



CHANGE



THE YOUNG GUARD • ISSUE 3





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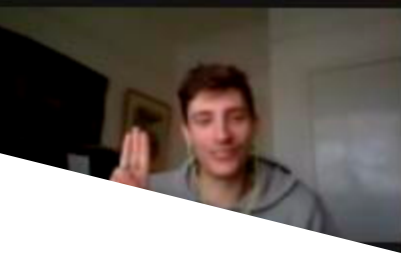
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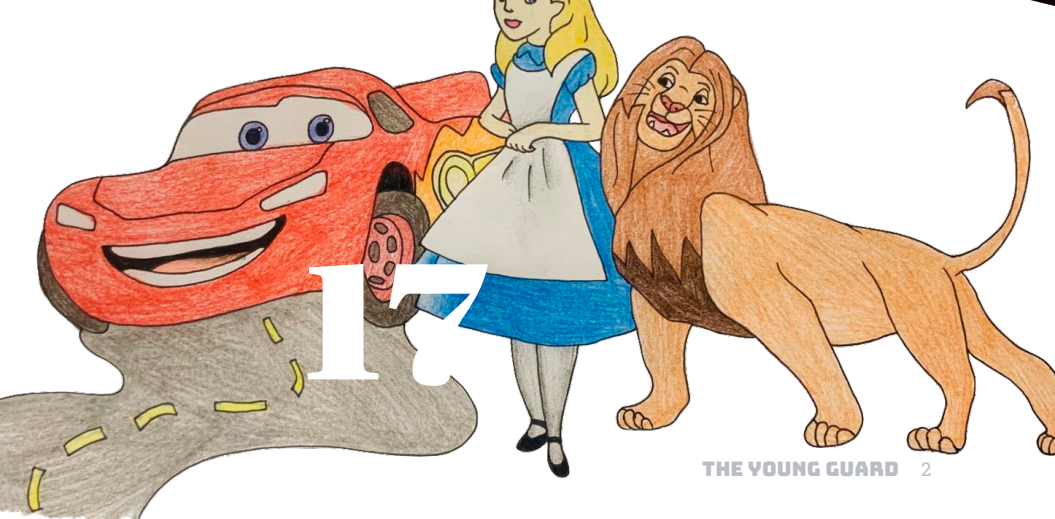
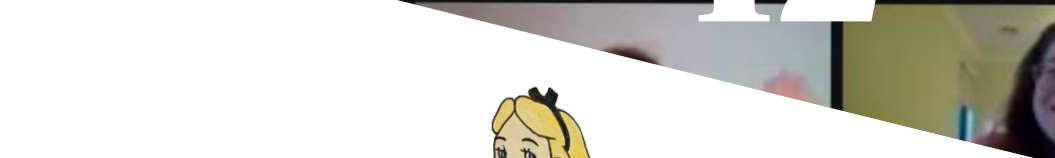
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# FAIRY TALE ~~Editor's Note~~

Once upon a time, not too long ago, a small iton began, named that of The Young Guard. However, the community that brought this being to life, was not ready for the perils of what was to come...

Because of a spread,  
only one peula was held in real life,  
which gave many strife.

After the disappointment hit,  
they realised that the foreseeable future was all but a mist.

“Unless!  
“We begin online peulot?”  
A wise Shomer suggests.

The first of many hurdles were jumped,  
with all bogrim\*ot very pumped.

The weekly meetings were back before one could blink their eyes,  
as well as Thursday kefs, and Hanhala,  
without demise.

We kept each other company, running peulot for one-another,  
including kef games like, ‘Shomeric or Not?’  
(Jarrah’s edition 😊)

In addition,  
as the weeks turned into months,  
this community kept producing,  
with so many options for us to continue consuming.

Yet it gave The Young Guard something to look forward to, including weekly podcasts, new chanichim\*ot and banter.

Lots and lots of banter.

Then the crisis of winter camp hit,  
what would we do?

“How about an Amazing Race style thing, you know that show? But we call it the Shomeric Race,” another Shomer openly suggests.

“Oh yes, that will do.”

So the race was run,  
over a period of 10 days,  
engaging juniors, seniors and alumni  
it’s actually quite a haze.

And then after that,  
down came the welcome mat,  
where Queer Night was held,  
it was quite gay, if I must say.

Yet within all this time,  
amongst everything that has changed,  
the love within our community has stayed the same.

The End.

Within this time, Hashy as a community has done some outstanding things. This edition of the iton is therefore dedicated to all of you.

Love, Nadia Harari





# HASHY HAS CHANGED?

**V**ery recently, us current leaders of Hashy, learned from alumni the hilarious backstory as to how the movement began in Australia.

Put simply, the breakaway from Habonim Dror in 1953 was executed by young boys who were passionate to start Hashomer Hatzair and to be successful, did the only thing they knew how - they courted Habo girls who eventually joined Hashy, broke it off, repeated steps 1 and 2, and eventually built a movement. Thank you, I guess?

There are definitely many more commendable moments in Hashy Melbourne's history, and unfortunately the movement's beginnings were not the worst of it. Nevertheless, I am proud of the community we have built, the contributions we have made, and the never-ending hope for a better world.

Has Hashy changed since it first started? Most certainly, yes. Hashy has even changed significantly since just last year. I have been in the movement since 2012, and the culture, ideology and structure, back from the first time I had walked through the doors of the Ken, is almost unrecognisable to me now.

Sometimes this saddens me. The utmost joy I get from being in this special and unique sanctuary will not exist in a couple of years, and I will have to move on into an unknown, adult world. But it ultimately fills me with nachas that this is a youth movement and will forever be characterised by the youth that lead it and take ownership over it. This is something that will never change. There will always be Hashy ruach (spirit).



**1964**



**2016**



**1961**



**2018**



**1962**



**2018**



**1958**



**2018**



# HOW TO STOP THE BULLYING OF JEWISH STUDENTS AT GOVERNMENT SCHOOLS

ITTAY FLESCHER

*The most effective way to stop anti-Semitic bullying is to prevent it from happening in the first place, as there are few practical steps a teacher can take to undo a toxic culture once it is already deeply embedded.*

**F**OLLOWING LAST WEEK'S revelation of two awful incidents of anti-Semitic bullying at Cheltenham Secondary College and Hawthorn West Primary School in Melbourne, Dr Dvir Abramovich wrote in *the Age*: "increasingly today, being Jewish is a liability and makes you an easy scapegoat in an educational system where anti-Semitism is a deeply entrenched problem that is being swept under the rug and brushed aside by principals."

As a former teacher in both Jewish and public schools in Victoria over the past 15 years, I find it hard to accept this statement by the Chairman of the Anti-Defamation Commission (ADC) for a number of reasons.

In general, the interactions that the vast majority of Jews will have with non-Jews about their faith will be mostly positive and welcoming in a multicultural state like Victoria. There are hundreds of wonderful stories one can find every year of Jews sharing the beauty of their traditions, festivals, Shabbat meals or Pesach Seders with friends they met in public schools in a manner that enhances the identity of both.

Ask the vast majority of Jews in Victoria how they view their religion, and far more will say it's an asset than a liability.

The solution offered by the ADC chairman to countering religious bigotry in the long run was to "make anti-bias and Holocaust education compulsory in every class." This call was echoed by Treasurer Josh Frydenberg who said, "If they (bullies) understood and comprehend the atrocities of the Holocaust, they would be as insulted as anybody, including me, about these recent attacks.

Frydenberg added that "millions of people lost their lives, including over one and a half million innocent children... everyone should know that story, it should be in our curricula, it should be taught so we cannot repeat any of these mistakes of the past."

As someone that has been involved in Holocaust education for many years, I'm well aware of the impact it can have on students in raising their awareness of how challenges to democratic norms and institutions that occurred shortly after Hitler came to power can lead to devastating effects on entire countries and religions.

But I also agree with the American Holocaust historian Deborah Lipstadt that Shoah education is "no silver bullet" when it comes to addressing the kind of inci-

dents that recently happened in Victoria.

*In the horrific case uncovered by journalist Rebecca Davis* from the Australian Jewish News that should be required reading for educators, a 12-year-old Jewish boy's torment at Cheltenham Secondary College had the hallmarks of a parent's worst nightmare.

After a group of nine boys identified a student as Jewish due to him playing football for AJAX, they invited him for a kick of footy after school, which turned out to be a pretext for him to being humiliated, and even forced to kiss the feet of a Muslim student or face a beating.

