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The BASH

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Senior Year Stresses - The Hidden Struggle

Rochelle Vishnever and Shaindy Weitzner

Every student in their senior year has gotten the big question, “What are you doing next year?” Personally, that question brings nothing but stress. It is beyond comprehension as to how a seventeen year old can pick what they are going to do with their life. Between keeping grades up, yeshiva/seminary applications, university applications, and extracurricular activities, there is barely any time to breathe. How can seniors cope?

Although Bnei Akiva Schools has been gracious with providing immense post-secondary support and guidance (thank you Rabbi Kurtz,

and welcome back Mrs. Weinberg!), narrowing down options to find the best fit is still a great struggle. Attending the myriad of presentations, in whatever room the school has available, that introduces all the different possibilities for the future becomes incredibly overwhelming. Is it best to follow friends and family, or embrace something completely new? Do you have sufficient prerequisites, or is there more to be done? Is the right option for you to study in Canada, America, or Israel? Above all, even though a teacher or parent would never phrase it this way, the core question is: Is it best to stick with your dreams, or

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Confessions of a First Time Camper

Adi Nussbaum

When you ask most Netivot students what summer camp they’re going to, they usually say Moshava, whether Be’ir or Ennismore. As an Eitz Chaim student, I hadn’t even heard of Moshava until I came to Ulpana. And then, to everyone’s surprise (including my own), I ended up going to Moshava Ennismore this past summer for Mach Hach year (the last year at Moshava Ennismore that you can do as a camper, for boys and girls going into Grade Ten).

I was in for quite a shock. Ginormous boxes full of candy, no air conditioning (unless you were lucky enough to get placed in the Tin Can), some really good and some really bad camp food, mifkad... it was all new to me.

The summer started off on a bus ride surrounded by many new faces. Fortunately, some of the friends I had made in my freshman year were on the bus. I clung to them like a newborn to its mother until I had settled down into this weird new routine.

Once we arrived, I literally had to change my watch to “Camp Time;” an hour before actual time in Toronto. This is done so that we could finish Shabbos earlier for the younger eidot. In the beginning this really confused my body; I would be exhausted at only 9:30 at night, and I would wake up by six in the morning.

If you go to bed early at home, Moshava Ennismore will definitely give you some trouble with your sleeping schedule. I don’t know about other eidot’s schedules, but Mach Hach’s night activity only started at 9:15-9:30 p.m. (which at the beginning felt like 10:30). And on Erev Shabbos,

we had tisches that ended at 11:30 at the earliest. Meanwhile, on normal nights, campers could be known to sneak out before and after curfew. I don’t know how anyone got enough sleep to function. For sure most of my bunk did not get up on time and would sleep through wake-up, breakfast, and sometimes the first peulah.

The peulot at camp are so much fun. Baking, cooking with Israelis, woodworking, sports (although I don’t think many of us girls actually ever went to the sports field, much less played the sports), dance, art, the pool, and the lake. There were a million fun activities to do every day.

The trips there were even better. We went on a hike (all the girls could barely keep up with the fast pace and all the boys did stupid things that could’ve gotten them injured), we went to Niagara Falls, we went to a Lakers game, and, of course, the canoe trip.

Mach Hach’s canoe trip is the best canoe trip you could ever hope for. While the other eidot only go for one day, Mach Hach get a three-day trip. The only problem was, Shane (the person in charge of the canoe trip and lake activities) woke us up as early as early as 4:30 in the morning after sleeping in tents that we had to build. (Let’s be honest, we all just got the person who came specifically to do the tents do it for us. Only one girl in our bunk actually knew how to pitch the tent.) But overall, the canoe trip is definitely a lot of fun. Just don’t do what I did, which was get in the water when it’s like 10 degrees outside wearing socks and shoes and only a flimsy T shirt dress. This resulted in three straight hours of shivering

and I almost had to leave the trip early. But, if you stay in your canoe, and don’t do anything silly like that, you should be good.

Further, Shabbos at camp is like nothing you have ever experienced before. It’s amazing. We all take pictures right before Shabbos starts, then eat and daven (Mach Hach had to serve; that was one thing I didn’t particularly like about camp), and on the day after davening and a dvar torah you get four hours to just hang out with your friends. That’s also when people usually go on Shabbos Walks; whether with a friend or as a couple, it’s such a fun activity that makes your camp experience even better. And havdalah is insane. We all sing and dance and have a glow in the dark dance party. Camp brings Shabbos like nowhere else, and I honestly cried after camp ended and I could no longer experience that.

