



### Programs at a Glance



Events at the Winchevsky Centre  
unless otherwise specified.  
A chairlift is available.

## Happy May Day!

### MAY

**Wednesday May 2, 2018**

6:30 p.m – 8:30 p.m.

**Last Night of the World:**

Book launch with Joyce Wayne

*Details on page 9*

**Friday May 11, 2018**

6:30 – 9:00 p.m.

**Alternative Shabbes Potluck**

Drag performance and discussion  
with Kevin Nixon.

*Details on page 9*

**Tuesday May 22, 2018**

7:00 – 9:00 p.m.

**Zing! Zing! Zing!**

UJPO's Singing Group

*Details on page 9*

**Wednesday May 23, 2018**

6:30 – 8:30 p.m.

**Ukraine According to Ukrainians**

Presentation and discussion  
with researcher Anton Guz.

*Details on page 7*

### JUNE

**Wednesday June 27, 2018**

7:00 – 9:00 p.m.

**Zing! Zing! Zing!**

UJPO's Singing Group

*Details on page 9*

**CAMP NAIVELT**

July/August 2018

Program Information

Page 8 in this issue!



## From Seyder to Summer

by sue goldstein

Summer is approaching, Camp Naivelt is beckoning and, in the office, we are happily recovering from the fabulous Third Seyder on April 7. At this year's Seyder, we continued with our theme of Creative Solidarity and added some audio visual components, sharing many beautiful and inspiring images of resistance and solidarity. Consider the Tiny House Warriors, the women of the Secwepemc Nation who are working on building tiny houses to be strategically located along the route of the Kinder Morgan pipeline; and the steadfastness of Ahed Tamimi, the Palestinian girl from the village of Nabi Saleh in the West Bank; and the 82 Jews and rabbis in the U.S., arrested in the Russell Senate building for protesting the deportation of DREAMers, asking that they "let my people stay."

Our special guests at the Seyder this year were Hassan Diab, his partner, Rania Tfaily, and their two children, and two members of the Sisterhood of Salaam Shalom, Zehra Mirza and Zehra Abbas. None had been to a Seyder before but all thoroughly enjoyed themselves.

Outgoing President of the UJPO-Toronto Board of Directors, Julia Barnett, introduced Hassan Diab, who spoke briefly about his return to Canada since being freed from a French jail where he spent over three years, most of it in solitary confinement. We are glad Hassan was freed and reunited with his family. For more information and background on Hassan's case: [www.justiceforhassandiab.org](http://www.justiceforhassandiab.org).

This year's Seyder also focused on youth and the students of the Morris Winchevsky Shule did not disappoint. After their rendition of Di Fir Kashes

Continued from Page 1.

(The Four Questions), they each asked one of their “Great Questions” – questions they have been collecting since the start of the school year. For example: *How do I get out of doing a mitzvah? Why do people deny their privileges?* And my personal favourite: *What did God do on the 8th day?*

Included again were some non-Ashkenazi Passover traditions: the Iranian and Afghani practice of “beating” each other with scallions to mimic the lash of the slave-driver. And the children were lightly pelted with candy by parents and elders — a Turkish tradition.

Overall, the more than two hundred in attendance left happy. More than once we heard “Best Seyder ever!” We’ll have a lot to live up to next year, so we’re already on it. Suggestions and feedback are still welcome (we are

aware that, for some, the food was salty).

After the Seyder we continued with our monthly Alternative Shabbes on April 13, which was focused on the Alt-Right in Toronto and Southern Ontario. This is a timely topic, of concern to many of us. There is a possibility of further events to deepen our knowledge and develop strategies to struggle against an emboldened Right. We will keep you posted.

Spring is kind of here and summer is around the corner. Camp Naivelt’s Music Week will be July 9 – 14 and Arts Week, August 6 – 12. See page 8 for more on Camp Naivelt’s upcoming programming. Join us on May 2 for Joyce Wayne’s book launch, on May 11 for a talk and drag performance, and on May 23 for Anton Guz’s presentation about Ukraine! See you soon!

## Photos from this year’s Third Seyder

by Errol Young







## A Message from Lia Tarachansky, Morris Winchevsky School Education Director

This was a remarkable year for the Morris Winchevsky Shule!

With our new marketing campaign we grew our student body by nearly 40%, welcoming many new and returning students. Also this year we rolled out a brand new experiential curriculum, integrating the Jewish civilization's fascinating history, mythology and ethics.