I agree that the response offered by the school to minimise the incident was thoroughly inadequate. At the same time, I'm not sure having mandatory Holocaust education with these nine boys after the incident is the most effective way to combat their bullying.

I know most parents won't like to hear this, but ultimately, there is little any individual teacher or school principal can make happen that will undo the trauma caused by religious bullying. *Anti-bullying guidelines distributed by the Australian government* suggest that punishing the bullies with detentions, parent meetings or suspensions often makes the situation worse for the student being bullied.

From my experience, the most effective way to stop anti-Semitic bullying is to prevent it from happening in the first place, as there are few practical steps a teacher can take to undo a toxic culture once it is already deeply embedded in the school culture.

With regard to improving the safeguards at Victorian Schools, I would recommend the following measures as part of a "whole-school" positive behaviour environment:

**Excursions to places** of cultural significance of students in the school that provide them with an opportunity to share their religious traditions with their class. Both the Jewish Museum of Australia and the Islamic Museum offer excellent programs that counter prejudices commonly held against Jewish and Muslim students by celebrating these faiths rather than portraying them as victims.

**Programs addressing toxic masculinity** which often fuels bullying incidents. There are some great resources for schools on this matter.

**Introducing wellbeing** classes that include

weekly circles to where students can share their positive and negative experiences regarding friendships and social dynamics. Doing this regularly, rather than as a response to bullying, sets up a culture where kids know they have a safe space to vent their frustrations with one another and also acknowledge what they love about their friends and family.

**Promoting positive bystander** behaviour from students. In the vast majority of school bullying access, no teacher is present. Classmates almost always are. There are some great bystander education programs *here*.

With regard to Holocaust education, I would recommend studying this at older grades only and preferably as an entire unit that explores factors common to all genocides rather than a one-off lesson amidst a World War 2 study unit in Humanities, as commonly occurs at present.

While many teachers choose to focus on the horrors of Auschwitz in such a lesson by showing films such as *Schindler's List* or *Escape From Sobibor*, I would suggest the focus be more on what happened before the war.

I think the most important lessons of the Holocaust to study are the social and economic factors that led to the fall of the Weimar Republic in 1933, how the Nazis gradually tore apart the foundations of democracy through democratically-enacted legislation, and how they convinced the German people to go along with this.

Naomi Levin, a senior policy analyst at the Australia/Israel & Jewish Affairs Council, affirmed this approach in an article in *the Age* over the weekend: "of course, it is inappropriate to detail the horrors (during the Holocaust) of racial violence to young children, and that should not be advocated. But from the earliest years of schooling, students need to be educated on the positives of diversity in Australian society.

"They must be taught – and reminded – that Australians can look different and believe in different deities. They need to be taught – and reminded – that everyone must be treated with respect."

Whatever approach each school takes, the wellbeing of every student and their right to feel safe, respected and loved for who they are should be emphasised as the core part of their education.

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# WHICH RUACH SONG ARE YOU?

**Q1. What is your preferred shmira shift?**

- a. 5-7:30
- b. ALL NIGHTER!!!!
- c. 12-3
- d. 3-5

**Q2. What is your favourite camp meal?**

- a. Jacket potatoes bruu
- b. I stan for tacos
- c. Ramen night!!
- d. Mac n' cheeeeeeeese

**Q3. What is the shabbat song you always want to sing?**

- a. Kolenu ya'leh ma'alach (mikolot mayim)
- b. Ani ve atah. Classic Arik.
- c. Shir Ha'emek boiiii
- d. Ayalah is just beautiful

**Q4. What is your favourite Hashy pillar?**

- a. Socialist Zionism
- b. Socialism
- c. Secular Humanist Judaism
- d. Does chazak ve'ematz count?

**Q5. Which night activity are you most hyped for?**

- a. Movie night. It's all about that hot choccy.
- b. Field game. What a thrill!
- c. Colour wars pleaseee
- d. Skit Night is crazy and hilarious. Why not.

**Q6. Which toranut song gets you the most keen to clean dishes?**

- a. Evolution of Jewish Music... is this allowed?
- b. Obviously Shir Ha Sticker!
- c. Honestly I am down for Israeli dancing music
- d. Anything by Static and Ben-el!!

**Q7. Which part of the campsite do you like to clean on the last day of camp?**

- a. Emu bob FTW (no shame)
- b. The hall
- c. Dooooooooovaaaaaaa
- d. I don't care I just want Lily on my team

**Q8. Who is your favourite senior leader?**

- a. Dana! She's awesome!
- b. Benji will always be my favourite
- c. Aya is a GENIUS
- d. Nadia bops! She knows the youth

## RESULTS:

If you answered mostly A's, you are "I Have A Little House".  
Simel tov oo mazal tov.

If you answered mostly B's, you are "Number 1, just for fun".  
Woot woot!

If you answered mostly C's, you are "Moldova". Noice.

If you answered mostly D's, you are "I'm at that Hashomer...  
what??" Amazeballs!

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## RUACH LYRICS:

"Number 1, just for fun"

Number 1, just for fun, a dee doo da doo da dey, a dee doo da doo  
da dey

Number 2, just for you, a dee doo da doo da dey, a dee doo da doo  
da dey

Number 3, just for me, a dee doo da doo da dey a dee doo da doo  
da dey

Number 4, on the floor, a dee doo da doo da dey, a dee doo da doo  
da dey

Number 5, staying alive ah ah ah ah dee doo da dey de doo day  
dey, ah ah ah ah dee doo da dey de doo da day

Number 6, disco mix, ah, di doo day, de doo day day, ah, di doo  
day, de doo day day

Number 7, like in heaven, ah di do dah do dah day, ah di do dah do  
dah day

Number 8, contemplate, ahh dee do dayy, dee do dah dayy, ahh  
dee do day, dee do dah dayy

Number 9, same old line, a dee doo da doo da dey, a dee doo da  
doo da dey

Number 10, same again, a dee doo da doo da dey, a dee doo da doo  
da dey

Number 11, just like 7, ah di do dah do dah day, ah di do dah do  
dah day

Number 12, like small elves, ah di do dah do dah day, ah di do dah  
do dah day (high pitch)

Number 13, like the queen, ah, di do dahhhh, di do dahhhh, day,  
ah, di do dahhhh, di do dahhhh, day

Number 14, just like morteen ...

Number 15, like bruce springsteen ...

Number 16, like the other queen ...

Number 17, like the swim team ...

"I Have A Little House"

I have a little house, like this, like this,  
It has a little door, like this, like this,  
I knock on the door, like this, like this,  
I shine my shoes, like this, like this,  
And a little smoke comes out like this like this like this,

"Moldova"

Moldova, the land of the beans,  
we have way too many beans,  
Moldova, the soil is fertile,  
but we are unfortunately not so fertile,  
The population is in decline,  
but dont you worry, and dont you whine,  
The land roams free with guinea pigs,  
number one export of wigs!

"I'm at that Hashomer..."

I'M AT THAT Hashomer... what???  
I'm at that hatzair... what??  
I'm at that combination Hashomer and Hatzair  
[AND REPEAT]



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# The Unpopular Opinions of a Merakezet

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When you're the central co-ordinator and face of the movement, you would generally represent what the people of Hashy think and feel. Here's the flip side, where I will detail all the things that people may not agree with me on...

## Unpopular opinion #1:

We'll start with the basics. Here in Melbourne people love the cold weather and whenever I ask someone what their preferred season is, they won't say summer. How messed up do you have to be to like Melbourne's winter over summer?! Summer is the best season in this city because it is the only season that is actually slightly warm. To be honest, I feel like this opinion is less crazy because deep inside I know that everyone cries in winter and just doesn't want to admit it. Anyway, let's move on to something a bit more interesting.

## Trashy thought #2:

This one's pretty self-explanatory. I enjoy having a small bedroom. It's cosy. It has space for everything I need. It's great. Whenever me and my sister have to choose between rooms in the house I will always take the smaller one. By choice.

## Out-of-favour outlook #3:

My phone is set to 24HR time, and I love it that way. It just makes sense; there are 24 hours in a day so why would you repeat 12 numbers twice instead of just 24 numbers once? It looks better when 8 o'clock in the morning is 20 o'clock in the evening. It makes each hour have a different character and distinguishes the morning and the evening nicely.

