



**THE YOUNG GUARD
HASHOMER HATZAIR AUSTRALIA**

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EDITOR'S SPIEL

In times like these, you become more aware of the struggle of others. You implement small actions to protect those around you: washing hands more frequently, staying home more often, and it is because of this concept of 'staying home'. A concept repeated by the likes of Scott Morrison and Pauline Hanson, a concept that shows up on your family group WhatsApp time after time, a concept that dictates every choice and now finally appears in this Iton.

We are coexisting in a time that is both calm and chaotic. We have to use this moment to explore a deeper sense of who we are, no matter what age or what accomplishments we may have achieved. Every aspect of our lives that we once considered certain have now been flipped upside down. One in ten Australians are losing their jobs and our day-to-day routine no longer exists. In our current system, we have become reliant on others for matters of self-worth. These can be as minor as visits to a hairdresser or to retail stores, which have become small, routine actions that affirm our identity. However, now we face a haunting question: when all I know is stripped away, who am I?

If you can, bring in a daily practice of meditation. For those who can sit still and face the evocative thoughts in your mind, shkoyach! For everyone else, try to find small moments of meditation in everything you do. Go on a walk every day. Count how many purple flowers you see, or how many trees frame the footpath. That in itself is a form of self-care.

Challenge yourself to learn a new language, to play a new instrument or to teach yourself about phenomenology (you can ask Jarrah about that one).

I want our first iton of 2020 to be a part of your self-care routine. Read it while taking a break from doing some work, read it while sipping your morning coffee or read it to your kids while putting them to sleep. Call your friends and family and discuss the topics mentioned in this edition. Have debates!

We all have a part to play in looking out for each other, and these circumstances don't excuse us from that. Step away from bad habits and thoughts and look forward to the future while maintaining a healthy present.

Nadia Harari (Elifaz)
Metaemet and Rosh Iton



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20 QUARANTINE TIPS: HOW TO PASS TIME IN A PANDEMIC WHILE ENJOYING YOUR TIME AT HOME

1. *Clear and organise your digital devices*

If you do not feel physically up to cleaning your space, you can do smaller actions like clearing your camera roll of screenshots, deleting old files off your laptop. Remove old playlists you don't listen to anymore.

2. *Draw!*

Find an object in your house, whether that be a kettle or an orange, and draw it! You don't need skill or accuracy, you just need a space where you can sit and concentrate on this one action for a short time.

3. *Ask your best friend what their favourite films are...*

and then watch them. You can video call afterwards and discuss your favourite scenes, messages or dialogue.

4. *Write a list of what you would like to accomplish and by what date*

Set yourself different goals you can work towards. Whether that be reading a certain amount of books in a week, or watching an entire season of your favourite TV show for the 100th time.

5. *Learn a language*

Duolingo is a great app that helps you to learn the basics of a language. You can do as little as 15 minutes a day, or as long as you like, and you will see the results quickly!

6. *Cook new recipes*

Try something new! From comfort food to fancy desserts, now is the time to give it a try. You'll be surprised by how easy some recipes are.

7. *Call your friends and loved ones*

Keep in contact! It's easy to forget to check up on your friends when you can't see them, so make sure to give your friends a call. Did you know that Facebook messenger video has some really fun game options?

8. *Pick up a new skill*

Play guitar, learn a dance off of YouTube, write a story, meditate, learn to do the splits or a handstand... learn that thing that you've always thought is cool but never been able to do yourself!

9. *Read a new book*

Books are a great time to pass the time! Try a new genre, or ask your friends and family for recommendations.

10. *Self care*

Have a warm shower. Wash your hair and use soap that smells good. Moisturise, clip your nails, you could even try cutting your hair if you're brave (but don't blame me if it goes wrong).

11. *Make a cup of tea*

Tea is the best. Just do it.

12. *Upcycle something*

Do you have some old clothes that need to be spruced up, or an object that you don't use anymore? Try to think of something creative to do with it, or look online for some inspiration.

13. *Go for a walk or run*

Exercise is still a valid reason to leave the house, so use the opportunity to stay fit, keep moving and keep your energy up.

14. *Spend time with your family*

Have a movie night, make a pizza dinner together, play board games or video games, and don't forget to include your pets too!

15. *Do your work!*

It can be really hard to stay on top of your school, uni and work commitments when you're working from home, but it's also super rewarding and keeps your mind working.

16. *Start a journal*

Journals are a really fun way to reflect, and this will be a really interesting time to look back on in the future. You don't have to be strict about it, just try to write once every couple days!

17. *Put on your favourite songs and have a dance party*

It's fun and therapeutic, and a good way to keep your body moving.

18. *Try a new TV streaming service*

Get a 30 day free trial for a service you've never used. Hint: Stan has Friends and Ru Paul's Drag Race.

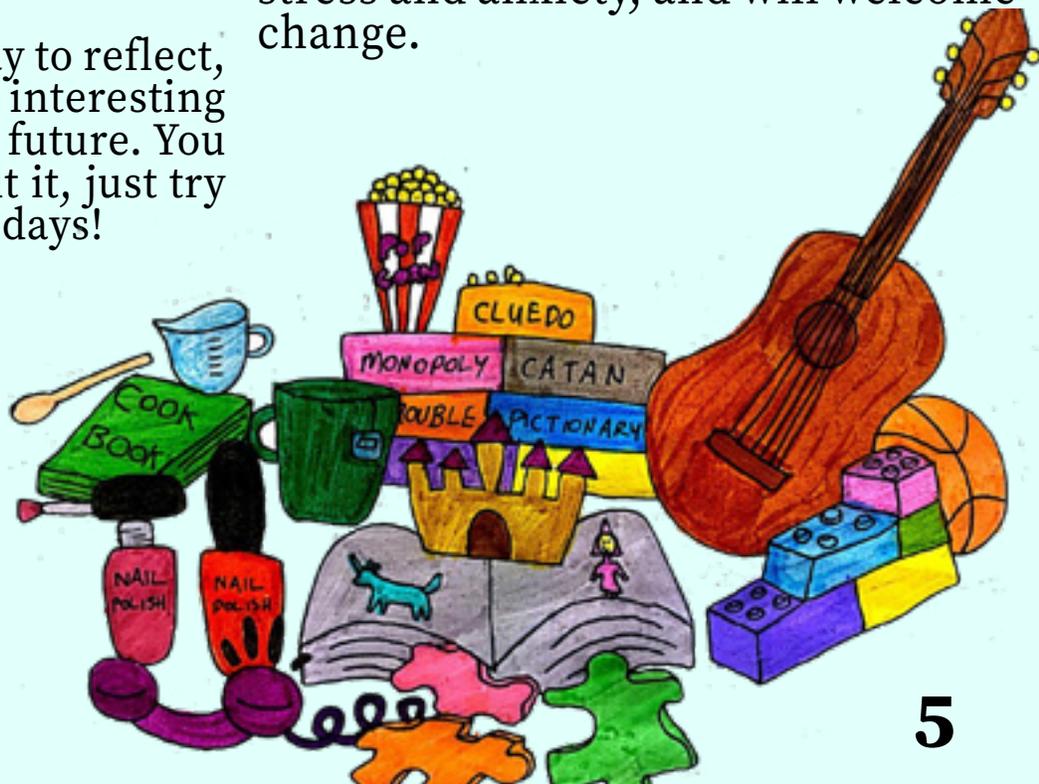
19. *Puzzles and Lego*

You'll get invested fast and won't be able to stop. Get a big puzzle or lego set for literal hours of entertainment.

