the reciprocal climate of the Shomeric Islands, continuous cycles of overlapping process perpetually permeate new and unseen growth forms; spreading new Seeds of potential nourishment for shomrim bodies to water with time and intent. The passing ages of shomer Seeds — measured in the Time of the seasons — feed minds that sprout new manifestations of shomeric growth; new orientations to a lifelong history, location, and leadership practice, and shifts in the ripening process. This section explores the Seeds of the Shomeric Islands as they grow from the soil and into the currents of its air and waters: the process of growing up into shomrim actors in the world, or the process through which shomeric pedagogy transcends its birthing context and carries into new areas of the cultural public sphere.

I. PLANTING SEEDS

As has been explicated, the course of growing up shomerically is in essence arranged along a progression of kvutza stages intended to transform youth from a self-concept of being passive civic recipients, into full-fledged social creators who train in pioneering local movement and rebirth. Sophie succinctly recounts the sequence. "First you're a chanicha, and kind of by osmosis and also through engagement, you are just taking in these different pedagogical models. And then by the time you're 16, which seems so young to me now, you're like okay now I'm ready to reflect that back to someone who is 10 or 11 or whatever age you're working with." Sophie's portrayal depicts explicit phases of experiential engagement composing the shomeric life cycle that are distinctively predisposed to inculcate young people on a process in increasing self-awareness and self-action. Positing inner personal growth in tandem with the community process, the iterative course of shomeric upbringing serves to flesh out the interconnecting properties of the cultural life cycle with new figures of reconceptualization and personalization, by setting out an unabridged agency over what is learned, how we learn, and who we learn with.

In full turn, the passage of educator training re-configures social and cognitive conditions for emerging generations to cultivate their capacities in the awaiting community context: a perpetual swing that plows newly fertile forms in the seeding soil. Generational educational leadership cycles in part entail re-living the knowledges and past lessons of our informing present: Canadian movement leader Daniel Roth (2014) writes, "we spent years relearning our history: the founding and the decline of the kibbutz movement, poetry by Rachel, texts by Ber Borochov, Erich Fromm and Martin Buber. We developed an understanding of how our summer camp and community centers had become so central to our lives as educational, experimental, and communal spaces." Through reinterpreting the histories of their forbears, kvutzot inherit their commensurate authority to continue and to recast the movement narrative by redefining shomeric work in their own surrounding contexts. As such, the hadracha forms generational cycles of coordinated action that come to reshape modelling practice, and become refashioned mirrors and windows exemplifying how shomeric work and time is conducted. Generational time spans among kvutzot of near-age proximities firm up relational ties that constitute their collective working style: Theo states, "those are the people who you're going to lead the movement with, really. Those are the people you're going to be in hadracha with, and cos with." The transcending temporalities of the shomeric lice stages are ubiquitously felt and reflected into the common language and discourse: as Tanya reminds, "the thing is whenever we're talking about chanichim, chanichim just eventually become madrichim."

1. Growing Wholeness: Planting Seeds… and Seeing them Grow

Growing seeds in the shomeric fields thus entails a bare exposure to the climate of watering others, by passing on the full perspectival equipment of the shomeric community orientation. Indeed, intrinsic to the cycle of fostering shomeric educators is posing further relevant contemplations on the very question of empowering shomeric leadership from the ground up. Meir writes, "when I think of HH education, I immediately think of youth leading youth. The fact that young people are leading the educational processes in HH, inspires chanichim to see that their education will be put to good use when they soon become educators themselves." As Young Seeds of shomeric leadership reach the immanent 'prime' framing their hadracha years, new collective orientations and responsibilities inform new needs and implications for how kvutza Time is to be used and conducted. In a yedid hadracha-training

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peula Iris ran for her 16-year-olds in 2016 on *What is Dugma[46]*?, she opens the space posing the question verbatim, allowing organic space for her chanichim to respond freely with examples, until a point when one of them offered the phrase, 'don't swear in front of lower[47]':

> And once they said that, I was like oh great! let's look at that, so we discussed it more. Then I showed them a video of a comedian talking about how 'words are just words!' Bla bla ba. I let them respond a bit. And then I was like okay so, what swearwords do you know? So they come up with words, the first word they came up with was 'fuck.' And I was like great, that's the first word on my list. I pulled out a document on the word 'fuck' with a whole history. We read through it together, and essentially just read texts about different swearwords. And after each one I was like so, what do we think about that word? What does it really mean, to say it? Do we want to use it, etc.?
>
> So point of the peula was, let's not think of dugma as some blind rules, let's think about it as, what's meaningful to us? Do we want to have that as the way that we act and display ourselves and influence others in context? And so, that was my dugma peula.

As an example of educational training, Iris's peula reflects tellingly how shomeric concepts such as *dugma* and their evolving common meanings constitute the conditioning of an iteratively subjective leading orientation. Beyond prescribed perfomatives, *dugma* and mindful shomeric practice designates an active inner working lens that upholds a concertedly rounded view to the decision-making context in order to account at once for its multiple affecting subjectivities. In propelling leadership training, Iris decidedly draws a light on conventionally restricted languages as a way to move beyond routinized rhetoric, and open up space for kvutzamates to participate in re-conceiving the parameters of appropriateness through their own constructed cognizance and intellectual authority. Iris's peula is reminiscent of Kate Lyman (2007)'s activity on schoolyard name-calling as a classroom technique in culturally relevant and responsive teaching (pp. 176-177). In both teachings, previously taken-for-granted discourse is made present as a common ground for re-determining agency in the constitutive environment, through an act of positioning language typically kept at a distance as an acceptable expressed entry for stimulating collective explorations, and mobilizing collective logics through which to reclaim cultural and linguistic tools at the common cultural level. In the case of the Shomeric Islands, Iris plays on the deepening meanings of *dugma* inquiry as a way to deliberately lift up her learners from their stance as chanichim towards a manifestly transformed standpoint, by rupturing their prevailing assumptions of dugma as a recognized code of behaviour and in effect reupholstering it as an operant internal compass formulating educational action in the emic and etic evolving spheres. In so doing, Iris reaffirms her chanichim's capacity to think for themselves as a cognitive

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[46] Modeling behaviour

[47] "Don't swear in front of lower" (grades 3-6) a highly common rhetoric denoting tangible dugma practice often reiterated to *upper* kvutzot (grades 7-10), establishing dugma's earliest understanding and uses.

springboard for their sowing educator consciousness as community agents with the freedom and power of personal reflective judgment. By allowing restricted words to be openly discussed in full by the organized process, Iris demonstrates to her chanichim not merely a respect to their capacities as independent leaders, but moreover an extended *trust* in them to continue these conversations themselves with active educational discretion and accountability. As it is written in the 1944 column from *Youth and Nation,* "the question [of being madrichim] is not one of technique but of the leaders" (cited in Vardi, 1994, p. 171). In empowering self-authority over that which youth are conventionally told not to visit, the peula to some degree drains the words of their power by confronting their derogatory histories as texts for engaged critical meaning making and re-casting in the working context. In effect, Iris allows chanichim to encounter themselves as conceivably more powerful than the words that behold them, undergirding their agency as alert individuals with a lens of creating pedagogy.

Entrance into hadracha brings a multitude of creative opportunities endowing shomrim with considerable flexibility to exercise their social and artistic faculties. On top of being madrichim, hadracha roles also consist of *mumchim* teams tasked to specialize in areas from the arts and music, to farming and environment, to sports, to science, redrawn each year based on hadracha faculties. From this expanded structural footing, madrichim find ample room to conceive of their own roles and special projects in mosh's experimental soil. Everything from food gardens to animal care systems, from physical infrastructures to multi-day program strings, from choreographed dramas to the *Heart to Heart* initiative has been exemplified under the sun of the collective process; demonstrably illustrating the meanings and possibilities of shomeric creative action to participating generations. Janet remarks, "I've thought about this a lot, and I think that part of it is that we have placed a very high value on being inventive and creative and coming up with new things and starting from the ground up, to the point where as at teacher, I've had to retrain myself to use available resources instead of just making my own." In turn, the shomeric value of cultural inventiveness serves the practical ends of the community by formulating community engagement through motives of personal specificity and fitness to purpose. Irrespective of the role, an unmatched community attentiveness facilitates not only the creation of social art, but to tend to their creative seeds through to their growth; by maintaining accountability for the work that comes after the peula, after the cycle's end, and beyond the apparent context.

2. The Seeds that Grow from Feeding

With the transition to hadracha, one feels the shift of the central use of time from being rooted in one's own kvutza-self process, to now being chiefly dedicated to the journeys of younger kvutzot; extending new subject orientations embodied through seeking educational frames of self-in-relation. The identity and applied practice being shomeric organizers thus posits tangibly augmented horizons of social responsibility based on clear stakes and overt community reliance. Erez (n.d.) writes "for us, the madrichim, the aspiration should be discussing with our chanichim true moral arguments." Analogously in Peula Study 1.1, madrichim discuss the dimensional teachings gained from their own journey as learners who engage in educating:

> Razi: It's funny, I agree that I've learned more as a madrich than I did as a chanich. But I think also if I were to be a chanich now, I would learn— not because of age or maturity, just because of the perspectives that I've had as a madrich, I would be able to learn so much more than I did. Like every peula that's run for me now, I'm so much more interested in and motivated to participate in whatever will be brought forward.

> Janet: I think that's a big difference between the conventional framework and the Hashomer framework, is that there is a much stronger narrative around lifelong learning, that educator-as-learner-also, in Hashomer than there is in schools. In most schools teachers are considered experts and consider themselves to be experts.

> Ashwin: I think the experience is that, when we are given the opportunity to teach or to educate or to offer our ideas, I think that also makes us more excited about learning. It gives us more of a reason to try to understand more, and I think that's a real thing that we use, and what we're doing right now is that we're constantly focused on continuing to educate ourselves — and not only for our own education, but because of our opportunities to educate and share with others.

> Razi: Yeah. I also think in the same way, when you have had peulot run for you and you run peulot, from then on every peula, it doesn't really matter whether you're running it or someone's running it for you, because it becomes much more of a mix of both.

The shomrim here reflect on changing positionalities of their mosh life as providing not only a shift in orientation, but a lengthening of their social axis as cultural producers. In the hadracha sphere, the revolving experiences of work and shared guidance inspire new questions and personalized understandings of that which should be posed and pursued. Alluding a nostalgia to the freedom of being chanichim, Razi describes the augmented scope of consciousness ingrained in the hadracha cooperative orientation, that readily and assiduously contributes the grounds for facilitating the peula's germane dynamic flows by enacting its intended means. Rejecting the ruptures of biographical standardization, the discussants situate lifelong learning at the helm of the shomeric growing project, as a fledgling series of incubating stages in expanding intimacy and cooperative action that work the bounds for ever-higher forms of movement and collective action. Ashwin once more reiterates the significance of having available structures through

which to take up the fragmentations of the standard world in holistic ways, and its impact in igniting an esteemed defiance to prescribed social passivity, and propelling a response that calls to participation. My own yedid madricha Sophie similarly echoes,

> Thinking back on it, it did feel at the time like an awesome responsibility, in the best way. Not that we were perfect, at all, and I certainly think now there were certain things that could have been different. But I did feel a sense that this is truly important work. These are going to be the next hadracha, and I am vested with this responsibility of continuing, of making them the very best educators they can be, at the age of 16. And that's huge.

As the madrichim's standpoints show, the weight of passing on generational practice is recognized by the community at large as a responsibility to engage fully with the world's effects, for the purpose of sustaining the endowed integrity of the cultural life cycle. Their words illustrate the stage of hadracha as realizing an accountability for the growing conditions of shomeric Seed growth itself; forming a logic of continual learning through the vitality of one's informing relationships. Ashwin's words resonate, "when we are given the opportunity to teach, it makes us more excited about learning. It gives us more of a reason to try to understand." The responsibility of raising shomrim in other words ushers higher landscapes of evolved shomeric learning and leadership, which apply rehearsed educational skills to recognized places and extend agency to press past our assumed worlds.

II. SEEDS PLANTED: LANDS

1. Home Proximities

When it comes to raising a shomeric practice of transcending contexts, the question of transcendence lends itself not only to the temporal changes of the growth life course, but also to movements in space, location and cultural context. In the climate of the Shomeric Islands, young Seeds germinate from their planted place amidst *certain* soils of significance and relationship, situating reflexive orientations of home, knowing and unknowing. In this section we attend to questions of *where* shomeric Seed growth takes root, in the cultivating of a sense of 'home' connection that simultaneously finds itself located in present global conditions.

In Peula Study 1.1 discussants contemplate bell hooks (1994)'s critique of classrooms for their failure to invite students' whole selves into the classroom as subjects *of* their surrounding contexts, observing that even the "most progressive professors are more comfortable striving to challenge class biases through material studied, than they are with interrogating how class biases shape conduct in the classroom and transforming their pedagogical process" (p. 187). In the

Study, the discussion zooms in on hooks' statement that "in class students are often disrobed if anyone is interrupted while speaking, even though outside class most of them are not threatened. Few of us are taught to facilitate heated discussion that may include useful interruptions and digressions" (ibid.). Tanya responds, "it's about classroom settings themselves, the kind of space you create. If it's a space for discussion, if it's a space where you can interrupt someone without it being an attack, you know? If it mimics more the organic interactions of children already, instead of imposing a set of rules that feel arbitrary from one's reality." From a genuine consensual atmosphere of respect and integrity, Tanya uncovers critical elements in the constructing of learning settings as they live relation to their casual spaces; echoing hooks on the importance of erecting pedagogy that can stand *amidst* segregated environments, her words also cast critical modal implications in terms of who forms the learning space, how, and for what ends. When it comes to real life learning, in effect, the capacity to employ organic interaction in an intentional manner comes to transpose ordinary life into reflective dances of experiential significance.

The connection and responsibility of home is developed at the community scale through the mosh project of common ownership. The process of making mosh our home is instilled from an oratory of inspiring belonging, formulated into the social environment at numerous working levels. For instance as previously mentioned, *toranut* (meal clean-up) and other *avodah* (trans. physical work, labour) routines of care taking for mosh's physical space naturalize competencies of collective ownership through a practice of fulfilling their everyday meanings. Commonplace rulings such as 'no kvutzamate is done until the whole job is done or 'everyone's a winner at Camp Shomria' reify a unity behind the effort of sustaining cultures of belonging. Moreover, every summer madrichim write a new *shir mosh*, a composed love song dedicated to mosh; lyricizing shomeric cultures of place and relationships, and evoking languages of nostalgia. Expressed iterations of mosh as home implant growing kinships among mosh Bodies and relations, which undergird the constitutive fabric of community life.

In other words through the counterculture of the Islands, the learning process gracefully inserts itself in the gaping distance strewn between the school and the home, and takes root as a simultaneously alternate home and alternate school that weaves authentic meanings of shomeric spirit and action through a place of wholeness. Shira posits, "what we're learning in real terms is a very human practice. It's about you as an actual authentic being, and not the subject material

that you're just kind of speaking about. It's a process of intertwining you with things, so in that sense, you can't leave your shomer self at home — or at mosh — because it very much is a place where you are the most yourself." Honouring mosh as our own renders a reality in which shomrim come to find themselves at home as leaders of their own directed project and pedagogy; a standpoint from which transitions from chanichim to hadracha come to distinguish themselves not by a discrete juncture but as a gradual process of indulging deeper in the familiar landscape of possibility and self-actualization. In his interview Razi discusses the incremental power of growing relationships to place:

> Razi: We enjoy being part of our process. We feel how since we were kids we've been so involved in our own process, in contributing to this mosh. It's a small place, so when you walk around mosh there's, not just locations but places that you affected, because it's such a small community. And you feel like you engaged in every single aspect. When you were there, you affected every single aspect of it. Not like, I don't mean that in a self-centred way, I mean that in a....
>
> DB: An empowering way, no?
>
> Razi: Yeah, yeah. And so it's natural that when we're older, when we're taking on these *tafkidim* (trans. [hadracha] jobs/roles), it's almost like we're just continuing to engage in the larger 'peula'. We're continuing to contribute to the discussion that is our movement. We like the discussion, we like the context that mosh gives us, and we also feel like we have things to add to it. If that makes sense.

Drawing on his own history in the agentive community setting, Razi sheds a portrait of shomeric intimacy in-process as a story in imprinting oneself into the community fabric through years entwining connections characterized in intentional processes of mixing of love and critical intervention. As a collective home, mosh sets a primordial basis for a lifelong self-in-relation to place that then informs a worthwhile project of reciprocity with place as a self-constitutive ethics. Bell hooks writes, "homeplace was the one site where one could freely confront the issue of humanization, where one could resist" (1990). Buttressing the seeds of peula process, mosh as a homeplace for shomeric learning plants a common territory for elaborating personal autobiographies out of identifications with a common reality, and building on shared engagements with space to forge new forms of personal-creative practice in public life. Echoing Razi, Shira reflects, "I really did have a lasting impact on the space, the physical mosh-place, at the different stages of my mosh life. It really is an embodiment of myself over the years, and my childhood." Through the recollections of grown shomrim, mosh homeplace is cast light on as a procreative site of personal and cultural history that composes a common purpose propelling the stories of continual action as a community project.

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2. Space and Homeplace | Border Crossing

A text shared in a peula from my earlier days once posited a linguistic distinction between the terms 'space' and 'place' as signifiers of spatial meaning; denoting 'space' as an abstract concept of territory — often somehow discussed in infinite terms divorced from geographical implications — and 'place' as referring to some *where,* made significant by time-formed relationships among land and life forms in which both are somewhat transformed to adapt to the other; much like the Little Prince, his fox and his rose (de Saint-Exupéry, 1943). In the peula mosh is raised as contested location of 'space' and 'place', which oscillates amidst the two definitions through contrary considerations on meanings of home, land and responsibility. In her 2016 letter to hadracha, Iris poetically names the magic of a continued process built on relational memories in common motion: "since last year I have been deeply thinking about the power of mosh, and truly internalizing what it means to have a place like it. I have realized on deeper levels than ever before what it means to be part of a community, where every person is seen by nearly every other person in some sort of authentic way." To make her point known Iris carves out the specificities of homeplace as a sculpture of composed time and intimacy:

> We go to mosh and we know it so well, we know it with each crevice. Every inch of mosh is something more than a neighbourhood for us. We anticipate the hole hidden by the grass at the edge of the Shomria field, and know to be careful not to trip. We are attentive to the river that runs under the bridge going to the *brown moa'don*[48], and are aware of the decline of water levels over the last few years. We notice the bugs, the wildlife and the patterns of their absence or presence over time. We run from the *ched*[49] to the *beit tarbut*[50] and feel thoroughly that this place is *ours,* and this place is *home.*
>
> When at mosh, we feel empowered just to have ownership of a space that is shared and loved by so many who we can see, and who characterize our experience as we grow up. This in a way might be why when we grow older we become hyper aware of any change, and the **magic** that was once there is something that always continues, but at the same time, we find ourselves fighting for. Our foundation and our culture become so intimate, and so special, our relationship to mosh as a community and as a physical space is an emotional one, and almost a spiritual one. We are proud of mosh as a space because we make it our own, and because we take care of it, and because we can imagine the trajectory of much of our childhood while we are there. Reminiscing on all the times we have grown, cried, acted outrageous, felt at peace, or had our minds blown in the many different spaces we have built memories on a small piece of land. The ghosts of our past live with Shomrim and at mosh in such a way where we actually have access to a space that feels as though we have traveled back in time.