Another special aspect is that you make such great friends in camp. Nothing bonds people together like shared misery over heat, mosquito bites, waking up too early, and curfew when all you want to do is pull an all-nighter with your friends. I now have so many more friends than before camp, and I love that camp gave me that way to connect with people.

So if you’re wondering what to do next summer, I would definitely recommend Camp Moshava Ennismore. Trust me, it’s an experience that you will never forget and you will be so happy that you went. I know this as a fact, because when my parents first told me that I was going, I did not want to go at all, and now I am so happy that I went. I wouldn’t change what I did last summer for anything in the world.■

Empowered by Education: My StandWithUs Journey

Gabi Breitbart

Like many others, my sense of who I am has been developed over time through the challenges, experiences, and adventures I have faced outside of the classroom.

One significant out of school activity that provided immense growth to my sense of self was the StandwithUs conference in Los Angeles this past summer. StandWithUs, also known as “SWU”, is an international non-profit organization, founded in 2001, that works on pro-Israel advocacy and education.

This year I am a SWU intern, learning how to combat antisemitism through education. At the

opening conference this August, I came in without any friends. So many emotions flowed through my mind, as I wondered how I would survive a whole week on my own. Luckily, at the conference, I found myself surrounded by like-minded individuals who, just like me, plan to strive for peace and equality. Meeting these people struck a major chord in how I view the people I surround myself with. Oftentimes, in school, I am surrounded by people who are like-minded to me, but in a different way than those at SWU were.

I learned that facing new experiences head on, no matter the uncertainty, can turn your

passion into something that you can share with the people around you. That changed my mindset and showed me that there will always be people out there for me. This StandWithUs conference pushed me to grow my education through expanding on my knowledge of Israel, and grow as a person overall, by teaching me that through facing my fears, following my heart, and stepping into the unknown, I can overcome anything.■

Writing Outside the Box

Eyal Benjamin

School is something we experience from kindergarten through post-secondary education; it shapes the way we think and live. Schools originated around 2000 BCE in Egypt, where scribes established them to train future bureaucrats. Every culture or society has had some form of schooling throughout their respective histories. In the modern era, its reinvention is often credited to Horace Mann, who helped establish the school system and fought for free and universal public education for all children. The structure of schools we know today was originally modelled after factories. Students’ education was designed to resemble a conveyor belt, moving them along over several years and allowing them to acquire new skills at each stage. It prioritized efficiency, uniformity, and success rates, while tending to ignore or devalue creativity, individuality, and other less academic pursuits. Logically, this makes sense given the context in which it was created; this was what was needed at the time. The U.S., which was the first to adopt this style of schooling, aimed to build a generation of thinkers to compete with the Russians after they launched Sputnik into space (1958 National Defence Education Act). In modern times, there is no longer a need for this widespread copy-paste-like system, and its flaws are becoming more evident. While no system is perfect, I will focus on two important flaws related specifically to writing.

A majority of the way we have been taught to write or present information is academically; most writing assignments were expected to be in the form of an essay, or, at least, written formally. All assignments and presentations are expected to follow a similar approach. This method has many benefits,

one being that it helps to ensure most people will be able to write properly. The main issue is that it stifles creativity. Restricting how one writes to a particular format or style causes everyone to write similarly and also limits the ability to write in other ways. I recently noticed this when writing my first article for this edition. This is the second article I’ve written for this edition of the BASH; the first one, for this very reason, was stiff and rather dull. Logically, this makes sense. If a majority of the work we have done in school has been written like this, it is the way of writing we are most comfortable and familiar with, making it our default. Though this may seem irrelevant and insignificant, research done by The National Center for Biotechnology Information shows that diversifying writing styles has various positive effects—such as enhancing academic success, building problem-solving and adaptability skills, developing self-reliance, and encouraging innovation—skills that will always be valuable.

Suppose, for a second, that creative input in writing is irrelevant and academic writing is the only acceptable form. How would we then determine whether a piece of writing is well done? From my three years in high school, I can confidently say that at least in my experience, schools tend to prioritize structure, adherence to grammatical and formatting rules, and apparent knowledge of certain topics over actual depth or impact. What I mean is, you can write something that lacks real depth or is clearly written to meet a word or page limit, and it will still be considered well done as long as it meets academic standards, even though its actual content may be lacking. However, this is limiting and ineffective. Writing that focuses mainly on

demonstrating knowledge often takes more time and effort, but outside of school, this specific style of writing is not always the most practical. This doesn’t mean that professional fields—such as business, medicine, or law—don’t require strong writing skills. They do, but the writing used in those fields is usually different from the formal essays emphasized in school. Professional communication tends to prioritize clarity, precision, and efficiency. Because of this, practicing a variety of writing styles helps build flexibility, which is useful both academically and in the workplace.