20. *Make a submission for the May Hashy iton*

Send it to metaemhh@gmail.com It could be an article, drawing or any other creative piece!

You *don't* have to be productive, you don't have to learn a new skill. Know that whatever you spend your time doing, is valuable, and that how you pass the time is up to you. Try to take new actions that will decrease stress and anxiety, and will welcome change.



HOME AND OTHER FICTIONS

There is: a shelf and squeaky door,
a fork and knife and plate,
and a fraying rug and wooden floor,
a window and a gate.

I am: short-statured human girl,
I'm legs and hands and eyes,
and myopia and frizzy curls,
and arms and nose and thighs.

There is: a shelf and a cork board pin
and peeling plaster wall
and cornices and rubbish bin,
a table in a hall.

I am: anxious, mad, obsessive,
reckless and judicious,
inconsistently possessive,
fickle and ambitious.

There is: a sink and plug and fire,
and pipe and tap and drain,
I am: ambitious, passive, tired,
deep, and dull, and vain.

There is: a set of solid facts
inhabiting a space;
I am: a string of thoughts and acts;
an arbitrary face.

There is: wood and steel and fluff;
I am: wants and needs,
An inconsistent set of stuff,
assorted random beads.

I am: afloat, unravelled;
disembodied information,
Adrift without a scaffold;
stars without a constellation.

Join the dots to where they lead,
'til pictures take appearance;
Thread a string through jumbled beads,
until you find coherence;

'Til home emerges from a space,
'til I become a whole;
Let the strings hold me in place,
let chaos be control.

There is: a string of solid stuff,
bound by fiction's tether;
I am: tenuous, discordant self
thinly held together.

So let me be a story,
lest I be a contradiction
Give me home: that allegory,
Give me self, that fiction.

Lital Weizman (Beit Alpha)



MY ISO-LESSON

It's been eight months since I first got to Australia and I can't say this is exactly what I imagined. It took five months for me to see my first kangaroo, however, I dreamed that by now I would have visited half of this incredible country.

Before I got here, there wasn't one conversation where someone asked me – 'how are you with being alone?' I was always an independent human, traveled the world by myself, so I figured it won't be a problem. I already loved the people I was going to work with, and they all went out of their way to make me feel at home. The rest is just logistics.

These days, while in isolation, those questions get a different meaning. What is alone? I keep remembering a time when my oldest sister travelled to India, when every couple of weeks I got a stack of yellow papers by mail, a physical letter, that I read and dreamed of the far-away lands I will once go to. Today I get a daily video call from my sister's daughter when she can't fall asleep. What if this corona business happened back then? If we had no internet, no Netflix, no WhatsApp.

I am literally on the other side of the world from my home, from everything I know and love. I miss being able to drive somewhere without using Google Maps. I miss the familiar tastes and ingredients that I can't find here. I miss my nephews and nieces slamming my front door early Saturday morning, even when I told them not to. All those were supposed to get a back seat while I explore and while I am a guest in this incredible Hashy Australia world.

But now what? Now I am in a foreign land, that was once so appealing, and I can't explore. My world sums up to Hashy zooms, my four walls, and the beautiful Elwood canal that I try to walk by daily. Can it be enough?

During those strolls, I often think of the poem *'I wondered lonely as a cloud'* (William Wordsworth), imagining the colorful scenery he describes so vividly. But the last paragraph is the one that resonates with me the most.

*'For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.'*



So eventually, what gets me going, is that we are all in this together. We are lucky to live in this day and age, when alone physically, doesn't mean alone socially. I have my wonderful Hashy family, that strides through this hardship like the super humans they are, my shlichim*ot family that keeps my sane, and my actual family that keeps me grounded. I have technology and imagination that allows me to dance with my daffodils from the comfort of my sofa. I hope that all of you can find yours :)

Sapir (Shlichia)

ETHICAL CONSUMERISM AND CORONAVIRUS

As a modern consumer, I feel a duty to consider the impact that the purchases I make have on the planet and other people. A concept that always comes to my mind when I am considering a purchase is that buying anything is like voting with my dollar – hence, I should only spend money on things that are produced in a way that align with my values. In theory, this sounds simple. However, when doing research into which brands you actually should spend your money on, you inevitably fall down the rabbit hole of ethical consumerism.

Unilever, a multi-billion-dollar parent company, owns hundreds of everyday brands, including care and beauty brands like Dove, Vaseline and Lynx and food companies like Magnum, Ben and Jerry's, Lipton and T2. Unilever have been known for breaching worker rights in India, sourcing palm oil, animal testing, plastic pollution and poor environmental supply chain practices, amongst other ethical breaches. Personally, I find all of these breaches entirely appalling, and would hate to be supporting a company that is the perpetrator of such events. However, most brands that are available in supermarkets and shops are owned by enormous parent companies like Unilever who have unsatisfactory ethical standards. Figuring out which companies are truly ethical can be extremely challenging, and can occupy a lot of time with few results.

An even bigger problem for many people is the cost of true ethical living. I am a 19-year-old full-time university student, working a low wage hospitality job in the small amount of free time that I get between my degree and other commitments. As much as I would love to only support small, local businesses, buy all my food at bulk stores and avoid plastic altogether, the limited money that I have makes this very difficult. However, for people like myself who can't afford the fancy, ethical brands, there are some easy changes to make that don't cost you your entire wallet. These include only buying second hand clothes and shoes, eating vegan, trying not to buy things unless you need them, going for options with less packaging, using reusable alternatives to single-use items and encouraging those around you to do the same. These choices, among others, are achievable and uncomplicated for many people in the difficult world of ethical consumerism. Changes like these allow us to find ways to contribute positively to the consumer market while trying to navigate the more complex issues of ethical consumerism.

The Coronavirus pandemic has turned our lives upside down in many ways. One thing that I have noticed is that, in the haze of COVID-19 hysteria, my desperation for certain items and the limited options available have caused me to put my values second. With all of the pre-existing difficulties of ethical consumerism and the countless new challenges of this foreign, chaotic situation, it is easy, and at times important, to put the virus at the forefront of your mind and set aside priorities that during other times are fundamental to your life. The ethical choices which seem realistic to implement in daily life suddenly become difficult – the less packaging, the more likely it is that food is exposed to Coronavirus; lower food availability means there are less options; shops are closed (and my dog keeps chewing up my clothes!); money is tight and it can be stressful spending.

