

the young guard

HASHOMER HATZAIR AUSTRALIA

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contents

THE YOUNG GUARD - ISSUE 05

4 enacting the socialist revolution - one step at a time

6 summer camp dates

8 secular-humanism: a rejection of religion

12 secular humanist judaism in the hashy revolution

14 20 books i read in 2020

18 can you elect a revolution?

20 a reflection

Illustrations by Elian Rothschild

welcome

Welcome to the final iton of 2020! This iton covers the theme of revolution, and brings the year to a close for Hashy. It has been a difficult year, but we have been able to get through it together.

Thank you all so much for continuing to support Hashy, joining our online events and peulot and coming on the upcoming Shomria 2021. To all our alumni who are reading this, thank you for coming to our online weekend, and still engaging with our content. To the shnatties, welcome back to Australia, to Ken Melbourne and to our Hanhala meetings. To our chanichim*ot, you are why we are here, we love spending time with you all, learning about new things and having fun. To the rest of the madrichim*ot, you have all done amazing this year. With online meetings from two to four times a week, an online camp, the lack of fundraising and a shortened summer camp, we have had it rough. However, we persevered and will continue to. We are Hashomer Hatzair Australia.

Revolution is something that Hashy tends to strive towards. Our ken is named after Mordechai Anielewicz who was involved in the Warsaw Ghetto Uprising in 1943. All of our ideological positions are inspired by the ideas of radical, revolutionary thinkers. People such as Ber Borochov, Karl Marx, A. D. Gordon, Amos Oz, Eliezer Ben Yehuda, Roza Robota, Hannah Senesz, Moshe Yaari, Tosia Alterman, Albert Einstein, Ahad Ha'am and Theodor Herzl.

I will leave you with this: if not now, when? If not us, who?

See you in 2021,

Nadia Harari and Hashomer Hatzair Australia



We acknowledge the Aboriginal and Torres Strait Islander People as the First People of Australia and pay our respects to their Elders, past and present and emerging. Sovereignty was never ceded.

Enacting the Socialist Revolution - One step at a time.

It's easy to admit that 2020 has been a wacky year for everyone. I remember when the Australian bushfires were the biggest thing in global media – how far we've come! The world has changed in a myriad of ways that is in some ways exciting, and in other ways new and interesting. For example – more and more people are deciding to work from home more often. Another example is physical cash is quickly becoming a thing of the past as we move to prefer contactless payment. Speaking of work and money, this is how we can achieve the socialist society we all dream about, on a personal, social, and societal level.

In the personal sense, there are many things we can do within ourselves and our households to push us closer to socialist living. If you live with others, maybe consider implementing a kuppah. For those unaware, a kuppah is a way of handling household finance in which everyone's income goes into a shared pool, and from that pool you pay expenses, and buy things you need or want.

Additionally, consider using public transport when it's feasible, rather than driving somewhere. This will reduce your carbon emissions dramatically and promotes public travel and the use of public services.

More than anything, if you are living within a household, consider the wider sharing and benefits to using communal property. For example, if someone in your household has a jacket that you really like, rather than buying your own – perhaps you can borrow theirs from time to time. This will reduce cost to you, but also promote sustainable production from clothing manufacturers, rather than increasing the demand for fast fashion. Furthermore, when you need to buy clothes or other items, second hand stores and op-shops can be a great first port of call, and more often than not will cost you less than a brand new item.

Moving along in the scale of implementing socialism in our reality is the change to our social lives. This can be implemented in many ways, and allows socialism to reach wider and be more effective. The most obvious example of social socialism is a communa. If you live in a household that practices socialism, this can mean

your entire space can practice in a socialist way.

Also, sharing can be used outside of the household scale, and reach far more people. For example, having a tool shed on your street that is publicly used. Let's say you're working on a home project – instead of buying a super specific tool from Bunnings (that you are unlikely to use), there can be one for the street so that it is being used more effectively.

Finally, we reach socialism on a societal scale. These are things that we can change often with our voting patterns, and by speaking with our governmental representatives. Some societal practices that advance the socialist agenda include:

- Free healthcare
- Free education
- Public housing
- Income based fines
- Free menstrual, hygiene and birth control products
- A rehabilitation-based prison system rather than punishment based
- Public prisons rather than private

Sometimes implementing socialist ideals into a largely late-stage capitalist world can seem super daunting and near unattainable. It is important to remember that if we start with small steps, we can change our practices, and thus, slowly influence the world around us.

Message me if you need more ideas!

Chad Aizicowitz
Kvutzat Eliphaz.

NAIDOC Week

NAIDOC week begins on this first Sunday every July, however, this year was held in early November. This week was celebrated all over Australia, from performances by renowned Indigenous musicians on Australian radio stations (that I enjoyed from my quarantine room in the land of the Gadigal people, Eora Nation (Sydney)) to further discussions of treaty, and art exhibitions featuring iconic Aboriginal artists and works.

NAIDOC stands for 'National Aborigines and Islanders Day Observance Committee'. This committee was once responsible for organising national activities during NAIDOC Week and its acronym has since become the name of the week itself. NAIDOC Week celebrations are held across Australia each July to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander peoples.

This year, NAIDOC Week was particularly pertinent for me as it was held during my quarantine period that I endured upon arriving back to Australia after my shnat. This repatriation period combined with a truly significant part of the year provided for me a chance to consider my own connection to Australia, and the way in which I understand and interact with Indigenous history, culture and politics in so called Australia.