We designed each lesson experientially by weaving together ancient histories, Sephardic, Mizrahi, and Ashkenazi migrations and languages to help students find new meaning in our millennia-old symbols and to understand the evolutions of our rituals. We held a scavenger hunt at the Royal Ontario Museum, performed a hilarious spiel for Purim, and planted delicious sunflower sprouts for Tu B'Shvat. At Passover we celebrated the Moroccan-Jewish Mimouna and the

students shared some of their Great Questions. These Great Questions are featured in a three-episode podcast and a video newscast that can be viewed on our Facebook page: [www.facebook.com/WinchevskyCtr](http://www.facebook.com/WinchevskyCtr) and on Instagram here: [www.instagram.com/winchevsky\\_centre](http://www.instagram.com/winchevsky_centre).

Thanks to last year's parent survey we designed the curriculum to accommodate our diverse community. We look forward to honing in on lessons learned this year in order to continue to grow and modify the curriculum.

We hope you will help us spread the word about the growing MWS community and we remind you to register for next year with an early registration discount (before June 30). For more information, visit our new website [www.winchevskycentre.org/school](http://www.winchevskycentre.org/school).

*mazl  
Tov*

To the Morris Winchevsky School B'nai Mitzvah students on their upcoming graduation ceremony, June 23, 2018:  
Hayden Hermolin, Saskia Laufer, and Max Pearce Basman



Photo: Errol Young

# Five Generations of Fascism and Resistance

by Anton Guz

Since I was a small child, my grandparents have told me the stories of their lives, many of which were about war, fascism and survival. Taking walks around my city of origin, Kiev, and listening to stories that took place on the streets we passed and elsewhere in Eastern Europe was a poignant part of my upbringing. Even now, a lot of our time spent together involves them sharing funny moments from 50 years ago. As a queer trans disabled Ukrainian immigrant Jew, today's rising fascism threatens everything about me, but this struggle is not new. Five generations of my family have continuously resisted fascism and authoritarianism. I share these stories both to preserve them and to bring into the present what can seem like the distant past. These memories still affect my grandfather Vladlen and my grandmother Iryna every day.



Vladlen and Iryna; photo courtesy of Anton Guz

In the first week of July 1941, 2 weeks after Hitler first attacks the Soviet Union, a family friend visits the apartment in Kiev where 13-year-old Vladlen lives with his parents. He takes Vladlen's father aside and says that there are rumors that Kiev might fall to the Nazi invasion. He tells them that his workplace, the Institute of Physics, is sending a truck to Kharkov, Eastern Ukraine, to pick up a repaired machine for their research and that he can arrange for Vladlen's family to be on the truck. Vladlen doesn't know it then, but they won't see Kiev again for three years.

The truck takes three days to make what today would be a six-hour drive from Kiev to Kharkov. Travel is slow; in addition to usual traffic the roads are packed with Soviet tanks and vehicles full of soldiers heading in the other direction towards combat. They drive only during the day, since at night the German bombers fly overhead and bomb any cars they see on the roads. Every evening, the truck has to drive off the road and under tree cover, while the driver and Vladlen's family take shelter in bushes and ditches. Occasionally they drive past airplanes crashed into the ground. Vladlen recalls the wreckage with a sad expression; many bear the Soviet red star,

while few bear the German black cross. The German army advances rapidly, overtaking the much larger, but disorganized Soviet forces.

Vladlen tells me his grandmother Raisa refused to evacuate. No matter how much his parents asked and pleaded and begged, she wouldn't even consider it. I think that she couldn't imagine how bad it would get. She likely thought the Nazis wouldn't successfully invade Kiev, that it was a major city and would be well defended, that she was too old to travel, that she didn't want to leave home for God knows where...

In the early days of the war, the Soviet Union faced mass desertion from its soldiers. Most of them were conscripts, and some had found themselves in the military after years of poverty and famine. Others were simply terrified at the ferocity of the Nazi advance. Despite this, Soviet news was filled with stories of the heroism of individual soldiers. Though they came from deserters' first-hand experiences, the rumors of Nazi victories seemed unbelievable, like they couldn't be real.