Despite this reality, there are a few options for ethical consumerism that we can practice in this situation without extra financial strain:

- Buying any clothes needed off Depop or Facebook Marketplace, which are second-hand online marketplaces where individuals resell old clothes
- If you can't find what you need on Depop, make sure you really will wear what you buy and that you're buying it for a purpose
- Buying unpackaged fruit and vegetables and scrubbing them with soapy water
- Only buying what you need and not hoarding – it is extremely unrealistic that this gets to a point where you can't get your groceries (and toilet paper) anymore. Buying more than you need creates a large demand for production of items in huge quantities. Our needs for toilet paper haven't actually changed due to Coronavirus, so why is the Kleenex factory “working around the clock to meet the [increased] demand”?
- Make some easy swaps at the supermarket: (For more ideas, have a look at <https://guide.ethical.org.au/>)
 - Bill's Organic Bread (available at Woolworths)
 - Pureharvest soy, almond or oat milk
 - Vege Chips are ethical, healthy and yummy
 - Weet Bix and other Sanitarium cereals
 - Republica coffee are 100% fair trade & organic
 - Nerada teas (try their chai!)
 - The Coles homebrand hot chocolate (it's fair trade!)
- When possible, purchase from the businesses that you would usually support. Small businesses are really struggling right now, so this is the best time to show them how much you love their products. This could be getting takeaway from your favourite local restaurant, or ordering products online from businesses you love
- Self-isolate! By staying at home, you are being considerate of the health of those around you and reducing the spread of the virus and the impact it has on the world around us. These are immediate problems that we can help to solve just by staying in

Despite all of this, the Coronavirus situation is very stressful and overwhelming to most of us. While it is still very important to uphold your values, in some situations it is necessary to put those values aside and take care of yourself. If you are currently in a position where you feel like it will put too much of a strain on you mentally, physically or financially to practice all of the ethical choices that you usually make, don't beat yourself up over it. It is important to understand your own limits and to be kind to yourself in this confusing time. Rather than getting overwhelmed about what you spend your money on, you can use this time to experiment with new things - do some upcycling / DIY projects or try to reduce your animal product consumption (you can try out cool vegan recipes like this amazing [pancake recipe by Bianca Zapatka](#), [Lauren Toyota's easy vegan ramen](#) or one of [Gaz Oakley's low cost, delicious vegan meals](#)).

In summary, while this period may make the already-difficult task of spending your money ethically even more challenging, there are still small choices that we can make to uphold our values. Most importantly, we can't let the situation's limitations make us feel as though we can't make an impact anymore. As long as we personally remember what matters most to us as consumers, we will continue to put our values into practice as often as possible. This is a great chance to reflect on your personal values and how they translate into your purchases so that when this is over, you can implement all the changes that your heart desires. Have a relaxing and safe time in isolation, pour yourself a cup of (ethical) tea and enjoy reading our Iton.

Abigail Lithwick (Cholit)







As Martin Buber wrote: “At Pesach, every celebrating generation becomes united with the first generation and with all those who have followed. As in that first Pesach night the generation of people unite together year after year.”

THE FOUR CUPS OF PESACH

Every year, families, friends and communities come together to celebrate Pesach, the story of Moses and how he led the Jewish people out of Egypt. The first of the four cups that we drink acts to remind us of the oppression that the Israelites faced. The other three cups present values which helped the Israelites to remain strong in the face of persecution. Today, as we sit at the Seder table, we acknowledge the forms of oppression that we may face as Jews and in our daily lives. We consider how the values of freedom, peace and hope remain fundamental to the way we face difficult situations presented by modern life.

First Cup - Oppression

Whereas most people drink to forget, it is that sweet speciality of Judaism that we drink to remember the darkness in our narrative. While we will never forget the times our people suffered as slaves in Egypt, were expelled from Spain, or systemically killed in Nazi Germany, most of us tend to ignore the questionable reality we live in today. I will never not turn to Erich Fromm’s doctrine of three tiers of oppression that one can endure when analysing the history of the Jewish people, as it is so relevant for us in this long-awaited process of capturing freedom. What our ancestors faced can be defined as the first level of oppression, one that is open and obvious; the use of violent and brutal force against their subject. The second level is ideological, where our people are forced to be something that we’re not - Christians, nationalists, self-hating, etc., leaving that feeling that we are “small and worthless” against the social order. And finally, the one we all very much know and

love, the internalised oppression, to which we are convinced that it doesn’t exist. Yes, I’ll drink to the matter of the fact that we are not violently subdued by a totalitarian regime - i’ll sing hallelujah! I’ll say amen! - whilst actively in solidarity with those who are... But can I honestly say that society, or even us Jews, have overcome fascist indoctrination, or above all, are we at all aware of the severity of the capitalist agenda? Definitely not. I suppose it hasn’t been said enough: why are we asking for freedom when we do not want to be free?! Lily Tamir-Regev (Yad Mordechai, Merakezet)

Second Cup - Freedom

In terms of pesach, this cup of wine is drunk to honour those who fought for Israel, who were the pioneers of freedom for our people. However, it can be uncomfortable to write about the concept of freedom, when that is all I have known, with my only experience being through the shoes of others. You begin to wonder where your place is within our

oppressive system and what is your role. Then you think about your nation, as Australian citizens, we are witnesses to the lack of humanity that refugees face in our country. Then you think about the past, how Jewish peoples have taken unthinkable risks to save themselves from detrimental incarceration during the Holocaust. And then today, we are stuck in our homes, isolated, we have little involvement with the outside world. However, we are still free. We have the ability to buy our own groceries, choose what we will and won't eat. Order new clothes and wash those we wear. We are being subjected to change our ways for a period of time, but we are still lucky to have freedom even while stuck in the comfort of our own homes. We have the freedom to rally for our beliefs, to disagree with the opinions of our government. We have the freedom of shelter, food and water and for that gratitude is needed. We are lucky to be free and should never forget that.

Nadia Harari (Eliphaz)

Third Cup - Peace



To us as Australians and Diaspora Jews, peace is a concept we largely are used to and have the luxury of living in while watching others in far countries and cultures fight and die in wars we have long since disassociated from. I and most people my age in our nation have not faced war and violence, fighting in armies against distant nations that the government says are enemies, dying for politicians who have nothing but their next terms and elections to care for. During Pesach, we look inwards to ourselves and our collective history and find a story of a Jewish people who fought only when it was necessary for our defence or our continued existence. In this history we find a lesson that war is not something to be made lightly of, and that peace is something to pursue, to the last breath before falling to the wayside for conflict.

As a people, we must unite as a whole and provide the Dugma Ishit for the world to follow, to build and champion peace and understanding, and foster good relations for a cooperative future. Chazak Ve'Ematz, Chag Sameach, and always be a light unto the nations. Benji Sherman (Samar)

Fourth cup - Hope



The Hashy family serves as an intersection of a wide range of communities, greater and smaller. The fourth cup, hope, represents the Israelites uniting as a nation to overcome the oppression they faced against all odds. As members of the Jewish community, we hope for our people and all other religious minorities to live peacefully, free from persecution. As members of the Australian community, we hope for a fair and just Australia that welcomes and supports those in need. As members of the global community, we hope to unite to overcome the pandemic we are currently facing, and continue to do so in the face of other global challenges.