I considered my opportunity to begin further education in Indigenous issues at university, but also at a Hashy level. As a community organisation in the centre of one of the most diverse municipalities in Melbourne, Hashy has done well to include education about Indigenous issues and has only more to learn and do in the future.

Through my role as Sgan Ken next year, I'm so excited to further engage the Hashy and wider community in lectures, workshops and all kinds of events to learn and participate together in the rich society that we have around us.

In the meantime, take a moment to relax and listen to Uncle Jack Charles, Aboriginal Elder and actor, who developed a guided meditation with the City of Port Phillip, which you can find on the NAIDOC website or Smiling Mind app.

Raffy Rosner Khazam
Kvutzat Ashdah





HASHOMER HATZAIR AUSTRALIA

SHOMRIA 2021

JUNIOR: 10 - 11 JAN

SENIOR: 10 - 13 JAN



**NADIA (JUNIOR) & ELIAN (SENIOR) -
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Crispy Sweet and Sour Tofu

Hey everyone! This is a really yummy recipe that I've translated from Hebrew for everyone to enjoy. I love serving it with freshly made steamed rice and lots of sesame seeds, and you can also add spring onions.

Original recipe if you prefer reading in Hebrew - <https://tivoneat.co.il/chinese-stir-fry/>

Ingredients:

Sauce:

- ¼ cup of teriyaki or soy sauce (I personally prefer teriyaki)
- 2 tbsp of sweet chilli sauce
- 2 tbsp of maple syrup
- 1 tbsp of brown sugar
- 1 tbsp of rice vinegar / any other vinegar
- 4 tbsp of ketchup
- 2 cloves of minced garlic (I am often too lazy to add this and it still works well without)

Batter:

- ¼ cup of cornflour
- 2 tbsp of plain flour
- 1/3 - ½ cup of water

Frying:

- 300 g firm tofu
- 2 tbsp of vegetable oil
- 3 tbsp of sesame oil



Method:

1. Mix all the sauce ingredients together until consistent. Set aside.
2. Mix the batter ingredients together in a bowl, adding the water until it's the consistency of tahini
3. Heat up the oil on a wok/frying pan of your choice
4. Rip the tofu into randomly shaped bite sized pieces and coat it in the batter
5. Place the tofu in the pan and fry till golden brown
6. Once the tofu is crispy, add the sauce in and heat until it thickens (under 10 minutes) and becomes a little sticky
7. Serve with rice and/or veggies, and lots of sesame seeds, and enjoy!



Secular-humanism: A rejection of religion

Human beings have possessed a level of faith and spirituality ever since our cognitive revolution, one hundred thousand years ago. Famed historian and philosopher Yuval Noah Harari, author of *Sapiens: A Brief History of Humankind* (2011), puts it simply as our ability to tell “stories”. Harari argues that stories are what distinguishes us from the animal kingdom, and what propelled our species to worldwide dominance. Stories, of struggle and success, allowed us to continue our bloodlines and survive as a species. But they also created a dilemma, an existentiality that remains unresolved. We began creating stories in order to describe everything around us, such as the origin of the stars, the creation of the world and how we came to be. And what greater story is there to tell than that which explains our meaning, and our greater purpose? The attempt to explain the unexplainable, the metaphysical is often argued to be the meaning itself. In our quest for love, power, danger, and suffering, there is always an element of meaning, or at least a question of it. In the deepest core of our humanity, we find a question – or perhaps a series of questions – and an answer. In reality, of course, there is no proper answer to be found.

An old parable on religion describes us a bunch of blind men in a room with an elephant. We are all taking turns trying to describe a different part of the same elephant. But at what point did this belief in the metaphysical, the spiritual, become religion? In my opinion, this metaphor best works to describe religion if one of the blind men proclaimed to see the whole elephant. He claims the impossible, but becomes popular, viewed as a source of all answers, an instrument of meaning,

a messenger of god. Gradually, streams of philosophy and wisdom are manifested into liturgy. Cult followings become legitimised by and through time, and tradition becomes the origin of faith, as opposed to the spirit itself. Faith and spirituality become dogmatic, a system of control of uniformity, the absolute opposite of the freedom and openness described by the initial blind men in a room with an elephant.

This is what is meant by religion - a dogmatic system, asserting itself as absolute and true, above all other faiths, above all non-believers. What I propose in this article is that between religion and spirituality, there exists a spectrum that is intrinsic to humanity, and what makes us human.

A series of dichotomies are used to understand the subtexts of these two origins of faith. First: control, and its natural opposite freedom. Second: bureaucracy, and its natural opposite equality. And third: organisation, and its natural opposite truth. This is the reality that all humans find themselves in, the constant and lifelong battle to understand, to be free, to fit in, and to die happy and content.

Organised religion has played its role during the course of modern human history, undeniably through the monotheist traditions of Christianity, Judaism and Islam. However, another contender entered the arena during the age of enlightenment; atheism, a direct challenge to “blind” faith in God, worship and tradition. Critically, rationalist argument and science became the cornerstone of the atheist tradition, empirical evidence and data become the new way of understanding our place in the universe, and indeed helped explain some answers. We found out how the earth was created,

how humans came to be, and unlocked the tools of the micro and macro worlds. Suddenly, the old religious argument was losing to this new age of discovery and success. Medical and agricultural sciences propelled us into an unfathomable position of power and potential. But with new answers came the same old questions: so what? There's a void left in atheist thinking, because science might be able to tell you the exact atoms and molecules that make up your body, but it says nothing of what makes up your soul. And maybe the answer is that there is no soul, but then what's the point of living? How do you justify being good and kind? Why does suffering have to exist?