## Shunned stance #4:

If we are talking specifically Hashy practices, I'd like to take a step out there and say that "There was a great big moose" is way better than "Papa moose" ruach. It's pure logic, this one. The papa moose story doesn't even make sense. Like did all the moose die in the end? Or was it another moose that died? Where's the backstory - why did the moose die? In the superior song, there was a great big moose, and it's spelt out very clear. The narrative is linear and made blatantly obvious; the great big moose likes to drink a lot of juice, his name is Fred etc. etc. And it rhymes! Papa moose doesn't, and honestly that should be the first red flag.

## Disliked dogma #5:

Socialist Zionism. This dogma is hell

disliked. Maybe not from within Hashy but everywhere else. Bit of a shame, aye?

## Rejected reflection #6:

In colour wars games, I was always the keenest volunteer for the flour lolly games. I liked to eat raw flour, but I was ashamed of it so whenever someone volunteered and then found out what the activity was, I would be like "oh I can do it if you don't want to," but secretly in my mind I was like this is the only time I can be my true self without being embarrassed. Well, now the secrets out. I guess this isn't really an unpopular opinions article but more of a raw flour appreciation post. We will never not do that activity while I'm head of the movement...

## Contentious conclusion #7:

My final point of lesser valued theories is the most debated theory of all: will all the ants beat all of the humans? And you know what, I think all the humans could beat all of the ants! I know there are way more ants but humans have the smarts. More than ants have the smarts. So, sorry not sorry.

I hope that some of you may have actually agreed with me at times, and I hope that to everyone else, you can tolerate people who are different. Subscribe to my upcoming youtube channel, @lily'slifehacks.

Lily Tamir-Regev





## PLAYLIST BY AVA - THESE THINGS WILL CHANGE

.....

1. If It's True - Anais Mitchell feat. Justin Vernon
2. Don't Leave Your Life Too Long - Kim Churchill
3. You Still Believe in Me - The Beach Boys
4. Do You Hear The People Sing? - Les Miserables
5. Bridge Over Troubled Water - Simon & Garfunkel
6. Longer Boats - Cat Stevens
7. The Last Great American Dynasty - Taylor Swift
8. For The First Time - The Script
9. Jerome - Lizzo
10. Green Light - Lorde
11. Change - Taylor Swift



## LETTER

### Hashy will always be like a family

I started Hashy young and let me tell you I had no idea anything like this would ever happen... At the start of my Hashy journey, I always thought that I wouldn't last long or at least, eventually leave the movement. However, that did not happen. I am currently the original member of my kvutza, and I don't plan on leaving anytime soon.

I honestly could not tell you how much has changed in the years that I have been at Hashy, not only with myself but also within the Hashy community. Hashy has helped me with so much by giving me providing a platform where I feel influenced to take action to try and change ways to better myself and the world. It is the most caring and inclusive community you will ever be able to find.

Especially during this time, COVID-era, Hashy has bounced back with this massive change from in-person peulot to online, every madrichol has put in so much effort to make sure the chanichim\*ot were still able to receive amazing peulot and an even an amazing Shomeric Race!

My secret is that my parents, surprisingly, still don't know how left-wing Hashy is, otherwise I would have been taken out of Hashy ages ago... yes, kind of ironic that my parents are extremely right-wing yet I'm at such a leftist movement, which I align myself with.

Hashy has pretty much become my family because I can actually be who I am even if I can't at home. When I came to terms that I was part of the LGBTQIA+ community (which was a massive change in my life) I finally had the courage to tell people at Hashy because I wanted a place where I could feel like myself and belong to. Everyone was super accepting and supportive.

Since I knew I could trust everyone in Hashy, it gave me the courage to start to tell other people, outside of the Hashy community. Honestly, whenever I feel like I don't have a place where I belong, especially because I know my parents would never accept me for who I am, I always think back and realise that Hashy is always going to be there with open arms and will always be there for me and for everyone else.

Anonymous



# The Third Dibrah

**T**he most important aspect of a commodity under capitalism is its selling value. How much is this thing worth?

Well, Papa Marx told us the the value of something comes from the amount of hours it takes to produce it. The time put into creating something is where that value of that thing comes from. Think about it. Imagine two chairs. Same age. Same income. No but really, same everything. Identical in every way. Physically indistinguishable, made from the same materials, look, taste, feel, smell, sound... all the same. The only difference is that one was lovingly made by a person over the course of a year, working on it for an hour every day. It took them a year until they said “that’s it, they’re done. This is what I wanted to make”. The other was one of twenty four, pumped out by a machine within a 24 hour period.

Which one is worth more? Which one, genuinely, would you be comfortable paying more money for? Imagine you go to purchase one, the store clerk says that’s \$2000. Then they say “yeah, handcrafted. Totally artisan”. Does spending that \$2000 feel more justified after hearing that? Compare that to if they said “yeah, this one was one of the ones that came from the factory today”. Does that \$2000 suddenly feel less worth it?

I think we’d all say the same thing. The one that a human made, even if indistinguishable in every sensory fashion from the machine-made one, somehow has something special in it. The knowledge that a human made it... well, for some reason, it’s worth a little more. Put it this way, if they were both at the same price, you’d probably pick the human made one if you knew which one was which. There’s something special about it.

Why?

Well, that human-made one took 365 hours to make. 1 hour, every day, for 1 year. 365 hours of someone’s life, that they won’t be getting back, is in this thing. The average global lifespan is 70 years. 70 years is equal to approximately 613200 hours. And well, 365 hours out of 613200 is equal to about 0.0006%.

This thing, in your hands, has 0.0006% of someone’s life built into it. You’re holding it. 0.0006% doesn’t seem like that much, just as a percentage. But that percent was theirs. And they put it into this thing, that’s now yours. That’s why we think its valuable.

Meanwhile, the chair-producing machine took 1500 hours for someone to design, construct, and get it to function. 1500 hours of someone’s 613200 hours. That’s about 0.0024% of someone’s life. When turned on, it produces 24 chairs every 24 hours. Running 365 days a year, that means it makes 8760 chairs. Well, that means a single chair has a TINY amount of that person’s life in it. Trust me, 0.0024% divided by 8760 is a number so small my phone calculator doesn’t display it. And that’ll get smaller and smaller over time. Over 3 years, that’s 0.0024% divided by 26280 chairs. The longer it runs, the less and less of that person’s life is transferred into the chair.

Remember, two chairs. Same age. Same income. But one has 0.0006% of someone’s life in there. The other one has a percent so small that my phone calculator can’t even display it. Get why we instinctually think one is more valuable now?

The most insidious aspect of capitalism is that it puts a price on that time. A business literally commodifies the hours of my life. That’s the way it works. And I hate it.

Let’s say a business of some kind is selling my chairs.

I make my chair over 46 days of 8 hour shifts instead of 1 hour for 365 days to make this more realistic

They then charge someone \$2000 for it. They then pay me \$1750 dollars for making it. So they make \$250 from my work. Sure, I get a lot of that money. But they have 50 people making chairs for them. So if they sell one of each of our chairs, each person who made it gets \$1750. Yet, the person who sells them makes \$12500.

How is that fair?

**ISSUE 1:** Does that mean 0.0006% of my life is now only worth \$2000?

**ISSUE 2:** Wait, I was only paid \$1750. 1750 is 7/8 of 2000. So that means I’m being paid for only 7/8 the amount of time I worked. Why was I only paid as if 0.000525% of my life was in that commodity I created? I know that 0.0006% was in there!!

The person who’s selling my chairs took 0.000075% of my life for themselves.

Both of these questions contribute to alienation from labour under capitalism. The heart of marxian critique of capitalism is simply that your life, and your time, SHOULD ALL BE yours. We shouldn’t be letting people steal little parts of our finite lives that go into the things we labour to create. Our labour should be entirely our own.

**ISSUE 1:** Our lives are worth more than the an arbitrary value placed on the things we produce.

**ISSUE 2:** if we have to live with issue 1 (and we don’t have to, let’s change it), no one has a right to steal PARTS OF MY LIFE for themselves

**Hence, the third dibrah:** *The shomer/et finds meaning in their relationship to work, and fights to create a world where labour is a productive expression of human creativity and freedom.*



MADDY BLAY

# WE'RE THE VOICE - TRY AND UNDERSTAND IT!

During my three years in leadership positions at Hashomer Hatzair Australia, the two most common phrases I heard from the roof bodies in our community were “youth movement madrichim are the leaders of today” and “youth movement madrichim are the leaders of tomorrow”. Both were said with equal gusto, and yet neither invoked much enthusiasm from many of us.

