

# UJPO News



## INSIDE

**Capitalism, COVID-19**..1  
**National UJPO News** ...2  
**Honourable Mentshn.**..6  
**What's In Order** .....6  
**Know UJPO Members** .6  
**Poetry Songs Writings.**7  
**Yiddish**.....9  
**Canada**.....9  
**USA**.....10  
**Middle East**.....10  
**International**.....11

**CELEBRATING OUR  
75TH ANNIVERSARY**

The United Jewish People's Order is a national, nonpartisan, socialist-oriented, secular organization, serving Canada's progressive Jews in individual organizations since 1926 and collectively as the UJPO since 1945.

**Volume #40, Issue #3**

Banner graphic by Avrom Yanovsky, 1911-1979

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## CAPITALISM, COVID-19 AND PANDEMIC PANDEMONIUM!

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*By David Abramowitz*

True to our roots, in our preceding article, we supported the PSWs (Personal Support Workers) manipulated by a barbarous system classifying them as “independent contractors”, thus depriving them of a decent wage, sick leave, vacation pay and occupational health and safety legislation. The bottom line thus determines how much money can be saved and diverted to profits for operators and shareholders.

In late May, Military staff were called in to help overwhelmed Long-Term Care (LTC) homes alleged horrific conditions and abuse in pandemic-hit Ontario nursing homes with graphic reports of residents being bullied, drugged, improperly fed (or not) and in some cases left in soiled bedding, plus an accusation that delinquent care caused the death of one resident.

In May, a \$50-million class action lawsuit was launched against Revera Retirement Living on behalf of the families of COVID-19 victims at the company's long-term care facilities in Ontario. Revera, one of the largest operators of seniors' residences and long-term care homes in Canada, is a wholly owned subsidiary of the Public Sector Pension Investment Board (PSP), a federal Crown corporation; it invests funds for the pensions of the federal public service, the Canadian Forces, the R.C.M.P., the Reserve Force and owns or operates dozens of properties across Canada and elsewhere, plus major holdings in the U.S. and U.K. More than 55,000 seniors live in a Revera owned property which also has a majority ownership stake in Sunrise Senior Living.

Chartwell is also being sued over its handling of coronavirus outbreaks at its facilities. Earlier this month, the family of an Ontario woman who died from COVID-19 at a Chartwell residence launched a class-action lawsuit alleging the long-term care provider's failure to properly respond to the pandemic caused “preventable deaths and unnecessary suffering”.

Also in May Dr. Sandy Buchman, president of the Canadian Medical Association, said a second wave will likely arrive in the fall but exact timing could vary across different regions the way it did the first time around. He mentioned that a second wave is absolutely inevitable considering every pandemic in history has seen a second wave (or at least a second peak), and often it's worse than the first.

### **Private vs Public Ownership**

Private ownership of nursing homes expanded in Ontario under the administration of former PC premier Mike Harris. The Ontario Long Term Care Association said 58 per cent of Ontario's homes were privately owned, 24 per cent non-profits or charities, and 16 per cent were owned by municipalities. Another 2 per cent of long-term care was via facilities like hospitals.

Although all LTC homes have had COVID-19 deaths, private, for-profit homes are seeing up to four times as many deaths. More than 80% of COVID-19 deaths in Ontario and Quebec have been in their Long Term Care homes!

Neither the provincial nor federal governments are willing to enter into the “public vs private” discussion. If the costs are deemed to be prohibitive they haven't admitted it. But it's obvious that if they choose profits over any other considerations the status quo will prevail with some modifications.

*(Continued on page 13)*

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# NATIONAL UJPO NEWS

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## FROM TORONTO

*By sue goldstein*

We are approaching six months since quarantine began, as most of Ontario gingerly enters into stage three of re-opening. Teachers nervously plan for September and the return to school. Demonstrations that began after the police-involved death of Regis Korchinski Paquet in Toronto and the murder of George Floyd by police in Minneapolis continue, with Indigenous and Black activists and allies calling for defunding and abolishing the police, and against the ongoing austerity policies of the federal, provincial, and municipal governments. Despite or perhaps because of the coronavirus, which has underlined and highlighted the racism and inequality of the systems we live under, movements are galvanized and building. And those of us with computers are *oysgezoompt*, i.e. experiencing Zoom fatigue, and hoping there will not be a second wave as we prepare for its inevitability.

### Shule-B'nai Mitzvah

Our summer began with two sets of graduates: the B'nai Mitzvahs of the Morris Winchevsky School and our first cohort of Adult B'nai Mitzvahs (ABM). The MWS grads this year were River Laframenta, Charles Tremblay, and Tamar Shalev. Their topics for research were Jewish hockey players, Jewish horror and thriller films, and mathematician Emmy Noether, respectively. Our adult grads were Rachel Bromberg, Beverley Frydman, sue goldstein, Elka Guz, and Tracey Thomas-Falconar. Research areas ranged from the difference between a Peysakh and a Purim Jew, researching a grandfather and his involvement in union activism and the Communist Party, exploring Jewish identities as plural rather than a singular people and in relationship to Palestine, exploring the reasons for a lack of Jewish community support for post-Soviet, queer, and disabled Jews and the need to create those spaces, and looking at the relationship between the Hebrew/Israelite/Jewish relationship to aromatic herbs, oils and fragrance. Presentations were done in the virtual realm, with plans for possible in-person ceremonies on the back burner for now.

### Shule This Fall

Shule will begin late this year, after the Jewish New Year. The plan is to start October 4th with Sukkes in Dufferin Grove Park, though it's not clear at this point whether or not we can hold our usual fire with hot cocoa and cider. Both MWS and the ABM will begin after that... hopefully in person, but online if necessary.

### Camp Naivelt

Summer has seen members of UJPO who have cottages drift out to Camp Naivelt to socially isolate in community and nature. Programming is happening with smaller gatherings. The programming committee came up with a format for themed weeks: something to watch, something to write, something to make, somewhere to donate, something to read, something to cook, and a shlep and chat (groups of 10 people maximum). Themes have included Pride and colours of the rainbow, nature and the environment, Black Lives Matter, and food for thought.

### Programming

Upcoming in August, the Indigenous Solidarity Working Group (ISWG) will develop the programming for a week. The ISWG held two workshops. Part one on May 29th asked the question, "What is a settler?" Led by UJPO member, Emily Green, the ISWG was joined by 22 other people. There was an engaging though sometimes difficult conversation about whether or not one is a settler and what kind of responsibility comes with that designation. Part two was on July 29th and perhaps because of summer and also a weariness with Zoom, the workshop was much smaller, with ten people in attendance. This did, however, allow for a much more in-depth discussion about what constitutes solidarity and how making genuine relationships with Indigenous peoples builds towards a deeper solidarity. ISWG may repeat part 2 in the fall and there was also talk of a third part.

