**The Yizraelite - No 2082 Date:25.11.2022**

**Kibbutz Yizrael**

**Translated and edited by Eddie Solow**

**Edi-torial**: The future of the Dining Room is on everyone's lips. Will the money be enough? Will change improve the food? Is there room for improvement? Will the kibbutz as we know it, survive the change? There is no report from the open meeting but you can view the alternatives on Kehilanet, or get a hard copy from the secretaries. The process is now in the hands of our leaders. Soon they will call an asefa on the subject. Elad Ilan presented the case for the Status Quo (see Elad's article on page 15 ). I hope the case of the other side will be equally eloquently presented in the next Alon. Have you made up your mind?

Don’t miss the very interesting article brought to us by Nitzan regarding the death of Chana Senesh. Page 21 Thank you, Jules, for doing the excellent translation. I know very well how much time it takes.

****

**Thank You – Maida Nechushtan**

The family sincerely thanks the health system - which helped Gavrush live longer, continue to contribute, and be happy in his community.

Thank you to the bereavement committee - for all the help in escorting Gavrush to his resting place, and for assisting his relatives in these difficult times.

We owe a great debt to Liran Penn, another angel in a white coat - who sat with Gavrush at the appropriate time and according to his teachings, informed him of his condition and what was going to happen.

And so, we said goodbye to him when he was lucid and comprehending the love and heartbreak that surrounded him.

And a big thank you to all those who provided us with comfort.

****Maida

**Words of Thanks**

Last Thursday 17.11.22 we celebrated our granddaughter Orly's Bat Mitzvah in the Moadon. We would like to thank:

Idit Halevi - for the great help and great ideas for the event.

Einan Grosser and Tal Havshush - for the technical support with the sound and computing.

Netta Cohen, Tami Penn and the Kolbo staff - for helping us with everything we wanted to purchase for the event.

Thank you - to everyone who came to celebrate with us and thank you to everyone who congratulated us on the path, which warmed our hearts.

We would like to thank all the members of the kibbutz who welcomed Yoel, Pnina, Orli and Liam who came for a wonderful visit to our home on the kibbutz.

David and Shoshana and the entire Mittelberg family

**A Special Thank you to Barry Feldman**

Barry is responsible for our swimming pool. He goes about his work with dedication, professionalism and always in a good spirit - all year round.

Thank you, Barry, for a gloriously clean pool - where it's wonderful to swim, exercise, get healthy and enjoy yourself, like in heaven... Thank you – from Zimra, on behalf of all the swimmers...

(A well-deserved word of praise. About time somebody remembered the fine work Barry does day in and day out – Ed)

**Best wishes for a good and speedy** recovery to Marnina Gross. Wishing you good health. With love from all of us.

**Thank you from Marnina**

To everyone who asked after me and took interest in my recovery.

Today I am already on the way to a full recovery, and I hope to meet you all on the kibbutz paths. Thank you for your interest and support.

****

**Get Well Soon**

We wish Ilana Sheni a speedy recovery

Get well and come back to us soon

from all of us here on Yizrael

**Update from the Young Generation Committee**

So, this time.... a little naches from our children:

**Yuval Hollander** is serving in Shizaphon in the Armoured Corps,

He is a basic training commander. He will start his third intake of soldiers soon. Each cycle lasts 4 months, during which the soldiers become fighters, and are taught the basic skills necessary to handle the tanks.

We want to point out that two weeks ago, Yuval finished a cycle with recruits and during the "beret march", marking the end of the cycle, he received the outstanding commander award**.**

Well done!

We are very proud of you! keep doing what you are doing! Waiting to see you on the paths.

Young Generation Committee

**Dining Room Options – From Yifat and Erez**

We thank the "options preparation team" for their work in preparing the various options, in accordance with the directive of the asefa and while complying within the requested time frame.

What next? The management of the community (Hanhalat Hakehila) will discuss the issue as soon as possible and decide on the next steps.

The presentation prepared by the team, regarding the alternatives, will be published in Kehilanet. You can get printed copies at the mazkirut.

We will continue to update you.

Erez Peleg and Yifat Asaf.

**From the Library**

**New English books for adults:**

5X "Mills & Boon" Books (Reut says "Mills and Boon" fans will understand? – Ed)

Wild – Kristen Hannah.

The Secrets We Kept – Lara Prescott.

Virgin River - Robin Carr

Happy reading, from the librarians

**Summary from the Community Management Committee Meeting - Yifat Assaf**

**16/11/2022**

Present: Erez Peleg, Yifat Segal, Yishai Levy, Limor Griman, Kobi Levy, Racheli Arava, Maor Persai, Shlomo Levy, Yifat Assaf

Absent: Ilana Peleg, Stas Gavrilov, Dalia Levitan, Inbal Adler

Housing Protocol (Nohal)

Invited: members of the Housing Committee; Aviva Beutler, Biff Markham-Oren, Nitzan Weinreich

**Background**: Over the years, the issue of housing on Yizrael is the "soft underbelly", a sensitive and complex issue, which embodies within it differences of perceptions, and an attempt to create a balance of fairness in relation to all. Every few years the pendulum moves slightly to one side or another. There were years when the protocol gave greater weight to the number of children at home, and years when the weight was tilted towards seniority. As a result, it can be said that perhaps it created a feeling of deprivation among some sectors of the population which led to the need to reopen the protocol. Additional value conflicts are related to single parents and divorcees. In preparation for the publication of the eligibility list this coming January, which will determine who will be the new tenants in the new northern neighbourhood, the Housing Committee was asked to reopen the protocol for discussion and adjustments, and above all - to create a balanced and fair protocol.