In most respects, those active in youth movements see ourselves as the present leaders of the community. We are in constant and direct contact with members of the community from all ages, educating and learning and working and protesting and celebrating all together. Equally, there are other leads in our Jewish and Zionist communities who are elected to be our leaders, or who are largely recognised as the spokespeople for the community on religious and political matters, to the broader Australian community. So here's my question - why does one of these groups of leaders readily and publicly take stands against matters of huge importance, while the other hides behind a manufactured necessity for ‘impartiality’ in order to remain silent on those same issues?



While there are a plethora of issues from which this divide is obvious, the most worrying is that of annexation. We know that annexation is a terrible idea with even worse consequences: Israel's military and intelligence establishment says so; human rights experts say so; civil liberty organisations say so, and I think it's safe to say the majority of the Jewish world, if quietly, also says so. We know that money equals power equals louder voices which is why it seems that annexation may be an inevitability: the enormous right-wing and religious institutions that dominate headlines and policy in equal measure try to make sure us rabid lefties know our place. However, we also know that silence is violence, and that complacency is complicity - no matter how loud the voices on the other side, we have every moral right to take a stand for justice.

When we look at the many, many voices that are screaming at the top of their lungs against annexation across the world, a significant proportion are coming from young people, from all possible combinations of political, social, religious and cultural backgrounds. The universal potential for evil that the threat of annexation brings, are not lost on us, and we have become hyper-vigilant when it comes to planning for our futures, not least because it's becoming increasingly apparent that at this rate, we might not have much of a future on this planet at all. Yay us.

So from where does the deafening silence from our community leaders come from? Because it seems like they all have access to the internet and have decent communication skills and access to politicians and policy-makers. How bizarre. Systematically oppressed Palestinians protesting for basic human and civil rights? A flurry of statements. State and Federal MPs from all sides

being even remotely critical of Israeli government policy? Sign this petition to tell us how you really feel and we'll make a suite of videos about it too. A dangerous, damaging and irresponsible policy attempting to enforce artificial Jewish supremacy over shared land that would erase generations of land ownership and force millions to lose the few existing rights they were graciously granted? \*Crickets\*.

Some will argue this silence is political; that when roof bodies such as the ZFA champion their 'broad tent' policy of welcoming and upholding diverse voices, they simply can't take sides. But from us who come from progressive youth movement stock know, a) everything is political, and b) you can't adjust, you have to revolt against the reality. As usual, us young folks are fighting many battles on many fronts. We shouldn't have to also fight for the most urgent, frightening issues to even be acknowledged by our communal leaders who have the ears of people in huge seats of power.

Whether or not we are the leaders of our community today or tomorrow or next week or next year isn't really important - what is crucial is that the most formative issues of our time are recognised as such and are given the attention they deserve by the people who can make the most difference.

So, my disenchanted, frustrated, exhausted Chaverim\*ot: where to from here? I'm honestly convinced that as long as we continue to do what we do best, keep educating and organising and having conversations at our Shabbat tables (or Zooms) and yelling and marching and showing up, things will change because they have to change.

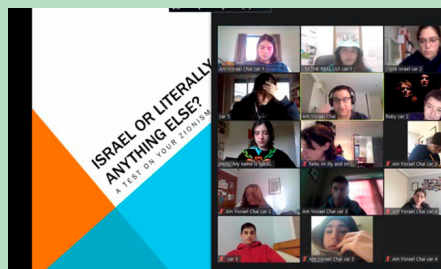
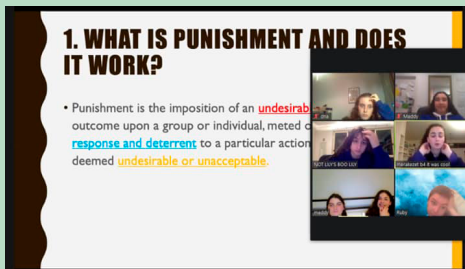
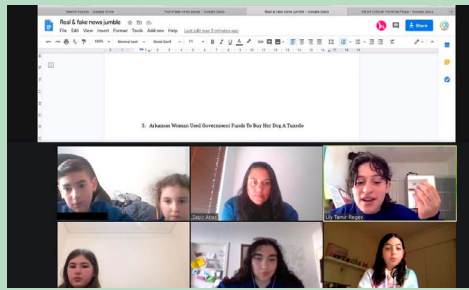
Above all, remember to be strong and have courage. Sometimes that's all we've got to keep going, and that's enough.

.....  
**"When we look at the many, many voices that are screaming at the top of their lungs against annexation across the world, a significant proportion are coming from young people, from all possible combinations of political, social, religious and cultural backgrounds."**

# RECENT HASHY EVENTS!

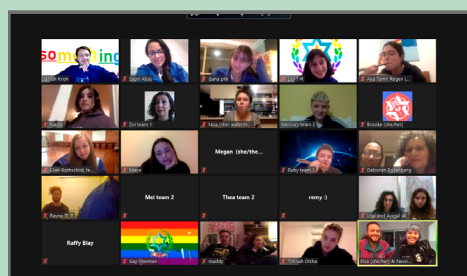
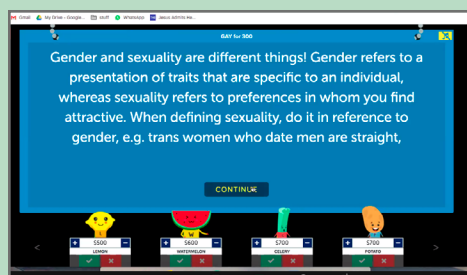
Although Hashy has had to adapt to the current time we have been able to host amazing online events for chanichim\*ot, alumni, parents and friends.

## THE SHOMERIC RACE:



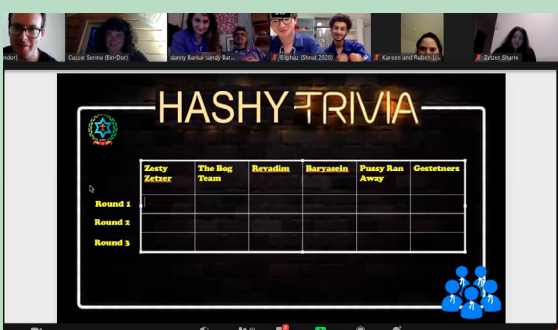
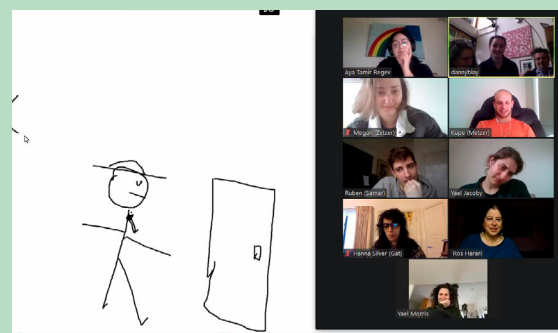
## QUEER NIGHT:

a recording of excerpts from the panel will be released on our socials soon!





# During our alumni weekend, we asked those who attended about their most memorable Hashy stories, these were some of the memories submitted:



"They sent us on a hike with tuna, corn, bread, etc, but forgot to give us a can opener. Someone had a pocketknife, but we had no member who knew how to use it. One of the young small girls in the group managed to get into the cans by stabbing them repeatedly."

"When on a spring camp, we did kayaking and the one I was in had a hole in it and sunk mid way across the lake we were on."

"When I woke up to see my tent disappear in front of my eyes- it wasn't set up properly and the strong wind knocked it over. Luckily the poles fell in beds where people where out and on shmira. Some people ended up completely under the tent canvas and just kept sleeping like nothing had happened."

"At pioneer camp one of our seniors came in to the kitchen VERY thirsty - and downed a bottle of detergent thinking it was soft-drink. (He was fine after getting his stomach pumped, and soon enough was nicknamed Bubbles)."

"This peula where had to worship our madrich north-korea style, and there were posters all over the camp with his face."

"In the 1970's, when McDonalds first came to Melbourne our Madrichim took us at night and we stole the flags as a statement against capitalism and consumerism"

"When I was in year 12, at the end of the 2 night hike, we were told to kayak home. Me and 5 others left in the kayaks, and got to a T intersection in the river. The mad hadn't told us whether to turn left or right. So we took a guess, left. We canoed for a LONG TIME. We ended up finding a man fishing in a boat, asked him if there was a public phone around. And also asked if he had any spare change so we could make a call. He didn't. We got to the phone, and realised we didn't know how to contact the campsite or the mads. One of the others reverse-charged a call to her home and asked her mum to call the campsite. The Shaliach came to collect us. We got driven back - we had kayaked for several kilometres in the wrong direction!"