The repetitive nature of existential crises and nihilist philosophy is simply unsustainable for the human spirit. There must be something other than flesh and bone that keeps the human species alive, some kind of extrinsic value that we place on ourselves that keeps us going. The point is, atheism doesn't help. It can't help because its only purpose is to denounce the existence of God and intrinsic value. The scientific argument isn't a replacement, it's only a means to a lonely and unfulfilled end, no matter how correct it may seem.

Therefore, it's only natural that atheism has led some into the path of secular-humanism, the belief in humanity. But there's still an issue - is secular-humanism a blind man trying to describe the hypothetical elephant? Or perhaps, a completely different animal. Interestingly, atheism finds itself on the same spectrum as detailed earlier, and it's poignant to explore the 21st century dichotomous battle of atheist identities. Similar to how religious denominations vary and fluctuate along the spectrum, a secular atheist identity can vary also. Here are two examples, one religious and one not, that can help highlight this spectrum.

Within the Ultra-orthodox Jewish sect, Halacha (Jewish law) plays a fundamental role. These laws describe every way that Jews can live in accordance to how their idea of God requires them to live. It is every rule that has lasted the test of time from when Judaism was institutionalised. Civil law, criminal law, religious law, social law and Halacha lists out a comprehensive doctrine of behaviours, and those who deviate from the community in extreme ways are almost always vilified, ostracised and even excommunicated. Naturally, (as things usually are when written a really long time ago) Halacha is an imperfect moral system, built upon key infringements of modern ethics such as gender equality and animal cruelty.

Halacha is a system of control, every rule describes the 'proper' way of doing something. Critically, it is not describing what you "can" do, it describes what you "can't" do. You "can't" marry a same-sex partner, you "can't" eat pork, women "can't" divorce their husbands without permission. Every additional measure of control limits an individual's freedom incrementally.

Within the community, there always lies a bureaucracy, a hierarchy of individuals (historically almost always men), that maintain order and control. This separation between those who have power prescribed from the liturgy itself, is itself a self-perpetuating system of control that reinforces its own biases. Equality cannot exist in a system that places some individuals above the rest. Equality cannot exist when a system places a group of people above another, simply because it is so. Of course, there is no deliberation. There is the organisation, it is true - all else is simply wrong or evil. Interpretation, or more accurately "freedom of interpretation" is the key difference between a more traditional sect of Judaism, and the more modern denominations. What is fact has always been disputed

in Judaism, but in more progressive synagogues, this is further reaching, and thus, the Rabbi may be female, the gay couple can marry, and good food may be enjoyed regardless of its “cloven” nature. Freedom and spirituality are key values in Jewish sects such as progressive Judaism - it is open for any to enjoy, however they want, with some guidelines that can direct an individual to feel more a part of their community. This institution is not without its flaws - all institutions have them - but lacks the prejudices that exist in other denominations. This opens Judaism up to those who want to experience God openly, rejecting the bureaucratic organisation of old age religion.

But what of secularism?

Before discussing how secular humanism can be argued as the spiritual side of atheism, it's important to understand the equivalent of Ultra-orthodoxy for atheism. Today, we live in the epitome of what organised atheism looks like. Individualism, the belief in the individual above all else, has taken a hold of social and economic politics in this day and age. Instead of replacing God with science or community (rationalism) or belief in humanity (secular-humanism), it is too common for an individual to place themselves at the centre of their world view and ethics model (individualism). These modern traits of narcissism and selfishness run rampant through our society. We worship the individual as if they were God; our celebrities and politicians and social media influencers become far more important than other ways to derive meaningful experiences. Additionally, our lives are filled with routine challenges to compassion and empathy proposed by this system of the individual. In schools we find ourselves in a competition with our classmates for the best scores, ultimately to be selected based on a four digit number which in turn is defined was defined by in a matter of hours as students sit exams based purely on memory, regardless of situational

factors such as wealth, mood and even the meal you had for breakfast. At work we are led to believe that your friends are those who sit in the adjacent cubicles, and that your devotion to the company will eventually be paid off in a chunky promotion. Devotion to your work and your output generated for the company is seen as the only parameter of success and in turn is the thing that defines your spirit. Your time and commitments to your work easily override alternative practises that can generate meaning. Separation of an individual from their family (let alone a small-scale intimate community) has naturally created the same void of meaning as atheism does, and so the capitalist model remedies this by creating vapid, superficial communities based on output and exploitation. We are told to fit in with our school communities, our workplace friends, where we are all cogs in the same grand machine. But these communities do not offer genuine support or meaning, the individual cares far too much about themselves to protect their mutual friends in this system. Regardless, the organised religion of this “neo-liberal atheism” persists as the so-called solution to meaning and fulfilment. It doesn't take much to see how it controls the individual, how it limits freedom and undermines equality. The bureaucracy alone is enough to subjugate an individual for a lifetime.

So for us who are left in the mud, unable to palate God and prayer, nor the relentless hum of the capitalist machine, we are left with the one and only option for a life that could possibly have meaning, a life that maybe when it ends, leaves us with a feeling of contentment and peace. Secular-humanism places the community, the humanity and the relationship between us and the planet at the centre of our spirit. Nothing is more natural than this, yet we forget how happy it makes us.