Iris's note speaks passionately about the process of *becoming* home at mosh; comprising long, winding histories of interweaving relationships that evoke inner authenticities outward to the collective culture as vibrantly as they emerge. By meeting learners at home at a perspectival contact zone between self-knowledge, unknowing and materiality, the mosh setting offers a

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[48] A large brown cabin at mosh
[49] Nickname for *Chadar ha'ochel,* dining room
[50]'House of culture', a common space at mosh

groundwork for building common counter-knowledges that respond to incurring forms of material and cognitive exploitation by actively re-inscribing relationships of work-practice guided by an inborn responsibility of learning with the land. Through the naturalized process of familiarization emerges a kind of living subject made morally identifiable across incremental topographic shifts, and made accountable to as a terrain of tilled cultural fertility. Varied hadracha and kvutza projects erecting lasting infrastructural changes such as gardens, composts and game pits form the spirit of cultural continuity, through "thick multi-stranded" relationships (Moll et al., 1992, p. 133) sustaining a corporeal narrative of community as told by the land. As a living time capsule of the collective shomeric process, Iris describes every square inch of mosh as engorged with memories of peula processes and remnants of autographic oratory and scripture (in addition to actual kvutza time capsules buried sparsely throughout the grounds, awaiting its time to be dug up!). Iris later reflects on the words in her letter, "mosh is a very spiritual place, though we don't confront that explicitly in most of our education. Looking at that and the power of that, for how it is real at mosh, we feel it. They [the hadracha] feel what that means, they understand what I'm saying and why, because they feel it." Histories of engagement with mosh as one's imaginative and physical canvas formulates manifestations of mosh as a 'place' of impressed personal quality; and as a cradle for cultivating personal-social intimacy and challenge. Situating mosh as an origin of our self-development disposes the shomeric locality as an interpretive anchor for reflection and action at multiple life frames of the learning process. As Iris's words reverberate across the hadracha, actualization in the Shomeric Islands sets as an ultimate aim the reinventing of homeplace as a renewed priority of the cultural project.

In effect, the seeds of the learning climate spawn at not only temporal but also spatial-contextual scales. As an orienting process, shomeric pedagogy situates members along inner perspectival journeys to name their roots, and express their deepest realities as a basis for formative action at multiple levels. With the orienting journey working to lay bare the inner roots of knowing and injustice, the organizing consciousness pushes the frame of view outward to its externalizing realms through recursive reflections of the mounting process. Peula modalities often employ multiple contextual or analytical frames as ways to extend the pedagogical process, habitualizing mosh as one's naturalized space for considering the ethics of transcending contexts. exploring life's spatial and contextual transcendings. In peula space, dialectics travel through intersecting personal and collective life contexts along a lasting critical consciousness that

readies itself to adapt dutifully and responsively to a changing environment. Returning to the notion of *dugma*, intentional practice, Shira observes,

> I think ultimately Hashomer's framework sees dugma as also understanding that those values, or how we want to portray ourselves, is going to change in different contexts. So if you're around kids, you're going to be conscious of your words in ways that if you're around hadracha you won't necessarily be, but you might be conscious of other things, other words.

In her elaboration of shomeric intentional practice in changing contexts, Shira underlines a contextually shifting stance that aligns with the teachings of Iris's dugma peula above, and also seems to echo notions of border pedagogies and critical navigations of the modern-day borderlands. Giroux (1992) observes, "the category of border … speaks to the need to create pedagogical conditions in which students become border crossers in order to understand otherness in its own terms, and to further create borderlands in which diverse cultural resources allow for the fashioning of new identities within existing configurations of power" (p. 28). In today's pre-existing power conditions, borders are set up as dividing lines that mark 'safe' places from the 'unsafe'; a redistribution of space and resources that transposes imaginary distinctions into material distances between the socially mobile and the 'socially indignant' (Wacquant, 1993, p. 131). Gloria Anzaldua (1987) defines borders from the indwelling standpoint of being caught perpetually between them: "a narrow strip, along a steep edge. A borderland is a vague and undermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition" (p. 3). Anzaldua and other voices at the borderlines compound Giroux's theory with the detailed effects of absolute institutional power; expounding the true faces that make up a border-based contemporary pedagogy, and exposing invariable implications to the work of reconstructing borders. Shomrim, navigating as border crossers of their own spatial contexts and identities, carry forward an embodied practice of collective action that examines the world with an attention to its multiple effects. To restate a shomeric teaching that Theo says is "hammered home like there's no tomorrow: there's more than one side to every narrative. In every single issue I've ever faced, sitting down and looking at it and taking that in as the most important point, has been the biggest help, for any conflict or issue." Border crossing as a part of a self-conscious shomeric practice not only reinvests in the individual the authority to act critically and mindfully in their engaging contexts; it furthermore calls to deliberately participate in a future that mobilizes our political visions. With eventual aims in the global

justice movement, shomeric praxis sows seeds to take back the means of social production and begin to transform relations from a locally grounded place.

With the centrality of land discourses in the Jewish historic narrative — and not least in that of the movement — common peula explorations historicizing land and its meanings (such as locally or in Israel and Palestine) often tend to evoke tropes of moshplace as rationalizing frames for confronting broader themes, such as narratives of cultural self-determination, displacement and dispossession, and questions of rootedness. In the modern knowledge society, with globalization triggering new proliferations of identity and daily 'border crossing' amidst a homogenizing terrain of consumer globalism, the oppositional task of non-essentialist education must then transform itself constantly to meet fast-changing arrangements. In the shomeric project shifting local circumstances pose re-imagined pedagogies and political directions, which seek to become newly attentive towards what is at stake in everyday border-crossing, and that ally across imaginary borders toward a universal quest for liberation from imposed scarcity. In this way, the emerging shomeric identity disposes a kind of border-crossing selfhood of its own creation which grounds itself in acknowledgements with place, from which contextual actions are oriented and deliberatively crafted at the organizing level.

3. Unknowings of Sowing Roots, and Rootedness

With all this being said, at a material scale in the contemporary land context of Turtle Island, the deeper meanings of what it truly means to hold historical connections to place are as significant as ever in a context in which our own land (mosh) was inherited on proprietary terms preauthorized under a logic of imperial supremacy, industrial expansionism and neglected treaty measures. "I'm thinking about colonization, and the ways in which we as shomrim are colonizing the land." Iris reflects on the manifest colonial reality and our role in its ongoing history when it comes to our acquired piece of land on Otty Lake. As with all settlers, our presence on the land raises urgent implications pertaining to our responsibilities to the land and the underlying histories that have afforded us this space. "Amid the ruins of capitalist consciousness, the significance of a history with a land — an experience of staying with a land, returning to it and respecting it; not trying to overtake more land, but rather to cultivate meaning and relationship with land — is important." Iris ascribes crucial value into our connection with place, built over generations of youth returning to its soil and ecosystems and tuning into the tides of health and decay. "We have reclaimed only in some senses the ways in which the land is

used. What does it mean to begin reclaiming land [from capitalist forces]? We have loved the land and created relationship and romance with the land. We've nourished it and built all these memories and meanings. We've become guardians of it in a certain sense — we have filled it with gardens, learning, and beautiful energy on the land." In this way, moshplace erects a spatial orientation that makes more imaginable not only notions of home, but also of displacement and its implications Through a shomeric frame of learning, historical displacement may be conceivably discussed as a severing of home as well as of the knowledges which land is linked to, and more determinedly consider its imagined effects on cultures and peoples. Nevertheless, it can never reach an understanding of rootedness, land or displacement in their true intrinsic forms, that will compare with the immemorial relationships that tie Indigenous peoples to their ancestral lands at mosh, across Turtle Island, and worldwide.

The journey of uncovering the true roots of home and historical land relationships has taken a challenging historical path of its own; through our evolving discourses in relation to the state of Israel, as well as on learnings since 2016 on native land justice and its material historical significance. In the spring of 2017 the hadracha applied for a grant for an project titled the 'Narrativizing our Land Initiative'; erecting a series of signs, murals, posters and other physical structures that recount the Indigenous lineages and histories of mosh territory. Building on summer aims of engaging relationships with *place* (see Appendix C.7), the proposal intends to

> share awareness and knowledge from these various perspectives in a physical, tangible way that will ensure a continued and improved respect and responsibility for the land we use. Campers will have the opportunity to be involved in the process of designing these structures. New pathways and activities in our forest spaces will be created by staff and campers to provide hands-on education, such as through sukkot or engaging the land through its wampum belts, while learning about the meaningfulness that land can hold to communities. (Ve'ahavta Tikun Olam grant application 2017)

Iris observes, "we have this idea in the West that you can live your life as an explorer if you want. But it's about caring about a Body. Learning to care about a Body, and caring about Earth." At mosh the privilege to learn on and alongside a sustained piece of land is met with a duty to centre these relationships and, in turn, those of Indigenous people and their ancestral lands, as our own narratives as a cultural community bring forth socially relevant insights on the needs of mosh as a body of its own. In the modern context, paving care into Earth bodies is significant in providing a logic which justifies the mission of repairing of Indigenous sovereignty over land and land relations. Particularly in the present moment, we face an existential generational task of not replicating mistakes of our forebears, and seek a re-formulated strategy

for liberation, which can successfully uphold a working solidarity and respect for the leadership of Indigenous local lands, movements and struggles worldwide.

III. SPAWN

"I think a lot of people have not been taught to talk, to speak their opinion." In an exchange in Peula Study 1.1, Jamie shares observations on the stark participatory imbalances of her seminar-style university classrooms; observing that despite highly gripping topics, class discussions tend to be carried by a recurring handful of more vocal individuals. "It's clear that these [what is discussed] are things that people have opinions on, but they don't feel comfortable expressing those opinions, or they don't feel engaged in the seminar at the time and they sit there quiet. … I think a lot of students struggle coming out of high school, with finding that ability to be individual in their inquiry, and look for answers within themselves instead of looking to professors necessarily." Observing a clear educational problem, Jamie attributes this manifest pedagogic disparity to the expectations set on participation in the learning environment, and whether its aims are to nurture the minds of the classroom, or to exhibit knowledge acquisition. Particularly at the university stage, the general absence of experience speaking aloud through one's ideas or vocalizing natural process is widely discernible, and equally discernible are the operant strategic procedures being used for performing academic success. Whether from a sense of entrenched irrelevance, straight disinterest or a solidified lack of confidence, weak student participation and devoid educational responses to it are startlingly visible to shomrim, who are well experienced in leading discussions on critical issues such that all individual voices are uniquely invigorated to take part in a communally pertinent inquiry. Jamie continues, "I always try to remind myself. I'm coming from Hashomer Hatzair where this type of conversation is built within the structure, and I grew up learning to speak my opinion, and speak my mind, which has helped me a LOT in any educational situation," — including, but not at all limited to, academic class discussions. The final section of this chapter focuses on those subjectivities which Spawn from the Shomeric Islands, as emerge through the branches of a transnational movement founded on reflective living groups with reconstructing visions, and form waves of leadership in a changing world.

Once at the hadracha stage of the shomeric life cycle, higher phases of shomeric education are offered up that renew the intentional process on voluntary terms, and serve crucial roles in sustaining the movement's vitality. From a seed-view, community actors are regarded

not for their output per se, but through their evolving orientations on their path of realizing shomeric work. In Peula Study 1.1 Janet stipulates, "by kvutza I don't mean your particular age group but a community that's all deciding that the movement is a really important part of their life. And possibly living together." Her reference to the question of shared living alludes to the movement's unceasing emphasis on the personal life path as a continual and ever-deepening return to the mission of shomeric inward-outward actualization.

1. Seeds and Continuing Trans-Formation Structures

Growing up in the mosh context, the discrete temporal juncture marking the transition from chanichim to hadracha meets 16-year-olds with openings for continuing shomeric process in new ways: first entering the *mamshichim* process (trans. 'continuing', educational process for kvutzot ages 16-19), led by *hadracha le hadracha*[51] organizing structures of prolonged intergenerational guidance; and in turn becoming *bogrim* (trans. 'graduates', ages 19+) and joining the *magshimim* (trans. 'actualizers', also termed the 'life movement') stages. These distinct branches of the shomeric life cycle each bear their own working frameworks, role structures and leadership positions, and dates in the movement calendar year (manifesting most often as seminars dispersed across the movement cycle). Mamshichim and bogrim program processes, felt as reviving opportunities to join together, are built to incite continuing learning entries to higher degrees of collective organization and responsibility. Often these weekend or temporary getaways are simultaneously set up as acting communal living experiments, which evoke orientations towards more committal ventures such as longer-term experiments in communal living and urban kvutza life.

The continuing learning structures of the shomeric process — driven principally by the movement's working bogrim — ultimately work in the further advancement of shomeric change in the world, and seek to challenge higher and more applied forms of shomeric practice, responsibility and actualization in members' living context. Appendix C.8 presents a sketch of the seasonal hadracha seminars by theme in the years since 2009. These thematic moments convey a clear progression in the generational discourse reflexively with that of the broader social reality, focused on a learning journey of determining shomeric actualization. The bogrim, immersed in their own varied realms of learning and community organization, raise their young

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[51] (trans. 'educators for educators') continuing hadracha mentorship structures for kvutzot already in hadracha.

shomrim alongside them in their own confrontations with the most salient questions of justice movement discourse. Hadracha seminars, led no less by practicing community leaders, serve as intensive 'bursts' of pedagogy and confrontation among the group, intent to set discursive seeds for vocalizing intentional action from an allied standpoint, pertaining to their constituting relational context; and outward as a communal force of change. In turn, as 18-year-old kvutzot progress from compulsory schooling into a 'post-compulsory' landscape, the group is moved on a journey of questioning from a thoroughly self-reflective level what their next steps are in their personal actualizing process, which conceivably expands the purview of available post-compulsory options beyond the futurities stipulated by capitalism, and towards forms of self-actualization rooted in experimentations in values. Seminars at this stage challenge the group forthright with questions of social self-actualization, in effect evolving internal confrontations with the shifting limits of personal values, and provoking new dialogues for mobilizing shomeric action in applied life contexts (see peula examples in Appendices B.15 and B.16).

In my research, individuals frequently described their experience in Hashomer Hatzair as serving a discernible boost in confidence, which helped to facilitate community initiatives and testing out ideas. Dexter, co-founder of *Operation Groundswell* and *Canadian Roots,* reflects,

> I think Hashomer has given me a large boost of confidence in my own ability to enact change in the world. It has given me specific opportunities at important stages of my life to build out those skills needed to actually do the things I care about. It's very easy to continue narrowing your focus until all you care about is your immediate family. I think Hashomer broadens that focus. You start caring much more about your community, your town, your province, your country, and global issues. I'm very thankful for that broadening instead of narrowing perspective. (Interview with Malka, 2015)

Dexter's childhood kvutzamate and current *Heart to Heart* director Janet similarly recalls,

> When I as younger I felt really connected with and impacted by the logistical and organizational responsibilities that I took on. In reflecting more on it, I feel like that definitely shaped who I am, and gave me amazing opportunities to practice those skills. Everything from budgeting to communicating with parents, to being in charge of organizing large scale events and being fully responsible for things in that way. That impacted my sense of confidence, self-efficacy, and what I think I'm capable of. (Interview with Malka, 2015)

Dexter and Janet each speak to a sense of personal capability garnered through the movement work ethic, which boosted them in assuredly extending their skills and accountability to new settings. Janet, Adi, Eli, Malka and others led the founding and continuation of the *Heart to Heart*[52] program, which brings a group of ten Palestinian and ten Jewish teenagers from Israel to

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[52] "Heart to Heart was founded as a response to the structural inequality and racism in Israeli society. We do not believe that peer-education among Jewish and Palestinian Israeli youth is the entire solution to creating an equitable, shared society. However, we do believe that it is an important part of the solution" (Heart to Heart website).

mosh for three weeks on a seminar that uses shomeric tools of team-building and immersive learning as a way to begin to engage with the multiple "narratives, politics and power dynamics that participants face in their daily lives at home." On their website, Heart to Heart reportedly equips program alumni living in Israel "with newfound perspectives and skills and the motivation they need to determine for themselves what a solution may look like, as well as how they can continue contributing to it." With Heart to Heart as merely one example, the dependable ground of mosh as an experimental space for educational initiatives serves as an open call for hadracha to test out their creative projects at the community scale. To give another example, following the reminiscent echoes of mosh's successful grassroots theatrical productions of the 1990s, today adult *tarbut* legends carry shomeric entertainment to new cultural spaces, bringing shows from the mosh stage to the Toronto *Fringe* Festival, and as well as in the authoring Canada's satirical news publication, *The Beaverton.* For many these initiatives become practical and iterative platforms for their emerging life's work as creative adults. Sara laughs,

> I meet lots of people who are like, why do you and Daniel just create all this stuff all the time, what's the deal? And we're like welllllll, we were given a lot of responsibility at a very young age, and we learned that we could do stuff, so now we're pretty confident in our ability to do things. We just try something and, if it works, you know? So far that's worked pretty well for us.

Sara and her partner Daniel, who are both former roshei mosh, yedid madrichim, revolutionary bogrim leaders, co-founders of the *magshimim* movement and members of kvutzat Orev, and now married and working in Israel/Palestine, represent important waves of present day bogrim who chose to continue the path of shomeric self-actualization. Since their years in the bogrim movement, Sara and Daniel have built critical education programs like the "critical pedagogy-based, language-learning project called *This is Not an Ulpan*; as well as *All That's Left*, an anti-occupation collective" (Roth, 2014). They also co-founded *Achvat Amim,* a yearlong program that "provides a framework for young adults from around the world to live collectively in Jerusalem and take part in volunteer projects toward building a just peace while learning about history, the current realities, and strategies for making change" (ibid.). Today Sara, Daniel and other shomrim from their surrounding generations are active in the struggles of the Hebron hills, in Gaza and in Jerusalem, working in opposition to the escalating Israeli state violence against Palestinians and global refugees. Their narratives reflect the modality of shomeric leadership that disposes a readiness to re-creating forms of shomeric inspired practice from the ground-up, through a wielding of self, working relations and available resources towards meeting the liberatory aims of the local context.