In June we had two online events. One was a book discussion with Paul Weinberg in conversation with David Buchbinder about Paul's book, *When Poverty Mattered: Then and Now*. A fascinating discussion took place about how the RCMP spied on anti-poverty activists, and in particular on the Toronto-based [Praxis Social Research Institute](#). The other event, co-organised with the [Noor Cultural Centre](#), was originally going to focus on the controversies around free speech and hate speech. It was changed to *Activism Under Lockdown: Anti-Colonial and Racial Justice in COVID Times*. Moderated by Azeezah Kanji, the speakers were Mohawk activist and author, Courtney Skye, Syed Hussan of the Migrant Rights Network, Yasmeen Hassan of Climate Justice Toronto, Yogi Acharya of the Ontario Coalition Against Poverty, and activist, journalist, and author, Desmond Cole.

Before we had even confirmed speakers and circulated the Facebook page, there were hundreds interested and going. We had clearly hit upon the zeitgeist. Once speakers were announced and publicity went out, hundreds more were going and over a thousand were interested. With such a large number planning on joining us, we planned to go live on Facebook in addition to Zoom. On the day,

however, we were hacked and had to switch from the [UJPO/Winchevsky Centre Facebook](#) feed to the Noor Cultural Centre's feed. You can see the recording of the panel here: <https://bit.ly/33hBjaN>.

### Coming Soon

Meanwhile, the office continues to function from a distance, with staff taking turns going in once a week to check the mail. We monitor the news and are hoping to have eventually scheduled in-person events later in the fall. The check-ins that we began in mid-April tapered off as we approached summer, with the last one happening after the event with Paul Weinberg.

Planning is on for Rosh Hashonah and Yom Kippur, which will take place online on September 19th and 27th, respectively, with musicians Dave Wall and Marilyn Lerner. We will focus on what Arundhati Roy has deemed an opportunity: *"Nothing could be worse than a return to normality. Historically, pandemics have forced humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gateway between one world and the next. We can choose to walk through it, dragging the carcasses of our prejudice and hatred, our avarice, our data banks and dead ideas, our dead rivers and smoky skies behind us. Or we can walk through lightly, with little luggage, ready to imagine another world. And ready to fight for it."* And Yom Kippur takes on particular meaning when we honour and grieve all those who have been lost. All are welcome to join us (with a limit of 100 devices, of course). For more information, see <https://bit.ly/311ORV0>.

As we move into August, we hope that the virus will recede and the movements currently out in the streets continue to grow, connect, and develop into long-lasting relationships that can transform the world we are in. But, in the words of Black feminist, Barbara Smith, *"...the question for me is: What's next? How do we mobilize all of this energy and actually bring about fundamental political, social, and economic change?"* ♦

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## FROM WINNIPEG

### COVID-19 Pandemic – Towards a New Normal or a New Abnormal?

By Dr. Joel Kettner

Member, Winnipeg section, United Jewish People's Order  
Public health physician, Associate professor, Department of Community Health Sciences, University of Manitoba  
Former Manitoba chief provincial public health officer (1999-2012)

As we enter the next phase of the pandemic response, there are still unanswered questions about the lockdowns from

which we are emerging. Were they necessary? Has the prevention been worse than the disease? The societal impacts are increasingly apparent, but it is too soon to know the extent to which these extreme measures have prevented disease and improved our health.

Today's decisions may be more consequential. What precedents will they set? What will a "new normal" life be like? Will it be normal or will it be abnormal?

### Two pandemics one century apart

Almost 100 years ago, our ancestors experienced a severe flu pandemic. It is too soon to compare the two pandemics even if it were possible to adjust for the many changes of the past century. Even without a vaccine or a specific treatment, the availability and effectiveness of health care today has doubtless lessened its impact. One similarity, however, is the inequality of the toll of the disease itself and the consequences of government responses.

### Impacts of the disease

Similar to most health conditions and diseases, severe outcomes from influenza are not equally distributed. In 1918, deaths occurred mostly in young children, young adults (20-40), and seniors. The 2020 pandemic, in contrast, has been a threat to adults with chronic health problems and the elderly, especially residents of long-term care facilities.

In 1918, death rates in Canada were higher amongst new Canadians, Indigenous populations, and others living in poverty. In the north end of Winnipeg, where most Yiddish and other non-British European immigrants lived, mortality rates were significantly higher than the more affluent south end. In today's pandemic, reports of social, economic, and race characteristics of infected Canadians have so far been limited, but higher rates of infection in lower income and larger households have been described.

### Impacts of the response

What is becoming clearer is the unequal social and economic impact of government and business responses.

In 1919 the labouring classes, still recovering from the war and the pandemic, fought and made sacrifices for fairer wages and other rights, including legal participation in the general strike in Winnipeg. Unemployment and other hardships of the economic crisis took their toll – as did the influenza virus – on those that were already disadvantaged.

One hundred years later, Canadians are again experiencing a widening inequality gap associated with the economic impacts of the lockdowns and ongoing restrictions. For example, racialized workers have a higher increase of unemployment than white workers, in part associated with the fact that employment dropped by more

than one-half in the accommodation and food services industries. Other unequal impacts include lost wages and jobs for single parents – mostly women – that have been required to stay home with their children locked out of schools. Small local enterprises have closed, losing their customers to larger Canadian and multinational corporations.

### **Now what?**

What kind of “new normal” will we have? Our children attending virtual and part-time school with physical distancing and wearing uncomfortable masks that cover their smiles? No more hugging and kissing our friends, comrades and neighbours? No more cultural or political meetings where people can converse within two meters of each other? No more singing? Continuing restrictions of the conditions of commerce, travel, recreation, and social gatherings? Growing government debts and shrinking expenditures on health care, education, and social services? These conditions might be good for some businesses and the banks, but they cannot be healthy for most of us.

### **Too much fear is not healthy**

Is it healthy to live in so much fear of one disease that every aspect of our lives is disrupted and other threats to our health are ignored? It is appropriate to be concerned about serious respiratory illness, to stay home when sick and to cover our coughs or sneezes. But excessive concern and anxiety can make us ill and weaken our immune systems.