Two months later Kiev falls. With the help of the Ukrainian police force the Nazis round up 33,771 Jews remaining in the city, including Raisa, and shoot them in a picturesque ravine called Babi Yar over a period of 3 days. Almost every shooter is Ukrainian, not German. Only 29 people survive. Raisa is not among them. Raisa's story has been very personal to me for years. In her position, would I choose differently? If someone came to my home one day and told me I had to up and leave my life, over a threat that doesn't seem real, that my country tells me it can handle, would I? Would you?



Monument to Babi Yar in Kiev by Cindy Jackson

Years before meeting my grandfather, but only three days after Vladlen's flight, my grandmother Iryna also leaves Kiev in the back of a truck. During the typical spring cleaning, her mom took all their winter clothes

to a storage facility across town. Hurrying to evacuate in early July, they can pack no jackets, boots, hats, or anything required to survive a winter where they are going – first Kharkov, then when the Nazis approach again, Ufa, Bashkiria. When they arrive in Ufa, everything is being rationed, and winter clothes are nowhere to be found. Iryna’s family has no money to buy them even if they were available. One day Iryna’s mother receives a letter. Somehow, the storage facility workers have also been evacuated to Ufa, and brought the family’s winter clothes with them. In fact, they brought everything from the facility, and were now walking around Ufa looking for those owners who had survived. Iryna’s mom recovered everything they needed just before the first frosts came. Without the dedication of those workers, whose names I wish I knew, I doubt I would be alive today.



Downed German plane at Stalingrad; photo source: <https://bit.ly/2JBXf2Z>

Iryna’s father Grisha is a soldier. He and his friend Syoma are taken prisoner in the initial German advance in June 1941 and brought to the newly constructed concentration camp in Kiev to be sorted – Russians and Ukrainians can go, while Jews are detained. Grisha, a large, kind, easygoing man with a typical Slavic face, is rarely seen as a Jew, while Syoma is immediately recognized when the pair try to line up with the Russians and Ukrainians. The German soldiers look at Syoma and start shouting “Jew! Jew!” while Grisha shouts “He’s Armenian! He’s Armenian, not Jewish!” Somehow, Grisha and Syoma convince the Germans of this and are set free. Terrified for his family, Grisha sets off for Nazi-occupied Kharkov, penniless and on foot. This journey, the story of which Grisha never passes down to his children, takes weeks. In Kharkov, he learns from his cousin’s neighbour that Iryna’s family was there, but has left. The next day, Grisha walks to a riverside Kharkov suburb and begs a boat owner to ferry him to the opposite river bank, which is still Soviet-held territory. Once there, he tells the local Soviet secret police which Ukrainian intellectuals are collaborating with the Nazis in Kiev and Kharkov. For this information, he is rewarded with the chance to send Iryna’s mother a short telegram telling her that he is alive. The 20-word limit is strict – he can’t

even tell her “I love you.” Iryna’s mom wonders why his message is so dry and emotionless. Shortly after reuniting in Moscow, Grisha is redeployed to the front, undergoing rapid artillery officer training. He is put in command of a unit that operates an artillery piece designed to take on German tanks – without the benefit of a tank’s protection themselves. Grisha is wounded twice before returning from war a decorated hero, earning several medals. Iryna and Vladlen remember him fondly as a kind man always ready to laugh. They think he would have gotten more medals if he hadn’t been Jewish.

It’s 1997, five years after the end of the Soviet Union. I am five years old, going with Vladlen to a Kiev bazaar, an open-air market for anything from old vegetables to fancy Italian boots. I am jumping up and down, pulling my grandpa towards my favorite stall, a brightly-colored wooden affair covered in children’s books and happy art. My grandpa sighs in resignation and pays for whichever book I’m after. Across the aisle stands a plain wooden stall with a glaring man. My grandparents often tell me how happy they are that I am blonde and blue-eyed because of moments like this, where Vladlen is immediately seen as Jewish, while I can “pass.” The bookseller waves my grandfather over and starts to speak with an angry passion, pointing fingers at Vladlen and gesturing to the books he’s selling, which are written by far-right Ukrainian nationalists and neo-Nazis on the topic of how all of Ukraine’s problems are due to its Jewish population. The books argue that the Soviet Union, despite having killed many Jews and imposed strict limits on the hiring and educating of Jews, was a Jewish conspiracy, and advocate for the removal of Jews from Ukraine. A few people passing by stop to watch the scene. I understand nothing except the feeling of



The Great Choral Synagogue, the oldest functioning synagogue in Kiev  
Photo source: <https://aizen-tt.livejournal.com/9728.html>

escalating tension and mounting danger. Rather than fighting back, my grandfather asks the bookseller a few calm questions, then smiles, makes a humorous comment, and buys a few of the man's books. We leave the bazaar. Seven years later, Vladlen and Iryna use these books as evidence in their asylum hearing in Canada. They receive refugee status, in part, due to the books procured from the antisemitic man in the bazaar. Vladlen and Iryna are much safer now, but like many of their remaining friends, they will never live in Kiev again.

