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**“I live a dream in a nightmare world”**  
**Always Remember That The Cosmic Blueprint Of Your Life Was Written In Code Across The Sky At The Moment You Were Born. Decode Your Life By Living It Without Regret or Sorrow.**  
**- ONE DAY AT A TIME -**

SGT PEPPER

HAS IT RIGHT!!!

By Joe Ingino BA. Psychology  
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**ACCOMPLISHED WRITER/AUTHOR OF OVER 800,000**  
**Published Columns in Canada and The United States**

Before I begin this column. I like to fully disclose that I do not endorse or support violence in any way. As a professional martial artist, the root of our training is the avoidance of violence at all cost.

Our discipline is to be used to defend when attacked and always use self restraint. With this said. I give the police forces across the world great praise as they have a real tough job. In many cases it is the use of brute force and not tactical body dynamics in the taking down of hostile perpetrators.

I say this with such confidence as I enjoy on my spare 30 seconds a day to watch YOUTUBE videos on how police around the world deals with police take downs. In most cases you can tell that the officer in attendance has had limited or no training as in most take down it takes two, three, four officers to take down one person. When in reality it should take one officer. The other day Sgt. Pepper caught my eye. I think he was not a police officer but either a national guard or a marine on the front line of a demonstration.

The demonstrator your typical ‘woke’, one hundred and twenty pound over opinionated unemployed basement dweller. There was this nose drip shouting in front of a 350lb officer. He kept screaming to the officer. “WHAT IS YOUR NAME SOLDIER” time and time again. The soldier was very calm and very patient. The perpetrator kept screaming in his face demanding his name.

Then with a swift swipe the officer quickly pulls out pepper spray can and gives the perpetrator a mouth/face full of this orange spray. The perpetrator goes down in tears screaming like a baby as the officer stands there with a very deserving grin... and states. “Dr. Pepper son”.

Super classic response. I think what is taking place in the U.S. needs to be employed in Canada. Zero tolerance to police interference while dispensing law. Anyone in breach should be dealt with extreme force. The problem with today’s police attitudes is that they do not want to be legally liable or worst criminally found to be guilty of law in the dispensing of law. Something that is very hard. As civilians we must also make sure that police do not abuse powers entrusted in them.

So how do we balance. Well, open the door for police to do their job. If an abuse complaint is brought forth. Investigate with the understanding that the job is extremely stressful and difficult. I think filming of any police activity should be illegal. I think journalist should be kept out of hot spots like riots and protests. I strongly believe that the police need to be respected and protected against criminal prosecution for minor things. Much, like Sgt. Pepper’s actions. They could be seen as against the law. Then again under the circumstance. It can be deemed reasonable. Protestors have become more militant and more aggressive due to the fact that they have lost the fear factor. I think we need to instill that emotion in order to preserve society.

JOE INGINO

Proud Member of :

Royal Legion 43

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MASON LODGE No 649

Oshawa Member since 2016

Moose Lodge 2132

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WING 420 Member since 2017

WE ARE OSHAWA

Member since 2015

Wheeling and Area

Chamber of Commerce

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Weirton Chamber of Commerce

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Wetzel County Chamber of Commerce

Member since 2000

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Kiwanis Westmount (Oshawa)

Former

Kinsmen of Oshawa

Member 2015 - of Courtice 2015,

Secretary 2017

Former

Courtice Lions Club

Member 2015 (Director)

Member of fundraising

committee 2017

Chair of Membership 2017

Vice President -2017-18

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**October 7, Two Years On:  
Canada’s Place in a Conflict That  
Reverberates Here**  
**by Maj (ret’d) CORNELIU, CHISU, CD, PMSC  
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The world we live in continues to grow more dangerous by the day. Wars in Ukraine and Gaza, along with rising conflicts across Asia, Africa, and South America, reflect an era of global instability that could easily spiral into a wider conflagration.

Among these crises, the war that began in Israel and Gaza stands out for its intensity and moral complexity. It is a conflict that continues to haunt not only the Middle East but also countries like Canada, where its echoes have reshaped politics, culture, and community relations.

On October 7, 2023, Hamas militants launched a massive and coordinated assault on southern Israel, killing over 1,200 people—mostly civilians—and abducting more than 200 hostages. The attack shattered Israel's sense of security and triggered an all-out war with Hamas. The response devastated Gaza, displacing more than two million Palestinians and killing tens of thousands.

The shockwaves spread around the world. In Canada, images of the carnage and the ensuing destruction in Gaza provoked strong emotions and deep divisions. What began as sympathy for Israel's trauma soon evolved into a national debate over proportionality, morality, and responsibility in warfare. Two years later, the conversation is far from settled.

Canada was quick to condemn Hamas's assault. The federal government denounced the attacks as “heinous,” affirmed Israel's right to defend itself, and called for civilian protection under international law.

In the months that followed, Ottawa's tone shifted as the humanitarian disaster in Gaza worsened. Canada joined calls for “safe and unimpeded humanitarian access” and greater restraint. The balancing act was unmistakable: support for Israel's security on the one hand, and growing unease over civilian casualties on the other.