2. Shomrim in the World, and Shifting Images of *Hagshama* (self-actualization)

      In a tangible way, the youth movement normalizes a culture and pace of work under which individuals enduringly push themselves to reflect their missions with actualized practice. Continuing forward movement discussions of *hagshama,* actualization, shomrim press on in determining local meanings of shomeric struggle in the pursuit for global liberation. As the April 2009 *State of the Movement* (Hashomer Hatzair North America) reads, "a community in revolution seeks both to transform its own community life and to use the space it has won to confront other material forces — to interact with other communities, to liberate more space." Over the movement's lifetime historic events have transformed the global circumstances of the shomeric project, resulting in perpetually evolving meanings on the practice of shomeric reflexive justice and global restitution. Working in the contemporary moment, Tal Beery (2017) writes, "our movement was able to rely on its internal framework and go through a deliberate process of understanding our mistakes (and there were many) and devising new ways to realize our vision in the 21st century. We resolved to create smaller, more nimble groups, and to focus our efforts on urban educational projects that could provide support for the millions in need of social services." His communa kvutzamate Daniel Roth (2014) adds, "we built communal groups to take on these challenges together, … determined to work to counter those deconstructive aspects and build positive alternatives in their place." As neoliberalism and the modern context pose mounting threats to basic living, and community work, the organization maintains itself as a meeting point for reconstructing cultures of care and ripples of inner transformation.

      In the recent decade, periodic rebirths in bogrim mobilization at the North American level have produced extensive processes and intentional group experiences, which have spawned notable movements among hadracha pursuing activism and communal living. These waves of bogrim, responding to internal cultures of disinterest from a prior generation who were seen not take seriously enough the movement mission, ushered extensive reforms to both the inner movement culture, and to the conceivable possibilities of a shomeric *hagshama* in the modern world. At the bogrim level, a recent plenum-passed *messima* (trans. mission) structure organizing willing shomrim into identified movement missions sprouted variantly sustained taskforces of coordinated activism and educational programming as responses to social inequality at varied

local scales. Concurrently since 2006 the *magshimim* movement has spawned five *communot*[53] or communal living experiments; three in Toronto and two in New York City — each of which maintained their own internal norms of endeavouring a shomeric communal life practice. "We weren't just living together. We were working together and sharing all of our money together" (Beery, 2017). The communot, conceived as constructed microcosms of practicing shomeric self-determination in the modern context, were intentional spaces through which individuals could choose to renew the kvutza vows of autonomous learning, intimacy and protest in a renewedly committal, real-life setting. As an outcome of the kvutza's inward-outward orientation, the communot themselves generated several communal *messimot*, some of which became largely sustainable initiatives, including — to name in particular the Toronto context —initiatives such as *Project Equity, Canadian Roots Exchange, Operation Groundswell*, *Kesher*, and *Heart to Heart*. Each of these efforts created waves across the community's onlooking youth, explicitly modelling the path of revolutionary life movement.

Liberatory actualization for Hashomer Hatzair has always been predicated on a basal logic extending the right of all peoples to cultural self-determination. Daniel Roth (2014) writes, "that all liberation movements must be in solidarity with one another to succeed is essential to this idea [of Jewish self-determination], and in particular, because we call the same place home, Palestinian self-determination." In my interview with Daniel, who is presently committed to the work of on-the-ground anti-occupation resistance, I inquire about the undying shomeric spirit narrating his own life's work:

DB: So for yourself as a silly teenager who grew up in the movement, how did you gain this practice that we're talking about right now, as a natural part of you? How do you think you developed that, as a chanich or as a madrich?

Daniel: You know, the truth is I don't know. I don't think I'm more suited to being a Shomer than someone else. I don't know where nurture and nature come in, but my experiences in all of my life, including Hashomer Hatzair, including [my alternative school], including relationships with people in my neighbourhood, all of it kept leading me back to movement spaces where I found interesting conversations, amazing opportunities. To be able to take part in leftist activism as a 15 year old, to run a summer camp as a 20 year old, to build basically a supplementary school program from the ages of 15-25 in sleepaway forums, and weekly-forums, and weekend forums, and you know, that's just talking about the youth movement, not even the bogrim movement.

But I think all of those opportunities, and the notion that we could be responsible, all that was enough to attract me to the idea of taking that responsibility and doing something with it. Continuing, and being a part of like a re-birth of the movement, of the *chinuch*, of the hagshama, of really energizing socialist-zionism, and being a part of both reinvisioning it and digging down into its roots for its core meanings. Which is where you come to discover the non-statist view, or bi-national view.

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[53] Kvutzat *Orev* (Brooklyn 2006-2011); Kvutzat *Piratz* (Toronto 2007-2009); Kvutzat *Givah* (Toronto 2008-2012); Kvutzat *Shoresh* (Toronto 2010-2012); Kvutzat *Chamama* (Brooklyn 2011-2012)

All of that stuff, coupled with some intense experiences at mosh, on yedid, on shnat, in Orev Shnat[54], these were moments that spurred forward inspiration. I remember intense seminar moments, and intense experiences on a kibbutz on shnat, that were moments where I understood what I needed to do next. With the responsibility being handed over as part of this anarcho-socialist Jewish youth-led movement. So when I came back from yedid I was deeply excited to be a part of hadracha, and to build that in new ways. And when I came back from shnat I was ready and revving to build the movement as a movement again. And when we came back from Orev Shnat, which I'm calling it now, I was ready and excited and inspired to build the bogrim movement.

DB: So I guess it gave you a sense of agency as a young person, that you didn't otherwise have in other spaces.

Daniel: Without a doubt.

DB: Well, this idea of change in the movement is interesting because, we talked about Israel at the beginning and you're obviously very involved in efforts there, but before getting to that could I ask you about what you're doing in your life now, and how that connects to your growth in the movement?

Daniel: Well, I'm living the life of a Shomer. In the previous 5 years before these 5 years I was living in a kvutza, building the bogrim movement, and doing a Masters in Education, Community and Social Change; which is basically Shomerdom. And then I moved here [to Israel] to learn Hebrew and fight the occupation, which is particular ways of saying to develop *tikun adam* and *tikun olam*; that is, to build my cultural sense of self and my connection to Jewishness through learning Hebrew, and to fight for liberation and self-determination for all peoples, but here for Jewish and Palestinian peoples, the peoples that call this place home, and are seeking self-determination in particular ways. All of it is rooted, everything about my life now is rooted in being a Shomer. The way I am a journalist is rooted in the critical thinking skills that I learned in the movement. *Achvat Amim* is a program literally under the umbrella of Hashomer Hatzair, but also in its DNA it's named after one of the pillars of Hashomer Hatzair Israel, it is a space for building communal living, a capacity to change the world and in particular to focus on learning and activism, education and activism, surrounding Jewishness, Israel, the occupation, the conflict, all of these things. All deeply deeply rooted, and not only rooted but very on the surface, Shomeric things.

Daniel discusses his life of revolutionary action as an unsevered continuation of his self-formation as a shomeric leader. Situating mosh as a returning homeplace for critical deliberations over personal and social action, Daniel conveys his broader spheres of activism as determinative sites for continuing shomeric leadership in new ways. Observing that no person is more inherently suited to a shomeric practice than any other, Daniel ascribes his story of actualizing values to the mosh base of upbringing as a continual restoration of his critical stance and (re)iterated responsibilities; a space to reify one's expressed direction and as well as to part peacefully with past inner elements that no longer serve purpose. From an affective place of excitement and personal entanglement, shomeric returning spaces abound social energy in increasing vibrations that engulf shomrim back onto the continual process of waking up to the harmful ways in which the present social economy is structured. While not all shomrim sustain the path of shomeric holism into their adult lives, many who remain active into their bogrim years do tend to experiment with community-based forms of learning, living and activism in

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[54] Self-organized group process year in Israel

variantly partial forms as they reach adulthood. In recent years, solidifying *messima* structures have enabled shomrim to more readily cognize their inward and outward aims; whether they pertain to communal living or the youth movement, or whether they entail education, educational activism, or protest. On the whole, it is not coincidental that adult shomrim of recent generations have been observed to disproportionately move on into work in fields of community and social justice education, social and non-profit innovation, and cooperative leadership organization.

At the level internal organizing, the shomeric work ethic arranges shared time along an intentional inward-outward practice of what Beery (2017) describes as the "value of committing to intentional designs for internal systems that are consistent with our social missions." With the capacity to build on the conversant context shared by shomrim workmates (without excluding the involvement of non-shomrim partners), previously accepted shomeric norms of upholding sustained attention to the inner workings at the heart of outer work in turn come to live on as basic operant standards that seek a determinative consistency of pursuing means and ends: in communa life, Beery writes, "we [kvutzat Orev] recognized that internal structures to facilitate interpersonal dynamics were necessary for doing meaningful activist work together. So we devoted time to it. Our group became a sort of laboratory for refining the exceptionally valuable framework we inherited from our movement" (2017). Actualizing movement practice, or partaking in what Daniel terms as a continual rebirth of the framework's core meanings and structures, serves to paint the community's working age trajectory in visible displays of advancing shomeric life; and further, sets material stages through which emerging adults come to re-situate themselves on an orientation of upholding social accountability in shaping their intended aims, through a process of refining their tools of inner and social engagement. In this way, and as we acknowledge no peula is our last, the shomeric revolutionary project may transcend its nascent structures and become as eternal as the pedagogic space itself; as a lifelong project in pursuing value actualization and revolution. As higher life phases push on the questions of an evolving shomeric practice in a changing world, the youth movement becomes re-energized with new partnerships, thinkable pathways and material spaces for evolving shomeric visions and practice.

In the modern global context, shomeric efforts have thus often led bogrim to work across national lines in solidarity with anti-imperialism and with the revival of local sovereignties. "Our socialism maintains that our liberation is only found in solidarity with the liberation of others …

unwavering in its call for human liberation on economic, social and environmental fronts, and in its call for Jews to be a part of that struggle as Jews" (Roth, 2014). *As Jews* who find ourselves in today's context of North America or Israel-Palestine, locating shomeric self-determination has increasingly entailed arming together with partners from diverse ends of the struggle, as crucial leaders bearing unique cultural knowledge and experience of the contemporary effects of systemic marginalization, and of the generational task of decolonizing. In the era of climate change, shomrim and others on the Left increasingly recognize the critical importance of allying alongside the efforts of local, subjugated and Indigenous peoples globally as chief leaders in the survival and material return to land and intimately connected ways of life.

At their base, shomeric assertions of human solidarity stem from the movement's founding commitment to a historic global liberation from the shackles of imperialism and imposed social alienation. In today's globalized context it becomes more evident that unhinging these grips will necessarily entail forming new cultures that will encompass the many peoples who find themselves here, and mobilizing our part in tactically unfastening the roots of colonial hegemony. In the Canadian context, joining with local partners and efforts through various community platforms such as Occupy Toronto, campus activist and communal living networks, and the broader Jewish community, have led to numerous educational efforts to adapt shomeric organization to the public sphere in efforts to advance aligned political ends. In 2008, movement partners Dexter, Sara, Eli, Shane, and some friends teamed up with Dr. Cynthia Wesley-Esquimaux to found the *Canadian Roots Exchange*, a program facilitating group trips for First Nations and non-First Nations to travel as guests to Ontario reserves, to learn from native leaders about Indigenous knowledges, and histories and contemporary issues in Canada. When articulating shomeric action as a mode of life, Daniel adds, "your goal isn't to adhere to some on-paper definition of what you need to be doing. Your goal is to figure out how you can best serve the cause of liberation and self-determination for all peoples. And Hashomer Hatzair fucking gives you the tools to do that." Whether on Semitic or Turtle Island territory, shomeric practice has always been a transnational strategy of empowering critical consciousness among voices under social subjugation, toward self-constructed journeys of reclaiming a freedom of personal and cultural fulfillment. Employing the pedagogic tools to recreate community is a powerful act of liberation in the contemporary climate, which sows the Seeds for revolutionary life forms.

CONCLUSION: New Subjectivities | Continual Rebirth

The persisting Hashomer Hatzair youth signal the cyclical rebirth of subjectivities across the living timespan who, even amidst the percieved logical limits of the late hegemony, may nonetheless garner advanced social and cognitive tools to expose parts of their prevailing conditionings and reach for ostensible paths toward a partial or comprehensive-rationalized form of liberation. As practitioners of the current day, educators of the movement find themselves entering a significant moment when dominant converging areas from within and beyond the field of education are taking interest in more critical and community-centred approaches to pedagogy, as ways to more adequately account for the vast variances marking modern generations. Moreover as surging economic disparity undergirds the majority working class, a palpable growing sense of widespread social dissatisfaction in standard work and living conditions is spreading into the daily parlance across Turtle Island (and elsewhere), with growing efforts search for sustainable solutions to shared crises facing their children+ and the Earth. Children being raised today on Treaty 13 territory seem implicated with the unimaginable historic paradox of independently bearing the preservation of their home cultures and historically fractured lineages while simultaneously being thrust into the perpetually modernizing cultures of the generation of globalization; whose surrounding circumstances are now made up in cultural demographics and spatial-communicative technologies which were utterly unfathomable to their generational forbears. In an era of pluralizing subcultures under a powerful veil of hegemony, young people and educational workers tread amidst trivial policies and institutional barriers in attempt to garner space for these real aspects of their environments to become wholly considered as constitutive parts that can shape the course of meaningful life learning. In this same vein, schools and other recognized domains of education in the compartmentalizing landscape frequently encounter tremendous structural barriers that limit the extended effort necessary in adequately developing or implementing nonconventional public pedagogies that may more sustainably harness community potentialities towards a wholly attended transformation: particularly in institutionally bound spaces that contend with regimented time and content, the forces of economic austerity and the individualizing pipeline serve to reinstate the neoliberal logic at every encompassing juncture. For these reasons, Hashomer Hatzair educators are well-positioned and interestingly suited to offer significant contributions fields of education in discourses of what sustainable practices of critical pedagogy could look like; and conversely, to

conversations across local communities in non-institutional spaces seeking to break free from economic and social constraints to ensure basic needs and a healthy environment for raising young people. The shomeric community, as a community-based form that establishes itself at the outskirts of a capitalist conditioning, has been long immersed in the lens of examining society through its effect on conditioning generations; and in the practice to mobilize efforts that will form community conditions to more successfully transcend our superficial distances, empower action and artistic cooperation, and rebuild culture on newly found terms.

With all this being said, the youth and the work of Hashomer Hatzair are still no less reflexive products of their informing contextual conditionings, and are by no means automatically equipped with a cultural competency to meet the immense degrees of difference and divergent historical circumstances of today's Toronto subjects. Rather, what they bring stems from an internalized orientation towards achieving a flexible personal-social practice that draws them to participate in coordinated action and cultural community building that can more directly respond to the calls of contemporary social critique and the solidarity movements. In the shomeric emic sphere, young people grow to formulate issues and creative structures to which they become crucially connected as extensions of their own histories of significance with the world; and in turn often coming to serve as platforms that as a basis for their continuing work in the world. Readers who engage this research are required to do the labour of learning entire language structures of the shomeric field, in order to merely perceive the educational discourses that take place in the movement. This effort in engaged intimacy with the text mirrors the same kind of patience and attention that is necessary for tending to the entrenched gaps of the modern cultural condition (an fitting act of *dugma*). The prolonged immersion of contemplating personally unfamiliar points of view, and issues to which others are connected, is in fact as Bourdieu contends essential to the work of social learning. Furthermore, this engaged personal attentiveness becomes increasingly discarded and yet imperative as newly interlocking identities face impounding estrangement, inequality and common threats to global health. In today's communicative landscape, widespread technologies and cultural spatialities are inundating the world with immeasurable modes of voice and democratizing literary and artistic mediums, with profound effects on the limits of global visibility and information. At the same time these new digital and other normalizing modes of contact nonetheless end up replicating old internalized syntaxes but under new receptacles of consumable media; engulfing the salient discernible

frames for posing social engagement and critique, and generating new guises of bypassing effectual action. As neoliberal subjects are made gradually more 'comfortable' in their physically remote locations of artistic stagnation, real time and common resources become exceedingly consumed by the individual anxieties of monetary gain and expenditure. In effect, sustained investments in transformation are overwhelmingly rendered unfeasible as voluntary initiatives, and patterns of isolation, disillusionment, and frivolousness newly reupholster the operant social framework.

From this urgently undisturbed time, the question of inciting change and how to organize efforts in practical mobilization continue to become gravely relevant. Amid the deep educational challenges of the automatizing era the words of James Baldwin (1956) nonetheless remain true: "any real change implies the breakup of the world as one has always known it, the loss of all that gave one an identity, the end of safety" (p. 568). In today's world of interaction, the shomeric orientation gains significance as a communal subjectivity that draws its own frame for understanding ethical consistency under which society's personally detrimental elements may be consciously exposed and responded to, and whose nature unabatedly necessitates the sustained *physical presence* of community in order to be realized. As global decolonizing movements come to grips at every scale with momentous and perhaps irreconcilable social distances, the youth of the movement can have somewhat more faith than most in the feasibility of conjuring a conceivable social capacity to achieve a societal state of what Baldwin outlines as a willingness to surrender without bitterness or self-pity the privileges which one has long possessed, "for higher dreams, for greater privileges" (ibid.). After spending some time in the storied purviews of the local shomeric environment, there become concepts that take on completely different meanings than their initial understandings; such as, for instance, notions of accountability, work, or community (D. Farmer, personal communication, April 6, 2018). These re-conceived illustrations offer continual starting points opening up the dialogue on equipping relevant knowledges of critical education, cultural specificities, and cooperative organization amongst the new faces of the immanent struggle, who seek to band together to form islands of social belonging and culture that effectively centre human needs, legitimize indispensible time for crafting new relations, and live long enough to restore the concerted welfare of generational life.

Today, Hashomer Hatzair faces escalating degrees of financial and civil precarity, as it endures in its mission of raising generations differently; as such, the movement vision must

perpetually contend with new forms of compromise and negotiations as it relents through a wider oppositional context, which are often experienced or depicted as failings by hard-pressed movement members. Two decades ago in a time of comparable uncertainty, Joshua Yarden and other shomrim wrote the book *Against the Stream: Seven Decades of Hashomer Hazair in North America* (1994), a historical memoir depicting a small culture of inspired youth rebellion, whose prospects seemed bitterly bleak and always dancing the verges of collapse or societal irrelevance. In the book Joshua Yarden underlines, "the *ken*[55] in Toronto has stood the test of time. The continued success of Hashomer Hatzair in Canada is due to many of the shomrim who grew up in the movement in Montreal and Toronto and who are now active in the Toronto Jewish community. They helped create conditions which do not exist in other cities" (p. 156-157). Today following unfathomable systemic progressions of the last twenty years, the mere survival/revival of the Shomeric Islands in the face of incessant civil and financial precarity is a testament not only to its structural essence, but to the relentless generations of shomrim youth, who have worked beyond prevailing limits of rationality to preserve the core substance of a shomeric life cycle committed to fostering authentic education, multiple intimacies, and everyday revolutionary practice. Decades later the calls of *Against the Stream* still echo with a new resonance and heightened global significance: "what does the future hold for Hashomer Hatzair in North America? Are the authors of this small volume of Jewish history merely arranging a 'proper burial' for the remains of the movement? Perhaps by recording events and depicting the spirit of a time not long past, the ground is being prepared and the seeds are being planted for a new season of life" (p. 158). From the current purview, the pains of collapse can now somewhat more easily be seen as seeds of rebirth that may renew the relations for an empowered future, and a more liveable present. At this imperative present moment, shomrim and other groups who are stirring the inner strengths to begin pooling available assets to construct liberative local spaces for learning, thinking and raising generations differently, are key players in addressing the major questions of climate change and imperial uncertainty; in the work of interrupting our generationally inherited cycles of trauma and social violence, and in re-setting the historical conditions for healing and regeneration.