How much is lost when that many people are lost? How much memory, perspective, history, meaning is destroyed when individuals, families and communities are gone? What effect does it have that the once thriving European Jewish communities are now vastly reduced and primarily visible as graveyards and commemorative plaques? People subject to genocide don't simply vanish. How do we remember history, not just as something that's dead and gone, but as a story of people who continue to exist?

I can tell these stories today because my grandparents returned to war-torn Kiev. The city was rebuilt, incorporating the wounds it had suffered, but remaining fundamentally the same Kiev. To me, this is a great source of hope. Even though my grandparents and I eventually left, Ukrainian Jews still live on, both in Kiev and in the diaspora. In North America, many communities are scattered today, whether by gentrification or deportation or as part of the destruction of Indigenous cultures. But those people still exist.

As we confront oppression today, we must remember where we come from, and think about our personal and communal history. At this time of escalating crisis, we need to ask ourselves what lessons we have gained from our predecessors and communities. We must apply the past to the present. This intergenerational knowledge needs to be protected from erasure and destruction, but is also something we can use to protect ourselves from present and future oppression. What we do today is given meaning by the struggles of those who came before us.

I take from my own stories that it's not just the actions of fascists that affect us – it's also the responses of those close to us. I urge people, especially those who think the fascists won't come, to remember Raisa, and to consider that no one really believes the worst until it's already here. I call on all of us to go above and beyond, like the storage workers fleeing the war who nonetheless saved my grandmother and her family from death. I call on us to protect people, like the family friend with the truck. I call on us to believe people when they share their experiences, like the judge who granted my family asylum. In the times to come, I call on us all to collectively act against oppression, using every tool we gain from our histories and our own circumstances.

*Anton and Iryna live together in Toronto, 2 souls forever stuck between their North American present and their Kievsky past. Vladlen passed away in December 2017. One of the last conversations Anton and Vladlen had together included fact-checking and Vladlen's encouragement for this piece.*



# UKRAINE

## ACCORDING TO UKRAINIANS

### A Conversation About the Last Five Years with Anton Guz

**Wednesday May 23, 2018 • 6:30 p.m. • Winchevsky Centre • \$5 or PWYC**

**Event page: [www.facebook.com/events/168996837138810](http://www.facebook.com/events/168996837138810) — All are welcome**

Ukraine's 2014 revolution and subsequent war with Russia are discussed in the news and online, but a crucial factor missing from these conversation has been Ukrainians themselves. What were Ukrainian reasons for organizing in the hundreds of thousands to overthrow their president, and what motivated those Ukrainians who opposed the Maidan movement? Where did Ukrainian Jews,

Crimean Tatars, Rroma people and other minorities find themselves in a complex moment of political change? How did the situation transition to war with Russia, and what hope for a better future is there today in Ukrainian politics? Join researcher Anton Guz for a presentation and Q&A on recent Ukrainian history and what we in Canada can learn from the experiences of Ukrainians.

# CAMP NAIVELT

OUR SUMMER COTTAGE COMMUNITY

*Undzer Zumer Heym! – Our Summer Home*



## SUMMER OF 2018 PROGRAM HIGHLIGHTS



Get ready for summer! Programming to look forward to includes Opening Day on June 30 with the Progressive Feast • Bagel Brunches with Dave Meslin talking about the crisis of Democracy, Suzanne Weiss sharing her memoir as a hidden child, and Brendan Healey on culture in Brampton • Annual Peace Tea on Sunday August 5 • A movie-making workshop • And, of course, Music Camp and Arts Camp!

