

**A REPORT ON DISCRIMINATION
AGAINST MINORITIES AND HATE
CRIME IN CANADA (2018-2020)**

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1. INTRODUCTION

This report addresses the dynamics between radicalism, specifically the radical right and radical Islamism, and discrimination on the basis of ethnicity in Canada between the years 2018 and 2020, especially against Muslim minorities. It first presents an assessment of the legislation affecting the interests of minorities in the period under consideration, including discriminatory legislation and legislation aimed at combating hate crimes, in order to evaluate the capacity for the Canadian legislative system to protect ethnic minorities. It also analyses existing law enforcement practices affecting minorities, such as discriminatory practices and state measures to support minorities. By using both qualitative and quantitative data, this report reveals the current social attitudes towards immigrants and other ethnic and religious minorities, focusing on those which may motivate hatred and may have led to reported hate crimes. Finally, we list and expose the nature of contemporary radical-right and radical Islamist groups in Canada, describing its main ideological trends and goals.

The report concludes that there has been a steady increase in negative attitudes towards ethnic minorities, with Muslim, Jewish and Asian minorities being especially targeted. On the other hand, data suggests that Canadians cherish their multicultural traditions, and that the government can work harder to make multiculturalism work.

We finish by offering general recommendations on how to better prevent radicalization and protect ethnic minorities from hate crimes.

2. LEGISLATION

This section presents relevant existing legislation affecting the interests of minorities in the period under review, including legislation previous to 2018 that is relevant to understand the state of and the changes within the current legislation. The legislation is displayed chronologically (from oldest to newest) and classified by geographic extent, namely federal or provincial.

Act of Multiculturalism (federal)

Passed in 1988, the Canadian Multiculturalism Act was the first act of its kind in the world. It enshrined into law the federal government's commitment to promoting and maintaining a diverse, multicultural society. The Act has remained unchanged to this day since it was first passed.

The Harper era (federal)

Between 2006 and 2015, Stephen Harper was the federal Prime Minister and the leader of the Conservative Party of Canada. Under Harper, Canada saw the promotion of policies that targeted Muslims, such as the "[Zero Tolerance for Barbaric Cultural](#)

[Practices Act](#),” Security Certificates (involving secret evidence and trials), the Anti-Terrorist Act, and the proposed niqab ban at citizenship ceremonies. Many of these policies still exist, although there is no longer a niqab ban at citizenship ceremonies and in 2017 the Senate passed a Bill [to remove the language “barbaric” from the “Barbaric Cultural Practices Act.”](#)

Bill C-51 or Anti-Terrorist Act (Quebec)

In 2015, [Bill C-51](#) or Anti-Terrorist Act was passed. Prime Minister Stephen Harper introduced Bill C-51 with the claim that “Violent jihadism is not just a danger somewhere else. It seeks to harm us here in Canada”. Under C-51, many Canadian Muslims saw their passports suspended, were turned away from border crossings or were otherwise being treated unfairly — without full explanations. [The Arar Inquiry \(2017\)](#) report offered recommendations on how to ensure that the egregious mistakes made by law enforcement and discovered by the inquiry would never be repeated, but the government ignored most of them. Amira Elghawaby, human rights coordinator at the [National Council of Canadian Muslims](#), has claimed that:

“Bill C-51 is a reckless attempt to win over an understandably fearful electorate under the pretense of fighting terrorism. Rather than implementing a new and dangerous security regime that fails to guarantee safety, the government should heed the advice of security experts and leaders who argue that community partnerships are urgently needed to effectively confront the threat of violent extremism. Simply put, we won’t be able to spy and arrest our way out of this problem. What’s needed now is a national, comprehensive and well-funded grassroots campaign based on mutual trust, solid research and genuine scholarship. Marginalizing the very Canadians who are on the frontlines of this struggle is worse than poor policy — it’s a threat to all of us.”

Motion 103 (federal)

In 2017, the Canadian Parliament challenged Islamophobia and systemic racism with [Motion 103](#), a non-binding motion stating that the members of the House of Commons called on the Government of Canada to condemn Islamophobia in Canada. The motion, however, has largely been blocked by the Doug Ford government (2018-), and there has been little follow-up to the recommendations.

Bill 62 or Niqab Ban (Quebec)

Enacted on October 18, 2017, [Bill 62](#) bans any person receiving government services (including schooling, daycare, or bus rides) from wearing face coverings. The Bill will have an adverse impact on particular Muslim women and others who maintain certain religious or ethnic practices. An Act to foster adherence to State religious

neutrality, and, in particular, to provide a framework for requests for accommodations on religious grounds in certain bodies.