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[55](trans. 'nest') the movement's regular year-round gatherings

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APPENDIX A

The Research Study

Contents:

A.1: Phase One

        A.1.1: *Interviews*

Name	Age in 2016 *(during data collection)*	Special Movement and 'Adult' Roles	Date Interviewed
Karl	21		January 25, 2016
Nickolas	17		January 20, 2016
Suri	20		January 21, 2016
Razi	19	Rosh Tarbut	January 22, 2016
Theo	19	Yedid Madrich 2015	January 23, 2016
Melissa	26		January 24, 2016
Malka	25	Yedid Madricha (2011); Master in Education	January 24, 2016

Sophie	31	Yedid Madricha (2006); PhD in Education	January 29, 2016
Jordan	24	Rosh Tarbut, Documentary Filmmaker	January 30, 2016
Veronica	23	Rosh Mosh	January 31, 2016
Daniel	35	Rosh Mosh, Yedid Madrich (2001), Mazkir	January 31, 2016
Tanya	22	Yedid madricha (2015), rosh chinuch	February 1, 2016
Maria	28	Rosh Mosh, yedid madricha (2009); OISE MT	February 2, 2016
Sara	30	Rosh Mosh, Yedid Madricha (2007), Mazkira	February 7, 2016
Janet	28	Yedid Madricha (2008), Mazkira, Heart to Heart co-Director; OISE MT	February 12, 2016
Eli	30	Rosh Tarbut, Operation Groundswell Co-director	April 1, 2016
Shane	31	Yedid Madrich (2006), Founder of Purpose Capital	April 8, 2016

A.1.2: Interview Questions Bank

(handed to participants prior to interviews)

General Interviews

1. Tell me a bit about who we are and what we do educationally, in contrast to the other spaces in our society. What is unique about us?
2. Who/what is a Shomer? As an educator? As a learner?
3. Are you a Shomer? If so, how does that inform your daily practice?
4. How have you been feeling as a madrich/a? Tell me a bit about that experience.
5. What makes a good educator?
6. How do we stimulate engagement in HH?

7. What tools do we offer to dig deeper into topics or complex issues?
8. Are we more process-oriented or final product-oriented? Explain.
9. How does hadracha learning sustain and enhance what we do with our chanichim?
10. How do we enable youth to explore their own identities? Collective identities? How do we let children bring their whole Selfs to the learning space?
11. How do we give language/words to the mouths of youth in their reflections/experiences?
12. Performativity: are we performing our identities at mosh? In what different ways than other spaces?
13. How does HH make space for students as knowledge makers?
14. What role does HH play in relation to the struggles that youth face in their schools/lives?
15. How does HH make space for experimentation? In education, in building ideas, in living?
16. What do you think other environments can learn from us? What can youth/human learners learn from us? What about teachers?

For Roshei Chinuch

1. In the social and political sense, what gets done? Why do we get that done? Who decides what is done? Whose interests are served (Cochran-Smith & Lytle, 2009, p. 121)?
2. What is your role for madrichim pre-mosh? Throughout mosh?
3. What informs tochnit – who/what guides it?
4. How do we construct an 'appetite' for inquiry (Cochran-Smith & Lytle, 2009, p.138)?
5. How do we bring in youth's cultural and personal narratives, questions and reflections to the limelight?
6. How do we create and sustain a model that constantly reinvents itself?
7. How is our leadership structure organized? How is it shared? (Cochran-Smith & Lytle, 2009, p. 155)
8. How is HH an answer to the challenges that youth face in their schools/lives?
9. In what ways is the tochnit changed once we see how the kids actually respond? In what different ways does it change? How do we try to anticipate these situations?

For Yedid Madrichim

1. What kinds of topics/components go into the yedid year? What are the goals?
2. As an educator of educators, where does your own learning come into your education? How does your personal growth as an educator inform your practice – implicitly? Explicitly?
3. How is the process of being an educator framed? What ideas/peulot/activities do we pose to our emerging educators as practice/skill building?
4. What has been the significance of this type of meta-pedagogy on your own learning as a Shomer? As a human?
   ▪ How has having an attentive community to educate impacted your life?
5. Tell me a bit about the relationships that you have/had with your chanichim, as well as their relationships with each other. How does this play into the training process?
6. What insight do your relationships with your chanichim/partners have on your education? Tell me a bit about the ways you may tend to negotiate educational decisions based on your growing and continuing relationships with your chanichim.
7. How do you teach about teaching about issues that are contested? That do not have clear answers? That we ourselves as [young] people are still grappling with?
8. How do you develop criticality? How do you suggest this development/explore it with your chanichim?
9. What characterizes a good madrich?

A.1.3: Online Survey: *What makes a profound peula?*

Response Date	Age	Response: What makes a profound peula?
Feb 11 2016	21	Dialogue! Challenging traditional classroom power structures!
Feb 11 2016	Julia, 17	The unique thing about peulot is that they are on subjects that the madrichim are passionate about. Having information taught to you with so much intensity really drives home the information. Unlike school or "official educational" everyone is there because the genuinely want to learn and share opinions.
Feb 11 2016	Malka, 24	We've been discussing at school recently what constitutes quality ARTS learning experiences and we were given an "equation" as a potential way to think about quality. The equation is Purposes + Values = Quality. Essentially, when you reflect on an educational experience that you deem as high quality, what were the purposes and values embedded in that experience and in what way did those purposes and values effect the quality of the learning experience? After considerable time thinking about this equation, I believe it can move beyond arts education to really, any learning space and form. The equation is of course very debatable because what defines a "purpose" and what defines a "value" can become fuzzy and can bleed into one another. As well, the left side of the equation can certainly be expanded to include other things beyond purposes and values. It can also simply not be an adequate enough "equation" to determine quality. However, in this simple equation format, quality peulot at HH can include purposes of self-determination, purposes of youth empowerment, purposes of political and civic engagement, purposes of self-reflection and identity building, combined with values of trust, respect, community, judaism, socialism, mentorship, youth voice, and more. When these purposes and values align in support and act to inform the structure of the peula, quality likely occurs. And that is my two-cents.
Feb 11 2016	Nickolas, 16	Thought provoking content that is relatable, and is planned effort. As well, peualot contain multiple perspectives on the topics being discussed.
Feb 11 2016	Desmond, 19	There are a lot of different ways to make a profound peula. When you put meaning and thought into an activity or discussion, it makes the peula fun for you and the kids.
Feb 11 2016	Bela, 16	We, when being taught, are not seen as students of a class, but each of us as a unique person that's on the same level as the informant, not teacher, to which we have illustrated ideas and facts presented to us with a open discussion allowing us to listen and consider other people's opinions and thoughts, and then formulate our own in an space where no matter what we say, it's not seen as wrong, but as a perspective on the topic.
Feb 12 2016	Rosa, 17	A profound Peula doesn't necessarily have to have an ending answer that can't be contested. It should be something you do think about after even if it's impossible to solve. Shomeric education is so much more interesting and fun to be involved in. I think it's because of the passion behind the education, the drive of the people running the Peula that really helps to propel the education.
Mar 8	Jake, 18	A peula after which conversations are continued.

2016		
Mar 8 2016	Suri, 19	I think that a profound peula is one that is composed of a few primary features. First it must get everyone involved thinking, not just those participating in the peula, but also the individuals leading it. In addition, the information must be conveyed in a way that goes beyond the traditional mediums used in institutional education situations (i.e. schools). Finally, and perhaps the most important, the individuals leading the activity must be passionate about the topic as this makes the world of a difference.
Mar 8 2016	Samuel, 18	When a peula gets you to think one way, and then drops the world on your head and makes you see things differently.
Mar 8 2016	Eva, 18	In peulot, the educator doesn't come with a goal to make the kids think a certain way by the end, they let the chanichim come to their own conclusions. Sometimes the madi cha isn't even sure about their position on the subject, and comes to the conclusion together with the kids. They are on the same playing field. The madrich isn't controlling the discussion, just guiding it, and the madrich trusts the chanichim to want to learn and challenge themselves
Mar 8 2016	Efra, 17	In my experience of peulot that have lasted with me, and there have been many, those that push my limits of critical thinking and challenge the societal structures I've learned have been the most effective. Learning about a new topic that falls outside of the standard education system (i.e. colonization, free will, etc.) and allowing myself to unlearn limiting mindsets is really important and profound.
Mar 8 2016	Meir, 21	Some random scattered thoughts: HH education is characterized the consent of the learners. In other words, while schools or other educational forums might force students to participate and demand that they learn, HH makes students willing and excited partners in their own education. Also, when I think of HH education, I immediately think of youth leading youth. The fact that young people are leading the educational processes in HH inspires chanichim to see that their education will be put to good use when they become educators themselves. Also, there is never an end point to a Shomeric education. While a single peula or seminar might end, there is never a sense of finality or a suggestion that you've now learned everything worth knowing about the topic. Rather, peulot usually end by asking a new series of questions and encouraging chanichim to pursue more knowledge on their own. Contrast this to school, where each unit ends with an exam, implying that the educational process is over as soon as you get your grades back.
Mar 9 2016	Ariela, 16	If the kids are engaged in what is being said and they develop deep passion for a thing they might have never heard of.

A.2: Phase Two

COLLABORATIVE RESEARCH SESSIONS

Dates & Attendees

Session and Date	Peula Study 1.1 May 5, 2016		Peula Study 1.2 May 7, 2016	
Attendees, age	Melissa, 26	Binah, 20	Eitan, 19	Talia, 16
	Aaron, 22	Elliot, 19	Julia, 18	Nadav, 18
	Tanya, 22	Karl, 21	Rosa, 17	Nickolas, 17
	Janet, 28	Iris, 21	Bryn, 20	Malka, 25
	Emma, 22	Yentl, 23	Iris, 21	Aaron, 22
	Jordan, 24	Razi, 19		
	Leslie, 21	Theo, 19		
	Jamie, 21	Jasper, 18		
	Ashwin, 23			
Total Number	17 participants		10 participants	

Session and Date	Peula Study 2.1 June 5, 2016		Peula Study 2.2 June 9, 2016	
Attendees	Maria, 28	Leslie, 21	Adi, 25	Hinda, 23
	Janet, 28	Iris, 21	Razi, 19	Elliot, 19
	Aiden, 19	Talia, 16	Eitan, 19	Iris, 21
	Akiva, 20	Rosa, 17	Yentl, 23	Natalia, 20
	Melissa, 26	Nickolas, 17	Jasper, 18	Ashwin, 23
	Jordan, 24	Karl, 22	Desmond, 19	
	Raven, 23			
Total Numbers	13 participants		11 participants	

Peula Study 1

Peula Study 1 Structure

Writing on the walls… (20 mins)
> As people arrive, there will be a few working exhibits on chart paper dispersed along the walls of the room. Incoming participants will be invited to contribute to these exhibits to as they mingle. These exhibits will be ongoing throughout the course of the inquiry; participants can add to them at any time.
> - *Which kinds of Humans?* Two separate educational fields will be listed: *Hashomer Hatzair* and *Urban School System.* Participants brainstorm traits that each respective field aims to generate or standardize across its subjects. What kinds of adult subjects is this field built to develop?
> - *Peula Topics, Methods:* Participants will develop a working list of as many topics and methods (a blurred boundary) for peulot as we can collectively remember. Sub-topics and sub-methods included.
> - Shomer messimot — internal or external

Part I: Establishing the Conceptual Frame (30 mins)
1. video https://www.youtube.com/watch?v=nwh6L0hLX8E

2. Participants write down down two different truths that they know about themselves. Allow sharing with the people next to them.
3. Participants read *Education as a Tool* peula sheet altogether. Respond/reflect.
4. On the other side of their paper, each participant draws a series of circles outlining several circles of belonging that constitute their lives (example: school, Hashomer Hatzair, family affiliations, etc.). Circles can be overlapping, and there can be circles within circles.
   o Allow one or two people to share. How do these circles relate to the two truths that were written down? Where did these truths spring from?
5. I tell them: each of the fields/sub-fields you wrote have a distinct string of logic, or norms, which fundamentally constitutes and guides it. This represents the many intersecting contexts that have shaped you and your understanding of the world.
   o You have drawn unique location in the social environment that characterizes what you *know* and how you know how to *do* the things you do. It also limits you from knowing and practicing that which you don't encounter, or encounter in a particular way. This shapes what is *thinkable* for you. We'll call this your *habitus.*
      ▪ Ex. a dress code at a workplace, or the processes of electing a leader, the nuances of a family custom, or the rules of a soccer game.
      ▪ Ex. rules/culture of a school, and within there there are norms that govern classrooms, within that norms that govern social groups.
6. Turn to the exhibit we have created on the wall, *Towards which Kinds of Humans.*
   o Allow for participants to summarize what is being said about each field. What assumptions or truths are being made about humans, learners, educators, and the social world?
   o How are the rules of the game established for each field?
   o What is the 'field of power'? What is it establishing as the 'rules of the game'?
7. Read Chopra (2003). What do you think about this characterization of our current field of power? What is being said?
   o What kinds of fields, what kinds of knowledges and limitations does this form of *objectivity* impose on its subjects? What gets erased?
   o The Shomeric Field: Hashomer Hatzair is a relatively invisiblized field within this larger picture who has particular doxa that in many ways goes up against the dominant subjectivity. We are products of a particular collection of contexts, borrowing from certain ones, and revolting against others. We are a field which paves particular roads or relations or practices that are otherwise diminished in the field of power.
8. A Note on Methodology: PR as research done by practitioners, inherently collaborative, resists traditional notions of research which posit the researcher as a 'fly on the wall'
   o Because PR is about life practice, it extends past the time-bound and becomes a life-long approach to educational and ethical practice
   o One of the central elements of PR are inquiry communities, or collaborative groups of either teachers, or students, or both, coming together to reflect on problems of practice in the world

Part II: Collaborative Inquiry (90 mins)
9. Participants get into groups to conduct research based on entry themes of their choice: 'The Self' or 'The Community'. Each entry has two packages of texts that may be explored at the group's will: one consisting of critical pedagogic scholarship, and the other as Shomrim's voices compiled from *Phase 1* interview segments. See below for texts used.
   o Before they enter a sub-topic, they begin by brainstorming some characteristics of this theme that Hashomer Hatzair instates.
   o Groups start with academic texts, and then move at their own pace. Task is to gradually fill out a chart delineating the distinctions between the Shomeric framework and the conventional

schooling framework. Distinctions are: what is learned, assumptions about learners, rules, tools, educator knowledge, power arrangements

Part III: Sikum and looking Forward (20 mins)
10. Regroup: allow participants to share a quote or insight that struck them from the investigation. Allow for a brief unpacking.
11. Read *Seeking Soldarity* (Arvin, Tuck & Morrill (2013). Start with a brief note on Indigenous feminism. Responses? We will pick up from here next session.

A.2.1.3: Texts Used

"The Self"	
"The Self as a Site"	Giroux (2009): Public Schools as Democratic Public Spheres Graveline (1998): Heartfully Speaking Souto-Manning (2010): Culture Circles Greene (1986): In Search of a Critical Pedagogy Indigenous Circle Framework: Enacting Change (Graveline, 1998)
"Educator as Learner"	Kanu & Glor (2006): Educators as Transformative Intellectuals Giroux (2009): Equipping Educators with Local Competence Graveline (1998): When Educators Reveal Themselves Miller (1998): Queering Autobiography Indigenous Circle Framework: Trickster Teaches (Graveline, 1998)
"Reflection & Creativity	Cochran-Smith & Lytle (2009): Constructive Disruption Kanu & Glor (2006): Autobiography as Educational Praxis Aoki (1993) Lived Curriculum Graveline (1998): Consciousness Raising Indigenous Circle Framework: Honouring Traditional Teachings (Graveline, 1998)

"The Community"	
"Contradiction & Collaborative Dialogue"	Apple (2004): On Conflict and Curriculum hooks (1994): Confronting Class in the Classroom Souto-Manning (2010): Culture Circles Belenky, Clinchy, Goldberger & Tarule (1986): Externalizing Reflection Kanu & Glor (2006): Stories Gitlin (1990): Dialogue versus Talk Indigenous Circle Framework: Circle as Pedagogy (Graveline, 1998)
"Building Inquiry Communities"	Greene (1986): In Search of a Critical Pedagogy Cochran-Smith & Lytle (2009): Communities as Means and Ends Simon (2015): I'm Fighting my Fight and I'm not Alone Anymore Graveline (1998): Circle as Pedagogy Indigenous Circle Framework: Four Laws of Building Community (Graveline, 1998)

Peula Study 2

A.2.2.2: Peula Study 2 Structure

Part I: Establishing the Contextual Frame (45 mins)
1. Hulchanski Map of Toronto: 1970 and 2005 (pp. 4-5).
   o What is happening? What has been going on in our city? What kinds of effects can we imagine this has on the education system?
2. Recapping critical pedagogy
3. Watch clip by Chimamanda Ngozi Adichie on 'The Danger of a Single Story' (2009) (0:15-3, 4:11- or 8:20 or 9:40 or 11:55) https://www.youtube.com/watch?v=D9Ihs241zeg
4. Participants write down their answers to the question, *how does shomeric pedagogy take up stories?*
   o Pass'n'write: each participant writes their answer in a full sentence(s), and then hands the paper to the person to their left. Participants continue responding/adding to previous responses and passing their papers along. (answers below…)
   o Sharing, reflections
5. Cage of Oppression: diagram and excerpt by Marylin Frye (1983). Where do we fit as individuals in Toronto? What is or should be our orientation as Shomrim pursuing our goals in the Toronto context?

Part II: Collaborative Inquiry (90 mins)
6. Participants get into groups to conduct research based on case readings of their choice. The cases present examples of doing critical pedagogy in the modern public context.
7. After a while participants are encouraged to come up with action initiatives for shomrim to more effectively bridge their educational aims into the surrounding Toronto context.

   Case Options:
   Lyman (2007) "Ribbons, Racism and a Placenta: The challenges and surprises of culturally relevant teaching"

   Pendleton-Jimenez, "Tomboy" (2008) Cartoon & text, "The Making of a Queer Latina Cartoon" (2014)

   Graveline (1998) "Circle Works: Transforming Eurocentric Consciousness"

General guiding questions bank for working through the text:
- What **issues** does this text reveal about children and their communities?
- What **tools** are used to facilitate learning?
- What **content**, **stories** or **perspectives** are being brought in which are 'not typical' to schooling? What kind of learning environments do, or do not, make space for these kinds of content or perspectives?
- **Who** is shaping classroom **knowledge**, and what relevance does it have on the people in the room?
- What similarities and differences exist between the **methods** of learning proposed in the text, and those we use in Hashomer Hatzair?