Ultimately, the way the school system is structured serves its purpose. It allows us to maximize the number of skilled people capable of entering the workforce, but of course, it’s not a perfect system. When a large portion of the writing we do is academic, it can create certain disadvantages. Schools place so much emphasis on following rules and demonstrating knowledge that they overlook the benefits of writing in less academically focused ways. Incorporating more creativity and variety in writing doesn’t make it worse; it helps develop other important skills that are not always taught. Sticking to a specific format, structure, and style may seem crucial, but flexibility in writing will be more useful in the long run. Grades and formats matter, but so does learning to write in ways that are sensible and useful outside of school.■

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Holding the Glow of Tishrei

Binyamin Zahavi

Inspirational—that is certainly a word to describe the High Holidays and Sukkos. Whether it be the crying of the shofar on Rosh Hashana, the geshmak davening on Yom Kippur (or the geshmak food after), or the joy experienced in the sukkah, we all have at least one thing that inspired us this Tishrei. Yet, as we still hold on to those emotions and memories, we see the daunting challenge ahead of us: nine straight weeks of school without a substantial break.

A pile of tests, assignments, and endless homework; The Stretch devours it all for breakfast. On top of that, the days grow colder and rainier, plunging us into darker, more difficult times. Indeed, The Stretch is a forbidding time.

Lucky for us, the Torah advises us on how to survive and thrive through The Stretch. In Parshas Vayeilech, Hashem commands Moshe to write down the Torah. Moshe then tells the Leviim, “Take this book...and let it remain there as a witness against you. For I know how defiant and stiff-necked you are: even now, while I am still alive in your midst, you have been defiant toward Hashem; how much more, then, when I am dead!” (Devarim 31:26–27).

The High Holidays and Sukkos uplifted us, yet if we truly grasped the power of our tefillos and mitzvos, and the immense gravity of those sacred days, we would be beyond words. When Moshe was with Bnei Yisrael, they were stubborn and subversive; and when the holidays were with us, we were sometimes oblivious and distracted. If we lacked a bit of intent and faith then, how much more so during The Stretch! Therefore, Bnei Yisrael took the Torah as a reminder of the daily miracles that Hashem performed for them in Egypt and the desert.

It is up to us to write our own metaphorical Torah. Fresh off the holidays, our experiences are crystal clear. Hold onto and store the feelings and memories from that time—even if it was simply the enjoyment of being on break—and don’t let them fade. When the going gets tough during The Stretch, remember and reference them. Remind yourself of how great that time was, how it felt to control life and not let it control you. Those memories will give you something to look forward to (not necessarily the fasting part, but certainly the break part!). Use them as a torch until you begin to see the light at the end of the tunnel—which is, quite literally, Chanuka. ■

A Family of Kindness

Michal Podcoritov

These past weeks have been an emotional rollercoaster for many of us. We went from praying for the hostages to be released to thanking Hashem for granting them freedom. The miracles we have witnessed have been incredible: people who could not walk have stood up and walked, those who were ill have been healed, and survivors of unimaginable tragedies are now enjoying life with their friends. And this is only a glimpse of the blessings we have seen. These moments remind us not only of the strength of the individual hostages but also of the power of the Jewish people when we come together with love, unity, and hope.

A hostage I want to specifically focus on is Alon Ohel. Alon Ohel, an Israeli-Serbian pianist, was captured on October 7, 2023, at the Nova Music Festival and held in Gaza for over two years. He was recently released, along with many others, on October 13, 2025. During his captivity, his parents and supporters placed yellow pianos across Israel with the message “you are not alone.” This campaign was more than a tribute to Alon: it became a symbol of hope, solidarity, and creative advocacy not just for him, but for all the hostages. It showed that even in moments of national fear and crisis, the Jewish people instinctively respond with compassion, unity, and acts of kindness.

This outpouring of care reflects something much larger: the idea that Klal Yisrael is one family, and when one person suffers, we all feel it.