Gabriel Epstein Hopper
Kvutzat Eliphaz

TRANS AWARENESS WEEK WORD SEARCH

L G N I N O I T S E U Q W S E
T R A N S C O M M U N I T Y D
Q U E E R A V T Y J Y L F S I
D L T R Z F O R L H Y C L N R
Q N O N B I N A R Y Q O D A P
R I M Y T I T N E D I N P D J
Y T I L I B I S I V S N A R T
E I B I T A W G Q R K P N L X
A G E N D E R E X T C F G I J
W K L T V L U N S Z N B E Q S
G K A E V B F D Z A T Z N Y U
C J M R K Z T E U Q V T D C N
N L X S D S H R I Z O T E H K
F D W E F T E A H A O A R A K
A S E X B F E M A L E R O D U

NONBINARY
TRANSVISIBILITY
PRIDE
QUEER
QUESTIONING
INTERSEX
TRANSGENDER
AGENDER
PANGENDER
TRANSCOMMUNITY
LGBTQIA
FEMALE
MALE
IDENTITY



NAIDOC WEEK WORDSEARCH

K S U O N E G I D N I R E E V
H E N D N A L N E L O T S W A
E E S A M I J W K A S L Y T H
B R X R T X X C X R N J T R C
S J U R X I O F A O B U I A B
E V P T U Y V Z H L X A N D S
M F S C L W G E L F D D U I X
I A P C F U X D A A G N M T Y
T U P H I A C C H N G N M I A
M N O I T A N T S R I F O O S
A A U G C O U N T R Y M C N Z
E F N L Y F D U F R A N A A Y
R E K C U T H S U B A A X L H
D Q G F R H B Z C K R H J N S
E C N A T R O P M I J R N O F

INDIGENOUS
CULTURE
IMPORTANCE
COUNTRY
STOLENLAND
COMMUNITY
DREAMTIME
BUSHTUCKER
NATIVEANIMALS
FLORA
FAUNA
TRADITIONAL
FIRSTNATION

Secular Humanist Judaism in the Hashy revolution

I'm writing from sunny Rishon Lezion, Israel, days before my kvutza and I embark on our three-day long trip home to Melbourne. We watch chaos unfold in the world on the daily, as Bibi Netanyahu passes and revokes protesting laws, Australian members of Parliament are found out as corrupt and the Trump administration staggers around, suppressing a coughing fit. Anxiety flares up when world news is shared around the dinner table, with a sinking feeling that there is no more good news left. We've been wrung dry.

Talk of the socialist revolution has not died down though, and I can attest to our discussions being more impassioned and frequent, as we battle our way through the toxic sludge of the shittiness of the world around us.

I find myself instinctively turning inward, to my ideology and my beliefs, for support and inspiration, and feeling out the corners of my Judaism. I turn inward because I've always found solace in knowing that there's a community of like-minded and equally passionate chaverim*ot surrounding me with knowledge and wisdom. My ideology is not just mine; it is ours, and we share what we know, and we learn together. Through that, I have had the opportunity to grow and explore. Researching what a secular humanist Shehecheyanu looks like, and how we can incorporate environmentalism into Shabbat.

I understand the corners of my Judaism to be a never-ending place where social justice meets socialism; where environmentalism meets Zionism; and where veganism meets Judaism. I feel it in my mind, a swarming of ideas and values that I can share with my movement, and that I feel as my foundation in which to live my life.

Hashomer Hatzair defines our Judaism as a stream based on the Jewish culture and humanistic approach. We place humanity in the centre of our Jewish worldview, our morals derived primarily from a sense of responsibility and respect to humankind. We draw upon the vibrant culture, tradition, history and legacy of the Jewish people that connects us to our heritage. We view Jewish sources as inspiration and open for critical interpretation.

Since joining Hashy I've never felt more Jewish, let alone proud to be. The relationship with Judaism I've always had was one of embarrassment and something to experience in private, in my own home. I never belonged to a shule nor went to a Jewish school. I never had close Jewish friends at school, so one can understand why I felt such deep discomfort at the way I was meant to identify. But something changed when I understood there was meaning to be found in Judaism, that the way I was feeling was a product of a disconnect that was temporary. Once I found something to latch onto, and people to learn from, I felt at peace with my beliefs and a yearning to feel like this forever.

I remember peulot where I learnt what Secular-Humanist Judaism was for the first time and feeling a swelling in my chest when I sat and swayed at Kabbalat Shabbat on camp. This swelling means connectedness, survival and understanding. It means equality and passion and it means that I am safe, and I am home.

"Hine ma tov u'ma na'im, shevet achim gam yachad"
"How good and pleasant it is, for brothers and sisters to sit together."

Sitting together is all good and well, but are we doing so in unity, or in protest? To sit together with our siblings means to feel and be connected, but are we doing so to protest the external forces that criticise and mock our beliefs? Increasingly, I've become aware of young, secular Jews feeling as though their decision to identify as secular and humanist is an act of defiance; rebelling against 'religious'-dominated circles. The AYZC's annual Jamboree - a weekend away with all seven youth movements for chanichim*ot in years 10 and 11 - will always cater to those 'more religious'. This unconscious quantification of Judaism is the crux of what secular humanist Jews as a minority group have always felt: less than.

I spoke to Dror Morag, a senior representative of the World Union of Meretz and Executive Member of the World Zionist Congress a couple of days after the closing of the World Zionist Congress following the allocation of funds for the first time to Secular-Humanist Judaism.

Morag told me that backlash from reform and conservative groups was rife in the Congress, as they "tried to denounce us [...] as a secular stream." Fortunately, he was able to "put a foot in the door" for Secular Humanist Judaism and secure funding for the first time for Secular Humanist Jews. While the funding received is half of the \$800,000 allocated to other streams, Morag is confident that "this is a first step" and is in the process of establishing a committee in the coming weeks to engage with projects requiring funding for Secular Jews around the world. As a leading Secular Humanist Jewish organisation, Hashomer Hatzair will be "a part of everything", at the forefront of negotiations.