The committee put in a lot of work - invited the public to have their say, listened to those who offered their opinions and accepted some of the suggestions.

The committee feels that the protocol currently proposed is balanced and fair.

At the meeting, we went through the committee's proposal on each section, and a discussion was held on the various sections. Due to the nature of the subject, even in the community management, the subject evoked strong emotions.

At the end of the discussion, the community management had a number of reservations, and returned them to the housing committee for rediscussion with a view to incorporate these reservations into the committee's proposal. The community management expressed great appreciation for the thorough work of the Housing Committee.

So that the discussion does not take place on the paths, without a broad understanding of the subject and the accompanying considerations, the sections of the protocol in question are not presented here at this stage. They will be presented later.

What next?

A) The housing committee will convene for the purpose of processing and assimilating the community management's reservations from the committee's proposal.

b) The Housing Committee will hold an open meeting for the public to present the proposed protocol, and invite feedback.

c) The Housing Committee will process the things that came up in the open meeting

d) An asefa will be held and decisions made.

e) By January 2023, in accordance with the decisions of the asefa, the list of eligibility for permanent housing for the coming year will be published (P.G. – Ed), including the eligibility for the northern neighbourhood.

**Excellence Fund Management Meeting 13/11/2022**

Participants: Yifat Assaf, Netta Ratsin-Blass, Shlomo Kamilian, Ilana Peleg, Peter Pezaro, Limor Greiman

(1) The first meeting of the new composition was held:

Representative of the Education Cluster - Limor Griman + Netta Ratsin-Blass (outgoing chairperson)

Representative of the Education Committee - Peter Pezaro

Representative of the Young Generation Committee - Shlomo Kamilian

Public representative from the Community Management - Ilana Peleg

Secretary - Yifat Assaf

(2) We reviewed the fund's protocol, written in 2015 and discussed the need to update and clarify the protocol after seven years of implementation. Now that we know and understand the type of requests, a protocol can be written, which provides more accurately for the goals and needs of the community.

(3) The members of the fund's management raised different points for updating the protocol and will do their homework by the next meeting, which will be held at the end of November 2022.

Summary: Limor Griman

**In Celebration of Yizrael Youth – Chag Hama'alot(Or is it the Festival of High Values – both are appropriate - Ed)**

Dear Community!

After such a wonderful evening, which came after a month of hard work and lots of cooperation, we wanted to say thank you again to all those involved in this huge success.!

 And in general, a huge thank you to everyone for the support, partnership and sense of community!

Sharon Azriel.

<https://youtu.be/TLEO-SGmRhY>

Watch the video for your enjoyment (it works, I tried... Zimra)

**Planning Committee Meeting Summary**

**8.11.2022**

Present: Yotam Assaf, Ofir Griman, Vicky Hollander, Shahar Levy, Shlomo Levy, Benny Segal, Erez Peleg, Axel Levin

Recorded by: Axel Levin

Agenda:

1) Club Cars outside the dining room

2) The Huts area

3) Darom family roof

4) Fences and demarcation of gardens

5) Construction and planting within the boundaries of residential lots.

6) Status of projects

(1) **Club cars outside the dining room**

Inbal Adler joined the discussion as the coordinator of the third age cluster. The discussion is a continuation of several discussions that took place during 2022. The issue came up for consideration after a request from the safety committee, with the aim of moving the parking of club cars away from the entrance to avoid congestion and dangerous situations. The planning options were examined in the past. The purpose of the discussion today is to hear from Inbal how planning solutions can be implemented.

It was agreed that the third age cluster would find out which veterans need to park closer to the entrance of the dining hall. Inbal will return to the planning committee with the information

Following the completion of the planning stage, a meeting on the subject would be organized at “Or B’givah" .

A planning committee decided to complete the planning for a central parking lot in two rows (about 18 parking spaces. The committee will check how it is possible to add a canopy for the club cars, and to plan a solution for bicycle parking.

a) **The Huts area - general**

Shimon Zelas joined the discussion, as the coordinator of the Entrepreneurship Committee. Shimon presented the main points of a programme to improve the area, based on a plan from the public buildings team, which was carried out in 2019. The Entrepreneurship Committee commissioned a landscape consultant to prepare a plan for the huts area.

A meeting was held with the relevant position holders, interested parties,entrepreneurs, and the consultant. Axel, Shahar Levy and Benny Segal participated on behalf of the planning committee. Existing plans were transferred from the planning committee to the consultant (the road plan under construction, the presentation prepared by the team on behalf of the public buildings team in 2019). The consultant has already received requests from the Entrepreneurship Committee to plan a central path to the area and ornamental areas in accordance with the existing slope, to think about adding services, arranging water, sewage, electricity. The purpose of the meeting was to complete the guidelines for general planning in the area. Possibilities and limitations of the area were discussed. Instructions were prepared for the consultant on the issues of preserving trees, an open landscape, the drainage channel, parking, location for additional services. The detailed instructions were sent to Shimon and the landscape consultant.

In addition, the state of the new hut, was discussed. The planning committee gave instructions to improve the aesthetic aspect of the shack, which requires moving it. According to Shimon's information, the entire hut cannot be lifted, but must be dismantled and rebuilt.