- What might be the significance of this kind of education on people's life-long growth, and what impact might it have on the social reality?

Part III: Sikum and looking Forward (20 mins)
8. Participants come back and reflect. Initiatives are shared and signed up for.
9. Read Srivastava (2007): 'Let's Talk' Antiracism Workshops
    - What is Srivastava saying about Toronto's 'antiracism' workshops? What are the challenges of educators in the Toronto context? What is our role as Shomrim? Where and how does our work fit in pursuing the shared aim of global justice?

A.2.2.3: Responses to Pass'n'write question

    Q: *In what ways does Hashomer Hatzair Take up Stories?*

Stories are told to be relatable, enlightening, sometimes at a sacrifice for complexity.
    Stories are also told in a conversational way where it is acceptable to add to the story or disagree with something.
Stories are told to gain new perspectives on an idea.
    Stories are told for the sake of building up knowledge. Whether it is about something miniscule or part of a larger picture

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In Hashomer we give a lot of air time and value to telling and hearing each others' personal stories
    And allowing them to change and develop with time.
A place where we are comfortable to do so and feel supported.
    In Hashomer we facilitate Jewish and Palestinian Israeli youth hearing multiple stories about Israel and Canadian Jewish youth.
Not always so many Palestinian stories, partly by virtue of having many more Jewish voices in all of our circles.
    The hadracha has a lack of this knowledge, how do we learn more collectively to educate on this topic better?
How do we stay afloat in different debates / are we continually learning on the topic we teach? Or teaching the outdated?

In Hashomer, we tell stories up-close-and-personaly, rather than at some abstract, alienating distance. For example, we teach about the environment through our programs, animals, etc. We teach Israel/Palestine through Heart to Heart.
    What are the practical issues with this? Both programs mentioned are very logistically complicated and expensive. Does the resources needed for this up-close programming take away from other opportunities and efficiency?
A good question. I think we have probably never put ALL programs under a microscope at once to really think about which ones MUST be taught experientially and which could be taught in other ways. That would be interesting. Is there anything we could say is better off taught non-experientially?

In Hashomer stories are generally told through multiple perspectives. If "single" stories are told, through discussion more than one lens is brought to the table

To an extent, maybe. Whether it sinks into each chanich is a different story. For example, with the amount of misinformation you hear about socialism or Israel/Palestine, are we really listening to all perspectives?

I remember a peula describing the events of Hunukkah from Greek/Asyrian perspective and the Jewish perspective which I found very powerful. It might not be every lens, but it brings multiple views which may conflict but can be still factual.

Hashomer Hatzair takes up stories in an unbiased, multi-sided and educational way.

I think HH tells stories with a lesson and target in mind primarily, and all of the above are taken into account.

Either way once the story has been brought up I tis now different than before, or seen through a different light

In the way HH tells stories it is different every time.

We foster and produce stories of collective identities and their significance through Hashomer Hatzair by developing kvutza identity.

We also often produce stories to set an example for future generations and integrate these stories into our ideologies.

I think stories are primarily told as a 'first experience' way to open someone up to a topic.

Usually in circle, told to a group so that it can be remembered and passed on.

Also, in a way that can be presented to allow subsequent generations to critically think about it.

As well, there is an attempt to spark interest in a topic, inspire someone to learn more and involve themselves in a conversation.

snaps

When we have discussions we often start our conversations from a certain lens, but we also deconstruct bias that are usually apparent outside of mosh conversations

I agree, however there is a small variety of viewpoints that we take.

Snaps. Emphasis on certain lens. I don't necessarily find it a bad lens or problematic but is that because I've grown up mainly through mosh?

Why don't you? I feel as if we get stuck in our little white Jewish upper-middle class bubble.

Stories are told through a series of narratives, as well as a collective of questions and responses.

Questions that can be intentional responses or to help create opinions.

I think so. Sometimes I question the amount to which we can respond. Silence in peulot from certain chanichim makes me feel as if we aren't doing our best at making our peulot truly dialectical.

Stories are explained through a variety of perspectives where we teach chanichim how to create their own conclusions.

Similar to what I wrote! How can we be sure that we allow chanichim to develop their own opinions when our environment is so explicitly value-driven?

For me, it is impossible to be truly free of influence from particular perspectives, but as long as we are <u>conscious</u> of our subjective positions, then we can continue to challenge and rework things in open and productive ways.

100% agree

HH tends to utilize a variety of perspectives when learning about a topic and facilitates active dissent and reflection on the topic.

We do this not only by presenting multiple perspectives but also by allowing them to emerge through the conversation in a peula, and those having the peula run for them being the ones to decide on the ideas and learnings that come out.

We do this with contentious material. Often things that will spark debate over things that are more concrete

Or, we debate for the sake of debating (ex. Chocolate milk)

A.2.2.4: Shomeric Visions of Justice in Toronto (responses)

— Helping people become contributive members of their communities

— Going out and attempting to make an impact

— Inner community justice

— Using connections made through HH as partners in social justice

— Building community through / and making ties with like-minded organizations

— Reaching out beyond our community to make an even bigger impact

— Challenging systemic inequalities with a particular focus on environmental impacts of the dominant structure

— Adult learning

— Understanding and respecting the power of language and listening to communities who ask for certain kinds of respect and consideration

— Partnering with local movements to learn / become allies

— Local political involvement

APPENDIX B

Peulot Cited

Contents:

Education as a Tool to Shape Reality

Originally written: August 2012
Kvutza: Yedid (age 16)

    <u>Goals</u>:
    — Understanding the shaping and educating influence that our structures of life have on who
      we are. Understanding that there is no such thing as a neutral environment.

— Confronting the question of the right to educate, in the context of counter-action to the educational process society puts us through.
— Contrast and characterize the 'human' created in Hashomer Hatzair and the one created by mainstream society.

Peula process:
1. Each chanich receives a note with one life structure or influence that we exist in (school, North American society, Capitalism, teen culture, family, parents, close circle of friends, pop music, reality shows, TV commercials, Hashomer Hatzair…) and a long stripe of paper. Each one writes on their stripe of paper what is the central message they had learnt from this life structure. Each chanich/a hangs the stripe on their body (like a beauty queen sash). Then they get up one at a time and show their sash. The rest of the group guesses which structure they were referring to.

2. Discussion – are the messages you have all written similar to one another? Do they fit? Do the structures we have referred to project matching or contradicting messages? (Look at examples from the written messages – which are very much alike and which contradict each other) what are the structures that have the strongest influence in educating you and shaping you as human beings? What is the relative effect that the movement has in this entire system? Is the movement very/partly/hardly influential in shaping its members?

3. Collaborate on a few categories that these structures fall into (include HH) and then split into groups to discuss each of the structures. Each group receives a large piece of paper with a silhouette of a person on it. Needs to draw a person that is the ultimate product of each one of these structures. (What is in his head, heart, where do his feet stand, what are his hands doing, etc. Be sure to include pros and cons of each structure)

4. Each group presents its poster. Which of these people would you want to resemble? Do *we* make the choice about which structure shapes us as human beings? Which of these world views will we choose to place in the center of our human profile? Do we have the right to shape other people according to the world view we have chosen?

5. Read text – *The Right and the Obligation to Educate* (by Israel Ring, n.d.)

   Discussion: Agree? Disagree? What might be a problem with value-based education? What could be the price of "neutral" education? What is the significance of Shomeric education within the reality we live in? What is its influence? Should we put boundaries on our educational action? Can we afford *not* to educate? What is the responsibility we have towards our chanichim in the context of all the other influences that shape their lives? (run with this)

B.2

Dugma Peula

Originally written: October 2012
Kvutza: First year hadracha (age 17)

Goal**:** To expand and explore the definitions of dugma as they pertain to life.

Process**:**
1. Dugma wars – two groups, best dugma in situations
2. The kvutza collectively creates a working definition of dugma ishit. Keyword working. Kvutza is encouraged to return to the definition and adapt it as the peula unfolds.

3. Short discussion:
    o What is being good dugma in hadracha contexts? What does it look like? Use the sicha setting as an example.
    o What is the role of dugma in hadracha continuity?
4. Each person responds to the following question on paper: what does being good dugma for the world look like?
    o When you've finished writing, get up and find others that are similar. If you agree pair up and explain your reasoning.
    o Ask each other for more context. Convince each other that yours is better (you can change your answer)
    Agree/disagree:

    o Dugma is only important when I am with chanichim, what I do in my personal life is outside.

    o Dugma is defined by a specific set of rules that I abide by // I decide what good dugma is.[56]

    o Dugma changes in changing contexts.

    o Dugma is more important for the madrich than the chanich.

    o Dugma means to be a Shomer/et in every moment and situation in my life.

5. Discussion:
    a. Do you think you are being good dugma for the world around you every day? In your school? In front of your friends? With your words?
    b. What barriers do you encounter to being your own dugma?
6. Write on a piece of paper – what do you see yourself doing when you are your parents' age?
    c. Does this fit with your beliefs?
    d. You are in grade 12. You should realize what's up ahead- *you* get to decide how to incorporate your vision of dugma, as an agent of change, into your real life/future. This is all yours. What are you going to do about it?

Materials:
- Dugma situations
- Paper, pens, markers

B.3

How to Plan a Peula

Originally planned for: Peulat Aviv 2011
Written for: Hadracha North America

Goals**:** To explore different methods that we use in our education in order to understand how we create our educational approach.

Process:
1. Bring an item with you to the peula that is meaningful to you
2. Draw a topic that relates to your object / you have been thinking about lately / want to know more about

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[56] In this case, the two statements are positioned on two sides of the room. Individuals chose which statement they resonated with more, or it can be a spectrum.

3. Find others that have your topic (similar), or forfeit your topic if you are interested in someone else's. Any conflict can be solved through who's artwork is better (argue to decide)
4. Use a method in the method sheet to plan a peula about a topic you will get. topics will be high school topics
5. Share peulot. To share your peula you have to run and tap the talker on the head, run into the middle and explain your peula until you get tapped. you can run away from each other while you are telling your peula in order to get more time
6. Get into pairs. Make a new peula using one of the peula methods you heard, but change the theme to be one of the themes from the beginning.
7. Get to the big group, share new peulot. Discussion:
   o What effect does method university have on our education? how and why do they play as the essence of learning?
   o What was the significance of methods outside of structured peula time? How does this play into our culture?
   o What does our educational approach say about us as a community / as leaders / people?
   o What effect does informal learning have on the person rather than formal?
   o What's the difference anyway? Are both important? Why?
   o Do you think that some methods work well with certain topics?
8. Planning a peula as a group! Everyone gets a peula sheet, or maybe we could do this on a projector together? Topic- (come up with a topic)
   o First you write a goal together. Acknowledge whether your peula needs to go in a particular direction, or not
   o Then you start thinking of different ways to get there. Take ideas from the audience. Incorporate them ALL.

B.4

Perspective and Peula Planning

Goals:
- Get comfortable planning a peula around anything, and knowing we can plan many peulot around a resource and we have many resources available
- Understand we all carry unique perspectives with unique worldviews

Process:
1. Introduce the goals of the peula.
2. Pieces of paper all around the room on the walls with prompts for people to write on. (*10 minutes*)
   - On one side of the room:
     o What does a peula need?
     o What does an educator need?
     o How do I decide on a peula trigger?
     o How do I decide on a peula method?
     o How do I decide on a sikkum method?
     o How do I decide on a peula resource?
   - On the other side of the room:
     o What peula triggers do I like?
     o What methods of teaching outside information do I like?
     o What methods of sharing opinions and ideas do I like?
     o What sikkum methods do I like?

     o What peula resources do I like?
3. Have everyone take a multiple intelligence quiz. (*10 minutes*)
4. Based on their answers, divide them into groups of around 3-5 with people with similar scores. Tell them this can be a great way to divide up chanichim, as well as a way to gain additional knowledge on planning your future peulot.
5. Give each group a copy of "The Parable of the Six Blind Men and the Elephant" by John Godfrey Saxe. Have them read it and ask questions to each other about it until they feel comfortable understanding the poem. (*5 minutes*)
6. Each group now should plan a peula, choosing a target demographic/kvutza/age, and the only requirement is they use the poem as a resource. They must also write it in the peula sheet format. (*20 minutes*)
7. Come back together as a full group. Each group presents their peula briefly, including the goals of the peula. (*10 minutes*)
8. Discuss/sikkum. (*10 minutes*)
     o What did the peulot have in common? What were their differences?
     o How did your group decide the direction/goals to take this peula in?
     o What's the relation between the poem and this peula?
     o Is there such a thing as a "better" peula? In what situations might some peulot be better than others and why?

B.5

Making Education out of Nowhere

Goal: To show them how easily a meaningful discussion can be created from nothing, anytime, anywhere, simply by making space for insights to flow. Also to show how much the educational process is driven by the chanichim themselves.

Process:
Invent / run some game that could have meaning but doesn't. Then sit and discuss:
- What do you think this peula was about? (let them elaborate/build on each other…)
- What do think the [insert arbitrary rules] represented? What about [this]? How did
- you feel when [this] happened?
- Answer vague things like 'yeah, kind of…' and 'does anyone want to add to that?'
- Feed the discussion that transpires from there.
- After a good discussion, break the fourth wall. Show them they made up the peula themselves. Who forms a peula? What and who stimulates an educational process?

B.6

Who I am is Good Enough

Goal: To have the kids realize how important each one of them is to the kvutza

1. Intro games-Team building games
- Human knot! (Circle, grab each others arms (randomly), untangle knot)
- Back-to-Back Circle Chair

- Tower of Feet. (Get kids with only their feet to make the largest tower possible by stacking them, on top of each other, must be touching the ground.
- Human Pyramid!
- Any other team building games

2. Have the kids write anonymously on sheets of paper what each member of the kvutza brings to them, encourage kids to write many!
3. Have a sing along! Or a chill game. During this one madrich compile the list/add to the list when necessary (especially with the less popular/newer kids)
4. Have the chanichim stand up and read out what their kvutza had to say about them
5. Reiterate the importance of everyone in the kvutza!
6. Spend the next little bit having a fun kvusta bonding activity-do toranut, go skinny dipping, watch a movie, play Too Personal, hang out with them. If at all possible seclude the chanichim. (If possible do this as an erev kvutza)

B.7

Individual and Kvutza Identity: "I am"

Goals:
- To reflect on their own individual identity
- To reflect on the identity of the kvutza as a collective

Process of peula:
1. Read this quote:

   "Who are YOU?" said the Caterpillar.
   This was not an encouraging opening for a conversation. Alice replied, rather shyly, "I--I hardly know, sir, just at present-- at least I know who I WAS when I got up this morning, but I think I must have been changed several times since then."
   ~(Alice's Adventures in Wonderland)

2. Say preamble 1:

   Someone asks you the question, "Who are you?".
   Let the million answers flow through your head, but you are only allowed to answer with one sentence that will hopefully best describe all your thoughts.
   In each corner of the room is a different statement, "I am whatever you say I am", "I am whatever I say I am", "I am that I am", "I am not yet". Think about your answer and then go to the corner that you choose.

3. Discuss in the four groups.
4. Share what happened in your group. Why did you go to where you are?
5. Everyone goes to another group that is not their first choice
6. Discuss openly individual feelings about this statement. What don't you understand about this statement? What is not right for you? Agree/Disagree

   Say Preamble 2:

Someone asks your kvutza the question, "Who are you?".
Let the million answers flow through your head, but you are only allowed to answer with one sentence that will hopefully best describe all your thoughts.
In each corner of the room is a different statement,
"We are whatever you say we are", "We are whatever we say we are", "We are that we are", "We are not yet". Think about your answer and then go to the corner that you choose.

7.   Discuss in four groups
8.   Share what happened in your group. Open discussion.

B.8

Mailbox Peula

Written: 2010
Kvutza: Tzofim Gimmel (age 15)

Each kid gets an envelope with their name on it, laid across the space. Madrichim may gradually pose questions as chanichim privately write responses, fold them up, and address them to different members of the kvutza. The madrichim distribute the notes to the relevant members.

Respond to prompts and put them in people's mailboxes as relevant (make up your own):
  • I admire you because…
  • What do I need from you?
  • What do I expect from you?
  • How have you affected my life so far?
  • How do I hope to be in your life by the time we are on yedid?
  • What do I hope will change by the end of these two years?
  • What am I excited for?
  • What am I afraid of?
Letter to self: goals for the kvutza and yourself. To be opened after yedid

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B.9

Values and Choice Peula

Goal: To explore different questions on how we live on mosh as a 'socialist community', and face different questions that battle between an environment that reflects values, versus making space for personal choice at mosh.

Process:
  1. What is the purpose of Hashomer education? Have the kvutza respond.
      a. The point of this is to get them to think about the tension between thinking critically about things and allowing for freedom of value choices, and also having certain value systems that we try to implement.
      b. What is our goal in the realm of the individual's educational growth? To have them question, or to have them live out particular alternatives or solutions?
  2. Fishbowl debates: different topics regarding freedom and values in our mosh structures. These are some questionable things that may or may not be part of our structures.

a. Teen Magazines on mosh
b. Food kupa
c. Headphones on mosh (something from the old days at mosh, they didn't allow headphones because it's isolating)
d. Electronics on mosh
e. Food we eat/serve - where it comes from (should we be trying to make things more locally grown, veg, sustainable, kosher, etc.?)
f. Holding the kvutza accountable for an individual's mistake
3. Discussion:
a. Should we be creating norms of living that reflect our values, such as anafim (an example of something that is unquestioned?)? Or should we allow for the individual to come to conclusions themselves? How do we relate to these things?
b. Where should we draw the line between freedom and values? Where should the line be drawn?
c. What other things in chanichim culture create inequalities, for example clothing, makeup on shabbat, etc.? Should we be working to minimize these things? How?
d. How do we as educators balance between giving our chanichim answers, and waiting for them to discover their own answers when we see them make choices we may not think they should be making? Knowing the latter, while perhaps more effective can potentially result in conclusions that do not fall in line with our values (even basic ones like human rights, cultural inclusion, social justice, equality)?
e. If we simply result in a movement of critical thinkers, what are we moving towards? Again, what is our purpose? (that's where we started)

B.10

Freedom Peula
Ken Mamshichim April 2014

Goal: To explore the boundries and definitions that make up FREEDOM as we know it. And challenge them!

Process:
1. Two groups, each group needs to build a card tower. The tallest tower wins. No knocking the other's down, no extra reinforcements for your tower, no stealing cards from the other team
   o Second round - no rules yo do da fuck you want
   o Sit down. In which round did you feel more free?
2. Everyone writes on a piece of paper their own definition of freedom.
3. Then everyone goes around and reads the different definitions on the wall, and stands by the one they identify with most
Definitions:
   o Freedom is the absence from the threat of death.
   o Freedom is the absence of oppression.
   o Freedom is the capacity to use resources toward desired ends.
   o Freedom is the capacity to pursue individual desires without being restrained by others.
   o Freedom cannot be achieved through individuals' isolated calculations of their own interests, but is gained through the community where each individual has the means of cultivating their gifts in all directions.