Speaking with Morag reminded me of Mordechai Anielewicz's infamous words which echo through the minds of every Shomer*et at some point:

"Don't adjust! Revolt against the reality!"

The reality Anielewicz talked about is different only in context to what we see now. He saw war, persecution and violence. Up close and personal, directed at him, his family and his people. Not too dissimilar to what we see today, directed towards other minorities and marginalised groups facing horrific oppression all over the world. Anielewicz was revolting against the structure and refused to agree with the forces of oppression. The reality we are revolting to is the same. Maybe it's eighty-odd years later but we are still rising to overcome a system of mass oppression, violence and discrimination.

The Zionist Congress was a reminder that the fight for recognition is far from over, however we must view every success as a victory. So, when the revolution comes, and it will come, we must look towards the act of 'being religious' to describe belonging to a religion, to be proud to hold responsibility and respect to humankind at the centre of our Jewish worldview.

Chazak Ve'Ematz

Raffy Rosner Khazam

Kvutzat Eliphaz

20 Books I read in 2020

LILY TAMIR-REGEV

Follow me through my reading journey this year! I never read much beforehand and now I consider myself an avid reader. What a literary revolution for my average, naive human brain! I am loving books, they have become my escape from the dull quarantine-y life. Just choosing a book is an adventure within itself! Most of these books I came across from others' recommendations or because I or a friend owned the book. So, some of these I liked, some I found quite confusing or not my taste. Each has been given a rating out of 10 (feel free to send me an angry letter about why you disagree). Without further ado (a saying I only just learnt how to say/spell correctly), I will introduce myself via these novels and hopefully you will either find my reviews relatable or be interested to learn more!

1. Born Again Blakfella, by Jack Charles

10/10. Starting off bold. And what a beautiful piece of literature this is! Jack Charles, an Aboriginal elder, recalls his life's legendary ups and heartbreaking downs growing up in Melbourne after being taken from his mother as a baby. I never expected to love the book this much – when I began, I had no expectations at all! But this book made me laugh, got me emotional, really tugged at my inner core. Excellent storytelling and a fantastic story!

2. The Man in the High Castle, by Phillip K. Dick

5/10. Unfortunately, this book got me highly confused! There were moments where I thought I was following the story but then I lost myself. Either way, Dick does present an intriguing concept; what if the Nazis won the war? And the terrifying consequences I'll leave to your imagination... I think what I liked about this book was the identity reveal of the man in the high castle. Not too shabby.

3. The Subtle Art of Not Giving A F*ck, by Mark Manson

5/10. Sadly, this was not as mind-blowing as everybody said it was. I personally wasn't surprised by his mantra and the answer to happiness and found some of the stories a bit weird. Additionally, I thought his voice and literary behaviour were not my cup of tea. That being said, I found some of the sections entertaining and was happy that it was a quick and easy read. Not much to gain, but not much to lose either.

4. Plato and a Platypus Walk into a Bar, by Daniel B. Klein

9/10. This is a very funny, accessible way to learn about all different kinds of philosophical theories and ideologies. And there are lots of Jewish jokes, which is obviously a bonus. This book was interesting, engaging and quick and I love philosophy so there was not much to complain about!

5. The Handmaids Tale, by Margaret Atwood

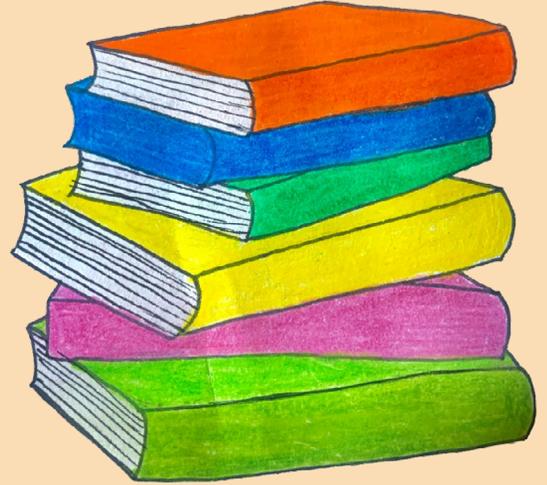
9.5/10. Well who doesn't love a can't-put-down book?! This masterpiece is definitely one of my favourite books of what I've read so far this year and will probably remain as one of my favourite stories of all time. I can't imagine anyone not liking this book, so I would recommend everyone to give it a chance. The narrative is compelling to say the least and is mixed with mystery, horror and thrilling cliff-hangers. Not only this, but the messages of the story are so relevant today that you can't live and not read this!

6. Judas, by Amos Oz

5.5/10. Judas was an interesting blend of non-fiction and fiction, and it was really nice to read a book set in a city I am so familiar with (Jerusalem). It was also refreshing to have Israeli characters and history intertwined in the plot. Why I rated it a bit lower, however, was because the story is quite slow and lacks excitement. But the vibes are good.

7. Bear Town, by Fredrik Backman

7/10. This book is mostly amazing for its impactful messages and moral characterisation. Backman presents a small, close-knit society that is faced with a dilemma that deals with the truth and justice. He depicts different characters with different beliefs and the consequences of their actions. At the moment, my description is quite vague, but I don't want to spoil it. My qualms with this book were related to its setting – Snowy rural Canada, where everything is about ice hockey... Didn't catch my attention so well.