As we drink this cup on Pesach, we reflect on all of the hardships that the Jewish people have collectively faced throughout history, and the hardships that we have overcome as individuals. Even in the most dire of situations, even in times where it feels useless to hold on to hope, we have come out stronger and more determined than before. This Pesach, we should acknowledge the importance of hope in our current situation and in all times of difficulty, and allow ourselves to hope freely for the future that we want to see for ourselves and for the world around us. Pesach sameach!

Abigail Lithwick (Cholit)



INTOLERANCE AND XENOPHOBIA IN THE CORONAVIRUS ERA

The last few months have been overwhelming, to say the least. Innumerable aspects of our lives have been completely put on hold and turned upside down; work, school, hobbies, socialisation, health. It's easy for seemingly less urgent matters to become lost inside the haze of our stress, and under the guise of 'safety first'. But the xenophobia and intolerance that have become abundant recently were triggered and revealed by COVID-19, and nobody is really talking about it.

In late January, before Coronavirus had really impacted Australia, my Australian-Chinese friend and her sister were refused service at a restaurant in South Korea. In order to get in, they had to show the restaurant their Australian IDs. No other non-Chinese customers were stopped before being allowed entrance. The logic of having them display their ID to prove their ethnicity, rather than asking them where they had travelled over the two weeks prior, perfectly encapsulates the racism of the COVID era.

These occurrences are unfortunately not atypical for Chinese and Asian Australians during the Corona period. There has been a noticeable spike in discrimination, and the stories of abuse are sadly endless. Whether it's Trump labelling COVID-19 the "China-virus" or "nurses who have Asian appearance...copping [abuse that is] worse" (Sydney Morning Herald). I think we can all agree that despite Italy and the US having higher rates of infection than China, the treatment towards the groups is nowhere near comparable. Just this week a Sydney teenager spat at two Asian-Australian sisters crossing the road, calling one of them an "Asian dog" that "brought corona here" (Daily Mail and News.com).

This xenophobia (no matter its form) trickles into the lives of Asian-Australians, whether they are directly involved or not. When COVID-19 was just on the verge of toppling everything in Australia, I still felt like I could sneeze in my local Woolworths (hay fever) without people around me drawing back and sending glares my way. I know that, from speaking to them, this is not a reality for my Asian-Australian friends. For the moment, my lack of anxiety about sneezing in public is a privilege that I have, as somebody who is white-passing.

Face masks have long been a part of Eastern-Asian culture. Prior to COVID-19, Asians wearing them would receive odd stares and glares that communicate 'why can't you just be normal?'. However, today the West embraces face masks, selling out most stores. That's completely fine, wearing face masks isn't xenophobic. But to a lot of Asian-Australians, the West's relationship with face masks communicates that they are only valid when non-Asians wear them, and that the original issue wasn't masks - it was Asian culture and Asians themselves.

At the end of the day, it's important to ensure these issues don't fall through the cracks of COVID-induced stress, and that we bring awareness to and actively confront them; whether it's just speaking up about the issue with somebody who might not have thought about it, or calling out casual racism.

Dana Pilli (Elifaz)



'UNTITLED' - LYRICS

"Hey, how are you?"

"I'm good, is it true, that you would, come back if the situation got harder?"

"Um I don't know, what'll be, but I can't wait to see, cause I'm missing you like crazy" and nothing here is good.

"What about you?"

"Huh?"

"How are you?"

"Oh, well."

I can't sleep at night or day,

I can't see my friends face to face,

All I've done is cry today,

But I still want some space.

I have too much on my mind,

This corona gives me too much time,

I can't love whatever's mine.

"Hello?"

"Yeah I'm fine"

(Anonymous Chanichim*ot)

'UNTITLED' - POEM

This is a poem that I found through the internet, which I felt resonated with me and I was drawn to O'Meara's use of language. While some may find hope idealistic, it is a powerful force that can drive passion and wellbeing. My advice? Have a read of the poem and sit with the words for a few minutes afterwards (Nadia Harari, Elifaz).

And the people stayed home.

And they read books, and listened, and rested, and exercised, and made art, and played games, and learned new ways of being, and were still.

And they listened more deeply. Some meditated, some prayed, some danced.

Some met their shadows. And the people began to think differently. And the people healed. And, in the absence of people living in ignorant, dangerous, mindless, and heartless ways, the earth began to heal.

And when the danger passed, and the people joined together again, they grieved their losses, and made new choices, and dreamed new images, and created new ways to live and heal the earth fully, as they had been healed.

Kitty O'Meara

COVID-19: NO, EVERYONE ISN'T A SOCIALIST IN A CRISIS.

“I know right? Since when did my give a damn about my health?” This rather tragic phrase, uttered by my friend over a zoom call whilst talking about their boss, reflects phenomena that seem to be becoming commonplace during the Covid-19 pandemic.

Examples of businesses, who previously wouldn't spare a second to consider treating their employees anything better than the bare minimum, are now suddenly taking leaps to make sure their workers are being treated well during this pandemic. Leading tech giant Apple is expanding their leave policies, Amazon isn't docking pay from their warehouse workers for missing shifts, and hell, even my old workplace is giving out fortnightly payments of \$1500 dollars as paid leave to their staff. This goes beyond the workplace: the South Korean government is offering childcare to parents still at work with class sizes of capped to 10, New Zealand has raised all their welfare benefits, and Australia's National Cabinet has put forward discussions on completely halting evictions for non-payment of rent. The list well and truly goes on.

The phrase “Everyone's a socialist in a crisis” has been floating around in many left-wing circles in response to many conservative governments' and worker-exploiting businesses approaches to the pandemic; those being various socialised services and benefits that most greatly affect those with low-incomes. However, it has begged the question: will the increased care that governments and businesses are providing during Covid-19 cause positive, long-term change in the conditions for the working class?

I have heard many leftists argue yes; saying that these changes give workers 'a taste' of being treated the way they should be, and that the working class will be inspired to keep pushing for even more of their deserved rights, until we'll eventually find ourselves living in a fully-automated, luxurious space kibbutz.

I'm not going to lie, this didn't quite sound quite right to me, but I couldn't put my finger on why. It's not just that companies like Apple and Amazon, overall, still treat their workers like garbage (slightly better garbage). It wasn't the idealism, because usually I'm the one spouting idealised and prophetic claims of a worker's revolution and quotes of Marxist philosophy.

So, in an elitist fashion that is quite typical for me, I scoured my academic knowledge to help me understand this gut feeling. Lo and behold, I found a surprising analogy in an insight that reconciled personality psychology and social psychology; two disciplines that have historically clashed in their attempt to describe the behaviours of humans. Stick with me here.

Personality psychology attempts to describe and measure human behaviour and experience. For example, we could call people who are likely to talk to others whilst at a party “extraverted”, which would be considered a personality trait that we could measure. By comparison, social psychology examines the influence of social situations and environmental factors on behaviour. In this framework, we might observe people at party and measure the amount of times people have conversations with others, and then compare those results to if the person was at a footy game instead.

There are lots of similarities here; both involve going to a party and both are looking at a behaviour (talking to others). The key difference is that personality psychology views their behaviour as “internally driven” (coming from their personality), whereas social psychology views their behaviour as “externally driven” (coming from their social environment).