On November 7, 2017, the Canadian Civil Liberties Association (CCLA) and the [National Council for Canadian Muslims](#) (NCCM) jointly filed a lawsuit in Quebec challenging the constitutionality of Bill 62. As a consequence, the Quebec Superior Court [suspended](#) the Niqab ban.

Bill C-59 (Quebec)

In 2018, [Bill C-59](#) was introduced with the claim that it fixed the problematic aspects of its predecessor, Bill C-51—Canada’s *Anti-terrorism Act since 2015*. There exists a consensus amongst civil liberties and human rights organizations about some of the most troubling aspects of Bill C-59. The concerns focus on 1) the bill’s empowerment of our national security agencies to conduct mass surveillance; 2) the practical impossibility of an individual effectively defending their right to fly; 3) the authorization of Canada’s signals intelligence agency, CSE, to conduct cyberattacks and 4) the fact that the Bill targets communities flying from very particular regions, specifically Muslim countries.

Bill 21 or the Act Respecting the Laicity of the State (*Loi sur la laïcité de l'État*) (Quebec)

[Bill 21](#) was passed by the ruling Coalition Avenir Quebec (CAQ) on March 29, 2019. The legislation — which is the subject of several legal challenges — bars some public-sector employees deemed to be in positions of authority from wearing religious symbols while at work such as turban, kippa and hijab. That group includes teachers, police officers and judges.

Since Bill 21 tabled, Muslim women in Quebec have [reported](#) a spike in harassment and discrimination. In May 2019, Justice Femme, a Montreal organization that offers legal and psychological support to women, [said it received](#) more than 40 calls from women who wear the hijab after Bill 21 was tabled in late March. The women reported a wide range of incidents, from aggressive comments to physical violence. The organization submitted summary of its findings to the elected officials studying the bill. Among other things, the summary detailed:

- Four recent cases of physical assault in public, including two attempts to rip off the hijab and one of a woman being spat at.
- Six cases of harassment and intimidation at work.
- More than a dozen cases of cyber-bullying, prompting several women to remove profile photos featuring their hijab.

2.1. Responses to discriminatory legislation

On [October 28, 2019, protesters against Bill 21](#) said the law has emboldened racists. On [14 June 2020, opponents of the law vowed](#) to keep up the fight to see it rescinded ahead of the first anniversary of its passing. Some of those opposed to the legislation gathered in front of Premier François Legault's office in downtown Montreal to denounce Bill 21 as it is known, a law they associate with systemic discrimination. They called on the Quebec government to move away from policies that divide and move to unite the population for the challenges to come.

In October 2019, the English Montreal School Board [filed a challenge](#) to the law, arguing it contravenes the section of the Canadian Charter of Rights and Freedoms that protects minority language education rights, and also has a disproportionate impact on women. In summer 2019, the National Council of Canadian Muslims and the Canadian Civil Liberties Union also [filed a challenge](#) of the law and appealed a Quebec Superior Court's decision that rejected their request for an immediate stay of some of the law's provisions.

The federal party leaders agreed to not intervene in any court challenges against the secularism law, at the demand of Quebec Premier François Legault. The Coalition Avenir Québec government has defended the secularism law, saying it enjoys strong support among Quebecers and helps to ensure the state remains secular.

Community groups have also been calling for improved human rights legislation that addresses online hate in particular. A good initiative by the National Council of Canadian Muslims (NCCM) is to advocate for a comprehensive review of the Canadian Human Rights Act in order to consider how to address the rise of online hate, anti-Semitism and Islamophobia in balance with the rights of Canadians to engage in legitimate critique.

Similarly, the [NCCM Federal Elections Guide](#) recommends reviewing existing legislation to address the rise of online hate, regulating social media companies for prevention of hate, violence and misinformation and disinformation, and increasing funding for relevant groups to develop Canadian digital literacy programming. To reduce the harm, the NCCM argues that we need better tracking by law enforcement, and protective measures for Muslim institutions under attack. In addition, there should be the creation of an independent regulatory oversight body set up to regulate all online platforms and enforce consequences for allowing hate.

[The Centre on Hate Bias and Extremism](#) recommends boiling it down to three key points: The first is “educate” – educate yourself and educate others about the risks of the extreme right and increasing hate crimes. Secondly, “challenge.” And finally, “resist”, including showing up at rallies and speaking out against hate. We continue to see more anti-racists than far-right supporters showing up at right-wing events, and it is critical that we continue to keep up that presence.

In May 2019, Canada signed onto the [Christchurch Declaration](#), a global pledge to eliminate terrorist and violent extremist content online, and Trudeau promised a new digital charter to combat hate speech and misinformation at the [VivaTech conference](#)

[in Paris](#). This was followed by an election promise [to target online](#) hate speech, exploitation and harassment, and do more to protect victims.