8. Daisy Jones and the Six, by Taylor Jenkins Reid

9/10. I LOVE this story! All in all, it's a fictional narrative that tells the life of a band, loosely based off Fleetwood Mac. The really cool thing about this book is that it is told through many many fake "interviews" with the band members and others close to them. It is a really attractive method of writing and definitely something I had never experienced before. The book was so real that it gave me a new found appreciation for the album "Rumours". So much emotion!

9. Twilight, by Stephanie Meyer

8/10. Dana and Aya got very excited when I took this book off them, and then especially even more after I found it quite fun! Obviously, a controversial take on the series, but I really enjoyed it and found myself quite attached to the characters and plot. Clearly not for everyone, but definitely underrated. I think, on another note, I was really upset when the iconic reveal scene that Edward is a vampire (sorry not sorry for the spoilers) didn't even exist in the books.

10. The Testaments, by Margaret Atwood

9/10. This is the sequel of the Handmaid's Tale, the book I mentioned earlier. The Testaments was written 30 years after the former novel and takes on a few different perspectives of women in the Gilead regime. I have heard there are mixed reviews about this book, but I honestly frothed it. It was really intense, but also incredibly moving. Atwood is such a great writer! The front cover was also really pretty.

11. The Time Traveller's Wife, by Audrey Niffenegger

5.5/10. To be honest, found this one pretty average. I am aware that a lot of people love it, but I wasn't so convinced. I felt quite indifferent to the main character's relationship and didn't find much of the plot so intriguing. However so, I do really appreciate the ease in which she managed to tell the story from varying and fragmented time periods.

12. Harry Potter and the Philosopher's Stone, by J. K. Rowling

8.5/10. This is where I begin my Harry Potter journey, one that I never endeavoured upon during my childhood. And boy was it a good choice to start! I think this series is really good and I am really excited by all the funky characters and inventions going on in this book, like Cornelius Fudge and Invisibility Cloaks, and Quidditch, etc etc. And I love the iconic scenes (i.e. "we could have been killed, or worse, expelled")! And not to mention all the plot twists! Shame about J. K. Rowling though.

13. Notes on Nationalism, by George Orwell

6/10. This collection of essays is a good and quick read and details the ideology of nationalism and how it exists outside, and even in contradiction, to patriotism. This is not my favourite of his writings, but I appreciate it, nonetheless. I am a big Orwell fan in general, but anyone fascinated by political fervour should take a squiz!

14. Sanctuary, by Judy Nunn

7/10. An Australian writer, telling the story of a small group of refugees that find themselves on the Southern end of Western Australian shores and how they manage to survive. What is nice about this one is that it has very interesting backstories and character developments. It wasn't my favourite book ever but it wasn't bad either.

15. Midnight Sun, by Stephanie Meyer

6/10. So this is the Twilight story, but told from the perspective of Edward (the vampire) instead of Bella. Overall, I felt that this book wasn't really necessary, and didn't add to my inventory of imagination. Despite this, it was definitely interesting to read the same story from another point of view – as they say, there is always something new to learn! I'd also like to mention that I do understand and acknowledge how problematic the story is, but that being set aside, this is a good story (but read Twilight instead).

16. Harry Potter and the Chamber of Secrets, by J. K. Rowling

8/10. Thus comes the next in the Harry Potter series. I could argue that this book was equally as good as the first in terms of plot and stuff like that, but I rated it slightly lower, and I've now forgotten why. Oops, oh well, must have been some sort of instinctual feeling. But still a really good sequel and continuation of the first.

17. Harry Potter and the Prisoner of Azkaban, by J.K. Rowling

9/10. The third book was significantly better than the last two, as Rowling introduced more plot points and new faces. The mystery is still ever more ominous and exciting, and the twist at the end was ground-breaking! Loved this!

18. Gone Girl, by Gillian Flynn

7/10. Perhaps because this book was slightly overhyped for me, I was a bit underwhelmed and didn't rate it higher. This book writes as a murder mystery to begin with and ends up quite complex and more ambitious than it begins with. I will give credit to Flynn for her extraordinary ending, shocking moral dilemmas and good writing, but I wasn't so stunned by the pathway of the plot.

19. Harry Potter and the Goblet of Fire, by J.K. Rowling

5.5/10. I'm not going to lie – the Goblet of Fire was a disappointment. It was slow and not really intense or anything, quite mediocre. But I do love the Triwizard Tournament, I think it's pretty cool, as well as the mystery with Mad-Eye Moody. Hoping that the fifth book will turn things around a bit!

20. City of Oranges, by Adam Lebor

6.5ish/10. I'm still in the process of reading this! Haven't finished it yet, but I am loving learning about the city of Yafa's culture and history. I really like how Lebor intertwines stories and facts so fluidly. The front cover is especially delicious! This non-fiction is for people who are interested in Israel/Palestine's roots and those who like to absorb emotional stories from the humans of the Arab-Israeli conflict.

Trans Awareness Week

As a highly diverse movement, we know all too well the discrimination faced by minority groups. Not only as Jews, but as gender and sexually diverse people, neuro-divergent people other identities. Transgender Awareness Week occurs on the 20th of November on the annual Transgender Day of Remembrance. The Transgender Day of Remembrance was founded by transgender advocate Gwendolyn Ann Smith.

However, the week cannot be celebrated without acknowledging those who paved the way, and those who died for just being who they are. The Transgender Day of Remembrance was founded as a vigil to honor Smith's memory of Rita Hester, a transgender woman who was killed in 1998.

2020 saw at least 39 transgender or gender non-conforming people in the US fatally shot or killed by other violent means, the majority of which were Black and Latinx transgender women. I say at least because too often these stories go unreported, or misreported.