Some fear of the unknown at the beginning of an outbreak is understandable. But why are we still subjected to relentless daily reports of cases and deaths? These numbers can be misleading without the context of denominators and calculated rates. Media reports of crises in other countries – often without critical analysis of their relevance for Canada – can exacerbate fears and overly influence policy decisions.

### **Putting the numbers into perspective**

If we tested for influenza every winter as we have done for coronavirus, we would have similar daily reports of cases and deaths, nursing home outbreaks, and stretched capacity of hospitals. Unlike COVID-19, there would be several reports of influenza deaths in children. Has a precedent now been set for lockdowns, including schools, every flu season?

In Canada, more than 95% of COVID-19 deaths have occurred in people over 60, most of whom had chronic health conditions. 80% have occurred in residents of long-term care facilities. To date, there have been no deaths reported in children and youth. In other words, 5% of all deaths have occurred in people under the age of 60, often

associated with chronic health conditions. The probability of death occurring in an infected person under the age of 60 can be estimated at less than one per 2,500 – and lower for those without risk factors.

The reported COVID-19 population-based mortality rate in Canada is one per 4,000 persons. For every COVID-19 death there have been 10 deaths from other causes. For every death in non-residents of personal care homes, that ratio is 1:50.

Whether from COVID-19 or influenza, it is important to minimize premature deaths, maintain hospital capacity, and prepare for future outbreaks. But a strategy to prevent all cases or deaths is not reasonable or feasible. In addition to interfering with quality of life, it could also divert us from preventing greater causes of illness and deaths, many of them now increased further by adverse social and economic circumstances and less access to health care and social services.

### **We need strategies that are more risk-specific**

A more risk-based strategy should be achievable. Rather than generalized restrictions for all people in all settings, most people at low risk should be allowed to go to work, school, and other settings. They should not be required as a general rule to social distance or wear a mask. It can be expected that more than 99.9% of infections in people under 60 years would have mild or no symptoms. Most should get some immunity and contribute to the protection of others at higher risk. In the absence of effective vaccines or treatments, population immunity may be the most effective way for short- and long-term control.

Would it be feasible to allow the natural spread of infection amongst those at low risk and also protect adequately those at highest risk? This is an important question. More focused strategies would be needed to safeguard people who are older or have a chronic health condition. It would be important to provide better social and economic support for those that should not work or need special services. Long-term care settings should have sufficient resources for more optimal care, better infection control, and compassionate visiting.

### **Benefits should outweigh harms**

Provincial public health legislation and the Canadian Charter of Rights and Freedoms specify that severe societal restrictions must be justified by the severity of the threat and the necessity of the interventions. These are difficult judgments to make. The projections of psychological, social, educational, and economic harms have not been described clearly in public health reports or models. Measuring and assessing these types of consequences are

not within the usual expertise of epidemiologists or public health practitioners.

Public health officials do have expertise to advise governments about the severity and preventability of diseases and to communicate with the public and media. But the responsibility for the big policy decisions rests – appropriately and legally – with elected governments.

### **Towards a healthier new normal**

We need policies that are more balanced, practical, tolerable, and fair.

Jews, like all peoples, take risks every day in pursuit of lives with meaning and joy. Interference with normal human interactions – social, cultural, economic and political – will impact on our quality of life and further threaten the preservation of our culture. Standing at a distance or wearing a mask diminishes the joy of attending a live commemoration of the Warsaw Ghetto, laughing at a Sholom Aleichem quote, or sharing a gefilte fish.

Yesterday’s interventions and tomorrow’s decisions have significant consequences for everyone. We need to find ways to change direction away from a new abnormal and turn instead towards a healthier new normal. ♦

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## **FROM VANCOUVER**

*By Carl Rosenberg*

In recent years I have been involved in Independent Jewish Voices Canada, both nationally and in its Vancouver chapter. In spite of COVID-19, IJV has continued to pursue a variety of activities, including support for demonstrations and other actions, in particular against Israel’s impending annexation plans; statements on topics relating to Israel/Palestine, including a series of dispatches from activists in Palestine; and organizing workshops and webinars on these and other topics. Much of this has been due to the outstanding work of Communications and Media Lead Aaron Lakoff and National Coordinator Corey Balsam. One of the most recent IJV webinars was a presentation by Daphna Levit, discussing her recent book *Wrestling with Zionism: Jewish Voices of Dissent* (Olive Branch Press, 2020).

At Vancouver’s Peretz Centre for Secular Jewish Culture, many of our formerly in-person programs have moved online as a result of the pandemic. One of my favourites is the reading and discussion group *Exploring Jewish Writers*. In recent weeks we read several stories by American-Jewish writer Bernard Malamud: “Angel Levine,” “The Jewbird,” “The First Seven Years,” “Take Pity” and “The Magic Barrel.” Al Stein, who has coordinated the group since its beginnings, aptly described Malamud’s work as a blend of “fantasy, realism and

ambiguity.” Several stories feature fantastic aspects (“Angel Levine,” “The Jewbird”) and Biblical allusions (“The First Seven Years”) and all display Malamud’s compassion for his ordinary, often oppressed, characters.

I have an affection for Malamud due to both the work itself and the fact that my father introduced me to it, along with the work of many other writers. This year Malamud’s work meant even more to me since my dad died 10 years ago this July. On one of our last visits before his passing, our dad and my twin sister Anne and I read Malamud’s story, “The Cost of Living,” about a family grocery store which goes under in the face of competition from a large chain supermarket opening next door. As we read it, Dad – who grew up in Philadelphia in circumstances very much like those described in the story – said, with tears in his eyes, “I lived it.” Anne and I recalled the story and visit this past July 9 – the anniversary of Dad’s passing – and I read and recounted them to my wife Delta as a way of remembering him. ♦

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## **FROM HAMILTON**

*By Paul Weinberg*

Our Hamilton group on Zoom discussed the impending and formal annexation of Palestinian lands in the West Bank by Israel, coupled with the understanding that a de facto takeover has already happened.

Many of us, including myself, preferred the two-state solution, but it appears dead now in face of the size and scope of illegal Jewish settlement that can never be reversed. We didn’t delve too deeply into the concept of a single-state of Israel-Palestine as advocated by American author and journalism professor Peter Beinart. Nobody in our group seemed to get upset when it was brought up as we might have been in the past. It is definitely a subject worth examining further. (Bearing in mind the Joint List in Israel, a political alliance of the main Arab-majority political parties, still supports two states, perhaps for political reasons.)