### MUSIC CAMP JULY 9 -14, 2018

Always popular, Naivelt's Music Camp will start on Monday July 9th and run until Saturday July 14th. All ages and abilities are welcome...all you need is an instrument, a voice and a healthy dose of enthusiasm! You'll work in small and large groups, learning klezmer and related folk music. Mornings will offer workshops and rehearsals for both the large group and smaller ensembles and there will be a variety of music workshops, talks and jam sessions in the afternoons and evenings. Something for everyone! We welcome back **Martin Van de Ven**, who will be joined by **Ameena Bajer-Koulack** to facilitate the program.

**Registration form included in this issue.**

### ARTS CAMP AUGUST 6-11, 2018

Arts Camp is a week of campers and visiting artists creating together in workshops on bookmaking, drawing, writing, craftwork, puppetry and more. Be sure and sign up. For more information: 416-789-5502 or [info@winchevskycentre.org](mailto:info@winchevskycentre.org)

**We're hiring! See the job posting for Camp Manager here: [www.winchevskycentre.org/employment](http://www.winchevskycentre.org/employment) — also included with this issue.**

*Naivelt News will keep you informed of details and updates.*

*Cottages are available for rent:*

*for a weekend — a week — a month — the season!*

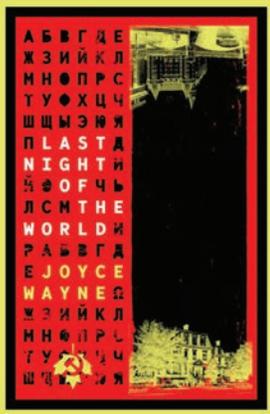
*Contact [naivelthousing@yahoo.ca](mailto:naivelthousing@yahoo.ca) for more information.*

## Help develop a long term vision for Camp Naivelt

UJPO-Toronto is working with Management Advisory Services (MAS) to do some long term strategic planning. This summer the focus will be Camp Naivelt. Through consultation and dialogue with the Camp Naivelt community, we want to develop a short and a long term vision for the Camp.

All those connected to the Camp Naivelt community will have opportunities to provide input and express opinions. In addition, we are seeking volunteers who want to be more involved in the process by designing questions for interviews and surveys, conducting interviews, suggesting who should be interviewed and who should be part of a SWOT analysis (Strengths, Weaknesses, Opportunities, Threats) and brainstorming sessions.

If you are interested, contact: [repstein@winchevskycentre.org](mailto:repstein@winchevskycentre.org)



## Last Night of the World

Book launch with  
UJPO member, Joyce Wayne

**Wednesday**  
**May 2, 2018**  
**6:30 to 8:30 p.m.**

Event page:

[www.facebook.com/events/1892159081075171](http://www.facebook.com/events/1892159081075171)

Who is Freda Linton? Find out in the first Canadian novel about a female Cold War spy.

Come celebrate the publication of Joyce Wayne's second novel, *Last Night of the World*. Joyce will talk in conversation with author and UJPO member, Max Wallace.

Join us for wine and cheese and a lively discussion about this topical novel.

To RSVP or for more information: 416.789.5502 or email: [info@winchevskycentre.org](mailto:info@winchevskycentre.org)

Hosted by Mosaic Press and the United Jewish People's Order (UJPO)



**Come on out for the Zing!**  
**Tuesday May 22 & Wednesday June 27**  
**7:00 – 9:00 p.m. at the Winchevsky Centre**  
Event page:

[www.facebook.com/events/22244270517205](http://www.facebook.com/events/22244270517205)

We have tons of new material, and a new feature: bring your own song, and we will teach it! Bring a Yiddish favourite, a protest song, a union song, or a folk song of your choice!

In April, members brought Leonard Cohen's *Partisan Song*, Bob Dylan's *Masters of War*, and *Zog Nit Kein Mol* to commemorate Holocaust Awareness Week. We had a great time. We hope to see you in May and June!