In addition, it is not possible to pave a central path to the huts area if they put the hut where the committee decided. Therefore, the planning committee requests to move the hut to another location, in accordance with the committee's instructions

(2) b) **Huts area - request Moran Rakir**

Following on from the previous topic... Moran wants to enlarge the middle hut in the back with a storage room of about 2x3 meters on the back aspect of the hut. According to the decisions, it is not possible to build in the requested place. From the point of view of the Planning Committee, it is desirable to maintain the look of the original huts, and not to enlarge them into differing shapes and materials.

The team in 2019 prepared a presentation on the development and appearance of the area, proposed adding storefronts and renovating/enlarging huts in a transparent manner. The planning committee requests an organised plan for Moran's hut, which would indicate why the hut needs to be enlarged. If it is necessary to enlarge, the planning committee requests that the Entrepreneurship Committee take into account the future appearance of the area, that it not make requests to renovate each hut according to each user, but that the Entrepreneurship Committee take into account the idea of multi-purpose renovated huts, appropriate for the area. The Planning Committee requests that the required hut renovations be designed in a manner in keeping with the existing huts - with original material (wood) or transparent material (glass) based on a detailed design plan.

(3) **Darom family roof**

The Darom family wants to add a pergola to their temporary home. On the back aspect of the house there is a pergola of about 9 square meters. The family requests a pergola on the front aspect. The front garden is the larger garden. According to the roofing protocol, roofs can be added up to a total of 30 square meters, while staying 3 meters from the border of the front border of the lot.

(4) **Fences and demarcation of gardens**

The Planning Committee brings the fencing protocol to our attention, as approved by the mazkirut and published in March 2020. The committee recommends not erecting fences, but today there are already fences in the kibbutz in the following situations:

a) Between a private area and a private area - at the border between a private area and a private area there are two existing situations:

 In the case of balconies that are right next to each other (for example, as in Shikun Nof), the planning committee approves the existing situation of a fence or divider between the balconies, up to the depth of the balcony and up to a maximum height of 1.80 meters or up to the eaves.

 Between a private garden and a private garden. The Planning Committee approves the existing situation of an open fence (that can be seen through) up to a maximum height of 1.10 meters.

 The final location and height of the fence, out of consideration for the environment, will be planned/approved by the Planning Committee.

 Before erecting a fence, consultation with the neighbours is required, in addition to the approval of the Planning Committee.

b) Between a private area and a public area - the Planning Committee approves the construction of an open fence (that can be seen through) up to a maximum height of 1.10 meters, at the border of the residential lot. Final location and height of the fence depending on the environment, will be prepared/approved by the Planning Committee.

b1. **Guidelines for planting vegetation**: Plants can be planted up to 50 centimeters from the border of the lot, on the inner side.

c) **Fence or safety railing in public area** - A fence or safety railing in public area is required to be erected next to or at the edge of the path, without reducing the width of the path. A fence or guard rail will not be higher than 1.10 meters. The construction of a fence or safety railing in the public area of ​​the kibbutz requires the approval of the Planning Committee.

After the publication of the above protocol, a large number of fences were erected in accordance with the protocol.

Lately, a limited number of fences have been erected not in accordance with the protocol. The Planning Committee discussed these specific boundaries. It was agreed to contact members who built fences not according to the protocol and ask them to take them down or change them according to the protocol.

(5) Construction and planting along the plot borders

Representatives of the Planning Committee discovered an unaesthetic construction on the borders of some residential lots. The committee reminds the public that any construction (including on the border of the lot) requires the approval of the Planning Committee and agreement of the neighbours.

In addition to construction, the committee began to discuss the planting of trees within the boundaries of the lot. Due to time constraints, the committee will continue to discuss the issue at the next meeting, but now reminds the public that planting bushes and trees requires maintaining a distance from the lot border. That is, maintaining a distance from the neighbours and from any public area.

(Good fences make good neighbours? – Ed)

**(6) Status of projects**

 Cottages - the development plan was presented, in accordance with the initial planning that included the committee's guidelines, and in accordance with the actual construction heights, and all the administration's guidelines.

 Young generation - the submission drawings (gramoshka) were completed for submission.

 New neighbourhood - waiting for the infrastructure permit. At the same time, the resident architect is working on the submission drawings for the general building permit.

 Infrastructure master plan - waiting for the completion of the measurements in the field.

 Work is underway on all roads, except for Road 2. All planned roads are overseen by the Planning Committee.

You can contact the Planning Committee by email: planning@yizrael.com / or by phone: 052-5012116

**Human Resources -** Racheli Arava

**Two corrections** to the definitions published in the last bulletin (2081)

a) In the last bulletin, there was a mistake in the definition of the position for energy control officer. Jeremy Perling is not finishing his role as Energy Director but is only seeking assistance in a specific area within the role itself.

Below is the definition for the position - Energy Control Officer

- Production of electricity bills for consumers and monthly and annual reports

- Reading and recording manual counters

- Management of electricity control system

- Supervision of system function, infrastructure integrity and energy controllers and meters

- Management of the electricity charge system

- Control of electricity charges against the production and purchase of electricity

- Preparation of annual reports on electricity consumption management

- Dealing with problems and faults in the energy control system

Job scope: part-time (an hour a day + two days at the beginning of each month)

Subordination: Director of the energy sector - Jeremy Perling

b) **Another mistake was made in the report** **of the Vehicle Committee**, on the subject: responsible for driver's licenses

Omri Zelas will replace Tsofnat as the driver's license officer, with the professional assistance of Shlomi Herer, the kibbutz's vehicle officer. Since Shlomi is also a driving instructor, he will provide help and professional guidance to the driving students and the new drivers.