3. LAW ENFORCEMENT PRACTICES AFFECTING MINORITIES

This section addresses existing discriminatory practices in Canada during the period under review. This includes a demographical assessment of ethnic minorities; structural racism; court cases; public responses; and anti-discriminatory measures.

Law enforcement in Canada faces challenges due to evolving demography. Based on [Statistics Canada](#) updated in 2017 (the latest available), 2.4 millions identified themselves as Muslim, Hindu, Sikh and Buddhist, totaling 7.2% of Canada's population. Approximatively, 1 million identified themselves as Muslim, representing 3.2% of the nation's total population. Hindus represented 1.5%, Sikhs 1.4%, Buddhists 1.1% and Jewish 1.0%. [Visible minorities](#) are projected to increase to 35% of the Canadian population by 2036, a more than two-fold rise since 2016.

Minorities, specifically Indigenous and Black communities, are disproportionately overrepresented in the areas of structural racism. For example, [Indigenous children](#), while representing 7.7% of all children in Canada, form 52% of all foster children in the child welfare system and in other areas such as [unemployment and poverty](#), they struggle with higher rates compared to the rest of Canadians (Statistics Canada, 2019). As for the Black communities, and by referring to the same structural indicators, the Human Rights Commission of Canada writes the following in its [2020 document](#): “The roots of anti-Black racism and systemic discrimination in Canada run deep. They are historically embedded in our society, in our culture, in our laws and in our attitudes. They are built into our institutions and perpetuate the social and economic disparities that exist in everything from education, to healthcare, to housing and employment.” A 2020 [CTV news coverage](#) confirms this data and concludes that Black Canadians fare lower than the rest of Canadians (racialized or otherwise) in all structural justice sectors such as income, education and criminal justice. In contrast to the rest of the Canadians, racial minorities (including Muslims) have disproportionate level of contact to both criminal justice and police. They are exposed to different treatment and perceive such a difference. Compared to other racial communities, Black people are significantly more vulnerable to the police arbitrary use of coercive power such as arrest, detention and shooting. The ‘carding practices’ by police forces reproduce the differential treatment of young people in the racial communities and decrease their chances for fair and just process in the area of structural justice.

As for the court cases for the period 2018-2020 related to the law enforcement’s discriminatory practices against minorities, including Muslim Canadians, there exist two much anticipated judgements rendered by the Supreme Court of Canada in 2019 and 2020. Both cases mattered because from a legal and social perspective, the Supreme Court of Canada, the highest Court in the country, has rendered very important

judgements, triggering reforms in the police conduct with racialized communities and in the criminal justice system in general. The first case (*R. v. Le*, 2019 SCC 34-CanLII), [in brief](#) refers to the arrest and detention of Mr Le in a private gathering with no warrant and no specific reason. There was nothing wrong going on in that backyard gathering. The police entered without asking any permission. Mr Le, the appellant, said in the trial that the items found on him could not be used as evidence against him arguing that the police breached his rights under the Canadian Charter of Rights and Freedoms. [The Supreme Court](#) declared that the actions of police that night in 2012 did amount to arbitrary detention, a serious violation of the appellant's charter rights. The reputation of a community (i.e. the frequency of police contact with its residents) does not in any way license law forces to enter a private home more readily or intrusively than they would in a community with higher fences or lower rates of crime. The Court's [decision](#) questioned the administration of justice in this case and required "[...] the police to comply with the charter in all neighbourhoods and to respect the rights of all people, upholds the rule of law, promotes public confidence in the police and provides safer communities ...". For [the second case](#) *R. v. Ahmad*, 2020 SCC 11, involving Javid Ahmad (the appellant), the decision of the Supreme Court questioned the police's method of entrapment. The police, after calling the phone numbers that were provided to them, had a phone conversation with the two individuals (Ahmad Javid and his friend Landon William). To entrap these two individuals, the officers arranged in-person meetings to purchase drugs. At these meetings, Javid Ahmad and Landon Williams were arrested and charged with drug related offences. Based on criminal lawyers' analysis of the case, this decision criticised law enforcement behaviour:

“[The police](#) should be incentivized to take additional steps prior to making the phone call in an attempt to establish reasonable suspicion. [...] The police's approach during the course of the phone call should also change [...] The decision does reinforce the need for police officers to have reasonable suspicion over a person or location prior to providing an opportunity, so they might have to work a bit harder by exploring additional modes of investigation in borderline cases. This development should be welcomed by those concerned with the rights of accused persons and being free from undue state interference”.