"In the kvutza above me, one of the boys farted on another boy's pillow, and that boy got pink eye from it."

"I got chased by my mad who had with a fish head on a stick .... I'm VERY allergic to fish... He knew that."

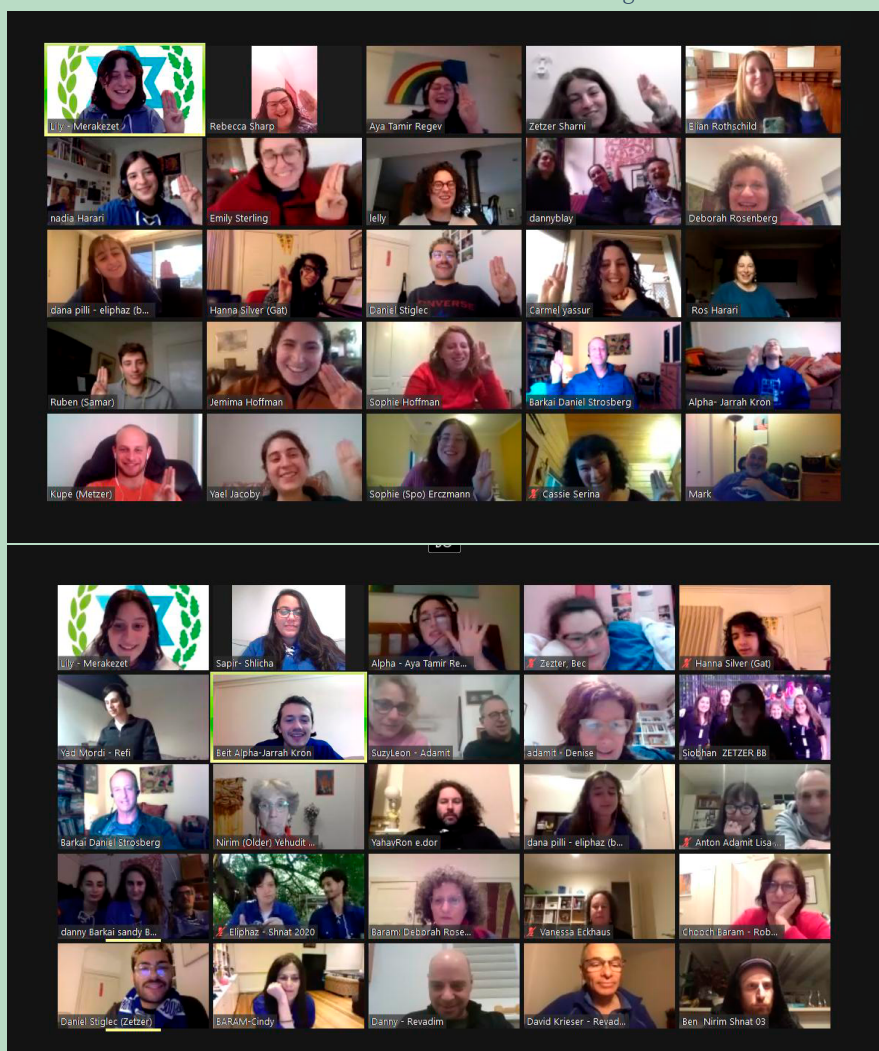
"Hitch hiking on the overnight hike and getting picked up by the police and dropped off near camp."

"Doing drop off with the year 8s and following them (without their knowledge) and then turning around because they heard me sneaking behind them and then hearing them convince themselves it was a kangaroo."

"There was the time on summer camp field game where people could void other groups' already completed challenges. There was a challenge where a volunteer from the group had to eat a chilli. A boy did that (he was in early high school). Then someone from another group came over and voided that challenge, so the boy had to eat ANOTHER chilli. Vomiting ensued."

"My first ever overnight hike, we didn't have dinner until 1am because the bogrim couldn't get the food to us and we were hysterical."

"We used to have something called "Drop Off" but we called it "An-drop-off" named after a madrich. We dropped off the chanichim\*ot at 8pm and left them somewhere far away, and about an hour and a half later would check in on the kids and go and find them."



# ShnUpdate!



Lehitraot Machon! We'll see you later Jerusalem, with your old city nooks and crannies, 5 Shekel Shots and all the new friends that we made.

The end of our Machon chapter has been and gone; lentils and quarantine, bad wifi and new best friends. Despite Machon not being exactly as expected, we fought to find the silver lining of our classes, our roommates and our overall experiences.

Notable moments include our evening songs during quarantine, when we picked a song for everyone to sing with their heads poking our their doors, as a sort of reminder that we're all still here. No one can forget the first time we were allowed out, after being locked down in our dorm rooms, for a stroll to the promenade near campus. Despite the sea of masks, it wasn't hard to spot everyone's smiles.

Finally, joined by members of the Hashomer Hatzair hanhaga team Oren, Lee and Rottem, as well as our madrichim\*ot Yan and Agata, we concluded our Machon chapter by receiving our Machon diplomas, and a pin. A gruelling process that was made so much sweeter by the congratulations we received from our friends, educators, leaders and families.

We are so thankful for everyone who worked tirelessly to keep us alive and safe while at the machon during this crazy time, notably Program Coordinator of the machon Dalia, our Rosh Chavura Chani, our Shnat Rakaz Rottem, and Yan and Agata.

With our new chultzot we parted ways for chofesh, a 10 day break before we were to embark on our next chapter of the year. Chad, Gabe and Raffy camped for a night at HaBonim

Beach, near Zichron Yaacov, which was beautiful, albeit terrifying due to the jellyfish.

We met back with our Netzer kvutza in Haifa, sunburnt and full of stories to begin a seminar, in which we discussed the history of socialism in the context of Israel, as well as wealth and class disparity in Haifa. We experienced living in a socialist communa for the first time as the five of us, with which came the classic budget arguments. In the end it was decided that baked bean and vegan cheese toasties are indeed a necessity and not a snack. Glad we got that one out of the way!

We left Haifa full of passion to fulfil our renewed sense of ideology and headed to Kibbutz Gan Shmuel. We stayed first at Givat Haviva, or otherwise known as Hashy HQ, and dove into the archives of Hashy Australia. Tears and laughter filled the room full of boxes and books, as we found photos of Raffy's mum, dad, uncles and cousins, as well as letters from past shnatties left for us to read. We signed our names on the piece of paper with each shnat kvutza from the last 10 odd years. Seems like not much has changed, apart from photos transforming from black and white to colour.

Arriving at Gan Shmuel was a slight shock, as our new accommodation had barely just been vacated, and we were quick to realise we had a lot of work cut out for ourselves.

Like true chalutzim, we donned our Blundstones and Redbacks and got to work clearing out the rooms, inspecting the facilities and making lists upon lists upon lists.

There's still work to be done but

it feels less two steps forward one step back and more like we're making some good progress. As this article is being written, we're in the process of painting a huge Hashy semel on a big wall in the main room, which will make this place feel more like home than anything (apart from maybe a can of salt and vinegar Pringles).

We got to work not only on our house as soon as our feet hit the ground, but also in our chosen workplaces on the kibbutz. Chad, Gaia and Avishai are working in two of the three 'mifgashim', which are summer holiday schools. The kids love them and everyone's having a ton of fun. Raffy and Gabe, unsurprisingly, have been working in the kitchen and cheese factory, gossiping and working, and learning heaps of Hebrew and cheese making techniques.

Despite our living quarters being little more than haphazard, we got down to celebrating our beloved Chad and Gabe's 19th birthdays on the 19th and 20th. Vegan choc chip pancakes and apple crumble was served for breakfast before heading to work, and we're excited to get our party on this weekend.

For now, it's time to get back to painting the house and working on the garden. We hope everyone is keeping safe and well.

While lockdown persists, feel free to travel by proxy by following our Instagram account @elifazshnat2020, where you can stay up to date on all that we're doing.

Chazak ve'ematz!