These two disciplines have historically clashed; each one claiming that it was better at explaining people’s behaviour. This controversy was put to rest, and the two fields reconciled by an insight that is now well-accepted. The understanding being that people do have tendencies to behave in certain ways (e.g. have an extraverted personality) on average. BUT, the specific social circumstance (particularly if extreme) is the largest determinant of behaviour. The situation/circumstance describes short-term behaviour, personality describes long-term, average behaviour.

An extraverted person is more likely to talk to other people and go to parties in general. However, in the social situation of a party, everyone is likely to talk to other people, regardless of whether they’re “extraverted” or not. The situation/circumstance tends to dictate one’s short-term response. Whilst it might seem obvious when spelt out, this greatly changed the way personality and social psychology operate.

Bringing it back to the point, it also helped me understand why I was sceptical of people saying that the changes put into place by governments and businesses for Covid-19 would have any benefits for the working class in the long term. Consider ‘personality traits’ (like extraversion) as being analogous to society’s foundational values; like nationalism, neoliberalism, and capitalism. Consider the ‘social environment/circumstance’ as being the Covid-19 pandemic.

The Covid-19 pandemic is an extreme environment, requiring radically different behaviours to manage it, as opposed to business-as-usual functioning of Western society. Hence, Western society changes its behaviours to adapt. And, well, it just so happens that socialised systems are the most efficient way of dealing with extreme circumstances. After all, capitalism is internally contradictory and unbalanced at the best of times; at the worst of times (like during pandemics), it ceases to function.

These changes are a result of a change of the situation/circumstance. These changes are externally driven by the environment, not internally driven by changed values. I will be thoroughly surprised if these changes to business and welfare extend much beyond the duration of the pandemic. Covid-19 itself will not shake away liberalism, burn the flag of nationalism, excise postmodernism, nor break the chains of capitalism.

Instead, if any long-term changes to the consciousness of the working class are to come from the pandemic, they will come from those who work through the pandemic and continue to push for progressive values and radical change. The labour of those willing to struggle for equity and liberation, and against capitalism, is the strongest force available for us to change the fundamental values of society. Don’t become complacent by relying on a virus to do it for us.

Jarrah Kron (Beit Alpha)

(Ps. Vote for Hatikvah!)

These breaded and fried cauliflower wings are just as delicious as any animal product alternative and they are the perfect comfort food for the upcoming winter months. They're also a fun way to pass the isolation time with something new and decadent.

Ingredients

Basics:

- 1 head of cauliflower
- Frying oil

For the Batter

- 1 cup of plain flour
- ¼ - ⅓ teaspoon of salt
- ¼ teaspoon of paprika
- 1 pinch of turmeric
- 1 cup of water
- Any other spices your heart desires!

For the Breading

- ¾ cup of regular breadcrumbs
- ¾ cup of pre-spiced breadcrumbs (my favourite is the Pereg brand in the style 'American' but if you don't have access to that you can definitely use; 1 cup regular breadcrumbs, ½ cup panko breadcrumbs, and extra spices for more flavour)
- 2 tablespoons of plain flour
- 2 tablespoons of sesame seeds
- 1 ½ teaspoons of paprika
- 1 ½ teaspoons of dried rosemary

Some options of extra spices you could add: chilli powder, hot paprika, anything!



Dana's Cauliflower Wings

Method

1. Wash and break the cauliflower into florets
2. Whisk the flour, salt, paprika, turmeric and water to create a smooth batter. You can adjust the quantity of flour and water so that the batter is between crepe and pancake batter consistency.
3. Combine all the ingredients for the breading to create an even mixture
4. Heat the frying oil in a pot but don't fill it over halfway to prevent spilling and be careful around the hot oil! (If you have a deep fryer you can also use that)
5. Take a cauliflower floret and place it in the bowl with the batter. Use a fork to wipe off the excess and place it into the breading mixture, covering it on all sides.
6. Drop a piece of batter into the oil to check that it's hot enough (if the batter bubbles and rises to the top it's ready) and then CAREFULLY and SLOWLY lower the cauliflower into the oil.
7. Work in batches of about 6 cauliflowers (depending on the size of your pot) and let it cook for roughly 8 minutes until golden brown and crispy, and tender on the inside.
8. Place them on a paper towel to blot excess oil and serve with BBQ sauce, vegan mayo or my favourite just some plain lemon squeezed over top!



ENJOY!!!





**THE HOPE FOR A PROGRESSIVE
ISRAEL**

HATIKVAH AUSTRALIA NEEDS YOUR VOTE

We are a united front of progressive Australian Zionists who aim to bring a vision of a safe, inclusive, thriving and peaceful Israel to the 38th World Zionist Congress.

**Show your support and have
your voice heard.**

**VOTE FOR HATIKVAH
AUSTRALIA AT
HATIKVAH.ORG.AU**

A SOCIALIST WALKS PAST SOME SOCIALISTS – OUCH!

I, a socialist, walk past a table in the university courtyard. The table is covered in posters about a Marxist conference, a talk damning the relationship between capitalism and COVID-19, and the necessity of paying essential workers an emergency fee. Why do I roll my eyes? Well, not because I disagree with any of the posters – again, I’m a socialist – but because I know what will happen if I engage.

Leftist Jews are stuck in a very weird political place. There is the Jewish Zionist community, whose members (especially in Australia) are generally to the right of the political spectrum, many of whom vote Liberal and/or believe in economic austerity to some degree. This is obviously not a community where socialism is a focus.

However, when we try to fit into Leftist goyische spaces, there are requirements. It’s almost as if they’re checking their “Good Jew” checklist – do you believe in the equality of all peoples? (Yes, obviously) Do you understand that you are white? (Well, I mean, maybe? Depends on your definition, I guess, but like, sure?) Do you understand that Israel is a colonial oppressor in the Middle East and must be eradicated? (WHAT?! No?)

And it’s not even just Leftist spaces. Every public or non-Jewish school Jewish student knows that you’re going to get some Jewish jokes – some from the people who don’t like you, and some from your friends (I promise they don’t mean it, they’re just joking, obviously). Who can blame them? I’m Jewish, it’s funny, they make fun of themselves for being White/Asian/whatever-background-they-come-from all the time...

Sidenote: It’s only when I got older that I realised that many of us non-white students were very self-hating for a lot of high school. I was lucky that I didn’t feel crippling anxiety and mental health issues for much of high school, but I remember all too well that I gave my friends justification for Jewish jokes – “It’s fine, they’re my friends, they aren’t antisemitic”.

For the record, that is exactly what it all is – antisemitism. This “Good Jew” list in Leftist spaces, the consistent need to prove I’m not money hungry in high school, these are examples of antisemitism. It’s easier to brush them off and pretend they’re not because they’re in places where you feel safe from discrimination.