By March 2024, this tension reached Parliament. The House of Commons passed a non-binding motion to halt future arms sales to Israel, signaling discomfort with the war's civilian toll. A year later, Foreign Affairs Minister Anita Anand reiterated Canada's condemnation of Hamas, acknowledged that seven Canadians were killed on October 7, and urged the release of the remaining 48 hostages. Then, on September 21, 2025, Canada made a bold diplomatic move—recognizing the State of Palestine. The government framed it as a reaffirmation of the two-state solution and the right of both peoples to live in peace and security. Critics saw it as premature, but supporters hailed it as a moral stand in a moment of global paralysis. This double posture—condemning terror while advocating statehood—captures the essence of Canada's approach: a cautious equilibrium between alliance and conscience.

The October 7 attacks and their aftermath reverberated sharply within Canada's borders. Jewish communities, already wary of rising antisemitism, faced a wave of threats, vandalism, and hate speech. Synagogues were defaced, Jewish schools received bomb threats, and in Toronto, the Bais Chaya Mushka girls' school was struck by gunfire more than once. In response, Ottawa pledged to act. Minister Anand reaffirmed that Canada “unequivocally condemns antisemitism in all its forms.” However, community leaders insist that rhetoric must be matched with protection. Many Jewish Canadians say they now feel vulnerable in public, particularly near large pro-Palestinian demonstrations. The war abroad, they argue, has turned into a psychological war at home. At the same time, Muslim and Palestinian-Canadian communities have endured anguish and frustration over Gaza's devastation. Protests calling for a ceasefire have filled streets from Vancouver to Montreal. While most have been peaceful, some have turned confrontational, feeding polarization and mutual mistrust.

This emotional divide—between grief for Israeli victims and outrage over Palestinian suffering—has tested the very idea of Canada as a pluralistic, tolerant society. The shock of October 7 also reached Canada's cultural frontlines. A notable controversy erupted at the 2025 Toronto International Film Festival (TIFF) over Barry Avrich's documentary *The Road Between Us: The Ultimate Rescue*, which recounts Israeli rescue efforts during the attacks. Initially withdrawn due to copyright concerns about Hamas-recorded footage, the film was reinstated after public pressure. The dispute revealed how volatile the subject has become. In Canada's cultural institutions, even acts of commemoration can be politicized.

How do we tell stories about trauma without being accused of bias?

How do we remember without choosing sides?

These questions haunt artists, journalists, and educators alike.

As the Gaza war enters its third year, Canada's foreign policy faces scrutiny at home and abroad. Human rights advocates argue that Ottawa has been too cautious in confronting Israel over civilian deaths. Others warn that distancing from Israel risks alienating key allies and diminishing Canada's global credibility.

The government insists that its approach is principled and balanced, emphasizing four core pillars:

1. Condemnation of terrorism and demand for the release of all hostages;
2. Humanitarian advocacy, pushing for UN-led aid corridors into Gaza;
3. Support for a two-state solution, including recognition of Palestine; and
4. Combatting hate at home, through strengthened anti-hate laws and community protection;

Critics, however, describe these steps as symbolic, lacking meaningful leverage over the parties involved. Some see Canada's recognition of Palestine as a courageous moral act; others view it as diplomatic naivety.

Public opinion mirrors this divide. Surveys show that younger Canadians are more likely to sympathize with Palestinians and support recognition, while older Canadians tend to prioritize Israel's security concerns. The generational split is shaping the future of Canada's foreign policy debate.

As the second anniversary of the attacks passed this October, Jewish communities across Canada held vigils, services, and educational events to remember those who perished—among them, seven Canadians. The government's statement echoed their grief, calling October 7 “a day of horror and loss that must never be forgotten.”

Yet even commemoration has become fraught. Organizers of memorials often take great care to keep ceremonies non-political, aware that expressions of solidarity can easily be misinterpreted. Many Jewish groups emphasize that remembering the victims does not preclude advocating for peace, justice, or humanitarian relief.

Canadians are debating what it means to “remember responsibly.” Does commemoration mean reaffirming military alliances—or confronting moral blind spots?

The question goes beyond geopolitics: it speaks to how Canadians define compassion, balance, and belonging in a fractured world.

Two years after October 7, Canada faces its own test of conscience.

First, remembrance must not be passive. Canada can contribute by supporting credible investigations, accountability for war crimes, and renewed diplomatic engagement through the United Nations.

Second, protection of communities must be paramount. Combating antisemitism, Islamophobia, and all forms of hate is not just a moral duty—it is a measure of national resilience.

Third, polarization must be resisted. The ability to disagree without dehumanizing is Canada's greatest defence against extremism.

Finally, Canada's recognition of Palestine should be more than symbolic. It must be leveraged into constructive diplomacy—advancing civilian protection, humanitarian aid, reconstruction, and genuine peace negotiations—while never retreating from condemnation of terror or Israel's right to exist in security. October 7 is no longer a distant foreign tragedy for Canadians. It lives in our communities, our politics, and our collective conscience.

Two years on, Canada stands both as witness and participant—challenged to transform grief into resolve, remembrance into responsibility, and principle into peace.