So far, there is more debate south of the border about the single state than in Canada among Jews. My thought is that outright annexation will free us to use more controversial words like “apartheid”, or dare I say, “Jewish supremacy” in referring to the unequal status of Palestinians under occupation. ♦

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## HONOURABLE MENTSHN

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### Remembering Nena Shames Brudy

By Roz Usiskin

Dora Rosenbaum and I recently learned of the death on March 14, 2020 of our dear friend and UJPO Winnipeg member Nena Shames Brudy.



Nena and her husband Dan Brudy, married in 1949, were an integral part of UJPO from its inception in Winnipeg. On many occasions, Dan was often UJPO's spokesperson, particularly in the successful fight for Holocaust studies in Winnipeg's public schools. Dan predeceased her.

Nena's parents were leading members in all activities of the Jewish left in Winnipeg, whether in the choirs, our Camp Husavick, our Sholem Aleichem Shule, the *Vochenblatt* Yiddish newspaper (later *Outlook* magazine), and in UJPO.

Her father, Rachmeil, was onetime UJPO Winnipeg President and occupied other executive positions. Her mother was a dedicated member of UJPO Winnipeg's Women's Branch and of our Yiddish reading circle. She was often the delegate representing her branch at UJPO's National Convention in Toronto.

Nena filled many positions in the organization, as secretary of the English Branch, as a choir member, and as a cast member in our 1949 production of Goldfaden's Yiddish operetta, *Bar Kochba*. After the Sholem Aleichem Shule was sold on Pritchard Avenue and Salter Street, Nena and Dan offered the recreation room in their home on Enniskillen Avenue as a kindergarten, enabling the Shule to continue until new, more suitable accommodations were found. In general, their home was always open and welcoming to meetings, socials, etc.

In her later years, Nena suffered from Alzheimer's disease and spent many years institutionalized.

She leaves her three sons and many friends to remember and cherish her memory.

It is important for UJPO to honour and remember its past members, their commitment and their contribution to progressive causes, thereby enriching our lives to this day.

We treasure her memory and say good-bye but not forgotten. ♦

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## WHAT'S IN ORDER

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### Speedy recovery to:

Paula David and Tina Blazer

### Mazl Tov to

Roz Usiskin on her August 13<sup>th</sup> birthday.

Darrel Hotz on his return home from hospital.

David Chudnovsky who turned 70 on June 30.

### Heartfelt condolences to:

Barbara and Sol Blaser on the passing of Barbara's brother, David Goldman.

The family of Don Biderman on his passing. ♦

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## GETTING TO KNOW

### OUR UJPO MEMBERS

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#### Interview with Newest UJPO Winnipeg Board Member, Diane Zack

*Interviewed by Sam Blatt*

*Since when have you been a member of UJPO (Winnipeg)?*

I've been an on again/off again member of UJPO Winnipeg for about 10, 12 years. I rejoined in 2019 and became a Board member in February 2020.



*What brought you to UJPO?*

In spite of not having been a formal member of UJPO consistently over the years, I always supported its work and attended many of its public events. I recognized its importance in the community, in particular its standing up against Zionism and opposing those voices in the Jewish community that fought for unquestioning support for Israel. Its voice for progressive Jews has been so important; the Jewish community as a whole and the broader community need to know that there are Jews who oppose Zionism and the policies of the state of Israel, and that the Jewish community is not a monolith politically. Specifically, I rejoined UJPO last year, and joined the Winnipeg Board this year due to the efforts of Roz Usiskin who convinced me that my participation was important, and who broke down all my arguments as to why I could not become a Board member at this time!

*In which boards and/or committees are you active?*

Other than participating in the general Board meetings (only one in person, and the rest on Zoom), I joined the UJPO Book Club. I attended only one Book Club before the pandemic shutdown. It has not met online since, but I have read the book for our next one, whenever it may be!

*What is your life outside UJPO (that you are willing to share)?*

I am a semi-retired teacher, and still was working as a substitute in Adult EAL (ESL) programs when the pandemic closed down the schools. I have also worked for the past 10 years for Jewish Child and Family Service as a facilitator in their Seniors Integration Program, in which the vast majority of the members are Russians who came to Winnipeg from Israel, following their children. By the way, Roz Usiskin gave a great talk to our JCFS classes last year on the history of the Jewish community in Winnipeg. I have been active in the Manitoba-Cuba Solidarity Committee for about 25 years, which is part of a national network that includes the Canada-Cuba Friendship Association Toronto and many other organizations. I'm also on the national organizing committee for the Che Guevara Volunteer Work Brigade to Cuba, in its 27th year. I do volunteer work in the community for arts organizations, such as Prairie Theatre Exchange and the Winnipeg Folk Festival, and in the public schools, and also for Pollocks Hardware Co-op, a north-end institution since 1922 which became a co-op in 2008 in order to save the business.

*Are there changes you would like to see over the coming years?*

Being so new to the Board, and being in the difficult circumstances of the pandemic when events had to be cancelled, etc., I am not yet ready to comment on what I hope or expect for the future of UJPO. But I would certainly love to be part of those ongoing conversations in the future.

*Last and not least – recent book and/or movie and/or play you recommend!*

Our last UJPO book club meeting discussed the movie *Parasite* and it was a lively discussion! I liked the movie so much I went twice. Our next book for discussion will be *Reclaiming Judaism from Zionism, Stories of Personal Transformation*, edited by Carolyn Karcher. I am currently reading *Red China Blues* by Jan Wong, which has been on my to-read list since the late 90s when it was published. I just finished *A Great Restlessness, the Life and Politics of Dorise Nielsen*, the first female communist Member of Parliament from 1940-1945, written by Faith Johnston who coincidentally lives in the same seniors co-op as me. I

recommend any book by Richard Wagamese, but in particular *Indian Horse*, *The Break* by Katherena Vermette, and so many more there would not be enough space to list them. Oh one more . . . a book of short stories by Anna Leventhal called *Sweet Affliction*, which is wonderful! Anna is from Winnipeg, now living in Montreal. Another I am reading now was discussed by the UJPO book club last year . . . *Stolen City, Racial Capitalism and the Making of Winnipeg* by Owen Toews.

Probably my favourite Canadian novel of all times is *A Fine Balance* by Rohinton Mistry. When reading becomes such an important part of life, it is pretty hard to list all the recommendations! ♦

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## POETRY, SONGS & WRITINGS

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### Oh Canada – 2020

*Newest lyrics by David Abramowitz  
(sung to the melody of O Canada)*

Oh Canada,  
Your home's on stolen land.

Your patriots' love  
Justice cannot withstand!

With growing pains  
Over centuries  
You fail to recognize

That from days of yore  
From each foreign shore  
That you still colonize!