**From the Staffing Committee – Nir Segal**

Positions Committee: Four committee members resigned their positions for various reasons: Nofar Brin-Dolinko, Patricia Groisman, Vicky Hollander and Irit Cohen.

 Thank you very much for your contribution to the committee's activities! Members who are interested in filling the ranks, are welcome to contact.

**Correction** -

Peter Pezaro finished his term at the coordinator of the Haskalah Committee and will accompany, at least for a year, the next coordinator who will be chosen

 We thank Peter both for coordinating the Higher Education Committee and for his willingness to accompany the next coordinator in this important and not easy role.

Proposals of the staffing committee to be submitted for the approval of the asefa

 Dog Owning Committee: Tal Havshush - coordinator (elected at the meeting), Tom Adler, Sharon Langberg, Sigal Perling, Jonathan Orozco, Monica Brustein, Zehava Rosilio

 Audit Committee: Coordinator Reut Shaliv (continuing), Milton Kaplan (continuing member), Nicole Emerick (new member)

- Public representatives for the Education Council: Noam Freiman, Lior Keret, Ori Eylon-Brustein, Nofar Brin-Dolinko, Sarit Laviv, Einav Mokaria-Nagar, Nir Baor - 5 representatives must be chosen. The election will be by ballot.

Omri Zelas -will replace Tsofnat in the position of "responsible for driver's licenses", in cooperation with Shlomi Harer, our vehicle officer.

Wishing every success

Staffing Committee

**Orientation Field Trip - 'Amakim Tabor' School**

**Shlomo Cohen**

A week ago, the computer science majors from theAmakim Tabor school in Kibbutz Mizra were schedule to visit the Elbit company.

Nearly 450 of the older students went to an orientation day to various institutions.

For the computer science major, the tour was canceled at the last minute and there was no solution for 65 students

The course coordinator turned to me with the question: "Perhaps someone in the kibbutz can help"

Someone in the kibbutz can always help. That's why I turned to **Idan Zelas** who very professionally organized an amazing and fascinating tour of Maytronics. The students behaved in an exemplary manner and some asked when and how they could come to work in the company.

In addition, I thought I would show the students the dairy management software controlled by Navot Assaf

**Ken Phillips** guided the students in two groups on a tour. The agricultural humour (and not always educational) made us laugh. It turns out that the chip on the cow's neck collects a lot of data and the computer reads it slowly. The students suggested fixing the software to work faster. We did not miss a visit to the stud bull. Ken praised bull's professional prowess.

Adi Laviv also joined the event, and at a fair price, made it possible for the students to have a delicious lunch

Thank you very much to everyone for the help.

**Five Comments on Food Privatisation - Elad Ilan**

Since the issue will come to a vote soon, I thought it appropriate to share some thoughts, both in light of things as they are on Yizrael, and also from the perspective of twenty years after a similar move in the kibbutz I came from, and the overall privatisation that followed.

As we have seen in most other kibbutzim, the privatisation of food is a step that, sooner or later, results in a change of status to a renewed kibbutz (full privatisation in one form or another). I am trying to analyse the root causes of the process here. I may be wrong, but whatever the reason, history proves that within a few years the process leads to the complete privatisation of most of the kibbutzim (including the rich and powerful ones)

(1) **It’s hard to see the waste**

Many members find it difficult to witness the food that is thrown away and taken home in excessive amounts. The food branch manages to feed us with the average cost of food products per person which is about half of the expenditure of an Israeli citizen in the top quintile (according to national statistics)

If we decide to privatise one way or another, it is likely that in five years we will find ourselves spending about twice the amount spent today. And this is for the simple reason that a customer spending hundreds of thousands of shekels at a wholesaler, receives different conditions than a retail customer at a supermarket. And we must not overlook the long hours that our busy members would spend preparing the meals in their cramped kitchens - those hours that could have been used to increase the kibbutz's income and raised the level of the food. When we double our food costs, will anyone talk about waste? When every family buys their chicken and vegetables at double the price, will they not consider it a waste of money?

In my opinion, more than the food that is thrown away, what bothers many members is the food that is taken from the dining room in quantities that are disproportionate to the number of people in the house and the number of meals it is supposed to serve. Most of us consume food responsibly, aware of the economic aspect of food and the moral aspect of wasting the diminishing food resources of our world. The extreme cases attract our attention. In these cases, in my opinion, the problem for many of us is not with the exaggeration in consumption, but the feeling that we are being taken advantage of.

This concept, which has already dismantled many kibbutzim, will not disappear with the privatisation of food. Then, consciously or unconsciously, the members will bring about the end of cooperative kibbutz as we know it. That is, even if "I" do not "pay for the meals" of the "other", I still pay for the various aspects of his life. Fortunately for us on Yizrael today, the kibbutz can provide us with a high standard of living. But if we are not able to accept the fact that in a cooperative kibbutz one member produces more than another member, this attitude will cause our kibbutz's dissolution.

**(2) The dining room as a community glue**

Until the decade of the eighties, most members of the kibbutzim worked in their kibbutz, in the various branches. In addition, recreation and mobility options were limited. The meeting between the members of the kibbutz was daily and varied There was only one channel on the T.V. Members came into contact with one another on a daily basis in the branch, at meals, in the moadon (every evening) and at cultural evenings on Fridays, in the orchards and cotton fields (giyusim) and of course, kibbutz trips with many participants.