In reaction to [protests across Canada](#) to call for police reform in 2020, RCMP (Federal Police or the Royal Canadian Mounted Police) released its report to address these criticisms. Between 2018 and 2020, there were 1354 allegations of [improper use of force](#) against RCMP. The agency stated in its report that less than 1% of these allegations (3000 in total since 2015) was founded. [The experts'](#) reaction to RCMP's report was very critical. RCMP can selectively and arbitrarily report the received complaints to the Civilian Review and Complaints Commission, an outside watchdog body. Fear and trust are another problem. In the case of improper use of force against minorities like [Indigenous and Black communities](#), the low number of legitimate reported instances of excessive force is probably due in part to the fact that people are either afraid to lodge a complaint or simply don't trust the system.

Another facet of law enforcement practices in dealing with specifically Muslim communities is the issue of securitization referring to policies, discourses and practices that target Muslims in Canada for counter-radicalization and counterterrorism, which include surveillance and other types of profiling and restrictions. In a latest research ([Ahmad 2020](#), p. 115) we read:

“Though counter-radicalization policies are advanced under the rubric of community-orientedness and risk governance, security discourse and practice constructs radicalization as a problem within Muslim communities treating them as suspects who are “potentially radical.” Despite this framing, Muslim CSOs [civil Society Organizations] are cooperating with state security agencies in counterradicalization efforts but are doing so cognizant of the immense power the state exerts over them in such “partnerships.” CSOs are raising questions about the selective nature of security practice which views Muslims as dangerous and violent but fails to fully acknowledge their reality as victims of Islamophobic violence. CSOs are using anti-racism, anti-oppression, and rights-based frames to call out the discriminatory treatment of Muslims under national security”.

In terms of anti-discriminatory measures, the following observations are in order. [Equal representation](#) is yet to be achieved in the ranks of law forces. Although women represent approximately 48% of the workforce and nearly 51% of the population, they only account for just 20.8% (14,332) of the RCMP. On a positive note, in the higher ranks of police services, we see higher rates of women (13% of senior officers in 2016), a very significant increase compared to only 6% in 2006 and less than 1% in 1986. Again, there was a triple increase in the proportion of female officers in the ranks of non-commissioned and senior officers. Retrospectively, the trend of the female representation is on the rise while the male representation decreased. (Parent and Parent, *Ibid.*, p. 147).

We can see the same positive trend but in lower proportion regarding the recruitment of LGBTQ members in the police forces. Research shows that, more recently, the RCMP is becoming increasingly accepting of wider (gender and other) diversity. Such attitudes were also fostered by laws, institutions and new practices (human rights legislation, positive workplace laws and policies, such as the establishment of hate and bias crime units in many police services). [Example of this federal government initiative](#) for cultural change within the government and police forces is the latest 2019 report with the following recommendations regarding gender diversity awareness, data collection and training:

- A data collection approach that defaults to the use of gender data as opposed to sex. Collection of sex information should be viewed as an exception
- Implementing a consistent approach to gender information change across government in order to prevent unequal treatment across programs
- Anonymized gender data collection in order to respond to data needs, while respecting the right of the individual to privacy
- An improved approach to informing Canadians how their personal information, including gender, will be used over time (e.g. informed consent)

- Training front-line staff in order to support broader federal efforts to address discrimination based on gender identity and gender expression
- A consistent approach to reviewing federal forms and documents to ensure that language is gender inclusive. This includes introducing a consistent approach to prevent the use of gendered greetings and honourifics unless specified by the client
- Removal of gender on all federal identification documents
- Available levers to convene and accelerate the conversations needed to simplify inter-jurisdictional processes that will allow TNB2 stakeholders to obtain gender affirming identification
- A broader public education campaign to educate public servants and Canadians on gender identity and LGBTQ2 inclusion
- Ongoing engagement with TNB2 communities in order to better understand the impacts of public policy on these communities

The recruitment of indigenous people has been, in comparison, the most successful. Via RCMP initiatives such as the Aboriginal Policing Program (APP), across the nation, National police was able to nurture positive relations as well as to increase the recruitment and the retention rates. One example of the most successful diversification of RCMP work force is the national Aboriginal Pre-Cadet Training Program (AFTP) offered to selected young aboriginals (18 to 29 years old) across Canada. (Parent and Parent, Ibid, p. 149)