Similarly, here at Ulpana, we are a family. We support each other before ourselves, and small acts of kindness can make a big difference. When you see a freshie or anyone sitting alone, invite them to join you. Help a classmate who seems lost or overwhelmed, even if you don’t know them personally. Offer encouragement when someone struggles with schoolwork, or simply check in with your friends and peers. By performing these acts of kindness, we strengthen our community, foster gratitude, and reflect the same unity that the Jewish people showed throughout the hostages’ captivity.

Let us take inspiration from the return of the hostages: just as their families, communities, and supporters demonstrated unwavering care and hope, we, too, can uplift one another in meaningful ways. By helping others, we not only bring joy and relief to those around us, but we also cultivate a spirit of gratitude, unity, and faith in our daily lives. May Hashem guide us and give us strength to continue doing good, to support our community, and to achieve our personal and collective goals.■

CONTINUED FROM PAGE 1

move on? Especially given how young we are, what we thought would be our dream was imagined in a very inexperienced mindset. Being open to learning more could help us chart new paths leading to new dreams; who knows what countries, cities, or institutions we might find calling to us in the coming years.

Here at Ulpana, there have been seminars coming to present to seniors daily; one could open a library with all the pamphlets and pens collected from them. At least only one essay needs to be written to apply for the majority of sems. Yet still, which of those should deserve your essay? We recommend not only attending these lunchtime presentations, but to also research independently on these organizations’ websites, and even go a step further and ask students in those seminars/yeshivas what their experiences are like currently to get a

better/more honest understanding of what one may be signing up for.

It is hard to imagine the next step, and even harder to let go of the present and embrace it. But regardless, it is all part of growing up, and experiencing the countless paths that life has to offer. To all seniors reading this, do not fret. Try some out-of-the-box thinking. Going where your parents, friends, or siblings went is a safe choice; looking at things with a more open minded perspective could broaden your horizons and bring you to places you never even imagined - that is out of the box. Take a risk. Trust your intuition. Even crazier, sleep on it and trust the dream. Or, more appropriately, trust in Hashem (and Rabbi Kurtz), that everything will turn out how it is meant to.■

Why Are Jews So Successful?

Sari Schwartz

intelligence. Another crucial value of Judaism is that of imparting your values onto your children. This means even though many Jews do not necessarily study Torah, their parents have given them these values which they will in turn pass on to their children, continuing the traditional chain for generations.

Another inspiring Jewish source that likely contributes to the successes of the Jewish people is the Talmud, which includes pages upon pages of discussion, argument, and logical conclusions. Many Jewish boys start learning Gemara from the time they are in elementary school. Reading the discussions of others teaches a person how they themselves can converse with people in their own lives. They learn to see different perspectives, and accept the opinions of others, even when that opinion is different from yours. However, accepting that people may have differing opinions from you does not mean you should shrug your shoulders and move on. The Gemara is full of arguments and challenges. In studying this, people learn how to argue, which greatly contributes to the trope of “two Jews, three opinions.” By reading the arguments of others, you also refine your own ideas. Sometimes a person will hear something and think, “no, that is wrong” or “yeah, I like that,” and not know why. Studying arguments helps a person think critically about their opinions. At the end of every good argument, there is a good conclusion. Sometimes, that conclusion is “I was wrong.” This is one of the most important lessons to learn in order to be successful. Hearing or reading about how other people did things before you makes it a lot easier to do it yourself. Learning logical conclusions also teaches us to search for them in our own lives. It takes similar skills to put a logical conclusion at the end of an argument and apply logical conclusions to our own lives and problems.

When children live in neglectful houses (or middle children live in average houses), they learn pretty quickly to take care of themselves. This is kind of what happened to the Jewish people. We continuously lived under regimes that persistently restricted and/or actively persecuted us, so we figured out what jobs we could do, and perfected those. We learned to work harder, and we protected each other. In the past, the Church forbade Christians from lending money with

interest, leaving a large gap in the market that Jews quickly filled. In order to be successful money-lenders, we had to learn mathematical and financial literacy. The Jewish people learned quickly, and soon excelled. There are other examples of this occurrence, of Jews making the best of a poor situation and swiftly thriving. For instance, during the Crusader period, we were forbidden to own land, so we became tradesmen and merchants. Many Jewish last names even reflect these skills (i.e. Goldbergs and Silvers sold gold and silver). Seeing as under many of these empires, the Jew was put down, ridiculed, and shoved aside, we had to work ten times as hard as the average Goy just to get by. Once we escaped those places, our hard work was rewarded not just with food on the table, but with legitimate success. The concept of having an enemy to push us together is not specific to our generation. It has been this way for centuries, even millennia (think Shoftim). We were constantly surrounded by unfriendly neighbours, so instead of looking to them for help, we turned to our own. Even in ghettos, there was charity and honesty. The poor gave to the poorer, and the poorer to the poorer still. When we leave those ghettos, we still have connections to each other, and continue to support each other.