- Freedom is the capacity to self-realize through the creation of that which reflects your passions/identity.
- Freedom is self-determination.
- Freedom is achieved through freely associated individuals' collective and rational control of resources with minimum sacrifice and maximum satisfaction of human needs and desires.

4. People can share why they went where they went
5. Get into groups, they have to order them according to relevance to their collective understanding of freedom. Share orders with the big group
6. Discussion:
   - What is enabling freedom in these various contexts? ie, what is the active indicator of freedom in these different conceptions of freedom? (ex security, material stability, self-realization)
   - Does freedom protect you from other human beings or does it unite you with them?
   - What types of societies facilitate what types of freedom? What role do governments play in different constructions of freedom?
   - Are we free?
   - In HH socialism, what defines freedom?
   - What is the role of meaning in freedom? Can we be free in a meaningless society?
7. Read 'Crumbling of the Sense of Meaning' by Gaudi Taub. Discuss

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B.11

Continuing Education

Written in: July 2012
Kvutza: Yedid's hadracha seminar (age 16)

Goal: To explore the tension between being on a personal educational process and being an educator for other people's educational processes. To understand what it means to be educating others while acknowledging that we never stop learning.

Process**:**
1. Have them draw timelines of their relationship to ___ (topic, like socialism or something) over the years from when they are young until yedid, and then have them imagine what will continue for the next 5 years of their hadracha life. There is a vertical line signifying the current moment / entrance to hadracha.
2. Discuss:
   - Have everyone share your progress and talk about what will happen in the next five years.
   - Do you feel like your knowledge on this subject is enough knowledge to be a teacher of it?
   - How much knowledge do you need to be a teacher of something?
   - How much knowledge are school teachers expected to have on their subject?
   - How much knowledge do you need to run a peula about something?
   - Get two volunteers. Give them a text or article of something that they have definitely never heard of before like maybe a current event. Give them two minutes to figure out how they are going to lead a discussion about this. They are allowed to let the kvutza read the text, they have to lead a 10 minute discussion. Do it again if we want.
3. Madrichim each talk a bit about their own relationships to certain subjects since they got into hadracha.
   - As educators, how can we teach people things if we acknowledge that we never stop learning?
   - What if you find one day that you used to believe something that you now think is wrong?
   - Watch some part of the Tedtalk about 'right' and 'wrong'. Reactions?

- The idea is that we want them to understand that they will never stop learning and changing their opinions, but as HH educators our role is less about giving answers (our own opinions) and more about asking questions. You may or may not have any idea what the answer is. But no answer is wrong or right! Maybe.
- Bring in mamshichim, why is Mamshichim important for Adamit?

B.12

INDIGENOUS ISSUES IN CANADA SEMINAR 2014
Planned for Upper Machane (Ages 12-16)

B.12.1: *Peula 1*

Worldviews and Self-Determination

Goal: To have the chanichim to explore the basics of Indigenous value structures, as rooted and accessed through a critical Western lens (our own lens) and a Shomeric lens of self-determation

Process:
1. Everyone gets a piece of paper. On this paper, write/draw everything you know about native peoples in Canada
    - you can write about who they are, what their situation is in Canada, what their relationship/history is with Canadians, something you know about culture, or what they might look like
    - write your name, I collect them for a later peula (3rd peula)
2. rainstorm the values that make up our society, in the West. What do we *value?* Brainstorm on big paper.
3. Turtle island - show the map
    - what map is this of? does anyone recognize this space?
    - what are the borders? what are they for here?
    - who draws the borders? what are they for anyway?
    - alright, we got the space. Now we need the will.
2. Self-determination, a definition. What is self-determination? Have you discussed this before? Present definition.
3. Small discussion:
    - What is the value of self-determination, for a group or culture?
    - What would you do if you had the ability to shape a society with partners? (you do)
    - This is where HH comes from. Let's not forget. Now let's continue…
4. Small groups - your group are the leaders of your new community, 100 people. Together you will be defining the systems that make up your society. Every few minutes the group gets a philosophy (deriving from Indigenous ways of knowing) that they need to build their community based on
5. Instruction: your group are the leaders of your new theoretical community, 100 people. Together you will be defining the systems that make up your society. You should think about the following things:
    - power system (who gets to participate in decision making? How does this happen?)
    - economic system (how are resources distributed? Do some people get more/different things than others? How does this work?)
    - food production (how do you get your food? Who gets who food? What kind of food? From where? How is it distributed in the community?

- education system (what do you learn? How do you learn? Who teaches? What does the physical learning space look like?)
- mental stability/health of the community
6. Come together, share ideas
7. Let's re-read the different points that we received, now understanding them in terms of Indigenous worldviews
8. Examine a diagram of the Western classroom. Let's point some things out:
   - Who are the ones learning? Who is the teacher?
   - Where are they physically?
   - Where are they all standing? Let's talk more about the students.
   - What class might they be in right now?
   - Someone explain the learning process for the kids. (they're consuming, writing things down, to be memorized and standardized tested later). This appeals to a specific type of person, others fall delinquent
   - What might diagrams of an Indigenous learning structures look more like? (circle)
   - Read excerpt from Marie Battiste (2002, p. 15) on Indigenous pedagogies
9. What do you think about this form of learning? What kinds of things do you think the West could learn from Indigenous cultures?
10. Let's get some facts straight. There are hundreds of Indigenous cultures that have lived on Turtle Island since time immemorial. Read 'A Basic Call to Consciousness'

B.12.2: *Peula 2*

Colonial History and Cultural Erasure

Goal: To explore and better understand the history of colonialism in Canada from the perspectives of Indigenous peoples.

Process:
- Draw/represent a map of Turtle Island territory on the basketball court.
- Hand out identities to chanichim of actors from the past: Anishnaabe, Cree, Objibway, Inuit, Metis, Haida, Huron, European. Position kids on the map in the general regions where they may be pre-1492.
- Narrate the history of gradual land takeover and cultural genocide. From contact and treaties, to the Indian Act and legislating erasure. The kvutza observes as borders get drawn, their land and movement increasingly constricted, their ecological and subsistence systems drained. Give chanichim actual quotes from history to speak out at the right time.
- Sit down in a circle to discuss the Residential schools era (early 20th century until 1996). Share pictures while discussing. Discuss other elements of the modern context: Sixties scoop, intergenerational trauma, suicide and homelessness, Missing and Murdered Indigenous Women, political resistance and Idle No More.
- Closing:
   - so where are we now? what kinds of challenges do you think Indigenous people are dealing with now as a result of all this past?
   - Today: we are continuing to try to take control over their cultures, their autonomy, their healthcare/healing practices, their education, child welfare…
   - What should we all do about it? what do we expect Canada to do about it?

B.12.3: *Peula 3*

Canadian Images of Indigenous People: Stereotypes and Representations

Goal: To explore ways in which Canadian society presents and represents native Issues, native culture and Indigenous knowledge, and its repercussions/indications for Indigenous rights.

Process:
1. Hand out everyone's papers from the first peula on what they know about native people
2. Based on your descriptions from yesterday, draw a representation and/or list some characteristics. Do not base it on what you learned in the seminar, base it only on what you knew yesterday/what the media has given you
   o What are we depicting of Indigenous people? How truthful are our representations? Where are we getting them from?
   o In the real world: what dominantly shapes the public's perception of native people and the history of natives in North America? who's telling the story?
      o Battiste (2000, p. 200) — read together
3. Go inside to see an image exhibit (prepared ahead of time) of different depictions of Indigenous people from textbooks (one side of the room) and media (other side of the room). Around each image, jot down messages that are being relayed about Indigenous people and about their relationship with North Americans
4. Come back. Take a moment. Go back around again, this time think about what it would be like to be an Indigenous child today seeing representations of your culture, seeing YOU in them. Often in urban spaces native children are minorities in their classrooms.
5. Come back and bring pictures with you, share what people found/thought about the pictures
6. Discuss
   o Can we debunk some of these stereotypes? Where are these stereotypes coming from? why do they exist?
   o How have your schools engaged with Canadian history?
      ▪ Let's remember who is telling the story.
   o How do you think Indigenous students might feel?
      ▪ Indigenous students become tokens of their own culture in the classroom, and are ostracized as they expect to know about their history (whether they know it or not)
   o Why do you think Canada would hide its history? Why do you think we don't learn about this so much in school?
   o Why would it be important for citizens to be proud of a country and history? What does this new information imply about the identity of 'Canadian'?
   o Canada is pretty proud of its multiculturalism and its multicultural policies in education/political contexts. Where does the indigenous issue fit into this? What do we remember from the White Paper in yesterday's peula?
   o Why is it against Canada's interest to expand, say, the education system to include diverse approaches/histories? (perhaps return to our society's values)

B.12.4: *Peula 4*
Traditional Ecological Knowledge (TEK) and Questions of Climate Change

Goal**:** In light of global ecological crisis, chanichim begin to understand the fundamental difference between TEK and science (and in doing so, the vastness of knowledge itself)

Process:
1. Tedtalk: "We are entering an ecological crisis" until 3:55
   http://www.ted.com/talks/alex_steffen_sees_a_sustainable_future
2. Short discussion:
   o are you aware of the looming ecological crisis we are heading to?
   o Get them to share things they know
   o end on the consensus that this is a collection of pressing issues, capitalism treats the material world as object for exploitation/economic development
   o Read Gomel Apaza excerpt (2010, p. 79-80)
   o let's make some observations about science (look at the scientific method)
     ▪ science is based on empirical findings, universalizable findings, only that which has been 'proven' to be true
3. What is TEK? How does it differ from Western science?
   o Traditional Ecological Knowledge, or TEK is defined as "a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationships of living beings (including humans) with one another and with their environment"
     ▪ share some diagrams first
   o Intro to TEK: https://www.youtube.com/watch?v=3G-UcDo8SI0
   o what do you notice about TEK versus Western knowledge?
   o what might TEK be good at that Western knowledge could learn from? what might Western knowledge be good at that TEK could learn from?
   o what kinds of issues do you see might arise in trying to effectively bridge these knowledge systems?
4. power monopoly and "collaborative" management: A Case (Takeda & Ropke, 2010)
   o In 2001 the Haida Gwaii, the logging industry and the BC Provincial government come together in an attempt to collaboratively manage territory
   o The group moves to a round-table environment for collaborative management. Everyone gets a nametag - either Haida, forest industry rep, provincial government rep, or local community rep. A script performs the history of what happened.
5. Discussion:
   o What happened? Why do you think it happened?
   o What happened to all that power-neutral stuff?
   o What kinds of misunderstandings/disjunctures between TEK systems and Western systems were going on in the different reports on meanings of land preservation?
   o What do you think could have gone differently in order to change the outcome, or make a fair process actually fair?
   o What might change government priorities from exploitation and maximizing profit, towards ecological sustainability? Will this ever happen?
   o What needs to happen? What about us, the people? What is our role?

B.13

GENDER SEMINAR 2015

B.13.1

The Self and the Perceived Self

Originally written: Full Mosh Gender Seminar 2015
        Peula 1 (run in kvutzot)

Goal: For the kids to explore discrepancies between Self and how they are perceived by society, and examine how that is navigated in Western society.

Process:
1. Trigger: split into small groups, each group is from a different culture that has a certain trait to it (nobody has met the other cultures before). Then they have to go mingle and get to know as many people as possible
    1. Culture 1: soft spoken, avoid eye contact
    2. Culture 2: very loud and touchy-feely, never smiles
    3. Culture 3: loud but keeps their distance, seeks constant eye contact
    4. Culture 4: quiet, doesn't share too much about themselves, very smiley
2. Upper: each kid gets bios that have been compiled from real survey responses of individuals from The Gender Book. Each kid takes the time to read their bio and takes some time to think about the person, what they might think or feel, how they might act towards others in different contexts. Make up a little bit of a background story, or entwine it with your own story, before getting into partners. With your partner you will be embodying this character
    o Get into partners, discuss the set of questions on gender. Be wary of what your character may choose to reveal or choose not to reveal about themselves in the context of the conversation.
    o Return to the group, introduce each other, share what was missed,
3. Everyone gets a scale/page mapping out private self on one end, and the percieved self on the other end. Go round and read the questions, write or draw responses on paper.
    o This is completely confidential! (as confidential as the kid chooses)
    Questions around the space:
    o What things do people assume about you that are not true?
    o What moments throughout your life have you felt limited by gender expectations (either in attempt to resist, or to conform, to your gender)?
    o Do you feel more 'masculine' or 'feminine' at certain times or spaces rather than others? Does this mean you are more/less yourself in certain spaces than others, or not? Are you always being yourself? Never?
    o How are you perceived in school? By teachers? Other students? Your friends? What assumptions are made about you? How closely does this align with you?
    o How are you perceived at mosh? By your kvutza? What assumptions are made about you? How closely does this align with you?
    o What spaces in your life allow you to be your truest Self? What is it about those environments that fosters that in you?
    o Who has the right to know your identity (and when)? When do you need/want them to?
    o When do you come out, about what, and to whom? How do you strategize?
    o If you were born with a body of an 'opposite' sex, would you affirm your gender as such? Would that person still be you? Would you be able to be your truest self? Would your personality be more/less easily accepted by society than it is now?
4. Sharing as much as they want – what they wrote, or questions they found interesting
5. Discussion questions:
    o In different spaces, how do you intentionally present yourself in different contexts? To be more yourself?
    o when was the first time you remember relating yourself to a gender? How did it frame your self-development?
    o Which of these different Selfs represent your truest Self? Is there a truest Self?

- o What do you pass as, how does that give you privilege in some spaces and marginalize you in other spaces?
- o how does passing as cis (male or female) give certain trans folks privilege and not others? What about people who do not pass as cis?
- o When people encounter people who do not pass, what have you found to happen? How do people react to them?
- o Why do we think that people are so obsessed with understanding those people's identities?
- o Can identity labels be limiting in ways?

B.13.2: *Peula 2*

Pluralizing Perspectives on Gender

Zman Mosh (full mosh peula)
Gender Seminar 2015

Goal**:** for chanichim to explore diverse ways of conceptualizing gender and gender identities through culture, subculture, time and space

Process:
1. Split into groups. Start with trigger text on the colour 'blue'
   - o What does this say about the power of language and labels and how they define what we physically see in the world? Keep in mind.
2. 5 Rotating stations (in no particular order)
   Station: Terminology learning: identities, pronouns, etc.
   Station: Animal gender roles – queering biology
      Human biology, animal biology, gender structures, nature vs. nurture
   Station: Different cultural perspectives on gender
      Two-Spirit Identities
   Station: Gender in our society: Marriage/law/passports/institutions
      'Unfortunate choose your own adventure' using life map from *The Gender Book* (Hill & Mais, 2013,pp. 27-28)
   Station: Knowledge, context and teachings
      Brainstorm on posters around the room (validating but reflecting critically)
      - ▪ (personal) preconceived notions
      - ▪ family teachings
      - ▪ school teachings
      - ▪ media/consumer teachings
   - o What kinds of things were written on the papers?
   - o How do these realms overlap or differ? How do they influence each other?
   - o What do we as products of these spaces bring to the table here at mosh? How does this impact my learning and my experience?
   - o How do we deal with conflicting teachings? How do we validate our upbringings but still reflect critically?
   - o Mosh, its physical, social and educational environment, is shaped collectively by us. How does this fact impact our space here? What potential do we have?
3. Closing part: diagrams on gender, presenting alternatives, talking about strengths and weaknesses, drawing our own alternative gender diagrams

B.14

SHOMERIC LEADERSHIP SEMINAR 2016

Planned for the Canadian Hadracha

B.14.0: *first night peula*

Gentrification

First Night Peula

Goal: Get hadracha thinking more critically about their own places of privilege and role in the North American gentrification process.

Process:
1. Watch clips from Portlandia
2. Watch chunk of Portland episode of United Shades of America (10:20-17:43)
3. Read article, 'Gentrification and Displacement in Toronto's Downtown East (2015)
http://gutsmagazine.ca/issue-five/street-patrol
4. Discuss
    o Initial thoughts?
    o This article is about Toronto's East end. Do you think the issues mentioned in it exist in other Toronto neighbourhoods?
    o Is gentrification necessarily a bad thing? Is it a natural fallout of economic growth?
    o Is/has gentrification taking/taken place in your 'hood?
    o What do you think of the correlations being suggested between hipster culture and gentrification in Kamau Bell's television episode?
    o What can we do?

5. Watch TVO segment on "Blackhurst"
https://www.facebook.com/TheAgenda/videos/10153845054950047/

B.14.1: *Peula 1*

The Hadracha Kvutza

Goals:
- To examine the *kvutza* as the basis for Shomeric leadership
- drawing from what we teach our chanichim, in order to conceptualize the Shomeric leadership structure

Process:
1. We get into our kvutzot (bogrim can be a kvutza). You have with you the 4 Principles of Kvutza Shomrit. Share and discuss memories and/or reflections on how your kvutza has embodied, and was made able to embody, each of the 4 principles.
2. Then read the text. This time, replace the word 'kvutza' with the word 'hadracha kvutza.' At your disposal are 4 colours of paper, each representing one of the 4 principles. On trips of paper, write elements of what makes for a solid hadracha kvutza structure in this way. This is about how hadracha *should* be relating to each other. Think about different actors, with their different social and established positions, in the hadracha body and what intentional practice towards each of these principles could or should look like.

- Bring your strips to a collective area which will be the building of a mind-map diagram of 'The Hadracha Kvutza.' Arrange and place the varied strips in a way that builds toward or from each other. (for ex. 'Madrichim's creative autonomy over their tafkidim' requires/builds from 'hanhagah finds ways to centre and prioritize madrichim's feelings of empowerment with regards to their time at mosh")
  - Have time to read, rearrange and collaborate on a sensical working diagram. Take a picture so it lasts forever.
3. Come together as a group. 4 balls of yarn going, each a different colour assigned to a principle. Popcorn style, we throw around each of the yarns and share elements from our conversations / memories from kvutza that practice or embody or bring forward each of these principles. Often one principle requires space for another, so let each of the 4 strings run at once, freely and as needed. Indicate when you want a ball thrown to you, when you receive it give an example, and then hold onto it until someone else wants that one.
  - We will end up with an intricate web between us. Place a pillow in the middle to show the strength that these relations can provide at the holistic level. Note that when we tighten our grip, the pillow is fortified, and when we loosen it, it sags down. What makes the hadracha body tighten or loosen? Move into discussion.
4. Discussion:
  - As madrichim, how do we go about facilitating a promotion of Kvutza Shomrit for our chanichim?
  - As leaders in hadracha, how should we go about facilitating a promotion of Kvutza Shomrit for the Hadracha Kvutza?
  - In this new frame, is the hadracha member more similar to a kvutza-mate or a madrich? What's the difference anyways?
  - How do we expect chanichim in a kvutza to be leaders of each other? What does this tell us about how we should embody action?
  - Dugma: What is it? Define pls.
  - What is dugma in kvutza - as kvutzamate? As madrich? in hadracha? And how does this relate to our discussion?
  - How do we encourage and keep each other accountable to a good dugma practice? What does dugma look like for hadracha-mates? For hanhagah-mates? For hadracha-hanhagah-mates?
  - End off with a personal writing or reflection on oneself *as a leader* in the Hadracha Kvutza. On a day-to-day basis, how should I be acting in order to further propel a strong and unified Hadracha Kvutza?