Raffy, Chad and Gabe



# WILL THE LEFT EVER ACCEPT JEWS AS ALLIES?

**S**ocial media's role in sharing knowledge and activism-based information is continuing to grow, and with it, the distribution of anti-semitic content. Over the past week, I've seen a post stating that Zionism is a "ploy created by white supremacists", I've seen #JewishPrivilege, #Semites, and #Jews trending on Twitter, and frequent calls for the boycotting of Israel, often from leftist groups like BDS, [\*which has the risk of more negative effects on the smaller Palestinian economy than the larger Israeli one.\*](#)

In the same week, American actor Nick Cannon, made anti-semitic comments within his YouTube podcast, 'Cannon's class', and NFL star DeSean Jackson shared various anti-semitic remarks via social media.

Firstly, as a Zionist Jew, I believe in the self-determination of the Jewish people. Inherently, I also believe in Palestinian self-determination. Zionism does not mean anti-Palestine, and it never should. Bibi's call for annexation does not align with my Zionist values; how can we claim self-determination if the consequences are causing human rights violations and perpetuating the suffering of other minorities? This is especially striking considering that many Jewish people fled to the state of Israel after the Holocaust, seeking refuge from the vast injustices imposed, and it seems hypocritical that Bibi is so comfortable perpetuating Palestinian suffering when Israel, as we know it, is founded upon a minority's need for safety and refuge.

As Bibi continues to promote annexation and allow illegal settlements, Jewish people within the diaspora become scrutinised by the left, who then validate whether we are a 'good' Jew who denounces Israel or a 'bad', Zionist Jew. This attitude to Jews and Israel has manifested for myself and many other young, left wing Jews I know, in the form of internalised anti-semitism. I've identified this personally in my ongoing discomfort when wearing my Magen David necklace in the city, as well as avoidance of wearing Hebrew lettering in public places, amongst other things.

Anti-semitism is a threat that I have been taught about from a young age as a form of protection. However, it is rarely spoken about within mass media or within left-wing activism circles

**"As a socialist, I have always aligned myself politically with the left, however I now find that they're the people I have to avoid while walking through my university campus. They're the ones I tuck my necklace under my shirt for."**

outside of the Jewish community.

As a socialist, I have always aligned myself politically with the left, however I now find that they're the people I have to avoid while walking through my university campus. They're the ones I tuck my necklace under my shirt for.

The question is, will this relationship ever change?

The fight for Palestinian self-determination needs to be continued, especially by Jews and people that accept Jews within this movement. In these conversations, there also needs to be a wider understanding of Jewish people, our struggles and our desire for Zionism, or at the very least our need for a safe place.

Non-Jewish people need to stop asking every Jew they meet for their thoughts on the Israel/Palestine conflict. I don't see a Christian, walk up to them and accuse them of supporting a religion that not only (basically) founded white saviorism through missionaries, but continues to support people like George Pell. I won't do that because I know that not all Christians support those things.

Regardless, without my involvement in Hashy I don't know if I would have ever called myself a Zionist Jew. Also, I don't know if I would have ever called myself a socialist. Hashy has provided a platform that caters for the crossover of my political beliefs, allowing me to have discussions and broaden my knowledge with other left-wing Jews who find themselves in a similar position.

If it so happens that the left never includes Jews in their activism, at least I know that we will always have a community with Hashy.

ABIGAIL LITHWICK

# THE REAL MEANINGS BEHIND YOUR FAVOURITE CHILDHOOD MOVIES



**Y**ou're alone at home (as you have been for the last few months, thanks lockdown), you're tired and you feel like something light-hearted and fun. Your Disney+ free trial is running out and you've already watched *Hamilton* 400 times, so you decide to go for something nostalgic. *Nemo*? *WALL-E*? *The Jungle Book*?

In re-watching some of my favourite Disney movies over the last few months, I have noticed some themes that didn't stand out to me when I watched them for the first time. The only thing that I can recall from the first time I watched the *Incredibles* was that Edna Mode is the coolest character ever (still true). But when you start digging, you realise that the *Incredibles* has been interpreted in a number of philosophical ways. It has been called Objectivist (think Ayn Rand if she had created a superhero movie), while some state that it is all about egalitarianism, and others compare it to Nietzsche's philosophy. Although the message of the *Incredibles* is contentious, other kids' movies have been completely overt in their agenda, and most stand somewhere in between.

One of the most interesting messages that has stood out to me from a kids' movie (initially a book) is that of *Alice in Wonderland*. Upon first glance, *Alice in Wonderland* is a crazy, colourful story full of strange characters and out-of-the-ordinary occurrences. However, upon re-examining the story, it appears to include a criticism of the monarchy, and perhaps a general criticism of the justice system of the time. In the story, Alice is persecuted by the Queen of Hearts for doing absolutely nothing wrong, simply because it pleases the Queen to do so. The King and Queen use their power to manipulate the truth of the situation such that Alice cannot defend herself, causing the queen to finally sentence Alice with the classic line "off with your head!". The book was written in 1865 by Lewis Carroll, and while he stated that the book was only written to "please a child (he) loved," it is impossible to deny the fact that the story reflects parts of English and French history (see Queen Margaret of Anjou's relations with the Duke of York, or the February Revolutions), and has many sections that appear to highlight injustice at the hands of the King and Queen. Regardless of whether

or not Lewis Carroll intended to make a statement with his story, the themes of injustice and abuse of power are clear throughout. The story has even been referenced for this purpose in a number of modern-day legal cases. One Texan judge, Justice Don Willett, in the case of *El-Ali v. State* in 2014, observed the following: "A generation ago in America, asset forfeiture was limited to wrestling ill-gotten gains from violent criminals. Today it has a distinctive 'Alice in Wonderland' flavour, victimizing innocent citizens who've done nothing wrong." It is interesting to see the relevance of the themes of this 1865 story to today's justice system.

You may have heard the *Lion King* criticised as being fascist, or at the very least very supportive of capitalism, and scoffed at the thought. I definitely did, but when I watched it again a few months ago, I decided to consider the possibility. At its core, the *Lion King* is a feel-good, heroic coming of age story, with an unforgettable soundtrack and some very loveable characters. However, when watching the movie through an ideological lens, it is difficult to ignore that the hierarchy of the *Lion King*'s society is entirely dependent on perpetuating privilege and inequality. The "natural order" of the animal kingdom is an integral part of the *Lion King* society – certain animals have privileges that others don't, and some animals are even pushed to the outskirts of their society. Mufasa and Simba have a conversation in the film in which Mufasa says that "when we die, our bodies become the grass, and the antelope eat the grass. And so we are all connected in the great Circle of Life." The concept of the Circle of Life is repeated throughout the film, and it is implied that all of the animals in the society accept this notion. Although Mufasa's statement is true to natural order, it fails to acknowledge that antelopes eat the grass, but lions eat antelopes. It seems odd that the animals in the *Lion King* are so accepting of this hierarchy when most of them are still at the mercy of the lions that lead them – it is shown very clearly that the lions in this film hunt and kill just like real-life lions. Additionally, despite the fact that Scar's leadership is undeniably tyrannical, his plight to create equality between hyenas and lions, while opportunistic, is the closest the story gets to implementing any form of egalitarianism. Ultimately, while the *Lion King* doesn't stand out as a blatant piece of fascist propaganda, it is definitely worth acknowl-

ding that the 'perfect' animal kingdom led by Simba at the end of the story is still rife with injustice and inequality, and it is interesting to consider that the seemingly happy ending to this movie may not actually be so happy.

Finally, here's a more light-hearted (but still meaningful) message which I completely failed to notice as a child. When I think back to my first memory of *Cars*, all I really remember is a bunch of cars with eyes driving around. However, *Cars 1* and *2* both have messages that stand out quite clearly to older viewers. The first *Cars* movie was set in Radiator Springs, a town that was very successful when it was on a main route, Route 66, but its popularity quickly began to dwindle when a bypass was created that did not go through the town. In the movie, Sally says "cars didn't drive on it to make great time, they drove on it to have a great time." She reflects that rather than taking the route for convenience or speed, cars used to drive down it for enjoyment. She then adds that "the town got bypassed just to save ten minutes of driving." Her message is clear – modern society values convenience over enjoyment. Much of the movie is centred around this theme. Lightning McQueen is a fast, modern car, who at the beginning of the film will do anything in his power to get away from Radiator Springs, a town filled with old, rusty cars and lacking the excitement of his fast-paced racing life. However, by the end of the film, he has fallen in love with the small, neglected town and decides to use his success to help bring the town back to prosperity. This movie is a message to today's society to slow down and enjoy the small experiences and joys of life, rather than getting wrapped up in the glitz and glam of modern life. Meanwhile, *Cars 2* is a movie that has a very overt agenda regarding clean fuels and environmentalism – if you missed this the first time around, I recommend watching it again.