Today, about half of the members of working age work outside the kibbutz. There are a variety of cultural and excursion options beyond what the kibbutz offers. There is Netflix, sports channels, Disney Plus, YouTube. Attendance at cultural events and trips is not as wide as it used to be. It follows that two members can live in the same kibbutz, and not meet or exchange a word with each other for many months.

In this reality, the dining room brings about random and frequent encounters - even if only while taking food home, and much more importantly - while doing shifts together (Toranut). The institution of the shifts, which not everyone enjoys, is certainly necessary to improve the equality in the distribution of the burden between the members. It is perhaps the only tangible task in which the members are required to cooperate. Once upon a time the kibbutzniks made the existence of the Palmach possible, published books, and helped in the establishment of new settlements and other national tasks. Today we clean tables in the dining room and arrange chairs on the lawn. The communal task is the important thing, and it is the glue that holds us together

Without the meetings and shared tasks, over time the bond between the members weakens. If there is no direct meeting and connection, what is the difference in the relationship between me and the member who lives in another neighbourhood in the kibbutz, and me and someone at my work outside or in Afula? We happen to be members of the same association, and we have joint ownership of assets, but there is no social connection between us that supports the cooperative existence. Veterans have a common history - but from what I've seen, history remains on the shelf of nostalgia, and in the privatised kibbutz everyone sits in his own kitchen.

An article in the Ha'aretz supplement about a week ago, beautifully described the atmosphere in a renewed kibbutz: "...and in any case, in the kibbutz space, which is becoming more and more like a sleeping neighbourhood, there are almost no opportunities for a chance meeting between the members. Young people do not know the adults, the care disappears, alienation takes its place and cooperation is no longer a factor.

**(3) Reversing the default option**

As soon as entrance to the dining room involves a fee (even if it is low), we add a barrier in the member's system of considerations. One can take something out of the freezer "for free and finished". There are places where the payment, even if symbolic, is important to prevent irresponsible consumption - cars, water, electricity (maybe also laundry). When it comes to food, and especially eating in a shared space, adding the money barrier will reduce the number of people eating and this will harm the fabric of collective life for the reasons mentioned above

(4) **To everyone according to their tastes**

The kibbutz regulations speak of "maintaining the principle of sharing in consumption": "The kibbutz shall provide for the material, social and cultural needs of its members, according to its ability..."

The kibbutz today, as a way of life, allows its members very wide freedom in many aspects, among other things, in the aspect of satisfying their material needs. Some members choose to do laundry at home at their own expense. Some members choose to own a private vehicle at their own expense. Regarding the food, there are members who choose not to come to the dining room for some or all the meals for various reasons. Still, the kibbutz allows each member to take food home, at every meal and every day. Of course, not everyone likes the food. Some choose to eat at their own expense.

In my opinion, since large sums of money began to flow into the members' pockets, and colourful articles in the media tell us that we were worth billions, the kibbutz member who once traveled by bicycle and got used to living without material status symbols and a consumer culture, developed expectations for the standard of living of the upper millennial: he wants to eat exactly what he likes.

When you join a cooperative kibbutz, you give up some of the freedom of choice (consumer, educational, health) that your friend has in the city. In return, you get mutual responsibility and social security, and live in a community where there are no hungry people**.** From a theoretical point of view, there is no obstacle to allowing freedom of choice in the matter of food and still eat together. In practice, it doesn't work. A member who is dealing with the issue told me that he would always prefer solidarity over cooperation. The problem is that equality and sharing are exactly the means to achieve solidarity. Otherwise over time, solidarity will cease to exist.

**(5) Hybrid is a car, not a dining room**

From the moment the relationship between the member and the food branch becomes economic, the dynamics of things will turn the food branch, over time, into a regular restaurant, whose managers will see the member as a customer and calculate their steps according to the profit margin. That is, there will be careful pricing for each dish, each side dish, salad and cup of coffee. There will be no one to complain to, about the taste of the food and the way it is served - it will be possible to go to the restaurant across the street. In the next Corona epidemic, the fruit and vegetable marshal will not go to the members' houses, unless it is profitable for someone. Similarly, the members will also see meals in economic terms, and the social aspect will be irrelevant. Therefore, the hybrid model does not hold up in the places where it has been tried.

**In conclusion:**

Some of us tend to think that Yizrael is a different and unique kibbutz, and therefore could live with privatisation of food and still preserve our special way of life. I would very much like to believe this, but in my estimation, the process on Yizrael will be similar to the other kibbutzim.

The things expressed here are my personal uncensored opinion only**.**

I wish all of us healthy and nutritious food, and especially good company around the table.

Elad Ilan

**Farmers of all Kibbutzim – Unite!**

**"Salute to Kibbutz Farming" - to be held on January 11-12, 2022**

**At the Leonardo Club Hotel, Dead Sea / in a joint organization of the kibbutz movement and the religious kibbutz movement.**

**In the wake of threats and decrees against Israeli agriculture in the last year and due to the need to raise awareness of the importance of agriculture also among the younger generation in the kibbutzim - it was decided that the kibbutz movement, together with the religious kibbutz movement would organise a two-day annual conference for all kibbutz farmers**

**On the program of the conference: fascinating lectures by the former tennis player Andy Ram, champion (retired.) Giora Eiland and Dr. Yael Doron, discussion circles, meeting and mingling and a performance in the evening by the actress and comedian Rotem Abuhav**

**Farmers, have you registered?**

**11-12.1.23**

**Dead Sea**

**Reminder**

**Announcement from Sportiyulim**

Bicycle Tiyul

From Yizrael to Beit Shean along Nachal Harod

17.12.22

Bring your own bikes

Sign up on Kehilanet or on the notice board

Start training and fixing punctures!!!