B.14.2: *Peula 2*

Chocolate Milk

Goals:
- To encourage (them) to think about how we have conversations as a community, and what kind of value there is in being patient in the process of sometimes slow, tedious "trivial conversations"....
- How these add value to our community, and the role they take on, and the roles we take on…. (goal is better articulated below under questions and will be revised)
- To examine:
  - why we are here (as shomrim)
  - why it is important to exercise critical thinking

- how trivial topics can be just as relevant as ones with gravity in learning how we treat and talk through situations in productive, meaningful ways.

**This can serve as a good preliminary peula for a peula on kvutzah or community in addressing responsibility we take in talking through things as a kvutzah or community that is invested in one another.*

Method**:**
1. Trigger/ Simulation with Choco be'sakit (15 min)
   - *Point of the trigger is to create a situation in which one member brings choco be'sakit to the rest of the kvutzah, but there are not nearly enough for everyone to have (by no fault of the chanich)*
   - *Opposing arguments provide an opportunity for kvutzah members to participate in dynamic, intricate conversation with conflicting interests, all surrounding something "trivial" like chocolate milk.*
   - *throughout discussion, people can react to each other using emojis that they slap down to express their opinion or if they want to speak to their opinion*

   - Give each person in the kvutzah a secrete task or interest when coming into the peula on a slip of paper. Tell them it is for the peula but do not give them further instructions. One kid will be given the task of bringing the chocolate milk to the group
   - *One or two can think THEY deserve all the chocolate milk and maybe one other friend given an achievement.*
   - *One can think everyone should divide and measure the milk equally in paper cups*
   - *Another is very environmentally conscious*
   - *Someone is very money conscious*
   - *Two can think that we should buy more chocolate milk*
   - *Someone is very averse to sharing germs*
   - *Two people can think this whole argument is totally dumb*
   - *One person could just not get why there is not enough chocolate milk that everyone can get their own bag- they do not see the problem*
   - *Someone could think the people who really want the chocolate milk should be the ones who get it*
   - The cholocalte milk is presented as a gift that one chanich has brought for fun, not as a 'trigger' for the peula
   - Allow conversation/ argument to flourish and go on for around 15 minutes…

   - Once the conversation has begun, hand out emoji faces for each member to have a way to silently express themselves as well, whilst encouraging snaps and disagree twirls

2. Moving Play: (20 min?)
   - *(premis moving play by encouraging everyone to react to play with animated snaps for agrees, and twirl fingers or full body disagrees, and emojis)*
   Madrichim interrupt argument in order to conduct a moving play. Madrichim say something along the lines of "clearly it is too difficult to work this out amongst ourselves, so let's take a little walk down "memory lane" to see what shomrim of the past have to say…
   - There will be several "actors" all part of the group of madrichim running the peula. 1 Narrator, and a few actors to play the roles. There will be a total of 4 "scenes" all conducted in different places in the area. The last scene will happen in the same place the peula started. Each of the first three scenes is an argument between two actors about a different topic of concern that shomrim have historically been known to debate. The narrator will introduce each scene, comment on each scene and then lead the kvutzah to a new setting for the next.

   Scene 1. Should we switch to using paper plates at mosh?

Scene 2. Should we put time constraints on sicha?

Scene 3. Should we not sing ha'tikva[57] at official mifkad[58]?

Scene 4. Transcript of Chocolate Milk conversation between DB and 126.

3. Discussion (20 min?)
    - question sheet handed to all participants and they're encouraged to pose/respond to any questions they find relevant on the page to the group, as well as their own question creations (provide pens as well for them to remember questions)

4. Ending question (15?)
    - This questions is the last question, but will be explicitly framed as a question everyone has to respond to.
    "Why are you here?/ Why do you participate in these conversations in the first place?"
    - People are given a chance to verbally respond to the question
    - Everyone is handed a piece of paper and pen to write their response down and then tape to themselves. Once they tape it to their chest they can walk around and discuss with everyone casually

-this part of the peula is to break down the fourth wall of what we are all doing here, and to actively get everyone to "listen" to one another.

Discussion Questions (hand out):
- General mind dump about → scenes, trigger, thoughts?
- What kind of seemingly trivial conversation have you had in the past? In this community? With your kvutzah?
- -we talk a lot about these conversations as an exercise for larger ones, but how can it also be valuable without the larger comparison?
- Speaking to argument from beginning?
- How do you feel about "silent ways of participating in conversation? Snaps, finger twirls, emojis online ects? What other "mediation" or silent participation techniques should we or can we use? In what ways are these disruptive or unhelpful that we normally do not address? What is helpful or constructive about them?
- What has been something important for you to talk about that others think is trivial or the other way around
- What kind of time/ patience/ attitude should we invest in such conversations? Are they ever unimportant? What is their value? What is their detriment?
- What is your role in these kinds of conversations?
- What types of conversations do you often have with family? | friends? | fellow shomrim?
- Where does critical thinking play a role in all of this?
- When do you find yourself being the most authentic in participating in these conversations? When do you find yourself being the most ingenuine? What are the challenges in each?

Areas of concern for questions:
- Caring for each other as a community
- Developing patience and respecting a process
- Exercising ability to talk about grand issues by letting conversations on small issues to happen.
- Being critical thinkers! Taking back criticalness

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[57] Israeli national anthem

[58]Shabbat weekly tradition


B.14.3: *Peula 3*

Listening from the Margins

Goals:
- To explore the hadracha body through its differences; in particular as it manifests under broader systems of oppression. And, to give voice and legitimacy to those who may tend to be marginalized
- To bring forward real issues that sometimes makes hadracha a less-than-supportive space, as a way to reflect on one's own intentional action and responsibility as an educator and as a member of hadracha

Process:
1. Everyone gets a figure of the power flower for them to colour in. The power flower is a map of one's different identities or circumstances in terms of structural oppression. Everyone fills out their own without requiring to share with anyone.
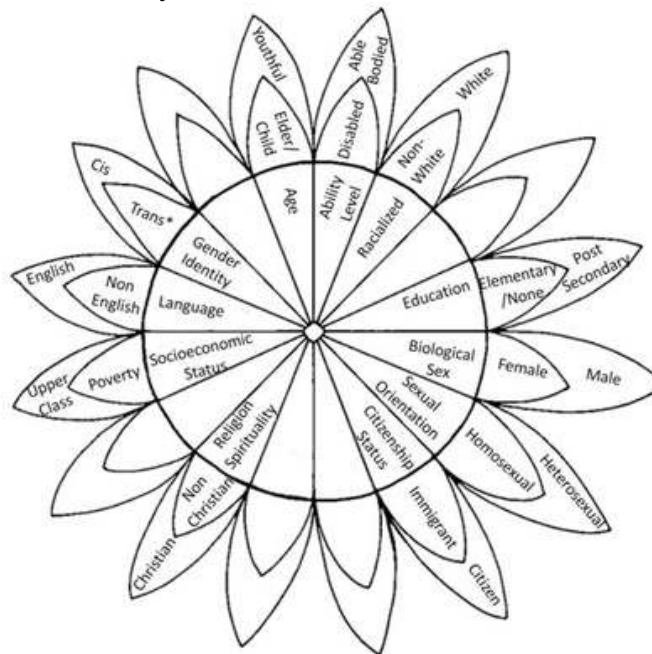
2. We play 'huggybear'— a grouping game where numbers are called out and individuals must get into groups. After doing a few just with numbers, do huggybears with different examples from the Power Flower (Ex. Huggybear gender (male/women&trans).
   - **IMPORTANT**: people are told explicitly that they are fully allowed to lie. They do not have to disclose their flower or go in the group that they marked in their flower.
   - Huggybears:
       o Age (Bogrim / Mamshichim);

- Gender (Male / non-Male);
- Sexuality (Straight / Queer);
- Ability (Able-bodied / Living with Disability)
- For each huggybear:
  - Marginalized group responds: share times when you feel misunderstood as this identity
  - Privileged group responds: how might these differences affect our chanichim our hadracha?

5. Group returns to the big circle. Now we have discussions in fishbowls - only the inner 'fishbowl' circle is allowed to participate in the discussion, everyone else listens. Once they have had enough time to discuss, we will open it up to the broader circle.
   - Fishbowls:
     - Fishbowl age (mamshichim in the middle)
     - Fishbowl gender (non-males in the middle)
     - Fishbowl sexuality (queerz in the middle)
     - Fishbowl (dis)ability (those living with 'disability' in the middle)
     - Allow members of the group to call out necessary fishbowls.
     - Make a point to discuss race, not necessarily in fishbowl form
   - Fishbowl questions:
     - Share some of what was brought up in the huggybear
     - What might hadracha need to know about our experiences living with this reality?
     - What might we need to keep in mind as educators of kvutzot which have varieties of these identities?
   - Everyone gets a piece of paper and a pen. This can be done alone or in pairs. Everyone writes a statement about their own responsibilities toward intentional action (speaking, doing, modeling, contributing, peula-building) as members of hadracha and as educators. What is my responsibility as a leader and educator amongst a diverse group?
     - Post it on the walls for all to read. This is our dugma contract.

Postscript: This peula was developed particularly with this group of hadracha in mind, who are at a particular stage in their Shomeric and interpersonal trajectory. Asking chanichimot to reveal their identities by categorizing themselves in one way or another (even with the option to lie) could be dangerous and triggering to those who do not feel safe in the space, and should only be done with diligent consideration towards every kvutza member and the kvutza's stage itself. As well, it should be made clear during the peula that these binary categories have been socially produced, and matter to us only because they carry our stigmas.

B.14.4: *Peula 4*

Power and Hadracha Structure

Goals**:**
- To explore the complex ways in which power manifests and flows in the hadracha structure
- To make a distinction between monopolized power and *empowerment*

Process
1. Hadracha brainstorms examples of conducting leadership in hadracha or in kvutza. Collect different examples in a hat.
2. A collection of tea lights is set up in one area, and a jug of water and a bunch of cups is in another area.

3. One by one, volunteers from the group pull an example from the hat and either light a candle to represent it as a form of *empowering* leadership, or pour some water to represent an exercise in power (transfer of authority). Explain your choice.
4. Discussion: what is power in hadracha? How is it exercised? Are both forms important to us? When and why? What do we expect from our leaders and leadership structures?

B.15

<div align="center">

Peula on Self Actualization: Agree / Disagree
Mifgash Peula 1

</div>

Goals**:**
- To kickoff the seminar in an exciting and motivating way
- To introduce the central themes of the seminar and get some thought going
- To establish our goals/perspective to get it out in the open – to frame the seminar

Process:
1. Trigger game
2. 4 corners pulled from each of the peulot to come in the seminar (see below)
3. Focused discussion on the question of why and how people form associations with one another
4. Framing of the seminar
   b. We want you to approach the transition you are facing with intention and do things that make you happy and that you believe in – whatever that is for you.

4 Corners (chanichim go to where they most agree)
Life stage:
1. When I think about next year and graduating from high school it feels…
   exciting and freeing / scary and stressful
2. When I think about next year and graduating from high school…
   I see a clear path of what I want to do / I am confused about what I want to do

Life is about choices: (Agree / Disagree / Strongly Agree / Strongly Disagree)
1. I feel like I have the power to make important life decisions that I want to make.
2. I feel pressure and limitations on my ability to make life choices
3. I have a clear sense of the values upon which I want to base my life choices
4. I don't always know what to make decisions based on
5. Making decisions about my life makes me nervous/scares me
6. My choices are defined by me
7. I am defined by my choices.

The world real vs. ideal – getting from A to B:
1. When I look at the world around me I think…
   everything is as it should be / things are not as they should be
2. When I look at the world around me I imagine I could improve it (A / D / SA / SD)

Current social issues:
8. The most pressing social issue of our time is…
   environmental injustice / human rights violations / the growing gap between the rich and poor / apathy in society

Student movements:

1. Social movements have historically proven to be ultimately ineffective
2. Social movements are interesting conceptually but not for me
3. Social movements are a powerful tool for changing society
4. Social movements are important tools for me to affect society

<u>Intentional community:</u>
1. Intentional community seems like…
   A good way to live / an inefficient way to live / a hard way to live / a choice only crazy people make
2. Anyone could live in intentional community.

B.14
The (un)Intentional Life
Mifgash Peula

<u>Goals:</u> To understand the control or lack there of that we have in creating our life. Through: education, culture, directionality, class/economy, workforce, systems.

<u>Process:</u>

1. Beit midrash style (small texts on a particular theme), with exerpts from Taub, Freire, Marx, Dewey, Levinas exploring '(un)Intentional life'
2. Come together, share thoughts/reflections
3. Have things on the wall. They have 3 colours of stickies representing: I'm vibin, I'm not vibin', I want to vibe. They get 3 of each colour
   o I care about getting into college/university
   o I hope to go on shnat
   o I want to live intentionally
   o I think about making a living in my future
   o I want to travel the world
   o I don't want to be held down by decisions I make
   o I want to be a leader
   o This period of my life is about experimentation
   o I feel an importance to satisfy my parents in my decisions
   o I want to continue to be a leader in HH
   o I want to dedicate my life to social justice
   o I want to lead a convenient, comfortable lifestyle
4. Come together, ask anyone if they want to say where they put theirs and why
5. Discussion:
   o What did you grapple with in choosing specific things to put your colours in?
   o Do we always choose our lifestyle?
   o Does doing what society asks of us ensure convenience or comfortability?
   o What is the "American Dream"? Is the "American Dream" attainable for us? for me? for everyone? Do you want to attain it?
   o Do you have free will as a 17-18 year old? What influences make your decisions? School? parents? friends? HH? personal values?
   o What avenues do we have to turn an unintentional life into an intentional one

APPENDIX C

Diagrams

Contents:

C.1

Kvutza Age/Stages

Chanichim

Lower Machane

Chalutzim Alef………………………………………………………….Ages 8-10

Chalutzim Bet..……………………………………………….……….Age 11

Chalutzim Gimmel……………………………………...……….Age 12

Upper Machane

Tzofim Alef……………..………………………………………..Age 13

Tzofim Bet……………………………………………….……Age 14

Tzofim Gimmel………………………………………...……Age 15

Yedid……………………………………………………..Age 16

Hadracha

Mamshichim……………………………………………………...Ages 17-19

Bogrim…………………………………………………….…Ages 20+

Kvutza Names (rotating generationally): Nachshon, Hazorea, Lahav, Shomrat, Harel, Gvulot, Adamit, Ein Hashofet, Kfar Menachem, Hatzor, Ein Dor, Sasa, Barkai, Galon.

The Shomeric Life Cycle

Legend:

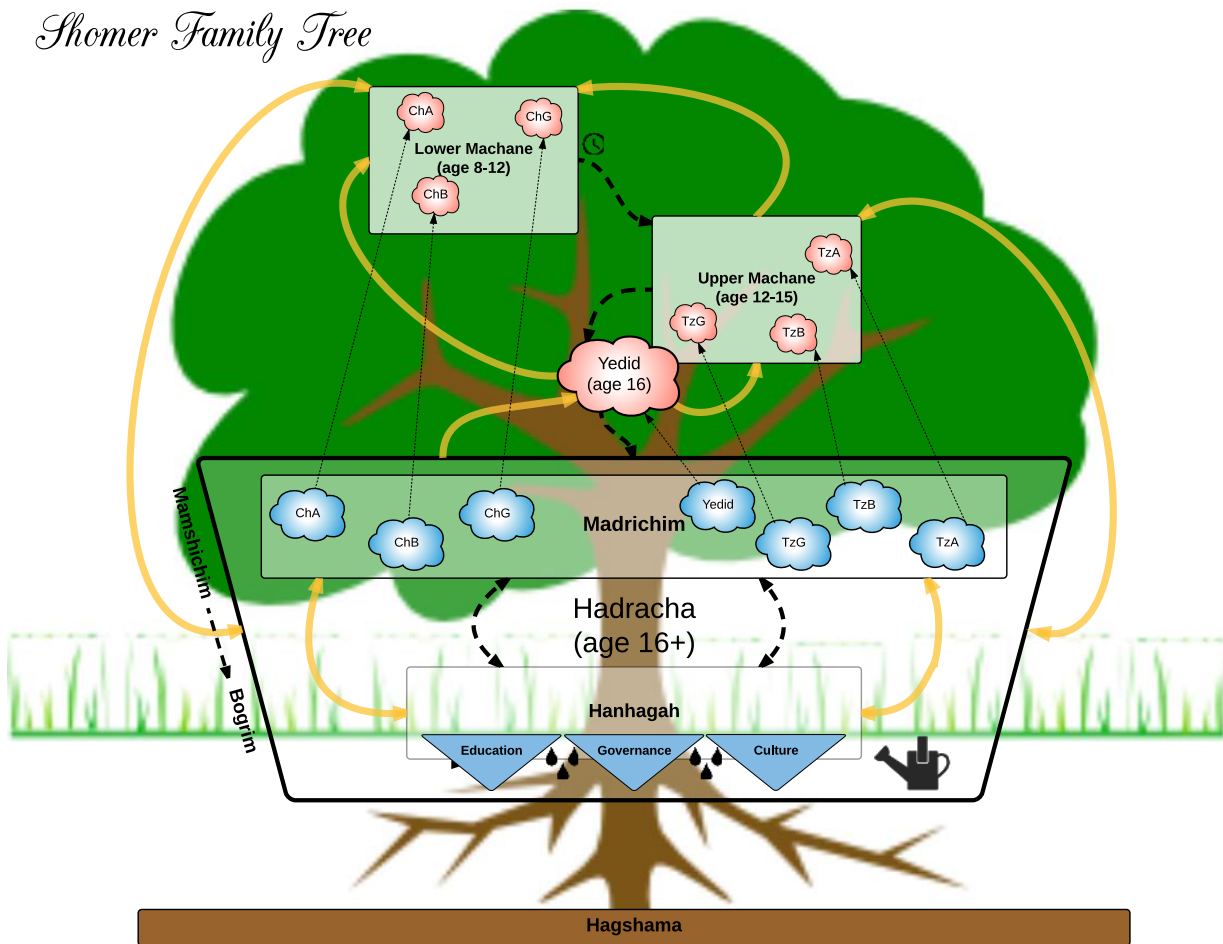*Thick black dotted lines*: Time
Clouds: kvutza (orange) and co teams (blue)
Gold arrows: expressed influence/modelling

Shomer Family Tree

Lower Machane
(age 8-12)

ChA   ChG

ChB

Upper Machane
(age 12-15)

TzA

TzG   TzB

Yedid
(age 16)

Mamshichim

Bogrim

Madrichim

ChA   ChG   Yedid   TzB

ChB   TzG   TzA

Hadracha
(age 16+)

Hanhagah

Education   Governance   Culture

Hagshama

C.3

"Peula Forms"

Disruption
- Self, identity & introspection
- Challengingassumptions
- Group/s of belonging
- social, political, ecological contexts
- philosophy and vision

Mission
- Internal
  - kvutza relations building
  - educational, creative or leadership responsibility
  - educational inquiry
- External
  - educational project
  - social action project
  - collective living

Sikum (reflection)
- on Self: autobiographing
- on group & interdynamics
- on shared process or major peula
- educational inquiry

Peula

Experimentation & Play
- Relations building
- Role bending & performativity
- *Roleplay, improv, embodied imagination*
- *Theatre, didactic spectacle*
- *Enacting invented realities*
- *Collective dreaming*
- *Deception, mystery, disrupting truth*
- Fun

C.4

Kvutza Worldviews

Learning

Autonomy

Kvutza

Intimacy

Mission

World & Earth

Mosh& Community

Kvutza & Family

Self

C.5

Sikum Notes
Examples taken from 2010

Chalutzim Alef: Grade 3-4
— We need peulot about body image / accepting yourself, relating to others, accepting others.
— They don't get the concept of group dynamic. It's better to run peulot about working together and helping each other, rather than on ideas of kvutza.