Ultimately, everyone loves watching their favourite childhood movies, whether or not they hold a hidden meaning or powerful message that would go straight over a 5-year-old's head. Next time you watch a movie that you loved as a child, keep an eye out for themes that you may have missed the last time you watched it. You may be surprised.



# Bougie on a Budget

## Tofu and Mushrooms with Rice

This meal is a quick, delicious and pretty cheap addition to any meal of the day, and can be made easily in bulk for the week.

### Ingredients

Serves 2-3

- 1 cup basmati rice
- 1 block firm tofu, cut into bite-sized cubes
- 1 small onion, cut in half rings
- 2-3 garlic cloves, minced
- Approx. 10 small white mushrooms, or 5 large mushrooms, sliced
- Cornflour
- Neutral oil, for frying
- 4 tbsp soy sauce
- 2 tbsp sweet chilli sauce
- 1 tbsp tomato sauce (bear with me)
- 1/2 tbsp maple syrup (or honey depending on what type of vegan you are)
- 2 tbsp sesame seeds, toasted

### Method:

Begin by rinsing the rice in a sieve until the water runs clear. Add about 1 tbsp oil, or enough to just cover the bottom to a medium sized sauce pan with a tight fitting lid, along with the rice and fry on a medium-high heat for a couple of minutes. Add 2 cups cold water to the pot and bring to the boil.

While waiting for the rice to come to the boil, chop your tofu, onion and mushrooms. Mix the sauces and garlic in a semi-shallow dish and add the tofu, tossing so as to cover all of the tofu.

Once the rice is boiling, reduce heat to a simmer and put a lid on. Simmer for 15-20 mins and remove from heat. Don't take the lid off!

Drain the tofu, reserving the marinade and place on a plate. Add the mushrooms to the leftover marinade. Heat a large frying pan over a medium-high heat with about 1 cm oil, to shallow fry the onion and tofu. Add the onion and break up the pieces. Cook for about 1 minute.

Roll the tofu in the cornflour, until just coated and pop in the pan, frying a couple of minutes each side, until golden. Yum! Repeat with all the tofu, and then add the mushrooms with the marinade to the pan, with the onions and tofu and reduce to a medium-low heat, simmering the tofu for about 5 mins.

While the mushrooms are cooking and sending your household into a hunger frenzy, use a fork to fluff up your rice, and plate nicely (or not nicely).

Before you eat it straight out of the pan, serve the mushroom-tofu-onion goodness on a plate and pair with fresh veggie salad and whatever drink floats your boat.

# Keep Yourself Busy - ‘Change’ in Media (Recommendations)

## 1. **The Power – Naomi Alderman**

A book that was included in the feminist book list in a previous Iton, this book is an anthem of power in womanhood. The premise: All girls in the world suddenly get the power to conduct electricity at will. How does the world change? This book was given to me as a gift a while back by my lovely sister, and it stunned me. I adored every moment, and I couldn't put it down.

## 2. **Pride & Prejudice – dir. Joe Wright (2005)**

This movie is stunning. Anyone who hasn't seen it, hasn't experienced the epitome of period pieces. It's a tale of a very prideful woman who has a very prejudiced man fall in love with her, and tells the tale of how their relationship changes due to the vices of pride (or arrogance), and prejudice. Pay attention to the soundtrack.

## 3. **folklore – Taylor Swift**

This album marks a shift in Taylor Swift's music to the folk/indie genre. It's nostalgic, sad, and slightly hopeful. Truly a masterpiece, especially with its lyricism and storytelling. Pay attention to the characters – my personal favourites are the triangle between Betty, James, and the unknown narrator of the track “august”, as well as the character who narrates “illicit affairs”.

## 4. **Memoirs of a Geisha – Arthur Golden**

This book has been one of my favourites for a while. It tells the story of a girl who is forced into becoming a geisha, changing from her poor lifestyle in a fishing town as a girl to the high end life in Tokyo as a woman, just before WWII. It's brilliantly narrated, tells a deeply sad story, and teaches you about something you might have never known otherwise.

## 5. **Have One on Me – Joanna Newsom**

This album is very different from anything else I've ever listened to. Joanna Newsom plays the harp, and the piano, and sings in a very weird way, and it takes a second to get used to. This album is my favourite, because it starts with Newsom talking about how easy going a woman must be, and evolves to the last song, “Does Not Suffice”, which demands change and states that no matter how easy going she would be for her love, it isn't enough, and so you must demand more.

## 6. **Spinning Silver – Naomi Novik**

This book just touched my soul. It takes the story of Rumpelstiltskin, a classic fairy tale, and turns into a real story of a woman who must act as a money lender in an Eastern European town, as she's Jewish. It adds to this with brilliant fantasy elements, well written characters (many of whom are women), and so much Jewishness!

## 7. **His Dark Materials – HBO series, based on the books by Philip Pullman**

This book series and TV series take the premise of Narnia – that the creation myth is real and that it is somehow tangible in our life – and spins it on its head, adding science and scientific method, as well as characters that are much better written than any character in Narnia. Truly an ode to growing up and wanting to kill God.

**AVA TAMIR REGEV**





# MY FAVOURITE, LEAST OFFENSIVE, HIP HOP SONGS

DANA PILLI

I've been listening to hip-hop and rap music since I was 13 years old. Year 8 me couldn't get enough of N.W.A., and I love it even more today than I did then.

I'm also a leftist and a feminist. These two parts of life tend to clash so I thought I would make a list of my favourite, least offensive hip hop music for anybody who likes the genre, but is discouraged or intimidated by the misogyny and homophobia that tends to dominate some of the more popular songs. Some of these are politically progressive and some are just for fun!

Also, I'd like to point out that I definitely still listen to problematic hip hop music, whether the sexism is explicit (e.g. 'Dreams' by Biggie) or in a more gentle form of misogyny (e.g. 'Butter' by A Tribe Called Quest, despite it being a fantastic song).

I hope you enjoy, let's start!

## **'Police State' by Dead Prez (from *Let's Get Free*)**

Dead Prez in general are an amazing duo from the 90s, and their debut album '*Let's Get Free*' is a masterpiece that kills it on so many levels. They're also socialists!!! The whole song has really fantastic lyrics, and does a great job at covering different issues but I thought I would just point out the hook:

*"The average Black male  
Live a third of his life in a jail cell  
Cause the world is controlled by the white male  
And the people don't never get justice  
And the women don't never get respected"*

*"Organize the wealth into a socialist economy  
A way of life based off the common need"  
"Bounce to this socialist movement" (from 'I'm a African')*

I'd recommend the entire album, including '*Be Healthy*', which is the most wholesome song ever with a fantastic vegan message.

## **'The Burger Song' by Skee-Lo (from *I Wish*)**

Aside from singing about a corporation, this song is pure fun! Skee-lo has a great voice and creativity in his music.

## **'We the People...' by A Tribe Called Quest (from *We got it from Here... Thank You 4 Your service*)**

Tribe is another incredible group that originated in the 90s. They definitely have problematic lyrics, especially from the 90s. This song is actually from their 2016 album and it's very different, in my opinion it really succeeds in its messages and also is just super good in general. Some cool lyrics from '*We the People...*':

*"All you Black folks, you must go  
All you Mexicans, you must go  
And all you poor folks, you must go  
Muslims and gays, boy, we hate your ways  
So all you bad folks, you must go"*

*"Dreaming of a world that's equal for women with no division  
Boy, I tell you that's vision"*

*"Gentrify here, now it's not a sh\*t hole"*

## **'911 Is A Joke' by Public Enemy (from *Fear Of A Black Planet*)**

Nothing to say but that this song is LEGENDARY

## **'La Femme Fetal' by Digable Planets (from *Reachin'*)**

Such a lovely, gentle song with jazzy, poetic vibes, covering a genuinely important issue.

*"They don't really give a damn about life  
They just don't want a woman to control her body  
Or have the right to choose  
But baby that ain't nothin'  
They just want a male finger on the button"*

## **'I Used to Love Him' by Lauryn Hill feat. Mary J. Blige, (from *The Miseducation of Lauryn Hill*)**

An iconic song from an iconic album, Lauryn Hill is a queen!