My immediate family has five doctors in it. Many of yours probably have more. Jews seem to excel wherever we go, but it is not magic or luck. We put a high value on education due to the Middot encouraged by the Torah. For us, debate and argument is not just a subject of study. It is in our blood. And when you have been oppressed and persecuted at every turn, yet still manage to survive, you pick up a thing or two. Finally, I want to leave you with one final thought: Does any of what was just described really affect anything, or was it all from the hand of G-d?■

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Zohran Mamdani: Has politics turned into a social media game?

As Zohran Mamdani rises in popularity it raises a question: is socialism becoming more popular in America? Or is Mamdani's success a result of his clever political moves?

Baruch Gold

On November 4th, Mamdani, a self-proclaimed "Democratic Socialist," became New York City's next mayor, defeating longtime Democratic insider Andrew Cuomo. A political outsider running on a socialist platform managed to do what few thought was possible: win against a long time political insider who had a machine behind him, sending the Democratic party into a dilemma. The Democratic Party has long feared their coalition being led by a socialist campaign, going back to 2016 when Bernie Sanders came within inches of winning the presidential nomination over Hillary Clinton. In recent years, with the rise in support for socialist figures in the party, such as Alexandria Ocasio-Cortez, the party has remained hesitant to fully embrace this direction. I myself disagree with Zohran's vision to flip New York upside down, one that turns the city that represents capitalism into a socialist utopia where housing, groceries, and transportation are a birthright. On the other hand, I couldn't help but notice how effective his social media campaign has been.

In an age when a viral video reaches more people than the amount of people watching cable, understanding how social media platforms work and knowing how to create content that blends into the platform is the key to successfully capitalizing on this new dominant medium. Executing a successful social media video is far more challenging than the traditional cable advertisements, since the nature of the medium differs. Unlike traditional cable advertisements, where the viewer is forced to watch the advertisements, on social media, a candidate cannot purchase advertisements so they must understand the algorithms in order to spread their message. For a politician's content to get picked up by these algorithms, they must create videos in the style of the ones on that platform in order to blend into the landscape so their video appears to be organic.

For example, let's take a look at Kamala Harris's tragic 2024 social media campaign that failed to meaningfully connect with the youth. When analyzing Kamala's social media platforms one can clearly see the failure to make content that is in the style of the platform. When looking at Harris' Tiktoks, one notices that with a majority of the



Zohran Mamdani speaks during a victory speech at a mayoral election night watch party, Nov. 4, 2025, in New York. Yuki Iwamura/AP

content there are clips from high budget cable advertisements, and clips from interviews. What Kamala's campaign failed to understand is that on a platform like Tiktok, highly polished commercials do not go viral since they are not created in the style of the videos on that platform. Tiktok is a platform that is based on being authentic and creating relatable content. Users don't respond positively to content that feels staged and inauthentic.

This is something social media advertisers have realized and have adapted to while Democratic politicians have yet to master. Instead of highly polished ads, advertisers now hire people to talk about their product using a small, cheap microphone. This is in order to trick people into not noticing that it is an ad since it blends into the common medium of the platform. When analyzing Mamdani's media campaign it is clear that he possessed an awareness and understanding of how the social media medium works. In one video on social media, Mamdani is seen standing on the street in New York with a microphone asking strangers what they want to see a mayor do. The people list things such as cheaper rent, lower grocery prices, and affordable child care. Mamdani proceeds to introduce himself and tells the stranger that he is running for mayor on those issues. This clever trick makes it seem like the voters are driving the campaign, creating the perception that Mamdani is a man of the people, for the people. What makes this ad especially effective, is that it's delivered in a familiar format: the social media style that consists of people talking

to strangers with a microphone. Thus, when it comes across a user's page they are less likely to skip it; since it doesn't seem like an advertisement but just another person being authentic on social media talking to strangers.