Let's make our land  
Glorious and free –

Let's now create a true democracy –  
Then Canada we'll stand on guard for thee!!! ♦

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### A New Take on an Old Standard

*By Harriet Lyons*

While looking for a poem for this issue, I came across not a possibly unfamiliar poem to introduce to readers, but an article by an outstanding contemporary poet, which may encourage us to read an old favourite in a new light, and perhaps to understand the importance of a column called "Poetry, Songs & Writings" alongside the often disturbing political news of the day.

The article, which appeared in the July 13th issue of *The American Scholar* is called "The Sculptor vs. the Poet". The author is A.E. Stallings, whose recent collection, *Like*, was shortlisted for a Pulitzer Prize. (Disclosure: I had the privilege of attending a workshop with Alicia Stallings in Athens in 2015.) The essay,

extracts from which are quoted here (in italics), notes that a number of important poets have argued in their verse that seemingly insubstantial poems can outlast monuments of marble and bronze.

*"I am not a sculptor," wrote Pindar in the fifth century B.C. ... "to fashion statues that stand around doing nothing, each stuck on its self-same base." Rather, he makes "sweet song" that can board every ship and fly in all directions at once, proclaiming its news...*

*It turns out that poetry and sculpture have a long history of vying for top honors as modes of memorial. I have been thinking of this a lot these past days, with the removal of statues so much in the news, along with the subsequent debate about how and what we commemorate. It is an old argument, in which poetry tends to get the last word...*

*Statues only seem permanent. Reputation, however, is preserved not in a stone or brazen image, but in language, which continually revives by being read and spoken through the mouths of the living, phrases that may pass, translated, into tongues that didn't even exist when they were composed.*

In addition to Pindar, Stallings quotes Shakespeare, Horace, and Shelley, as authors who have written about the irony of words lasting longer than stone. Shelley's 1818 poem "Ozymandias" is cited as an outstanding example of the genre, and also as a major inspiration for Emma Lazarus's 1883 sonnet "The New Colossus" which famously graces the Statue of Liberty in New York Harbour. Like statues, this poem has been in the news lately, as Trump and his associates have tried to justify the "heritage" preserved in Confederate statues, while rewriting what American schoolchildren have been taught about the poem for more than a century.

Shelley's "Ozymandias" was written about the remains of a statue of Ramses II, that was meant to convey the Pharaoh's invincibility forever, but at the time Shelley wrote, was on a ship, in fragments, on its way to the British Museum.

Here it is:

I met a traveller from an antique land  
Who said: Two vast and trunkless legs of stone  
Stand in the desert. Near them, on the sand,  
Half sunk, a shattered visage lies, whose frown,  
And wrinkled lip, and sneer of cold command,  
Tell that its sculptor well those passions read  
Which yet survive, stamped on these lifeless things,  
The hand that mocked them and the heart that fed:  
And on the pedestal these words appear:

'My name is Ozymandias, king of kings:  
Look on my works, ye Mighty, and despair!  
Nothing beside remains. Round the decay  
Of that colossal wreck, boundless and bare  
The lone and level sands stretch far away.

As a Jewish woman, active in the cause of bringing refugees fleeing pogroms to America, Lazarus may well have appreciated the irony in the crumbling of the image of an ancient Pharaoh, and had some hope that the modern era might see some further obliteration of tyrants, a hope she expressed in a poem comparing the Statue of Liberty to another collapsed monument to masculine invincibility, *The Colossus of Rhodes*.

The following is Lazarus's poem:

Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon-hand  
Glows world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.

"Keep, ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!"

Here is what Stallings has to say about it:

*The "brazen giant of Greek fame" is the Colossus of Rhodes, one of the seven wonders of the ancient world. Built in 280 BC to commemorate the successful resistance of a siege, it was a bronze statue of the sun god Helios that stood at about the same height as our Statue of Liberty, the largest such statue in the ancient world. It was toppled by an earthquake in 226 B.C. and left in "fragments huge." The engineering triumph of the day, designed to last the ages, it stood for a mere 54 years.*

*The correspondences to Shelley's poem are many, not least in the title "The New Colossus," which harkens back to Shelley's "colossal wreck," but also in the phrasing: his "cold command" becomes "mild eyes command." Other correspondences include "beacon-hand" ["hand" in, Shelley's poem] and "ancient lands," and then there are the silent lips that still speak, in the first person. Her name is not Ozymandias, but "Mother of Exiles." Interestingly, she is not a figure from the past, but from the future tense, or perhaps an optimistic hortative mood: "Here at our sea-washed sunset gates shall stand." *The New World confronts the Old.**



The attempt to “rewrite” “The New Colossus” was made in a TV interview by Ken Cuccinelli, acting head of the US office of Citizenship and Immigration Services, in defense of Trump’s rule barring legal immigrants to the US who had used any government income supplements (e.g. food stamps or Medicaid) from obtaining citizenship, on the grounds that they were likely to become “public charges”. Asked if the spirit of the beloved poem still applied to America, he replied “Give me your tired and your poor – who can stand on their own two feet and who will not become a public charge.”

Stallings dismisses Cuccinelli’s line as unpoetic in the extreme and expresses confidence that the original will survive the “clunky” assault.

...As Robert Frost says, “The utmost of ambition [of the poet] is to lodge a few poems where they will be hard to get rid of.”

All of which should remind us that, as we cheer the toppling of statues of people whose acts we no longer wish to memorialize, we also need to read, write and appreciate the poems that spread the messages we wish to share around the world. Perhaps the old joke on the Left, “They won, but we had the best songs,” may convey more hope than we thought.

Readers are strongly encouraged to read the article extracted here in its entirety at this link: [https://theamericanscholar.org/the-sculptor-vs-the-poet/?utm\\_source=social\\_media&medium=twitter#.Xxyu3C1q3mr](https://theamericanscholar.org/the-sculptor-vs-the-poet/?utm_source=social_media&medium=twitter#.Xxyu3C1q3mr)

More information about A.E. Stallings, as well as some of her poems, may be found here: <https://www.poetryfoundation.org/poets/ae-stallings> ♦

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## YIDDISH

### The Future of Yiddish?

By David Abramowitz

For decades the scientific study of Yiddish and its voice to the world was The YIVO Institute for Jewish Research (<https://yivo.org/>) dedicated to the preservation and study of the history and culture of East European Jewry worldwide. Due to a fundraising shortfall the institute has recently laid off several staff.

However, another revered and younger organization, the League for Yiddish, may not be as well known but is a vital and functioning entity. It shouldn't surprise us that it has ties to UJPO Winnipeg.