Violence is still rife among queer communities, with an emphasis on transgender and genderqueer people.

There is hope though - on 25 November 2020, new laws that were introduced to Parliament by Daniel Andrews put in place new measures to protect Victorians from the serious damage and trauma caused by conversion practices. The Change or Suppression (Conversion) Practices Prohibition Bill 2020 denounces such practices as deceptive and harmful, reinforces that the ideology behind these practices is flawed and wrong. This bill takes a strong stand against queerphobia in Victoria and will directly benefit many Victorians.

The question always remains: what can I do? The list is endless, but always starts with being an ally. Call out transphobic and queerphobic behaviours and language. Ask someone's pronouns if they haven't told you already. I go by the belief that if you wouldn't ask your grandma a question, don't ask anyone. Don't ask what someone's 'real' name is. Be careful about confidentiality, disclosure, and 'outing'. Don't ask about a transgender person's genitals, surgical status, or sex life. Be kind, respectful and always listen.

Educating yourself is a great way to understand the history of transgender lives in our society. There are a great deal of shows, films, books and podcasts. My personal recommendation is 'Pose', a Netflix show that explores the transgender ball culture in New York in the 80s. Paris is Burning (film) and The T Pod (podcast) are great too!

Be kind, be patient and be compassionate.

Chazak Ve'Ematz!

Raffy Blay
Kvutzat Eliphaz



Can You Elect a Revolution?

MADDY BLAY

I've had a lovely little bit of revolution in my life recently. Not enough to compare to those of France, Soviet Russia or that one time we overthrew Comrade Gal on summer camp in 2016, but enough to keep the embers of revolution alive in me during the harshest months of many of our lives.

It's been the first time for almost a decade that Hashy hasn't been routinely present in my life, and while I do enjoy having my Wednesday nights gloriously free again, I felt a revolution-sized hole in my heart from the end of January when I officially handed over to Lily 'first year back from Shnat and I'm gonna successfully run a whole movement in the middle of a deadly pandemic' Tamir-Regev. After only a couple of months of focusing on only a dozen things at a time, it came to my attention that there was an election around the corner – time to start dismantling the state! Alas no – Miss Rona had ensured that any attempt at a regular, in-person election was going to be very close to impossible, and what's more, I began to get back in contact with some friends I had made working on last year's federal election on the Greens campaign for the seat of Macnamara. It could be a fun little project to help out on the campaign, and with the little experience I gained from last year's election, I was absolutely keen to learn more about grassroots community activism beyond Hashy. Being the strong, united, community-centric movement that it is, Hashy gave me an undeniable sense of what's possible when people-powered organisations have a solid ideological base, a team of dedicated, energetic people and a cohesive vision for the future, magical things can happen.

But don't be getting all optimistic just yet – we've got a pandemic on our hands (well hopefully not, you get what I mean). First June hit, with winter settling in, grey skies

overhead and a curfew and a 5km travel limit beginning to look like normal. Then July went by in a blur; to be honest, I'm fairly convinced those two months didn't really happen. Then in August, a friend who helped run the Macnamara got in contact with me out of the blue. The message went a little (exactly) like this - 'hey friend, you wanna run for port phillip for the council elections? hmu x'. Just like that. I honestly could not tell you my reaction at that point because from the second I replied 'oh wow, what would it involve?'... it was like when you're 10 and running down a hill that's just slightly too steep and your legs feel like they're running faster than the rest of you. Jump cut to October when I had joined the Port Phillip Greens campaign for council, as a support candidate in Canal Ward and also as an organiser for the 'field' – in this case, phonebanking the absolute crap out of voters across the municipality. Due to restrictions, we weren't able to go door-knocking, hand out flyers at train stations and markets, and at the bare minimum, make face-to-face contact with the people we're representing. It was rough, and just when Zoom fatigue hit hard, there were more events, fundraisers, calling parties and more to get us through the campaign season.

Why the Greens though? Surely I'm enough of a self-hating Jew as it is? Apparently not. Let's break it down real quick, and see if you can spot any similarities: the Greens have several ideological pillars such as environmental sustainability, social and economic justice, democracy and peace; they are a people-powered movement that don't accept donations from evil corporations (or any corporations for that matter); they know that connecting with local communities is how change is facilitated; and they hold to account the major parties, companies and other groups threatening the safety, security and wellbeing of our neighbourhoods, communities, families and planet.

But Maddy, I hear you cry, how does becoming a Greens hack stop the climate from burning, from corruption becoming even more rampant at all levels of representative democracy, and from peace and justice being impossible fairytales? Great question! There's a few ways to approach this. Firstly, and as anyone who's done any kind of senior peula ever will tell you, revolution is a process, not an event. In order to revolutionise the way we live, the way our communities are structured, and the way we look after each other and our environments, people need to know what's at stake, and more importantly, to believe that they have a change to make a difference. You can look at this from the perspective of voting – having your say in the democratic process is important. Fundamentally, this is about creating change at a very local level; the way our communities are structured in so-called Australia are really just a bunch of different-sized groups of people with different things in common. So when we look at what getting involved in community-building through engaging with politics, you're actually just taking responsibility for change-making and justice on a local level; that inevitably changes minds through different means, whether its conversations at your Shabbes table, rallies, demanding more accessible venues for gigs, picking up rubbish at the beach – all of that counts. Secondly, and as long as this crazy settler-colonial state maintains the status quo of major parties choosing to divest from healthcare and education, and pump millions into new mines across the country, the electoral process is a wonderful, largely accessible way to not only have a direct say in who you want running the country, but also to begin shifting the conversations we have around things like the urgency of the climate crisis, or the necessity of First Nations justice. This is one of the truly amazing things about grassroots campaigning during elections, even during a pandemic; you can change mindsets, empower leaders, strengthen communities and change the power structures at the top-most levels. Thirdly,