When the voter goes to the polls they remember Mamdani as being genuine and fun from his content on social media. The problem is that the actual policy plans don't belong on the desk of the mayor of the biggest city in the free world, rather on the stand in the Great Hall of the People in Beijing, China. Zohran understands what traditional Democrats have failed to understand; politics is a social media game that drives youth to the polls. If traditional Democrats want to be competitive in the years to come, while maintaining their traditional standpoints, they will need to understand how social media content works. Zohran Mamdani provides the traditional Democrats with a social media blueprint and less of a policy one.■

Stop Saying The 'West Bank'

Coby Berger

Two names: "Judea and Samaria" and "The West Bank". If you are reading this article, and only recognize the latter name, therein lies the problem with our Jewish community in Toronto, and, more broadly, in North America. Sadly, many are unaware that "Judea and Samaria" and "The West Bank" both refer to the same area; west of the Jordan River that Israel liberated from Jordan in 1967.

Historically, this area has been referred to as Judea and Samaria, in recognition of its location as the ancient regions of Yehudah and Shomron. It is the cradle of Jewish history, the region in which a majority of Tanach took part. It includes our holiest sites (not including the Old City), such as Hebron and Joseph's Tomb. It includes our major historical heritage sites, including Jericho, Bethlehem, and Beit El.

It is well documented that before the Jordanian occupation of Judea and Samaria in 1948, all documents referring to the Holy Land, referred to this region as Judea and Samaria. It was only after Jordan's occupation of the region that it was renamed to the 'West Bank'. This had a dual purpose, one practical and one ideological. Jordan now had a presence on both the western and eastern banks of the Jordan River. Thus, it was

Nick Fuentes: The new Charlie Kirk

A case study of radical conservatism

Avinoam Friedman

Nick Fuentes is a radical right wing commentator who has been growing in popularity for quite some time. His "America First" livestreams attract hundreds of thousands of people to watch him expunge white supremacist, misogynistic and antisemitic conspiracies. Until recently, Fuentes was regarded as insane and crazy by most of the right, and was never really acknowledged by more mainstream figures such as Charlie Kirk, Ben Shapiro or Tucker Carlson. But since the assassination of Charlie Kirk he has seen a massive surge in popularity that is clearly linked to the incident.

There are a few reasons why this happened, the first being the need for a Kirk type figure. Charlie Kirk was a young, personable and relatable figure who was able to attract a large audience of young people who had become disenfranchised with the left. After his death many looked to find someone new they could latch on to, and Fuentes emerged as the perfect option. Fuentes is raw, unfiltered and unapologetic, conveying much of his beliefs through mocking and jokes, in replacement of the bland style that most political influencers use. Having already been brought to the right by Charlie Kirk, it was not very hard for these people to be pushed even further to the right and towards Fuentes. The second reason, and the one cited by Fuentes himself, is that his followers had "taken over" much of the Turning Point USA (Charlie Kirk's organization) audience. In Fuentes's words, "My ideas are already there, I've already impregnated your organization." Once Kirk was gone, many of his audience went right back to Fuentes, dragging others along with them.

Besides Fuentes's rise, there is another critical aspect of him that must be analyzed to truly understand the nature of such radicalism; his confusing and bipartisan beliefs. Being far right Fuentes espouses the traditional tropes including that Blacks are inferior, the Jews control everything, and that gay people should cease to exist. However, he also has many beliefs commonly associated with the left. Due to his hatred towards Jews, he is very anti-Israel, putting him on the same side of that issue as the left. In one of his



Nick Fuentes, Jamie Kelter Davis for The New York Times

livestreams he remarked that, "I hate to admit it, liberals were right fundamentally about Trump ... he is a populist demagogue.", as well as supporting the need for a compromise between parties that would include policies like subsidized healthcare. Though most of his issues with Trump come from him not being right wing enough, he agrees with many of the claims that the left makes about Trump. In another livestream he talked about the need for a new political party in America, one that performs mass deportations, purges Jews from positions of power, and stops pushing DEI, but also has subsidized healthcare and social services (which are generally left wing ideas). This is a perfect example of the horse-shoe theory, that when you go far enough in either direction politically, the two sides start to look more and more similar.

When you take an already angry and passionate audience, many of whom feel extremely disenfranchised with and rejected by society, and you take away their leader, the person who validated them, those feelings will only grow. Kirk was the face of the moderate right, and his assassination will only push his followers further in that direction. With nobody for them to turn to, they may become more extreme until they reach individuals like Nick Fuentes, Neo-Nazis and white supremacists who are more than happy to take them in.■

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