Dr. Sheva Zucker is currently the Executive Director of the League for Yiddish. Her mother Miriam was very active in the Yiddish-related activities of UJPO Winnipeg



Cartoon by John Williams

participating in its Yiddish reading circle (Leyen Krayz) while Sheva's sister Rochelle broadcasts on Winnipeg's Yiddish radio program each Sunday.

You can learn more about the League for Yiddish and its work from directly from Sheva Zucker on line at [https://www.youtube.com/watch?time\\_continue=8&v=g-QmUEGrDzo&feature=emb\\_logo](https://www.youtube.com/watch?time_continue=8&v=g-QmUEGrDzo&feature=emb_logo) and <https://www.youtube.com/watch?v=04iUY8mHG5w> ♦

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## CANADA

### Canada Must Strongly Oppose Illegal Israeli Annexations

#### Statement by UJPO-Canada

June 2020

The United Jewish People’s Order-Canada condemns in the strongest terms the impending Israeli annexation of parts of occupied West Bank in Palestine.

After 53 years of the illegal annexation of East Jerusalem and the illegal military occupation of the West Bank and the Gaza Strip, the Israeli government under Prime Minister Benjamin Netanyahu has announced its intention to annex large portions of the West Bank starting in July, with full backing from the Trump administration.

Israeli control of Palestinian territories is illegal under international law, which is clear in its emphasis on the “inadmissibility of the acquisition of territory by force”. Despite numerous UN resolutions urging Israel to end its occupation, Israel has chosen to continue on the path of settler-colonialism, land seizure and forcible displacement of Palestinians.

Indeed, annexing territory without granting full citizenship rights to the three million Palestinians in the West Bank is unconscionable and has disturbing parallels to both Apartheid and Jim Crow; Palestinians would be left in nominally autonomous and disconnected enclaves under Israeli rule.

We call on the Trudeau government to condemn the annexation and take action against it.

Canada must abide by its stated commitment to international law and the rules-based order by pledging meaningful steps against Israel's unilateral annexations.

This must include the imposition of sanctions, such as suspending the Canada-Israel Free Trade Agreement and prohibiting all trade with illegal Israeli settlements.

If recent history is any indication, verbal rebukes are insufficient, and only concrete action can ensure that Israel is deterred from its imminent violations of international law. ♦

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## USA

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### CSJO Changes Its Name

The international organization to which we are affiliated (based in Philadelphia USA) used to be called the Congress of Secular Jewish Organizations. It has kept its acronym and is now named officially the Cultural and Secular Jewish Organization. ♦



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## MIDDLE EAST

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### Yes, It's Israeli Apartheid. Even Without Annexation

*By Michael Sfard, Haaretz July 9, 2020*

July 1 passed without an annexation, as have the following days. Maybe we're witnessing the evaporation of the right's most audacious policy for the Israeli-Palestinian conflict, a policy that Israel's biggest supporters have warned will turn it into an apartheid state. Does the removal of annexation from the agenda also remove the danger of apartheid?

Unfortunately, the answer is no. In recent months, I have studied the issue in depth and, in a legal opinion I authored for the Yesh Din rights group, I came to a disheartening conclusion on this term's relevancy for describing the type of control wielded by Israel in the West Bank. Yes, even without annexation.

The word "apartheid" is used in various ways in different contexts; the meaning of the term in the public arena isn't identical to its meaning in political science, history and law.

In the legal sphere, "apartheid" is a term for a type of regime and an international crime. Once an ideology of a regime in a specific time and place in the 20th century, apartheid is now a term for an international crime constituting a crime against humanity. The crime of apartheid is defined in two international conventions; one is the Rome Statute, which codifies the activities of the International Criminal Court in The Hague.

Though apartheid's origin is historically linked to the racist regime in South Africa, it is now an independent legal concept with a life of its own that can exist without being founded on racist ideology. The crime of apartheid is defined as "inhumane acts ... committed in the context of an institutionalized regime of systematic oppression and domination by one racial group over any other racial group or groups and committed with the intention of maintaining that regime."

In other words, apartheid is a regime that, using all the tools at its disposal – law, policy, practice – creates the superiority of one group and imposes inferiority on another, usually manifested in institutional discrimination regarding rights and resources. Contrary to popular belief, in international law, a racial group is defined in accordance with sociopolitical classifications, not biological-genetic ones, thus the definition encompasses national or ethnic origin. It's not enough to impose inferiority on such a group; a condition for committing the crime is that the superiority is not temporary but meant to be permanent.

Hence, international law criminalizes "inhumane acts" committed against the inferior group with the aim of preserving the superior group's control over it. You'd have to turn out the lights, plug your ears and close the shutters to evade the conclusion that the Israeli regime in the West Bank is an apartheid regime and that annexation would only deepen and expand it.

#### Shocking statistic

For the past 53 years, Israel has held the West Bank in a military occupation. Every occupation, including Israel's, is by nature a system of forcibly controlling people whose civil rights are suspended, who are not eligible to vote, be elected and be represented in the institutions where their future is determined.

But Israel chose to colonize the territory with its citizens; over five and a half decades, hundreds, thousands of them have settled there. Thus arose a situation in which two groups live under the same regime, one with rights and

privileges, political power and representation, and one with no political presence whatsoever in the institutions that govern it.

The result is exactly what the prohibition against building settlements was meant to prevent: directing all the territory's resources to the occupying group at the expense of the occupied community. Thus, over the years, 99.76 percent of public lands allocated by Israel's Civil Administration in the West Bank have served Israeli purposes, with less than a quarter of 1 percent allocated for Palestinian use. This shocking statistic is all the more distressing when you consider that, at the same time, Israel dispossessed Palestinian communities of more than a million *dunams* (247,000 acres) of land that were in use by them and slated for their development.

Since 1967, 130 settlements (and about another 100 outposts) have been built in the West Bank, and aside from a neighborhood for Bedouin who were forcibly evicted from the Mishor Adumim area, and the city of Rawabi, which Israel allowed the Palestinian Authority to build, no new localities have been established for Palestinians. Palestinian communities in sparsely populated areas that Israel set its sights on became a target for a policy of uprooting, carried out by a failure to grant construction permits and by frequent demolitions (mainly in the South Hebron Hills, the Jordan Valley and the Jerusalem area).

Israelis enjoy generous water allocations, franchises to quarry natural resources and access to natural springs, archaeological sites and nature reserves. Along with all this, Israel created a dual system of law in which one law applies to a Palestinian and another to an Israeli. The Israelis enjoy the benefits and protections of much of modern Israeli law, while Palestinians struggle under the weight of oppressive military injunctions.