and very simply, it's what we've got for now. Electoral politics is (extremely) far from a perfect method of social organising, and don't even get me started on democracy as system of governance, but people-power is probably more sustainable than solar. When grassroots organising is done right, with different communities on board, and that is inclusive and accessible, we can truly change (read: revolutionise) our societies for the better. Lastly, and while I may or may not be a self-identified Greens hack, the fact remains that if a nation-wide organisation is kicking goals using the very same methods and processes as our little old Hashy, something must be right.

So fam, this might not have been the slam poem you were hoping for but I hope you have a little more insight into how I reckon over time and with the right things in place, it is possible to elect revolutions everywhere. It all starts with people-power, and we know how to do that right. And, if you can't see the revolution happening outside, you either don't know what you're looking at, or you're already in it. Good to have you along.

Chazak ve'Ematz.

A Reflection

SAPIR ATIAS

I wish I could say I lived my life in a more revolutionary manner. The whole concept of choice, not accepting blindly the reality, was introduced to me in a Hashy summer camp in New York. I was never a part of any movement, so only then I could give a title to the little things I've tried to achieve as a teenager, but always referred to it as trying to achieve my personal goals.

I grew up in a pretty conservative environment, in a small town in the southern part of Israel. In year 8, an English teacher walked into the class and asked 'who speaks English?'. I, a lover of languages, spent a lot of time learning and was excited to have a chance to practice. Little did I know that this moment will spin my life into new experiences and adventures.

I joined a youth magazine, but not an ordinary one. It is called 'Crossing Borders', and the youth that participate in it are Jewish Israelis, Arab Israelis, Palestinians and Jordanians! In a mostly right wing society, I did the opposite. I ended up attending seminars, having peulot with so many different people, with different opinions and backgrounds, writing on a subject that all of us care about, and it was magical. In order to accommodate the different participants, seminars were abroad- 'on neutral ground'. I was 16, and every few months I went on an adventure. I've been to Turkey so many times; had a seminar in Denmark, gave a speech in front of the Danish parliament and had dinner with the ambassador; in Italy I introduced our project, alongside my Palestinian friend, to students of a university; Later on, my Palestinian friend and I hosted a radio show on 'All for peace', a radio station in Jerusalem.

Another wonderful thing that happened, was that I was introduced to the concept of Shnat. A friend from the magazine, who lives in a moshav, told me about it. She was older than me, and did it in a youth village, as a Madricha. Happy and determined, I filed the papers, only to discover that the army rejected my request to postpone my army service, since I don't live in a moshav or a kibbutz, and was not part of a youth movement. So me, and four other applicants from my city and hundreds from all over the cities in Israel - couldn't volunteer.

Luckily, I had a pretty revolutionary civics teacher. She was friends with the deputy defense minister, that used to be the mayor of our city. She suggested that I write a letter to him, explaining my situation, hoping he could help.

So I did. I figured that if the TAKAM (the Kibbutz movement union) won't have us, and they are the only organization that was in charge of it, there should be a new one to help all who want to contribute! And they agreed. A couple months later, all of us, from all over Israel, got an acceptance letter, and we could all do this amazing thing called shnat. The next year my teacher even told me it was put into legislation! My little victory!

But the last thing that happened, was also the reason I am here today. When I was 18, my coordinator asked me if I want to take a group from Israel, a co-existence photography group, to what was apparently called Shomria 2004, in New York. I was hooked. I was finally around people who cared, just like I did, about pretty much everything. I learned what it means to live intentionally, to be informed, and critical. The friends I met there, stayed for life, and when I was searching for my next adventure, suggested being a shlichah for Hashy. Lucky me.

So I don't know exactly what it means to be revolutionary, or how to measure success at it. I was always a micro to macro kind of person, so thinking big is hard for me. But I do feel lucky that my personal goals involve taking action, caring, and not giving up. I took little actions along the way, some I mentioned here, that I think wouldn't have had such meaning, if I would have lived somewhere else. The fact that I was a minority, and dealt with much criticism for mere participation in a left wing program, made all this special. I learned social work, and education, because I know that no matter what I do, it has to be a job that involves people, and trying to make things better. Even if it is just one small thing at a time.

Hashy Revolutionary Playlist

[explicit]

The Revolution Will Not Be Televised - Gil Scott-Heron
Revolution - The Beatles
Holy War - Rainbow Kitten Surprise
Ziggy Looked Me In The Eye - Foy Vance
Talkin' Bout a Revolution - Tracy Chapman
Revolution - The Veronicas
Fuck Donald Trump - Tamu, D.L Hughley
1312 - The Casualties
Fight the Power - Public Enemy
Daloy Polizei - Bestiário
Get Up, Stand Up - Bob Marley & The Wailers
Native Tongue - Mo'Ju, Pasefika Vitoria Choir
Zombie - The Cranberries
Police State - Dead Prez
Revolution (Pts. 1 and 2) - Nina Simone
I Hate the Capitalist System - Barbara Dane
Let's Impeach the President - Neil Young
War on the Workers - Anne Feeney
Proletariat Blues - Blue Scholars
Wokers of the World Unite! - The Last Internationale
Children of the Revolution- T. rex
Treaty - Yothu Yindi





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