**Chana Rivlin writes about Chana Senesh**

**Backround from Wikipedia:**

**Hannah Szenes** (often [anglicized](https://en.wikipedia.org/wiki/Anglicized) as **Hannah Senesh** or **Chanah Senesh**; [Hebrew](https://en.wikipedia.org/wiki/Hebrew_language): חנה סנש; [Hungarian](https://en.wikipedia.org/wiki/Hungarian_language): *Szenes Anna*; 17 July 1921 – 7 November 1944) was a poet and a [Special Operations Executive](https://en.wikipedia.org/wiki/Special_Operations_Executive) (SOE) member. She was one of 37 [Jewish SOE recruits from Mandate Palestine](https://en.wikipedia.org/wiki/Jewish_Parachutists_of_Mandate_Palestine) parachuted by the British into [Yugoslavia](https://en.wikipedia.org/wiki/Yugoslavia) during the [Second World War](https://en.wikipedia.org/wiki/Second_World_War) to assist anti-Nazi forces and ultimately in the rescue of [Hungarian Jews](https://en.wikipedia.org/wiki/History_of_the_Jews_in_Hungary) about to be deported to the [German](https://en.wikipedia.org/wiki/Nazi_Germany) [death camp](https://en.wikipedia.org/wiki/Death_camp) at [Auschwitz](https://en.wikipedia.org/wiki/Auschwitz_concentration_camp).[[2]](https://en.wikipedia.org/wiki/Hannah_Szenes#cite_note-Hecht-2)

Szenes was arrested at the Hungarian border by Hungarian gendarmes. She was imprisoned and tortured, but refused to reveal details of her mission. She was eventually tried and [executed by firing squad](https://en.wikipedia.org/wiki/Execution_by_firing_squad).[[2]](https://en.wikipedia.org/wiki/Hannah_Szenes#cite_note-Hecht-2) She is regarded as a national heroine in Israel but has largely been forgotten in her birthplace of Hungary according to [*The Guardian*](https://en.wikipedia.org/wiki/The_Guardian).[[3]](https://en.wikipedia.org/wiki/Hannah_Szenes#cite_note-FOOTNOTEWalker2021-3) In Israel her poetry is widely known and the [Yad Hana](https://en.wikipedia.org/wiki/Yad_Hana) kibbutz, as well as several streets, are named after her.

Introduction by Nitzan Rivlin Feldman:

A few years ago, I received a phone call "I am the son of Yankele Solomon" said the caller and he was surprised that I knew the name and the fact that Yankele Solomon was Head of the Hagana in Eastern Europe after WW2. I remembered Yankele as a friend of my parents Chana and Ben-Ami Rivlin who knew him from their shlichut in Hungary from the end of 1946 to the beginning of 1949.

We swapped photos and he sent me a copy of the document below which had been typed on the thin paper of an air letter and was now moth-eaten. It is a letter written by Chana Rivlin in May 1947 to the head office (Mazkirut) of the Kibbutz HaMeuchad and it relates to the execution of Chana Senesh.

Note:

• Shatfan – code for communist.

Budapest 20.5.1947

To the members of the Mazkirut of the Kibbutz. Shalom,

There is an important issue that is once again on the agenda: the Execution of Chana Senesh. I do not know if in Israel it is known that the judge who sentenced her, Dr Bela Shimun, was sentenced to a year in prison on the grounds that he sentenced Chana Senesh to death without a formal publication of the death sentence, without informing her defense attorney and without relating to the fact that Chana was a prisoner of war and was treated as a civilian spy.

Two days ago, there was an appeal against the leniency of the sentence. I do not know who was in charge of the investigation, but I maintain that there was criminal negligence related to the collection of information proving that Chana was wearing clothes made of military fabric and that the judge could have delayed the execution of the sentence. Her defense attorney testifies, for example: "I came back from a journey to another city and went to the prison and learned that the British officer had been executed. When I protested to Shimun he answered: " l phoned your house and I did not find you." I warned him that there would be serious consequences since the sentence was executed without a statement to a session of the court."

Had a competent lawyer represented us these facts and others would have been presented and this beast, Shimun, would have received the punishment he deserves. The entire appeal case was poorly prepared, but fortunately for us, the verdict has been postponed out of a desire to gather more facts. We will start a scandal in the Zionist Organisation here, and they will mobilise the best forces to deal with it.

Now I would like to tell you about a meeting with a shatfanit (ie communist) comrade who was in the same cell with Chana in the weeks until her last moment. It seems to me that this has been shrouded in mystery until now. Chana (Senesh) asked this comrade to tell her mother about everything, but she did not find the mental strength in her, and in the meantime Chana's mother left for Israel. By chance, a local friend learned that this woman, an important personage among the shatfanim, often mentions Chana. We went to meet her, Kluir, Jacob Solomon, a local chaver and I. We told her that we knew Chana and that we wanted to hear everything, and in her words: "She was in a cell with Hungarian and Yugoslav shatfanim who were loath to accept a foreigner in their midst. Chana was put in the cell as a British anti-fascist fighter and very soon the distrust of her dissipated. Chana said that the crossing of the border was carried out by Yugoslav shatfanim. They were caught by border guards who fired at them. Chana hid the transmitter, but they were beaten and revealed its existence. The hidden script in Chana's belt was found, but despite the torture, she did not decipher it. From there she was transferred to the Gestapo and tortured for a whole month. Then she was transferred to the prison where the narrator was sitting. There was no severe torture there.