## **'TEMPTATION' by Joey Bada\$\$ (from *ALL-AMERIKKKAN BADA\$\$*)**

This song is actually just musical gold. Similar to a lot of songs on this list, it talks about Joey's experiences with racism. He talks about racism a lot in *ALL-AMERIKKKAN BADA\$\$*, for example these are lyrics from the song '*LAND OF THE FREE*' (another flawless song):

*"Three K's, two A's in AmeriKKKa...  
300 plus years of them cold shoulders  
Yet 300 million of us still got no focus  
Sorry America, but I will not be your soldier  
Obama just wasn't enough, I need some more closure  
And Donald Trump is not equipped to take this country over"  
"...Still got the last names of our slave owners"  
"...In the land of the free, it's full of free loaders"  
Leave us dead in the street to be their organ donors  
They disorganized my people, made us all loners, yeah"*

I'd recommend the whole album, but *TEMPTATION* especially is crazy good!

## **'Moses' by Slick Rick (from *The Ruler's Back*)**

This song is just a hilarious rap retelling of Exodus so I know all of you will love it.

## **'Mathematics' by Mos Def (from *Black On Both Sides*)**

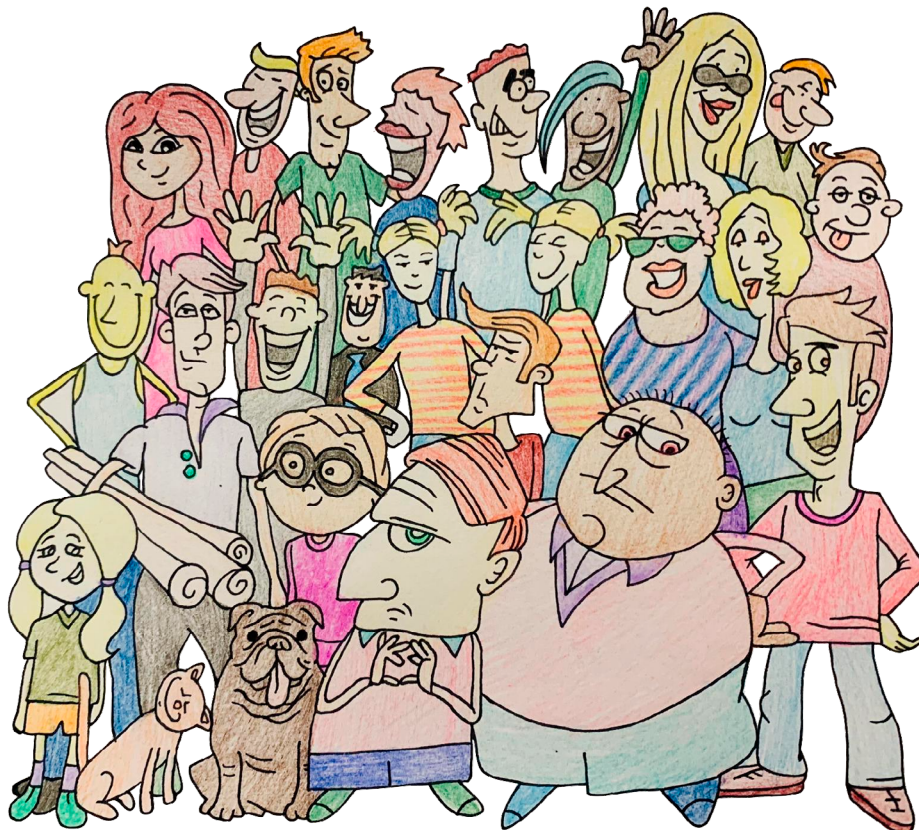
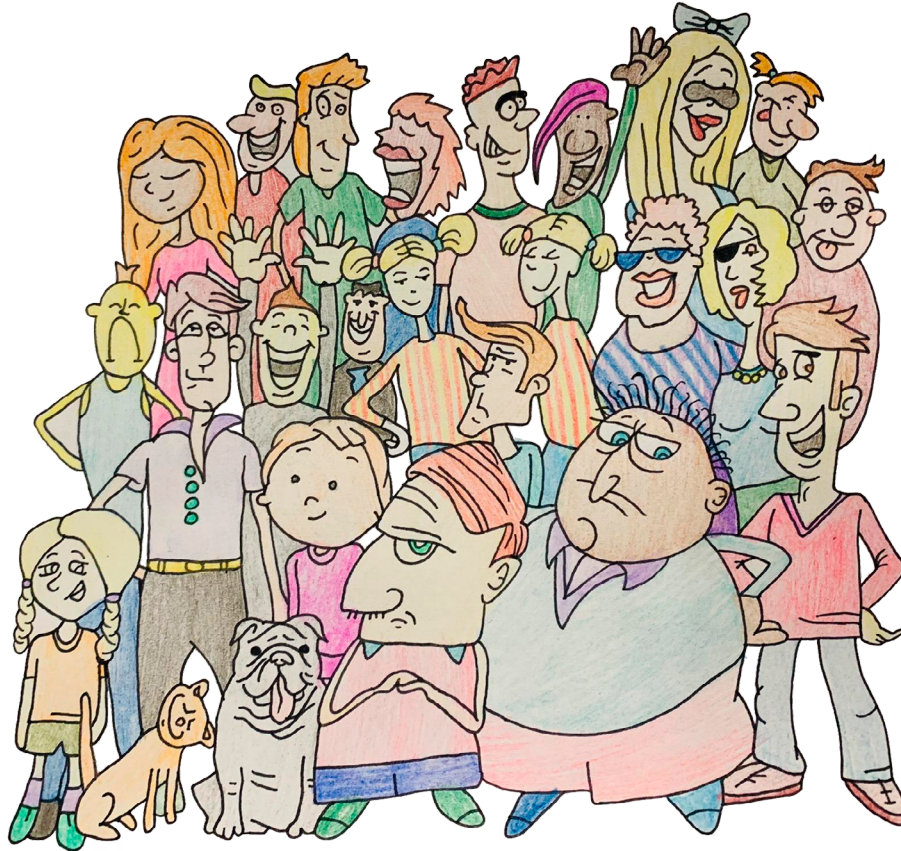
'*Mathematics*' is a genius song and Mos Def has both an incredible voice and an incredible style. If you like sitting on Genius-Lyrics deciphering messages, this song is for you!

## **'Eye Know' by De La Soul (from *3 Feet High and Rising*)**

Probably one of the most wholesome, sweet songs with the most amazing beat ever. You can't listen to this without smiling!

*"It's I again and the soul that I send  
Is taking steps to reach your heart  
Any moment you feel alone  
I can fill up your empty part  
We can ascend 'till we reach De La Heaven"*

# SPOT THE DIFFERENCE





## TARGET

How many words (four letters or more) can you think of that includes only these letters? (While using the middle letter in every word)

I	L	P
L	A	I
O	T	C

## UNJUMBLE

RANGISH

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IMTAIVSC

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GANEH

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OELEVTICL

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RAMX

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OEPRSSRG

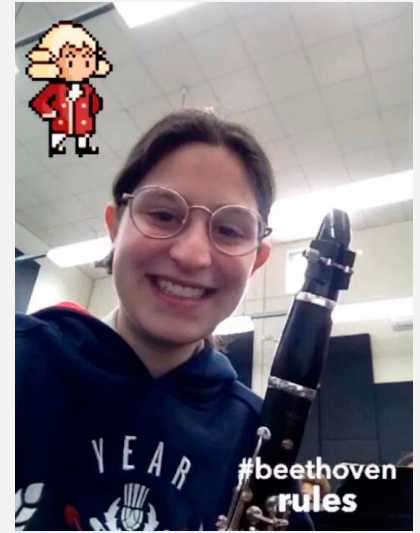
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DARUG

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THE FINAL WORD (USING THE BLUE LETTERS):

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## One Clarinettist's favourite pieces: A classical music playlist by Lily Tamir-Regev

1. Johannes Brahms - Symphony no. 4
2. J. S. Bach - Motet BWV 227 Jesu meine Freude
3. Ludwig van Beethoven - Symphony no. 6
4. W. A. Mozart - Clarinet Concerto and Clarinet Quintet
5. Aaron Copland - Clarinet Concerto
6. W. A. Mozart - Requiem
7. Franz Schubert - Gretchen am Spinnrade
8. Felix Mendelssohn - A Midsummer Night's Dream
9. Pyotr Tchaikovsky - Romeo and Juliette Overture
10. Giacomo Puccini - E lucevan le stelle from Tosca