As mentioned above, the diversification of the police forces meets important challenges in bigger cities in terms of demographic changes, resources and infrastructures. There is a significant gap between the representation of the visible minorities in the general population and their numbers in the police forces. Illustratively, in the city of Vancouver, “some 54% of Vancouverites are from minority groups (predominately Chinese and South Asian), but only 22% of its police service matches that profile”- Quebec police forces stands out in dire need for diversity reform (Parent and Parent, Ibid., p. 155). Another challenge for the law forces is the compromise between qualifications and representation. One research says that “As a federal agency, the RCMP views employment equity measures as contributing directly to effective community policing, quality of service and police/minority relations” (Parent and Parent, Ibid., pp. 150-2). RCMP Website titled as ‘[Employment Equity Towards a Diverse Workforce of Excellence](#)’ mentions targets to be achieved in improving excellence and diversity in its work force. These objectives include improving organization culture, pedagogical strategy compatible with diversity, practical adaptation to the diversity, organization investment, improving communication, career development programs, monitoring of the operation process from recruitment to the management levels, regular reporting on diversity, measuring the diversity and the diversity training.

It is worth mentioning that [the representation issue within the law forces](#) is also related to the low number of applicants among minorities and the minority groups’ attitudes

towards the general societal perceptions or towards the police institution. Despite public acknowledgements by most police leaders for support of employment of LGBTQ in police personnel, LGBTQ officers are cautious of coming out publicly about their sexual orientation (Richard Parent and Catherine Parent, *Ibid.*, pp. 147-8). In a [2018-9 survey conducted by RCMP](#), in answer to the question: ‘I would encourage friends and family members to apply to RCMP’, 56% said yes, followed by 25% neutral and 19% in disagreement. In another more detailed [poll conducted by Angus Reid institute](#) in answer to the question ‘when you see a police officer does it usually make you feel more or less secure?’ 43% of visible minorities (excluding indigenous people) are in agreement but 23% feel less secure and 34% do not have a feeling either way.

The police forces continue to take initiatives such as an attempt to address this concern, police services in Canada have implemented various community initiatives aimed at increasing support for law enforcement, enhancing communication and, building public trust. For example, through initiatives such as the “Coffee with a Cop”, front-line officers speaking directly with the public or door-to-door visits, consultative committees and “get acquainted” sessions. In such cases, the RCMP seeks to surpass the attitude barriers and create a positive PR outreach to different minority communities and groups (Parent and Parent, *Ibid.*, p. 150).

Another relevant aspect of anti-discriminatory practices touches upon the institutional democratic ‘check and balance’ (i.e. oversight and internal-external audit, investigation mechanisms). There are Canadian reporting and investigative agencies that annually screen and review police forces in Canada in a wide range of spheres of activities including recruitments. An example of such an oversight mechanism is [the Civilian Review and Complaints Commission for the RCMP](#), which is an agency of the federal government, distinct and independent from the police. In its latest annual report, its mission statement declares that the agency is the national leader “for independent review of policing activities through the provision of a relevant, timely and transparent complaint process”. Its key objective is to process the complaints from the public to keep the RCMP conduct in line with the Charter and the Statutory laws. We should however note that this Commission came under severe criticism lately. Although these investigative mechanisms are useful tools, their effective working depends on many factors such as the managerial efficiency and the timely treatment of the complaints. A [recent CBC report](#) (July 2020) informed of harsh criticisms by some Criminal Justice lawyers across Canada against the agency such as its supposedly arm’s length independence from RCMP.

4. SOCIAL ATTITUDES TOWARDS ETHNIC AND RELIGIOUS MINORITIES

This section uses existing data on social attitudes towards minority groups in Canada to shed light upon the motivation of public attitudes towards these groups. Thus, we include polls and other studies and assess the general attitude of the society towards ethnic and other minorities, as well as its manifestations and responses.

In academia, the conclusions on the Canadian perceptions of Islam and Muslims in Canada point generally to the fact that these perceptions are negative. A 2020 piece in the [Policy Options](#) confirms this by saying that, due to the social media effect, Islamophobia has increased during COVID-19. The explanations of motivation behind Islamophobia differ. The criminologist Balgit Nagra in *Securitized Citizens* (2017), points to the cultural factors and observes that “In the Canadian context, Muslim religious and cultural practices are often seen as too different to integrate with mainstream culture, implying that they cannot be assimilated. In the larger context, Muslim communities are imagined to be patriarchal, barbaric, and uncivilized while Western ones are egalitarian, liberal, and modern” (pp. 212-3). Other research rejects the correlation between these negative perceptions and Islam as culture or Muslims as race (those Canadian Muslims being members of visible minorities). A prominent example of this group *The Muslim Question in Canada* (Abdi Kazemipur 2014) concluded that the motivation should be found in social and not in culture, race, theology or teachings of Islam. The focus should rather be shifted to social interactions, behaviors and relationships between Muslims and the rest of the Canadians (p. 180). A third group of expert emphasizes the phenomenon of social media and press contagion (overblow) effects. Although there is no real connection between Islam and terrorism, anti-Muslim sentiments spread out in a post- 9-11 era, and in an age of globalized technologies of information. Furthermore, domestic politics in the Western world magnify and exploit such coverages to further their own political agenda and objectives (Macdonald 2020, pp. 83-90). A clear example of this politicization of anti-Islam attitudes is the landslide election of *Coalition Avenir Quebec* in 2018 in Quebec. Quebec society represents a more distinct Canadian approach and attitude towards Islam and Muslims. Its *laïcité* traditions and its recent religious laws are but one salient feature of Quebecers’ attitudes towards religion and Islam in particular.