### **Many inhumane acts**

Thus, Palestinians do not have the right to demonstrate, but settlers do. Thus, an Israeli who gets in trouble with the law will be tried in a civil court where their right to due process is guaranteed, while their Palestinian neighbor accused of the same crime will be tried in a military court, where the proceedings are not even conducted in their language. Thus an Israeli is free to travel abroad, while a Palestinian needs a permit from the army.

Every policy of dispossession, every practice of (physical and legal) separation, every prevention of development and every forced transfer of Palestinians constitutes "inhumane acts" as seen in the definition of the crime of apartheid. All are intended to permanently establish the regime of control over and oppression of the Palestinians and have nothing to do with security – the basic Israeli excuse for every violation of Palestinian rights.

As a whole, Israel's actions in the West Bank since 1967 provide solid evidence of the intention to perpetuate Israeli control over the territory, and thus over the people in it. If this had to be proved in court, it would be considered an easy case.

And if Israel's deeds weren't enough, they have been joined by words in recent years. The official policy of striving for annexation, which came out of the closet after Donald Trump moved into the White House, shatters the alibi that until 2015 was brandished by Israel's governments to refute the accusation of apartheid: We have no intention or desire to rule over the Palestinians; the situation is temporary.

This has always been the claim – that as soon as there is a partner, we will negotiate, we will reach an agreement, and we will bid the Palestinians farewell. Right? Wrong. Once Israel began officially striving for annexation – that is, for perpetuating its rule by force – it lost this meager alibi, which could hardly cover for all its actions in any case.

Apartheid was made a crime so as to defend the heart of human morality as defined after World War II: the notion of our common humanity. A regime that denies and subverts this idea is an illegitimate regime that must be brought to an end.

Not all of us Israelis are guilty of the crime of apartheid, but we are all responsible for it, and it is our duty to stop the crime being committed in our name – for our sake, for the sake of future generations, and for the sake of a future based on the fundamental Jewish idea that every human being is created in God's image. ♦

*Michael Sfard, a human rights lawyer, is the legal adviser to the rights group Yesh Din.*

<https://www.haaretz.com/israel-news/.premium-yes-it-s-israeli-apartheid-even-without-annexation-1.8984029>

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## **INTERNATIONAL**

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### **Night of the Murdered Poets and the Jewish Anti-Fascist Committee**

*Author: Joshua Rubenstein*

*Submitted by Sam Blatt*

*In August 1952 fifteen Yiddish poets/artists/intellectuals/writers were murdered on Stalin's order. This tragedy is commemorated on August 12th as "the night of the murdered poets."*

*The following article taken from the YIVO encyclopedia describes Stalin's strategy to repair relations with the west, and win their support against a German push*

*in the east, by allowing Jewish intellectuals to create a Jewish anti-fascist committee in 1942.*

*Unfortunately, the same leaders of the Jewish anti-fascist committee were amongst those murdered 10 years later.*

### **Jewish Anti-Fascist Committee**

One of several Soviet anti-fascist groups was formed after the Nazi invasion of the USSR in June 1941. On 24 August 1941, two dozen Jewish cultural figures, led by the Yiddish actor and theater director Solomon Mikhoels (1890–1948), issued an international radio appeal to Jews around the world to unite in the struggle against Nazi Germany. To allow Jews to appeal to their fellow Jews was an extraordinary step for the Kremlin. But Stalin understood the need for the regime to repair relations with the Western powers in the face of the German onslaught.

Over the winter of 1941–1942, Stalin created five anti-fascist committees, for women, scientists, young people, ethnic Slavs, and Jews. Each had a similar mandate: to encourage Western support for the unexpected alliance between Stalin's Soviet Union and the Western democracies by placing articles abroad about Nazi atrocities and Soviet resolve. The JAC was chaired by Mikhoels; its members included Yiddish writers such as Dovid Bergelson (1884–1952), Perets Markish (1895–1952), and Itsik Fefer (1900–1952), along with the journalists Ilya Ehrenburg (1891–1967) and Vasilii Grossman (1905–1964) who wrote in Russian. They were also joined by numerous other public figures, including the scientist Lina Shtern (1878–1968); the medical director of Moscow's Botkin Hospital Boris Shimeliovich (1892–1952); and General Iakob Kreizer (1905–1969) of the Red Army.

The committee's most famous undertaking was a seven-month tour by Mikhoels and Fefer to the United States in 1943, with stops in Mexico, Canada, and England. They appeared in many cities and raised millions of dollars for the Soviet war effort. Mikhoels and Fefer were received with enthusiasm by figures ranging from Rabbi Stephen Wise (1874–1949), Albert Einstein (1879–1955), and Fiorello La Guardia (1882–1947; mayor of New York from 1934 to 1945) to the leaders of the American Jewish Joint Distribution Committee and the World Jewish Congress. The highlight of their visit came on 8 July when 50,000 people greeted them in New York at the Polo Grounds.

It was only natural for Mikhoels and Fefer to be welcomed with such passion. They arrived in New York soon after the victory at Stalingrad when Soviet prestige was at its height. They were the first official representatives of Soviet Jewry to visit the West since the Bolshevik Revolution in 1917.

When Mikhoels and Fefer returned to Moscow in December 1943, they came back to a different country from the one they had left in the spring. The Red Army was now pushing the Wehrmacht out of Soviet territory. As Soviet troops advanced, they began to discover sites of massacres. Members of the JAC learned the fate of their relatives. Grossman's mother was killed at Berdichev. The poet Dovid Hofshsteyn (1889–1952) lost his mother and younger brother at Babi Yar, a ravine outside of Kiev. Itsik Fefer lost his father, a Hebrew teacher, in the Ukrainian town of Shpola.

This news deeply affected the work of the committee. Members began to develop programs to help survivors return to their hometowns, find relatives, and resume their educations. They even tried to make contact with Western Jewish organizations, hoping to arrange for humanitarian supplies on a nonsectarian basis to regions of the Soviet Union with heavy concentrations of Jews. The JAC also authorized Ehrenburg and Grossman to organize the Black Book project; under their leadership, writers and journalists sought documents and firsthand testimony about the Holocaust on Soviet territory. Mikhoels and Fefer also appealed to Soviet leaders to consider establishing a Soviet Jewish republic in Crimea, where Holocaust survivors could renew their lives.