Leftist spaces are so enticing to us socialist or left-wing Jews. When I saw the poster advocating the end of capitalism on my first day of uni, I was legitimately excited to hear from people who had similar understandings of the world to me. They promise socialism, which means that we can all be equal, we can all fight the injustice of the world, we can break free of our chains! We’re supposed to be in a space that fights racial and social injustice, sexism and misogyny, etc etc. And whilst on the surface, antisemitism is included in that, the “oldest hatred” creeps back in there, as it always does.

Socialist-Zionist Jews are stuck in a very weird place – where is our community? Both the Socialist and the Zionist calls to us, but it’s hard to fit in in either. Guess we’ll all just have to go to Hashy.

Aya Tamir Regev (Beit Alpha)

A Bad Jew, I guess

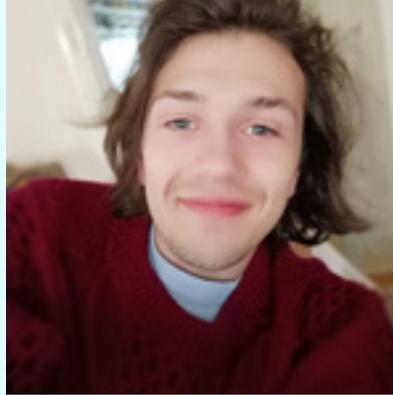


WHAT ARE WE LISTENING TO (WHILE AT HOME)?

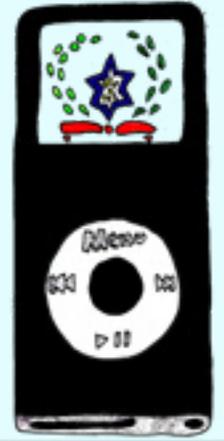
IT'S A GOOD THING YOU ASKED....



It's Getting Better by Aya



Jarrah's Study Playlist



1. Landslide - Fleetwood Mac
2. Vincent (Starry Starry Night) - Don McLean
3. Who Knew - P!nk
4. סע לאט - אריק איינשטיין
5. Hard Feelings/Loveless - Lorde
6. imagine - Ariana Grande
7. You've Got a Friend - Carol King
8. This Love - Taylor Swift
9. Moonshadow - Cat Stevens
10. Shirtsleeves - Ed Sheeran
11. Plum - Troye Sivan
12. Homemade Dynamite - Lorde
13. Dance to This - Troye Sivan ft Ariana Grande
14. Holy Ground - Taylor Swift

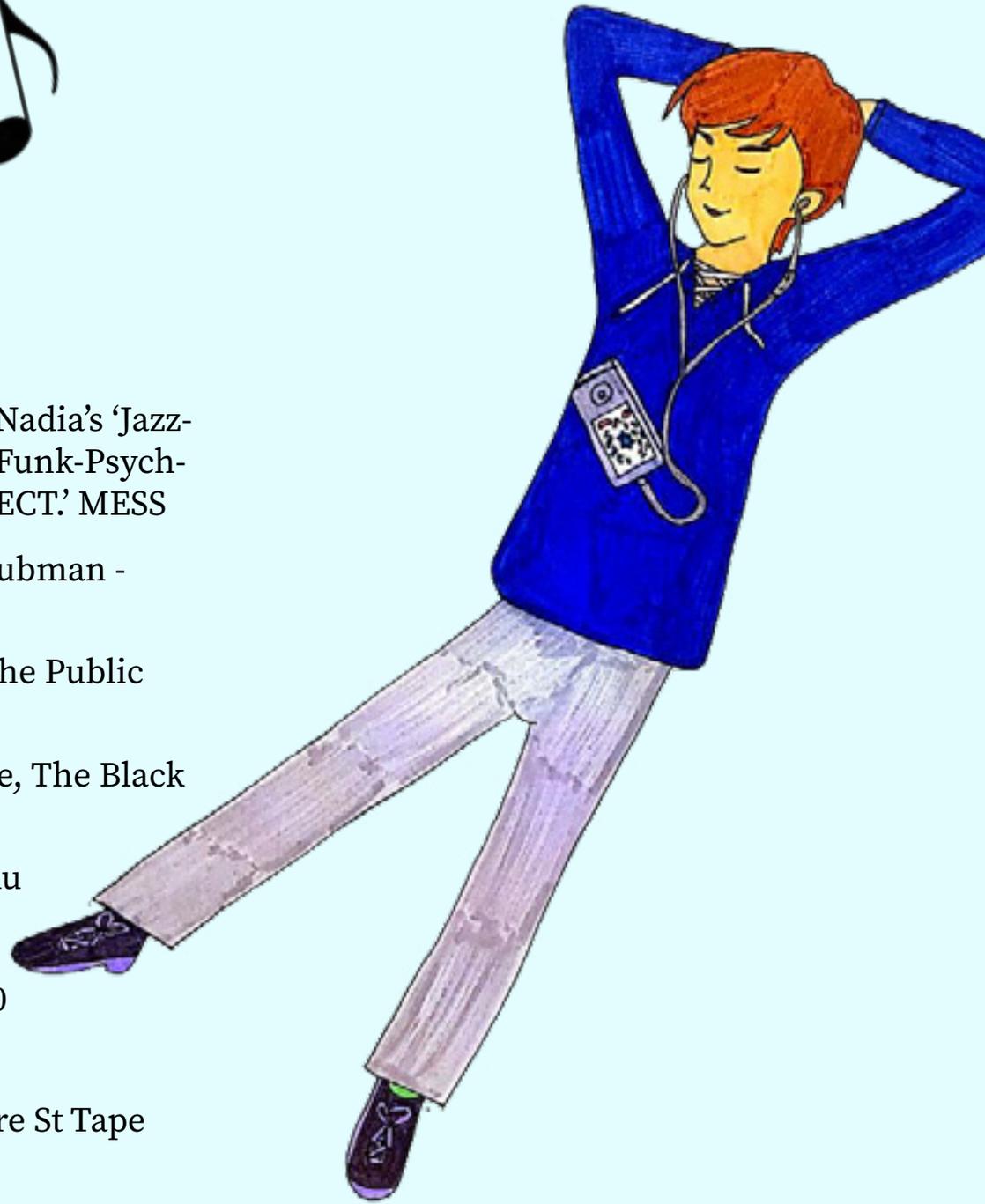


1. Awake - Tycho
2. Easy - Tycho
3. Flowers - In Love with a Ghost
4. Sorry for not answering the phone I'm too busy trying to fly away - In love with a Ghost
5. Loro - Pinback
6. I'm closing my eyes (feat. Shiloh) - Potsu
7. Debold - Vegyn
8. Weather - Tycho
9. Stress - Tycho
10. Shibuya again - Teen Daze





Nadia's 'Jazz-Funk-Psych-ECT.' MESS



1. My Queen is Harriet Tubman - Sons of Kemet
2. Naming & Blaming - The Public Opinion Afro Orchestra
3. Sabye - Mulatu Astatke, The Black Jesus Experience
4. Bag Lady - Erykah Badu
5. Nappy Heads - Fugees
6. Misrepresented - 30/70
7. Seeds - JK Group
8. Dinosaur Meat - Vulture St Tape Gang
9. Green Sugar - Kikagaku Moyo
10. Head On/Pill - King Gizzard & the Lizard Wizard
11. The End - The Doors



HAVE YOU EVER MET YOUR TRUE SELF?