4.1. Data concerning social attitudes

Canadians for Justice and Peace in the Middle East (CJPME)-Canadian Muslim Forum [survey](#) conducted by EKOS Research Associates between November 24 and December 4, 2017, with a random sample of 1,079 Canadian adults aged 18 and over, confirmed that Islamophobia and religious discrimination generally are troubling problems in Canada. But the survey also revealed how attitudes towards religious discrimination are extremely politically polarized. For example, around 50% of Liberal, NDP (New Democratic Party) and Green party supporters consider religious discrimination against their fellow Muslim citizens to be a significant problem, whereas only 14% of Conservative supporters do. Survey responses made clear that:

- a. Canadians are least comfortable with a figure of authority who wears a hijab, vs. any other type of religious garb. For example, Canadians are more than twice as likely to be uncomfortable with a prime minister who wears a hijab (44%), than

- with a prime minister who wears a cross (21%.) – and almost 1.5 times more uncomfortable than with a prime minister who wears a kippah (30%).
- b. Canadians are more likely to harbour negative stereotypes about Muslim Canadians, than about Christian or Jewish Canadians. For example, more Canadians consider Muslims markedly less tolerant, less adaptable, less open-minded, more violent, and more oppressive of women than Christians or Jews.
 - c. Canadians are far less comfortable welcoming a Muslim into their family vs. people of other religious faiths. Whereas only 12% of respondents were uncomfortable with a family member getting engaged to someone of a different religious faith, 31% were uncomfortable with a family member getting engaged to a Muslim.
 - d. Canadians believe in the protection of religious rights generally, but are less concerned for the religious rights of their Muslim co-citizens. For example, 82% of respondents give importance to religious freedom generally, but only 68% of Canadians give importance to the protection of the right of *Muslims* to practice their religion.
 - e. A surprising number of people (17%) perceive the Muslim Canadian community as a monolith with uniform views. Only about half of Canadians recognize the diversity of views inherent in Canada's Muslim community.

Yet, at the same time, Canadians are acutely aware of the problem. When asked directly whether Islamophobia exists in Canada, 81 percent of respondents disagreed with the statement "Islamophobia does not exist in Canada," and 60 percent agreed that the government must take action to combat Islamophobia in Canada.

Canadians also expressed faith in Canada's model of multiculturalism. For example, when asked how Canada should respond to the challenges to multiculturalism, the most popular recommendation (48% of respondents) was simply to better enforce existing laws to protect minorities from discrimination and hate crimes.

The survey also made clear that many political leaders avoid addressing Islamophobia in clear terms. Thus, whereas some political leaders have suggested that the definition of Islamophobia is not clear, 70% of Canadians overall, and almost 60% of Conservative supporters say they actually know clearly what it is. As mentioned above, 81% of survey respondents confirmed that they believe Islamophobia exists in Canada.

Overall, 57% of survey respondents consider Islamophobia to be an increasingly disturbing problem in Canada, and this number rises to around 70% when looking only at Liberal, NDP and Green party supporters. However, Conservative party supporters, and Quebecers overall, clearly have vastly different views on Islamophobia as compared to other segments of the population.

Political leaders must understand that concern about Islamophobia will only increase with time, as Millennial voters are consistently less likely to harbour Islamophobic attitudes than older voters. For example, 54% of Canadians under age 35 are quite

comfortable with a prime minister who wears a hijab, whereas only 34% of Canadians over 65 are comfortable with a prime minister who wears a hijab. And young Canadians (e.g. 35 and younger) were half as likely to be uncomfortable with a family member getting engaged to a Muslim than the average.

While the current survey confirms and expands the understanding of the problem of Islamophobia identified in previous surveys, the new findings also give the government new incentives to tackle the Islamophobic attitudes. The survey makes clear that Canadians cherish their multicultural traditions, and that the government must work harder to make multiculturalism work for their fellow Muslims as for every other community within the Canadian mosaic.