Chalutzim Bet: Grade 5
— The kvutza starts off into things, and then gets bored. So we should be changing up the peulot to be more dynamic.
— We tend to be successful at combatting bullying issues, when we run peulot where they have to solve the issues themselves as a group. And we step in if needed.
— If we do something they're not interested in, they take it out on each other.

Chalutzim Gimmel: Grade 6
— They are mature enough that if you talk to them, they'll do it. Give them "insider information
— New kids could be brought in through the use of small groups in peulot.

Tzofim Tzeirim Alef: Grade 7
— They seem repellent to sit-downy peulot, until they get into it, then they don't run out of things to say.
— We should focus on ways that they could compliment each other.
— They are confident in expressing what they learn.
— We should let them run peulot for each other. They seem to want to.

Tzofim Tzeirim Gimmel: Grade 9
— There is a noticeable gender divide in the group, and the kids don't like it.
— We want to get to know more about our kids who are quieter. We need peulot where each kid is given space to shine, using methods that still maintain anonymity.
— Chanichim do not feel comfortable to share how they feel in the kvutza. Peulot in the dark would be good and would allow them to feel comfortable opening up to each other.
— There is a noticeable gender divide in the group, and the kids don't like it.

Yedid: Grade 10
— They are not so confrontational. They should become more verbally accountable to each other.
— They are learning to be more autonomous & self-governing.
— here are clear roles/labels in the kvutza which should be dismantled.

C.6

Kvutza Sikum Template

Kvutza:
Year:
Madrichim:
Who were the kids in this kvutza this summer:

Chinuch Tochnit: Topics and themes

1. What major themes has your tochnit covered this summer?

2. What were your goals pre-mosh regarding your chinuch tochnit? Were they achieved?

3. What topics were thoroughly covered? What topics does the kvutza still need to learn about?

4. In what topics have the kids expressed particular interest?

5. If you had another week with these kids, what peulot would you want o run for them?

Peulot

6. What peula methods have you used most regularly? Which were most effective/ineffective?

7. Which peulot left the strongest impression on your kids? Which were most transformative for the kvutza? Describe a few of your most memorable peulot.

8. Did you have any seminars this summer? How did they go?

Kvutza Dynamic

9. What are the main issues you've had to face with this kvutza's social dynamic? To what extent have they been resolved?

10. How do the boys interact with each other? How do the girls interact with each other? how do the boys and girls interact with each other?

11. What is the relationship between the kids and their madrichim?

12. Has there been bullying in this kvutza this summer? Social hierarchies? How have you dealt with it?

13. What is the kvutza's work ethic? (how do they do during toranut, avodot, etc.?)

14. How does the kvutza interact with other kvutzot on mosh? how are they regarding dugma?

15. What impression do you think the rest of mosh has of these kids?

16. In what ways has the kvutza changed since thebeginning of the summer? What brought about those changes?

17. What advice would you give next year's madrichim?

C.7

Chinuch Vision: Mosh 2017

Week Theme	Description	Peula Topic Examples
Week 1: External	Understanding the contextual realities that determine our environmental impact, through the lens of food and spaces	Nature and connections Food diets in relation to context Mosh relationships to environment Examining difference
Week 2: Internal	Awareness of mental health through validation of personal experiences, reflection, meditation	Disrupting stigma around mental health and disability Physical, mental, learning, 'illness' Getting personal and giving credit to personal realities Bringing personal writings, art pieces, (anonymous) stories Monologue Erev
Week 3: Interpersonal	Exploring the diversity of consents' definitions, respect, boundaries, and community	Community connection and intimacy Exploring consent (and lack thereof) Care for each other Exploring similarities and differences Power, (white) privilege / guilt Knowing when to ask and give help, how to support
Week 4: Experimentational *[sic]*	Challenging ourselves (as youth) to push our boundaries and being critical of the past, through creating explorative practices toward action (and forgive the past as we critique it)	Creativity, humour, playfulness Exploration, improv pushing boundaries, getting out of our comfort zones risk takers and revolutionaries – youth power! – challenging status quo in order to push forward to a just society

C.8

North American Hadracha Seminars by Theme, 2009-2017

	Seminar Mamshichim *est. 2011*	Peulat Aviv	Mifgash, Bogrim & Hadracha Seminars
2009		North American Plenum	Co-operatives, Sex, and Self Determination Seminar Bogrim *(Toronto, ON)*
			Shomeric Communal Living in the Contemporary World Mifgash Bogrim *(Israel/Palestine)*
2010		Building up NA movement structures	Examining Israel as a Jewish / Socialist / Shomeric Project: Exploring realities of the conflict Mifgash Bogrim *(Israel/Palestine)*
			The Movement as a Tool for Social Action Seminar Bogrim *(New York, NY)*
2011	Being Mamshichim	Shomeric Pedagogical Approach	Bogrim Leadership, Process and Collective Missions Mifgash Bogrim *(Israel/Palestine)*
			Leadership & Messima Building (Collective Missions) Seminar Bogrim *(Liberty Mosh, NY)*
2012	Leadership & Autonomy	Occupy zionism	Learning, having fun & reinventing ourselves Mifgash Bogrim *(Catskills, NY)*
2013	Dilemmas of Israeli Society	Shomeric principles – 100 years in	Open peula and skills sharing - a collective planning process *Mifgash Bogrim (Watkins Glen, NY)*
2014	Western Globalism vs. the Rest	Hagshama *Self Actualization, Self-Determination*	Open peula and skills sharing - a collective planning process *Seminar Bogrim (Catskills, NY)*
2015	Democracy and Power	*(Hagshamate yo-self)*	
2016	Colonialism		Rebuilding Leadership, Autonomy, empowerment Seminar Hadracha *(Peterborough, ON)*
2017	Truth		

APPENDIX D

Letter of Consent

Dear friend,

You are being invited to participate as a <u>co-researcher</u> in a study that examines Hashomer Hatzair (HH) as a local educational model for social transformation, driven by critical pedagogies that have been shaped by youth. As a member and agent of HH's collective praxis, you are considered a knowledgeable theorist and practitioner who has been immersed in the HH leadership community as a valued educator, learner and partner.

In <u>Phase Two</u> of the research, the principal investigator will conduct a series of two (2) analytical focus-group sessions, each lasting 3 hours in length. During these sessions we will grapple with forms of raw data collected in Phase One through a reflexive engagement with critical theory frameworks. These discussions will be digitally audio-recorded and later transcribed by the principal investigator, who will document the analysis for her Master's Dissertation. Together we will be investigating the relevance of HH pedagogies in 21st century urban contexts in North America, and reconceptualizing our potential impact as educators working within and against the neoliberal systems that dominate our multicultural public environments.

The insights, findings and questions that arise from the collaborative research process will be driven by the contextual needs of the organization, and will thus be designed for the local purposes of benefiting the HH community. As such the results of the study will be made available for archival use by the organization indefinitely, or for as long as the organization and its members see fit. If at any future time the organization, or individual members of the organization, encounter detriments to the study's archival access, the principal investigator should be contacted and available documents will subsequently be destroyed.

Participation in this research is completely voluntarily. You may use your discretion when deciding what or how much you choose to disclose to the group, and you may withdraw your involvement at any time for any reason, even after you have consented to participate. **Please bear in mind that insights are intended for use by HH community participants *only*, and are not permitted for external use. As a participant, you hold a responsibility to refrain from sharing data that you learn in the research process, with individuals outside of the community until the study's final publication is complete. That being said as data is not being treated as purely confidential, full protection from external subjects cannot be guaranteed. You are advised to keep this in mind and maintain due discretion when offering insights for group use.** If at any point you choose to opt out of the research, please notify the principal investigator (Dahlia Benedikt) immediately at [phone number] in order to discuss the details of the withdrawal. Withdrawal from the research process will have no consequences. **Please note that you will be unable to withdraw from the study once the final report has been published.**

By signing this form, you grant permission for ideas and artifacts you share in the inquiry process, and their audio-transcriptions, to be included in the formal **group** research. No

personally identifiable information will be recorded in any stage of the research or research sharing process. If at any point you would prefer for your ideas or materials to remain strictly anonymous and *NOT* be brought to the collective analysis, please contact the principal investigator. You can also contact the University of Toronto Office of Research Ethics at [email] or [phone number] at any time if you have questions about participant rights.

   If you have any questions about any aspect of this project, please do not hesitate to email me at [email], respond in writing on this form, or contact the supervisor for this project, Dr. Rob Simon, at [email].

Sincerely,

Dahlia Benedikt
Candidate for the Master of Arts in Curriculum Studies and Teacher Development
Department of Curriculum, Teaching and Learning
Ontario Institute for Studies in Education, University of Toronto
252 Bloor Street West, Toronto, ON, Canada M5V 1J6

Name:

_____

YES I agree to participate in this collaborative study, and for my participation to be documented and shared within the local community as part of the research. I understand that all audio-recordings and materials collected will be secured digitally on a private, encrypted hard drive, and that personally identifiable information will be disguised in any written reports.

Signature: _____   Date: _____

Signature of guardian (if under 18): _____

   Do you understand that you are giving Dahlia consent to documenting and representing Hashomer Hatzair's collective reflections?

   ☐ Yes

APPENDIX E

Glossary of Terms

Hebrew Term	Translation
Avodot *(sing. avodah)*	(trans. work, labour). Responsibilities in the maintaining of the shared environment. Often refers to daily routines of cleaning washrooms, picking up trash, and *toranut*.
Boger *(pl: bogrim)*	(trans. Graduate). Refers to Shomrim 19+.
Chalutzim	(trans. Pioneers) typically refers to 'lower machane,' or shomrim ages 8-12.
Chanich *(pl.: chanichim)*	A shomer who is not yet a madrich (under 16).
Chaver/a *(pl.: chaverim)*	A shomer who is not yet a madrich (under 16).
Chinuch / rosh chinuch *(pl: roshei chinuch)*	Educational process. All Shomrim are engaged in the chinuch process in some way. Primarily, madrichim develop and lead a kvutza's chinuch process, with the support of the rosh chinuch (see next paragraph); and chanichim are the intended subjects of the chinuch process. In addition, integral to the chinuch process is the continuing hadracha project itself, as a pedagogy fuelled by reflective learner educators. The *rosh chinuch* is a central leader responsible for the movement's educational process. While the madrichim take on chinuch for their chanichim*,* the rosh chinuch guides an inquiry process at the level of the madrichim. On top of running hadracha peulot, the rosh chinuch works regularly with each chanichim-kvutza's team of madrichim to help guide their project. The rosh chinuch assists in the team's own building of their *tochnit,* as well as peula planning and processing; facilitating continuous discussions around their kvutza's age-stages — their local positionalities, their preoccupations, struggles, and known specificities of the personalities that make up the group — and nurtures effective group working dynamics by fostering practices that fit the specific needs of the madrichim in the making of a meaningful experience. These conversations continue routinely as a space for reflection and educational reworking throughout the *tochnit's* implementation.
Dugma	Modelling behaviour, intentional action
Erev	(trans. Evening). Nightly mosh-wide programming; most commonly a play or interactive activity. *Erev* ranges in content from pure amusement

	to remarkable education; the mosh-wide, performance-based, and nocturnal nature of the conventional erev format allows for a notable style of pedagogy that can evoke intensity, surprise, and challenging themes.
Hadracha	The body of Shomrim educator leaders (16+). The hadracha is the participatory collective that governs the movement as a whole; it encompasses all of the movement's active educators across all ages, roles and positions of leadership. As the ultimate movement decision makers, the hadracha determines collectively the educational direction, including changing characterizations of educational roles and structures.
Hagshama	Shomeric self-actualization or self-determination.
Hanhagah	The formal leading body elected seasonally for each major peula (mosh, winter camp, the ken). Traditionally consists of a rosh mosh, 1-2 roshei chinuch, 1-2 roshei tarbut, and a rosh tech.
Heart to Heart program	*Heart to Heart* (HTH) is an annual three-week-long program hosted and run at mosh each summer since 2011. Each year HTH brings a new group of 20 Jewish and Palestinian Israeli teenagers (ages 14-15) to Canada for a seminar that grapples with the complex multi-narratives of Israel/Palestine and works toward missions of reconciliation and shared society. Visit to heart-to-heart.ca.
The Ken	(Trans. Nest) Year-round operations. The ken traditionally operates weekly and offers year-round educational programming for kvutzot in their cities, run by their madrichim and the year-round hadracha body.
Kvutza *(pl: kvutzot)*	(trans. Group). Age group that shomrim are matched into and spend their primary growing years with. Kvutzot eat, sleep, learn and work together, and form their own distinctive group character. The personalized quality of the group, and the intentional personalization of the group itself as a politically capable entity, is central to our education.
Kupa	Collective fund.
Lower Machane	Chanichim ages 8-12. See 'chalutzim'
Madrich *(pl: madrichim)*	Educator (16+). Also commonly referring to general member of the hadracha.
Megar	Online intergenerational peula archival initiative begun in 2016
Mosh	(short for *moshava,* communal village). Our collectively owned property in east Ontario. *Mosh* refers to the loved space that we all care for and call our home; and where we hold our summer program.
Mamshichim	(trans. Continuing) a subset of hadracha, age 16-19. Refers to the early years of hadracha experience. The *mamshichim* process is the continuing learning process of young hadracha kvutzot.

	A kvutza-focused structure of educator-to-educator learning, run for each of the kvutzot by bogrim. Mamshichim peulot are spaces for young educators to share and reflect on their struggles as educators, to continue to engage in forms of educator training, and to grapple with social issues from a shared position. As they graduate high school, the mamshichim process also becomes a setting for shomrim to imagine their continuing futures as students, as activists, and as emerging adults of their social environments.
Mosh	(short for *moshava,* communal village). Our collectively owned property in east Ontario. *Mosh* refers to the loved space that we all care for and call our home; and where we hold our summer program.
Peula / major peula *(pl: peulot)*	Educational session or activity. A *peula* typically spans 1-2 hours in length and is our most basic unit for conceptualizing education. Most conventionally, peulot (or pieces of peulot) take on our default format for explorative discussion: in circles, which emphasize non-hierarchy in learning and sharing, often physically on the ground and/or in nature. However, every peula is an inventive work that spawns directly from its unique educational specificities; each peula is uniquely tailored to create the precise conditions for a particular form of creative heuristic inquiry. While deep talk in circles is perhaps our most obvious mode of deliberation, the corporal arrangements that make up peulot vary immeasurably, and transform regularly throughout the course of one peula. A *major peula* refers to a full session of activity. One summer at mosh is referred to as a major peula*,* as well as one year-cycle at the ken, or one weekend or week-long seminar among the hadracha. Each major peula constitutes a new configuration of democratically determined leadership positions and roles among the hadracha.
Shomria	The name of our summer camp at mosh*,* Camp Shomria. See 'mosh'.
Shabbat	(trans. Saturday, or Sabbath; day of rest). Weekly Jewish observance that holds Friday evening and Saturday traditions at mosh.
Sikum *(pl: sikumim)*	(trans. reflection). A fundamental element of our structures; a sikum is a collective process of critical reflection, which typically characterizes the last peula of every seminar, day, major peula, or other shared experience. Sikumim entail joint deliberations over the hours of the educational process, variantly organized through applicable criteria relating to goals, process, experience, logistics, and emotionality from a variety of educator and learner perspectives. Sikumim range broadly in their methods, approached analogous to any other peula in their design. They move fluidly from internal, emotionally oriented reflections, to diligent strategizing around effective or dissonant experiences. Although sikumim refer primarily to facilitated group reflection, they also refer to hadracha reflections at the working educational level

	through the chinuch process. At the end of each summer, teams of madrichim develop written sikumim reflecting their chanichim's kvutza process, to be passed on to the group's next team of educators in the ensuing year (See appendix C.6).
Tafkid *(pl: tafkidim)*	(trans. job, role). Seasonally rotating positions occupied my madrichim. For instance, 'chalutzim alef madrich' or 'rosh tarbut' are examples of tafkidim. See appendix C.2 for a map of the hadracha tafkidim. Hanhagah-tafkidim (4-5 leading positions) are elected by the hadracha at large; whereas the main 'tafkid list' of the hadracha is prepared by the newly elected hanhagah based on various personal preferences and collective circumstances.
Tarbut / rosh tarbut	(trans. culture). All activities that take place on a mosh-wide scale (rather than kvutza-based). The *rosh tarbut* is a leader in the central leading body of the movement, responsible for all tarbut programming alongside a *tarbut* team.
Tiyul *(pl: tiyulim)*	(Trans. trip). Camping trips. Each summer consists of various *tiyulim* for each kvutza, as well as on a mosh-wide level. The older the kvutza, the longer and more strenuous their tiyul is set to be. Tiyul is an important time for a kvutza to experience living in alternative and more minimal ways.
Tochnit *(pl: tochniot)*	(trans. curriculum). A crafted educational process devising one summer at mosh, one ken year, or one seminar process (most commonly referring at the kvutza level) crafted by a madrichim team, and adapted as it is unfolded to meet the growing group. The rosh chinuch supports teams of cos in constructing, carrying out and maintaining their tochniot.
Tzofim	(trans. scouts). Typically refers to 'upper machane,' or shomrim ages 12-16.
Upper Machane	Chanichim ages 12-16. See 'tzofim'.
Yedid	Educator-in-training year (age 16). The kvutza's final year as chanichim before they enter the hadracha body. Yedid is a distinct kvutza experience consisting of intensified explorations, particularly on questions of education itself. It is a process of exposing one's own narrative as having been shaped by critical education, and dialectically beginning to foreground new forms of self as educators. Yedid madrichim, as educators of the next educators, and practitioners of shomeric magic in its most advanced forms, serve a foundational pedagogic strength through kvutza personal relationships; and model a discernably transformed practice of shomeric educational knowledge and building.