When we are not in contact with others, does this mean we are automatically more in contact with ourselves? No. We are generally further from understanding ourselves as individuals without human relations to exert our personalities onto. Delving deeper into it, there is little (or nothing at all) that intrinsically makes up a person's identity. If we were born in quarantine and lived our whole lives in quarantine with no influence from the outside, then who would we be?

It may be a good thing that we are distanced from mainstream routines these days, as it allows us to explore qualities and interests within ourselves that are more honest. However, think about the things that you say and your behaviour. Where did these originate? They came from ideas that you admired one time or another. I'm certain that we have our own original ideas, but these are rare. Most of the time, we are inspired by external influences: by our friends, by the movies we watch, even by random strangers in the street. All of this accumulates and combines to form our unique view of reality.

My challenge for the youth sitting at their bedroom desks alone in the middle of the day is threefold.

Firstly, I would spend a bit of time trying to pinpoint what your desires are driven by – the driving forces for the choices you make. This may appear materialistic. I would think, “who cares about the objects I own or the career I am choosing? None of this matters! I am a person for the sake of experience! I need not prove my worth with the materials that support me in living!” That is not the point.

While we may view the consumerist realm in which we live as a structure that we must tolerate for the time being, we have to be sure to not lose the meaning of tangible delights. We allow our “pure” experiences to be represented by the physical means that we have on offer. If life must contain physical attachments, we need to make sure that those attachments are not to ideals that don't express your own nature and mind.

Look for something in your sacred space that doesn't embody your spiritual, emotional or intellectual make up. It is probably easier to find more things that do present yourself than those that don't. Is this a result of an expanding global community? As individuals, we have a much greater awareness of the international world than we did one hundred years ago. But we must ask ourselves - do we possess that same level of knowledge when it comes to our own homes? This brings me to the next matter.

Do something that you have never done before. The advantage of residing in an intimate space offers several opportunities to free your anxieties. Step outside of your daily routine for a minute and set aside a time to unveil the prowess inside of your heart. What are you truly longing for? Now is the time to open up! Explore your inner “cool” and unleash the gearings of your brain. Speak, move, feel, write or think! It may seem unsuccessful or tedious. Truthfully, I cringe as I write this. Nevertheless, this is a truly promising exercise. You might want to close your eyes and shut off your senses to really escape any conformity that you might be holding yourself up against. This is your chance to dig into your true creative potential. Liberate yourselves.

There is no use in bettering the state of affairs if there is no truth in what you are doing. Never make the mistake of slipping into a coma! It is too often that we personally, and society, fall in to practising living unintentionally. The numbing effects of those in charge – companies, bourgeois and bureaucracy - are only powerful if we are not snatching our autonomy whenever we can help it. We need to voice up and cultivate knowledge. It is our responsibility to humankind! Don't consent to the dilution of life. Always be on your guard.

Lily Tamir-Regev (Yad Mordechai)

13 STUDY TIPS: FOR WHEN YOU NEED TO STUDY BUT CAN'T FIND THE MOTIVATION TO

1. Wake up at a consistent time, not too early but not too late. Your sleeping pattern is important!
2. Put some music on! Have a dance party before you start
3. Dress in similar clothes to what you would study in normally
4. Make sure your working space is clean. If it isn't, take 5 minutes to make it tidy
5. Write a list of what you want to accomplish that day and cross things off when you get them done. If you get frustrated, prioritise the items on your list and then slowly work through it
6. Drink water. Have your waterbottle on your desk with you
7. Have some study snacks as motivation. E.g. nuts, fruit or chocolate work really well
8. Eat a balanced diet! If you're stressed, this is easy to forget
9. Have active breaks, but time them. Set an alarm for 20 minutes and then get back to work
10. Download apps like Forest or Flora. They time your study sessions by planting virtual trees, if you use your phone, the tree dies
11. If you're struggling to concentrate, take a five minute break, then study for only five minutes. If you can keep going, good, if not that is fine. Same goes if you can't understand something. Come back to it later
12. Colour code your notes!
13. Give yourself a reward once you've completed your work!

A Study Playlist: Passed on by Hashy leaders through the ages

1. This Year - Mountain Goats
2. I Want - Ruby Fields
3. Dirty Hercules - Ngaiire ft Nai Palm
4. Just a Girl - No Doubt
5. Dakota - MC Solaar
6. You've Got Time - Regina Spektor
7. I Follow You - Melody's Echo Chamber
8. Flight - Casualties of Cool
9. BATS - RACKETT
10. Digital Witness - St. Vincent
11. Ode to Viceroy - Mac DeMarco
12. Picture Perfect - little Simz
13. Life is a Song - Patrick Park
14. Blue Skies - Ella Fitzgerald
15. When I'm With You - Best Coast
16. Sandstorm - Darude



SHNUPDATE: CORONAVIRUS, PESACH AND LENTILS

The first week of Machon felt like a blur. Sure, COVID-19 was on our minds during our kibbutz month, but with the characteristic “proactivity” of the Israel government, the restrictions placed on Kiryat Moriah (the educational institute we are now living on), started flowing in. In a matter of days, gatherings of more than 100 people were banned and being monitored by police. By day four, gatherings of more than 10 were outlawed.

A dystopic vibe blanketed Machon, and the hope of field trips, in-person classes and bunker parties was gone. News of Netzer, Bnei Akiva and Aardvark cancelling their Shnat programs rocked us Machoniks to the core and the twin panic of “what if we get sent home” and “what if we can’t go home” became the resident fear.

The following few days became chaos as the world movements struggled to keep us in Israel, and as Kiryat Moriah became a beacon of refuge to those whose movements had been forced to cancel their programs. After the dust settled a little, major developments had taken place. Three Netzerniks joined the Hashomer Hatzair Shnat program, and four kids from Noam UK joined Habonim Dror South Africa.

WHO had declared a global pandemic, and Kiryat Moriah was forced to take measures to keep us safe. Things seemed to reach a boiling point when the director of Machon tested positive for the coronavirus, and English Machon went into a 4-day quarantine, in which we were not allowed to leave our rooms, not even to peek into the corridor. In classic Shomer style, we had 3 vegans and 3 vegetarians within our ranks, and in classic machon style, lentils was served 8 meals in a row. By the time we left our rooms, our group had shrunk. Noa and Tal, we miss you, and we are so glad that you are home safe and happy with your families.

Phew, that’s the not so good stuff. It’s a lot, and it’s sad, but trust us, there’s plenty of positive to go around.

In the light of the darkness, English Machon’s hadracha began to shine. Once Machon classes were forced to cancel, it took under 24 hours before a fully functional Machane (camp) was running, led by all of us. It took hours of efforts and dozens of hands-on-help, but “Machane ‘Rona” was realised. Days filled with fun peulot and activities were organised thanks to the proactivity of all those involved. Machon did not hold back approval and quickly began working with us to organise actual classes alongside pre-planned Machane ‘Rona activities. The activism shown by the students of English Machon was inspiring and truly helped us power through some of the toughest parts of the Corona Pandemic.