**The Zing Team**

# WINCHEVSKY DOES DRAG



**Friday**  
**May 11, 2018**  
**6:30 PM**  
**Winchevsky Centre**



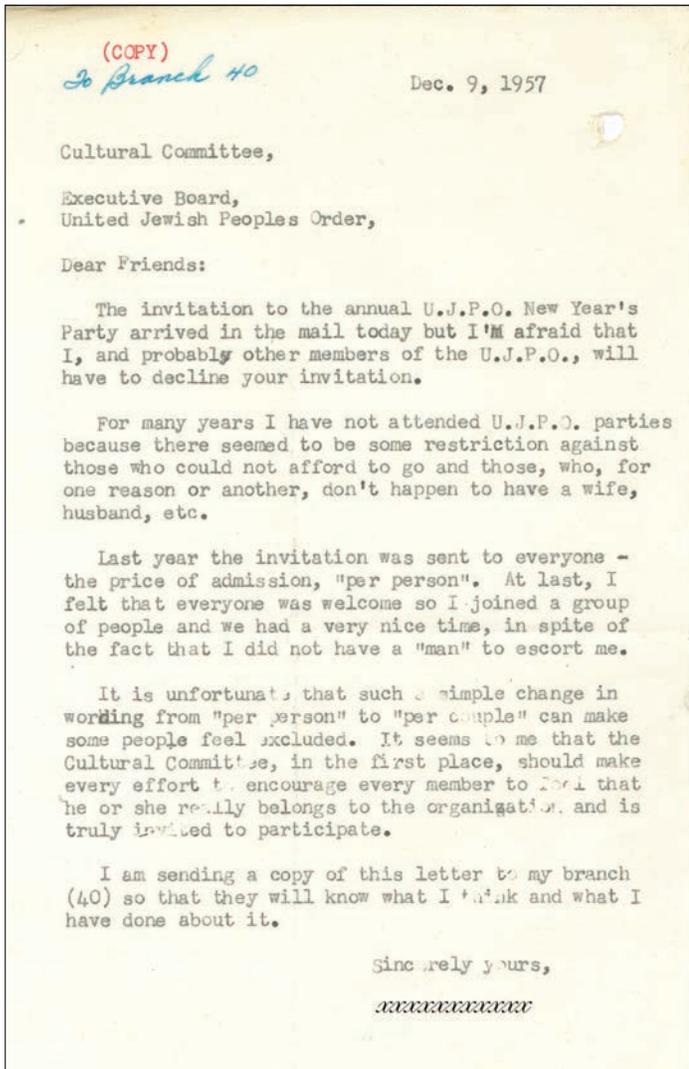
**An Alternative Shabbes Potluck and Performance**  
**\$5 or PWYC**

Join us at the Winchevsky Centre for a discussion and performance about the nature of drag. Featuring a talk by PhD student, Kevin Nixon, who asks: How do we feel about race and class in drag? Are drag queens sexist? What is drag doing for us as a community, and why do we still consume it so happily? Also featured is local drag performer and one of the participants in Kevin's research, Victoria Parks.

Event page: [www.facebook.com/events/621961531487299](http://www.facebook.com/events/621961531487299)



## Treasures From the Archives



## Community News

### MAZL TOV...

Joyce Wayne, on the publication of her new novel, *Last Night of the World*.

### GET WELL...

Julia Barnett and David Abramowitz



After over eight years on the UJPO-Toronto Board of Directors, serving as President for the last five, Julia Barnett is stepping down. Her active commitment to social justice and political struggle was boundless. She and her Chicago essence will be sorely missed on the board, though Julia will still be found doing committee work and will remain an active part of the United Jewish People's Order. Thanks, Julia, for your dedication.

Photo: Errol Young

### Home to:

- United Jewish People's Order – Canada
- United Jewish People's Order – Toronto
- Morris Winchevsky School
- Camp Naivelt



Celebrating our Roots  
Transforming our Present  
Welcoming our Future

### The Winchevsky Centre

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 [www.facebook.com/WinchevskyCtr](https://www.facebook.com/WinchevskyCtr)

 [twitter.com/WinchevskyCtr](https://twitter.com/WinchevskyCtr)

Website: [www.winchevskycentre.org](http://www.winchevskycentre.org)

 [www.instagram.com/winchevsky\\_centre](https://www.instagram.com/winchevsky_centre)

*These institutions, founded on the traditions of social justice and humanism, are committed to making secular Jewish life relevant and accessible through a wide variety of cultural, social and educational programs.*

*If you wish to correct, add or delete a name from our mailing list, or if you do not wish for your photograph to appear in L'Khaim or on our website, please contact us at [info@winchevskycentre.org](mailto:info@winchevskycentre.org).*

Your donations are critical in sustaining the important cultural and educational work at the Winchevsky Centre.

Tax deductible receipts are issued for donations to the "Morris Winchevsky School."

You can donate online at [www.canadahelps.org/en/dn/33183](http://www.canadahelps.org/en/dn/33183)