According to a 2018 [survey](#) by the Canadians for Justice and Peace in the Middle East (CJPME), more than half (57%) of Canadians responded that Islamophobia is “an increasingly disturbing problem in Canada,” and 60% agreed that the government “must take action to combat Islamophobia” in Canada.

A [public opinion poll](#) published in July 2018 by the Angus Reid Institute, a Canadian “national, not-for-profit, non-partisan public opinion research foundation,” in partnership with the Canadian Race Relations Foundation, found that 59% of Canadians believed that “homegrown radical Islamic terrorism” is a “quite serious” or “very serious” threat to Canada, with 41% responding that “they believe there are radicalized individuals living in their communities today.” Compared to [polling conducted in 2014 by Angus Reid](#) shortly after the October 2014 shooting on Parliament Hill, those who voted for the Liberal or New Democratic Party were more likely in the 2015 federal election than in the 2011 federal election to identify the Muslim community as a “partner in the fight against radicalization in Canada” (Liberal 74% and NDP 69%), while 61% of Conservative Party of Canada voters in the 2018 poll identified the Muslim community as “part of the problem of radicalization,” up from 51% in the 2014 poll.

A [public opinion poll](#) published in May 2019 by Ipsos, an independent market research company, for *Global News* found that one in four Canadians (26%) responded that, over the past five years, it has become “more acceptable” to be prejudiced against “Muslims/Arabs.” Twenty-three percent (23%) responded that that it has become “more acceptable” to be prejudiced against “immigrants,” and 21% responded that it has become “more acceptable” to be prejudiced against refugees.

Between June 5-10, 2020, EKOS Research Associates conducted a national online survey of 1,009 Canadians, on behalf of Canadians for Justice and Peace in the Middle East, Independent Jewish Voices Canada and the United Network for Justice and Peace in Palestine-Israel.

As debates rage over the controversial International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism, these survey results show that Canadians do not support the IHRA’s conflation of certain forms of political speech and activism in relation to Israel and Zionism with antisemitism. Rather, most Canadians are able to

distinguish between the two, and believe that criticism of Israel, even when harsh, is not in principle antisemitic. The findings show that a strong majority of Canadians believe that most forms of criticism of Israel are not antisemitic. These include:

- Accusing Israel of committing human rights abuses against the Palestinians (80% not antisemitic)
- Claiming that Israel is unlawfully pushing Palestinians off their land. (79%)
- Calling for a boycott of Israel because of alleged human rights abuses (76%)
- Establishing campus groups which criticize Israeli government policy (74%)
- Suggesting that Israel's restrictive movement and residency laws on Palestinians are similar to South African Apartheid laws (69%)

This suggests that most Canadians would disagree when Canadian politicians describe Palestine solidarity activism, such as BDS or Israeli Apartheid Week, as being antisemitic. As such, any initiatives to legislate limits on criticizing or protesting Israel, or to enforce the IHRA working definition of antisemitism in this regard, would strongly conflict with the views of average Canadians. At the same time, a majority of Canadians identified four other statements as being antisemitic:

- Painting swastikas on an Israeli consulate (91% said antisemitic)
- Claiming that Jews control the world's media (73% said antisemitic)
- Drawing comparisons of contemporary Israeli policy to that of the Nazis (61%)
- Accusing Jewish-Canadians of being more loyal to Israel than to Canada (58%)

Rather than seeing a correlation between criticism of Israel and otherwise antisemitic views, we saw the opposite. Those respondents who were most likely to see criticism of Israel as legitimate were also the most sensitive to negative statements about Jewish Canadians, including “Claiming that Jews control the world's media” and “Accusing Jewish-Canadians of being more loyal to Israel than to Canada.” Conversely, those respondents more likely to say that criticism of Israel is antisemitic were also the most likely to say that statements critical of Jewish-Canadians were not antisemitic.

The survey also found that a majority (59%) of Canadians see prejudice against minority groups to be a serious problem, and a smaller number (35%) see prejudice against Jewish people in Canada to be a serious problem. Notably, these numbers are similar to the results of a 2018 survey of Canadian Jewish opinion. Despite the particular focus by governments on legislation that specifically addresses antisemitism, average Canadians see prejudice against minorities in general as a more serious issue. These findings point to the need to combat antisemitism as part of a holistic, intersectional approach against racism and prejudice in general, rather than addressing antisemitism in a vacuum.