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Additionally, it’s hard to deny how quickly we are all becoming friends. The relationships between us in English Machon have become much stronger of course, but the isolation has also led us to become much closer with Spanish and Portuguese programs. Whether it’s ordering 30 pizzas all at once from the local pizza joint, or playing huge table tennis tournaments, we are all becoming much closer and it’s been very enjoyable.

This past week, amidst our heavy restrictions as a result of COVID-19, we were able to run a successful Pesach Seder among the entire English Machon. After splitting into groups of three groups of ten, (and technically eleven if you count Chad via Zoom), we used our Wednesday evening to explore the classic theme of Pesach through the Haggadah, freedom. This year especially, with the regulations on who we could see, where we could go, and how we could live, the notion of freedom and autonomy felt especially potent, and sunk deep into English Machon. Despite the challenging circumstances, our Seder taught us more about how to approach Pesach in the future, but also gave us an evening to remember for the rest of our lives.

Sincerely,
2020 Shnatties

26



WHAT'S ON AT HASHY?



SUNDAYS

Weekly Peulot via Zoom

Juniors: 3 - 4:30

Seniors: 5 - 6:30



TUESDAYS

A new video on YouTube

Vlogs, painting, guitar tutorials, and more!
(Click for youtube link)



THURSDAYS

Kef activities via Zoom

Games and movie nights, group cooking, and more!



THE YOUNG GUARD

Keep your eyes peeled

If you liked our 'Zine in March, wait until you get your hands the new Melbourne Iton!



PODCASTS

Every few weeks

Tune in to listen to your madrichim*ot discussing a variety of interesting topics! Via Soundcloud
(Click for Soundcloud link)



FIND US AT:

Instagram: @hashy.aus

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Hashomer Hatzair
Australia



KILLER SUDOKU

35 5 15 27 4 17 7 8 7

8				8				
10	3			2				
15						9		
0			2				5	
0	5							8
0	1			7				
22		6						
10			5					4
35				6				

EASY

Killer Sudoku is played like regular sudoku, but with one extra restraint: the clues (numbers) outside the grid show the sum of the digits in the cells sandwiched between the numbers 1 and 9 in the relevant row or column. E.g. if the clue is 0, 1 and 9 must be next to each other.

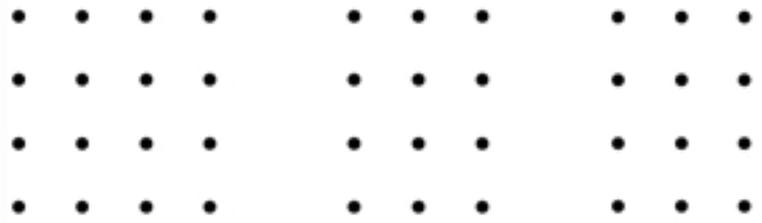
9 LETTER WORD

A	I	Y
C	O	D
L	M	P

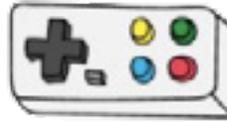
Rules:

Using the above letters, once each, make as many words as you can. They must all contain the centre letter, and must be a minimum of 4 letters long.

DOTS AND BOXES



TIC TAC TOE



HASHY GAMES PAGE! Print out this page and enjoy something to do while you're at home.

SUDOKU

6			9	8				
5			3		4			
8	9		5	1		3		7
	6		8				9	
1	2			9		8		
		9		7		2	6	4
	3	8		5				2
	1						7	
			4					

MEDIUM

Rules:

Each of the digits 1-9 must appear exactly once in each row, column, and 3x3 box.

KABBALAT SHABBAT SONG: SHIR HA'EMEK

Shir Ha Emek was written by Natan Alterman and composed by Daniel Samburski for a film called "For a New Life", with its purpose to represent life in Israel with the aim of encouraging fundraising by Jewish philanthropists in the Diaspora. More or less, this lyrical masterpiece encapsulates the Socialist-Zionist ethos of labouring kibbutz pioneers.

The piece's recurring motif mentions the nation's first kibbutz, Beit Alpha (established by Hashy!) and the first workers' moshav, Nahalal. Then the chorus is based on line 11 from the Book of Isaiah 21 (שָׁמַר מָה מִלֵּילָה שָׁמַר מָה מִלֵּיל), when someone is calling out "Watchman, what of the night?", to which the watchman replies, "The morning comes, and also the night. If you will inquire, inquire." The second verse glorifies the land and its fields and the valley. There is an atmosphere of war in the third verse. It is mentioned that someone shot fire and someone fell, between Beit Alpha and Nahalal. The answer to who fired? And who fell? This wasn't answered in the song.

Arik Einstein - Shir Ha'Emek: <https://www.youtube.com/watch?v=DGr8SsB00Bk>

Ba'ah m'nuchah layageya

באה מנוחה ליגע

The weary came to rest

umargo'a le'amel.

ומרגוע לעמל

and finish their labors.

Layla chiver mistareya

לילה חיוור משתרע

Pale night covers

al sdot emek Yizr'el.

על שדות עמק זרעאל

The fields of the Jezreel Valley.

Tal milematah ul'vanah me'al,

טל מלמטה ולבנה מעל

Dew underneath and
moonlight above,

mibeit alfa ad nahalal.

מבית אלפא עד נהלל

From the Beit Alpha to Nahalal.

Mah, mah layla mileil?

מה מה לילה מליל

Oh, what a night of nights

D'mamah beyizr'el.

דממה ביזרעאל

Silence over Jezreel

Numah emek, erez tif'eret

נומה עמק ארץ תפארת

Sleep dear Valley, land of
glorious beauty

anu lecha mishmeret.

אנו לך משמרת

We will guard you.

Yam hadagan mitnoe'a,

ים הדגן מתנועע

The sea of grain is swaying,

shir ha'eder metzal'tzel,

שיר העדר מצלצל

the song of the flocks rings out,

zohi artzi us'doteiha,

זוהי ארצי ושדותיה

This is my country and her
fields,

zehu emek Yizr'el.

זהו עמק זרעאל

This is the Jezreel Valley.

Tevorach artzi vetehulal

תבורך ארצי ותהולל

Bless my country reveler

mibeit alfa ad nahalal.

מבית אלפא עד נהלל

From Beit Alpha to Nahalal.

Mah, mah...

מה מה לילה...

Oh what ...

Ofel behar hagilbo'a,

אופל בהר הגלבווע

Mount Gilboa is darkened

sus doher mitzel el tzel.

סוס דוהר מצל אל צל

A horse gallops from shadow to
shadow.

Kol ze'akah af gavoha,

קול זעקה עף גבוה

A voice is carried high.

mis'dot emek Yizr'el.

משדות עמק זרעאל

Over the fields of the Jezreel
Valley.

Mi yarah umi zeh sham nafal

מי ירה ומי זה שם נפל?

Who is shot? who has fallen?

bein bein alfa venahalal?

בין בית אלפא ונהלל

Between Beit Alpha and
Nahalal.

Mah, mah...

מה מה לילה...

Oh what ...