Chana had a lawyer who handled the matter. In the trial, no verdict was given, and no one imagined a death sentence.

Chana made a deep impression on them. She had a certain nobility with a simple human warmth. She had an unyielding stature. She proudly presented her Zionist views in this shatfani circle. But at the same time, she had much flexibility. They studied Leninism together and Chana took part in the lectures while reserving the right to add her personal opinion. She had a talent for cultural activity and took an active part in marking dates and holidays. She taught young Serbian and Albanian girls to read and write.

From the moment Chana joined the prisoners' circle, she took on all the duties and was a wonder in their eyes (what do they know about a collective kibbutz education and the moral level of such a person?). They lived in a collective and with group discipline. They had an escape plan in which Chana was also involved. It was decided not to make individual attempts so as not to frustrate the general plan and they greatly appreciated that Chana accepted this discipline.

One day Chana taught the young Serbian girls a dance in honour of October Revolution Day. She was wearing English military trousers (an outfit that should not be worn during official visiting hours) and then, in the afternoon, at an unexpected hour, in the middle of the dance, the guard came in and called Chana. Everyone was surprised, they didn't know anything before but as usual in prison there is a sixth sense. Chana understood and asked her friends: "Why did you hide it from me all this time?". But they really knew nothing. They asked the prison guard and he, confused and pale, replied that he knew nothing except that she was being led to Tergit Crot (the name of a street where there was a prison and the place of execution. Now it is called Martyrs' Street.) All of them accompanied her to the door - she anticipated everything. The prisoners tried to contact the outside to do something but in vain. All night the prisoners did not undress, did not sleep, and waited for her. They loved her very much. In the morning, when they went for a walk in the small yard, a place where they could communicate with the outside world, a comrade came and informed them that Chana had been shot. He said that she walked beautifully and with pride to her death."

When the narrator had told what she told, we understood that she had no idea about Chana's special mission and therefore also about those things that particularly interest us, and we asked as many questions as we could. I don't know if she told us all she knew. Here are her answers to the various questions:

Conversations with Chana (Senesh):

Chana always said that she had no regrets for what she had done, but she very much wanted to live and loved life, saw it as a beautiful thing and dreamed of the days of peace to come, she even wrote a poem about this topic. Chana said that she never had a boyfriend and this was one thing in her life that she had not experienced. She told much about her mother who loved her very much and about the beautiful friendship between them. She wanted to die by shooting and not by hanging and was ready for a death sentence. She gave the unit number in the British Army so that they could give a report on her death.

What did Chana say about her role?

As usual, at first there is suspicion about a new prisoner, especially since most of them were shatfanim. Amongst themselves, they used to say that every new prisoner had to give a report on his activities while in prison. They didn't ask anything, but after a few days, when trust had been established, Chana talked about her stay in Yugoslavia in the company of American and English officers and that she held a position there, but when the Germans invaded Hungary, she moved there in order to save her mother and her relatives. The narrator remembers the circumstances in which Chana related these things: It was Sunday, and all the prisoners were sitting around Chana on their mattresses. They liked her from the first moment. They saw her as tall and brave. She said that she had carried a transmitter and it led the prisoners to speculate that she had come for another important role, but these were only mere speculations because Chana was very careful about what she told and did not reveal anything more. She expressed her evaluations of the British officers with whom she had worked and pointed out their emptiness. She stressed the difference between the British fighter and the shatfan she knew in Yugoslavia; she pointed out that the shatfan fighter fought for another tomorrow. Chana was not a shatfan but they respected her as a brave anti-fascist fighter. Everyone knew she was from an intellectual and wealthy family.

What was Chana doing in the cell?

She taught the prisoners how to throw grenades and other weapons, of course theoretically, as well as field theory. A great deal of time was devoted to the education of the young Serbian women who were in the cell, who came from the villages and were not educated. Chana taught them the alphabet, first concepts in socialism, in conspiracy and educated them to a life of communal living.

Did Chana keep a diary or write poems?

The narrator does not remember but it was almost impossible. There were constant searches for written material. She may have written and sewn into her clothes and shoes. They didn't have paper either. There were two pencils in the cell that were at their disposal for the purpose of communicating with the outside world, but if an individual requested, she was given the opportunity to write. They kept her clothes in the cell as long as they were in prison, and later they were taken to the prison warehouse.

Did Chana have connections with the outside world?

Chana carefully hinted at this but for obvious reasons did not tell them. The narrator points out again that Chana enjoyed their connections in receiving packages and in the escape plan.

What did Chana say about the Land of Israel?

She told about the structure of the Histadrut, the professional associations, the kibbutzim and the conquest of the wilderness. She told about her kibbutz and proudly showed her shoes that she had received from the kibbutz. She always pointed out that the working class in Israel strives for a perfect socialism that has no equal in the world.

The narrator emphasized several times the wonderful impression that Chana made on them and also found it appropriate to repeat that Chana did not suffer any deprivation. They admired Chana's ability to live a communal life. She repeated several times the fact that at that time there were almost no executions and there was no precedent for this illegal execution without a verdict.

We asked her again and again many questions to understand if she really does not know about Chana's Jewish role, but she is so far from our affairs and an understanding of our lives that she did not understand what we were asking about. Chana's big role remains a secret. We arranged a second meeting with this girl, in which we will be the narrators. I don't know if we have exhausted everything the girl knows. It seems to me that she couldn't tell more and again it became clear to us that the execution was illegal. Admittedly, this does not change the tragedy, but we do not want this judge to sit comfortably in his home.