Although Soviet officials were not happy with the committee's unauthorized initiatives, they did not interfere as long as the war continued. But with the outbreak of the cold war, America became the enemy and contact with the West was severely curtailed. The committee's wartime activities were now held against it.

The turning point for the JAC came with the founding of Israel in 1948. That September, Golda Meir (1898–1978) visited Moscow as Israel's first diplomatic representative. She was greeted by cheering mobs at the city's main synagogue on the Sabbath and High Holidays. Such spontaneous demonstrations in support of a foreign leader, particularly the representative of a Jewish state, were regarded as a provocation by Stalin. The JAC was held responsible. In November, the committee was officially closed and its archives confiscated. Over the winter of 1948–1949, hundreds of Yiddish cultural figures were arrested, including many people associated with the JAC. Solomon Mikhoels was already dead, having been assassinated on Stalin's orders the previous January.

Within a year, 15 of those under arrest who were connected to the JAC were targeted for a show trial. In spite of a longstanding myth that all the defendants were literary figures, only 5 were well-known poets and writers: Bergelson, Markish, Fefer, Hofshsteyn, and Leyb Kvitko (1890–1952). The other 10 defendants included the old

Bolshevik and former deputy foreign minister Solomon Lozovskii (1878–1952); the scientist Lina Shtern; and the Yiddish actor Benjamin Zuskin (1899–1952). The defendants were subjected to various forms of torture, and except for Boris Shimeliovich, they all “confessed” to espionage, treason, and “bourgeois nationalism.” They even admitted to working with the Americans and the Zionists to detach Crimea from Soviet territory and turn it into a beachhead for Zionists and American imperialists.

The trial did not begin until May 1952. It lasted for two months, in secret, within the grounds of the Lubyanka, the headquarters of the secret police. Itsik Fefer turned state’s evidence; the regime hoped that his accusations would break the will of the other defendants. But Solomon Lozovskii exposed the sham proceedings over the course of six days of testimony. He even compared the court to the Spanish Inquisition and explicitly reminded the judges of his Jewish ancestors who had been persecuted by Tomás de Torquemada. The other defendants took heart from his courage and disavowed their earlier confessions. But nothing could save them. Thirteen were executed on 12 August 1952, an event that is commemorated as the Night of the Murdered Poets. A fourteenth defendant, the party bureaucrat Solomon Bregman, collapsed into a coma during the trial and died in January 1953. Only Lina Shtern was spared. Sentenced to five years of exile, she returned to Moscow after Stalin’s death in 1953. But she never spoke or wrote about what happened to her. ♦

[https://yivoencyclopedia.org/article.aspx/Jewish\\_Anti-Fascist\\_Committee](https://yivoencyclopedia.org/article.aspx/Jewish_Anti-Fascist_Committee)

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*(Continued from page 1)*

### **Liability?**

In June an Ontario bill was proposed to protect some long term care operators from civil liability linked to COVID-19. Ontario’s premier Doug Ford promised he would hold care home providers to account over the devastating effects of the virus: “They’ll be held accountable and I’m not protecting any of those bad actors.” He also said there are several investigations into long term care that could lead to criminal charges but he doesn’t want to call a public inquiry.

Will this civil liability protection thwart the ability of families who lost loved ones in long term care during COVID-19 to seek justice? Has it anything to do with the fact that two former Ontario Premiers serve on the Boards of two of the operators? Former Conservative Ontario premier Mike Harris serves as Chair of Chartwell, while former premier Bill Davis is Chair Emeritus of Revera.

### **Where To From Here?**

The issue is excellently summarized in a report by the Canadian Centre for Policy Alternatives (CCPA.) [The full report is available free of charge at [www.policyalternatives.ca](http://www.policyalternatives.ca)]

“The research is clear. In the short term, we must

1. Follow the BC example and make all staff either full-time or permanently part-time and limit their work to one nursing home.
2. Raise the wages and ensure the staff has benefits, especially for sick leave.
3. Offer alternative housing for staff.
4. Provide testing for all those living in, working in, or visiting nursing homes.
5. Provide hands-on training for all those entering nursing homes.
6. Keep essential regulations and contract protections.
7. Ensure protective equipment now.
8. Assess the skills of anyone paid to provide care and limit what those who are not trained staff are allowed to do.
9. Severely limit transfers from hospitals.

In the long term,

1. Continue all these strategies in the future, while ensuring regulations are effective and enforced and contracts supported.
2. Use the model of the Canada Health Act to develop a universal public long-term residential care plan that is adequately accessible and funded.
3. Develop a long-term labour force strategy following the guidelines from the OECD-ILO report.
4. Stop privatization and ensure non-profit ownership.
5. Stop contracting out food, housekeeping and most laundry services.
6. Ensure that any vaccines and/or drugs that result from the public funding for research are made widely available and publicly funded.
7. Ensure protective equipment, and stockpile for the future. In doing so, recognize that protection goes well beyond protection against a virus.
8. Move to integrate and coordinate health care services through public mechanisms.
9. Build surge capacity into the physical structure of the homes, and into labour force planning.
10. Establish and enforce minimum staffing levels and regulations.
11. Attend to context and diversity.

12. Ensure new homes are designed to protect residents and staff while also allowing the community to enter safely and all those in the home to flourish.

13. Listen carefully to staff, residents, families and volunteers, taking their ideas into account.

This crisis offers us the opportunity to learn about how



Cartoon by Rita Rockbottom

to create a new normal, to think through how we design, structure, access and organize long-term residential care. Indeed, it allows us to reimagine nursing homes as rewarding places to work, where life is worth living for residents and where visitors feel comforted about the care. There is no going back but there are ways forward that allow us to continue caring and sharing, collectively providing for care. We hope our many ways of sharing what we have learned assist in this reimagining process.”

### What's Next?

Unfortunately the current Federal and Ontario governments are in no way about to adopt these positive and progressive CCPA recommendations. Though Ontario's slower and more cautious return to "normal" may lead to an earlier end to our societal shut-down, experts say there is a strong possibility for "a second wave". But the Federal bailouts which helped some stave off economic ruin is far from an inclusive success. The predicted emerging economy is a pandemonium! How will the world's people respond? The beginning of an international revolutionary movement anyone? ♦

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## UNITED JEWISH PEOPLE'S ORDER

The United Jewish People's Order develops and perpetuates a progressive secular approach to social and cultural matters, our Jewish heritage, the Yiddish language and holiday and festival celebrations; we sponsor secular Jewish education, musical and cultural groups, concerts, lectures, public forums, and take part in social action and related community activities.

Opinions expressed in signed articles are the authors' and not necessarily those of UJPO.

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