Chana Rivlin

**English is Fun - with Rahel**

(From Perth**)**

Cliches and Other Words to the Wise:

WHY are fraudulent healers known as QUACKS?

Poor ducks. It isn’t enough that Groucho Marx defamed them in *Horsefeathers* by combating with a flirtatious, mewling woman while rowing across a lake with, “Was that you or the duck?” No. Ducks are now blamed for the ministrations of bogus healers.

*Quacks* is a shortening of the Dutch *kwakzalver. Zalf* is Dutch for “salve”, so the *kwak* is clearly a reference to early medical pitchmen who sold cure-alls (“*salves”)* by barking, or “*kwaking”,* like a duck.

HOW did the *Pap Test* get its name?

The *Pap Test* was named after a Greek-born American anatomist and pathologist with an unfortunately long name, George Papanicolaou. His smear test, developed in the 1920’s, didn’t gain wide acceptance until the 1940’s, and it has since saved thousands of women’s lives by diagnosing uterine cancer in its curable stages.

HOW did X Rays get their name?

In 1895, German inventor Wilhelm Roentgen was conducting experiments with the conduction of electrical charges through gases in a vacuum tube. Much to his astonishment, Roentgen observed that radiation passed through objects that were usually opaque. The applications were obvious, but Roentgen didn’t understand how or why radiation worked. For this reason, he named his invention *X Strahlen* (X ray). He used “X” as in algebraic formulas, a modest admission that he couldn’t explain his own discovery.

WHO was the first guy to be called *Guy?*

*Guy Fawkes,* in the early seventeenth century. Fawkes converted to Roman Catholicism, and he despised the anti-Catholic reforms instituted by James I of England. In 1605, Fawkes led a conspiracy, called the Gunpowder Plot, to blow up James and the Parliament on its annual ceremonial opening.

The day before the bombing was to take place, Fawkes was arrested right where his gunpowder was stashed. Responding with appropriate mercy, the British tortured him, which yielded a signed confession implicating his coconspirators. To reward him for this information, Fawkes was allowed to be hanged with his cohorts.

This pleasant story isn’t over yet. To mend wounds, Guy Fawkes’ execution day was declared a national holiday. A charming custom during this holiday was for children to march through the streets carrying human figures dressed in decrepit clothing. Because these “*guys”* were dressed so poorly and haphazardly, *guy* became slang for “a person of odd appearance or dress.”

Possibly the first person to use *guy* to mean “fellow” was Mark Twain, in1872,

IF Mrs. is an abbreviation of *Missus,* why is there an “r” in it?

Because *Mrs.* isn’t an abbreviation of *Missus* but of *Mistress.* *Mistress* originally referred to a married woman, not a participant in an extramarital affair.

……………more next week

Letter to the Edi-tor

Hi Eddie - probably like most of your readers of The Yizraelite, I go straight to the back and read your English is fun. The bit about 'touch wood' - you know there's never any wood around when you need it. But in the 19th century it was common for people in England to wear wooden crucifixes round their necks, so it was a common thing in conversations when hoping for the best, to say 'touch wood' and touch the crucifix. Doesn't help the Jewish people of course, but...

Chas Broadhurst

Another letter to the Edi-tor:

Background; Milton sent the Yizraelite to Andre Bardenhorst, an ex-volunteer' and rugby coach. This is his reply:

I thank you from the bottom of my heart for sharing this newsletter with me

Especially the reference to Arnie and Peggy

Arnie was like a Grandad to me way back in 1980

I remember working with him in the gardens on some rainy days

I will always remember the warm and sincere welcome he gave me at the 40th Reunion. He embraced me as a son.

He never missed sending me his regards via Theresa when she visited the Kibbutz.

Congratulations with the successful Junior Tournament you had

Please congratulate Nimrod on my behalf as part of the coaching staff

I am honoured to be a very small part of Yizreel Rugby and their Great History

VOORSPOED en VERLANGE

\*\*\*\*\*

Success and Memories

Andre Bardenhorste

**BEACON ON THE HILL – 27.11 – 1.12**

**Every day** 8:30 – 12:00 Coffee, cake chats and board games

* 9:00 – 11:30 Ceramics - to complete work.

|  |  |
| --- | --- |
| **SUN**  **27.11** | 09:10 Incidents that stirred up the nation – with Moshe Elad – Galia  ***09:00 Pedicure - Helen*** |
| **Mon**  **28.11** | 9:00 Coffee, cake, chats, and games  9:30 Art Appreciation with Chas  8:30 Limor Mualem – pedicure (BAO)  16:00 – 18:00 Coffee, cakes, chats and games |
| **Tue**  **29.11** | 9:00 Board Games  9:30 Family trip – Nir Baor  9:00 Helen Rosenberg – facial (BAO)  16:00 – 17:45 Ceramics with Miki Touz |
| **Wed**  **30.11** | 9:00 Games  10:00 Trivia with Galiya  12:00 Pedicure with Na’ama Baum (BAO)  17:00 Tai Chi with Einan Grosser  16:00 – 17:45 Ceramics with Ziv Ben Bassat |
| **Thursday 1.12** | 9:00 Coffee, cake, chats, and games  9:00 – 12:00 Ceramics with Ziv Ben Bassat  9:30 Movie "Lucky" with Galia  7:00 Pedicure with Naama Baum  17:15 Exercise on chairs with Michal Shaanan |