In 2020, the Institute for Strategic Dialogue (ISD) analyzed 6,352 Twitter accounts, 130 public Facebook pages and groups, 32 YouTube channels, 42 Gab accounts, 88 accounts on the neo-Nazi Iron March forum, and 31 accounts on the white supremacist forum Fascist Forge (the latter two forums are now defunct). It found that Canadians “[represent] the third largest nationality using 4chan’s politically incorrect board,” and are the third largest community on Iron March behind the U.S. and U.K. The researchers also found that anti-Muslim and anti-Trudeau chatter is more prevalent among the far-right actors. For instance, on Twitter, extremist voices were more likely to be engaged in anti-Muslim conversation and boards tended to light up when anti-Muslim topics were being discussed. According to the report, on Facebook, “Muslims were the most widely discussed minority community, and the most common target of posts containing explicit hate speech (23%), with anti-Semitism being the second largest grouping of hate speech (16%).” Trudeau was a particularly popular target on YouTube, the report said. A sharp rise in the number of Facebook posts, YouTube videos, tweets, and 4chan threads can clearly be seen after larger events both inside and outside of Canada. Canada’s federal election in October 2019 and the Islamophobic mass shooting in Christchurch, New Zealand March 2019 both triggered spikes in activity across the right-wing extremism network. Otherwise, in 2019, activity has gradually dipped across Facebook and YouTube, gone up on Twitter, and stayed even on 4chan. According to the report, acts of far-right terrorism has increased by 320 percent over the past five years.

According to the [2019 Report of the Standing Committee on Health](#), the lack of acceptance of sexual and gender diversity in Canadian society is an underlying factor in how LGBTQIA2 people are treated and has a major impact on their health. While the rights of LGBTQIA2 people have greatly improved in recent decades, social equality has not yet been achieved. Indeed, as Canadian social scientist [Miriam Smith](#) revealed in January 2019, [resistance to LGBTQ rights](#)’ recognition is still widespread in Canada and, despite progress in Canadian jurisdiction to secure the [Rights of LGBTI persons](#), homophobia remains. Nonetheless, Canada’s commitment to LGBTQ rights is repeatedly emphasized by the current Liberal government. As historian [Steven Maynard](#) (2017) [points out](#), the apology and expungement policies represent a top-down homonationalist celebration of political liberalism and homonormative family life. The rhetoric on the apology and settlement for the class action lawsuit emphasized that the lesbian and gay victims were otherwise normal people who wanted to lead regular family lives and contribute to society. At the same time, the ongoing stigmatization of gay sex through the unequal age of consent and its inclusion in the expungement bill continues to signal the lesser status of homosexuality. In this way, persistent homophobia coexists with the homonationalist celebration of legal reform.

A [2019 Focus Canada survey](#) revealed that “A majority of Canadians continue to hold positive views on key aspects of immigration and few see immigrants and refugees as a pressing national concern.” As [has been the case](#) for the most part during the last two decades, in 2019 positive sentiments seemed to “outweigh negative ones on such questions as the overall level of immigration, its positive impact on the economy, its

low impact on crime rates, and the impact on the country as a whole.” However, in the context of COVID-19, views on immigration have slightly changed. Troubling [new evidence](#) about Canadian attitudes, shaped by the pandemic, suggests that even when borders finally reopen and the economic rebuilding begins, immigrants may no longer be as welcome as they have been in the past. A [2020 project by McMaster University and Dynata Research](#) concludes that, while the majority of surveyed Canadians felt that their attitudes towards immigration had not changed since the pandemic started, some 20% of Canadians said they have developed a more negative attitude towards it. Overall, the survey results suggest that Canadians may be less keen on immigration now than in the past.

5. HATE CRIMES

This section lists the totality of reported and registered hate crimes against Muslim minorities in Canada at large between 2018 and 2020. These cases include date, location, a brief description of the incident, and a hyperlink to the source. The cases include hate crimes, racist attacks, violence and terror against Muslim minorities during the period under review.

5.1. Hate crime and discrimination

Statistics Canada census is based on voluntary declaration of faith or race. Based on [Stat Canada reports](#), “Police reported [that] hate crime targeting sexual orientation (64%), the South Asian (64%), the Arab and West Asian (63%), and the East and Southeast Asian (56%) populations was more likely to be violent than non-violent [...] In contrast, police-reported crimes against the Catholic (92%), Jewish (84%), Black (60%) and Muslim (60%) populations were more likely to be non-violent violations, primarily mischief”. A more faith-based survey could have accounted for a better numbers of hate crimes against different religious groups.

Findings by the Canadian Human Rights Commission (CHRC) in 2018 and subsequent years come up with slightly different numbers but point towards the same conclusions. Specifically, in 2018 the CHRC [received](#) 1129 complaints out of which 27% were ethnic-based, 26% race-based and 9% religion-based. Compared to the previous decade, we see a upward rise in the number of complaints: 98% (ethnic-based), 118% (race-based) and 73% (religion-based). These proportions are 91%, 105% and 86% in 2019. With regard to the Quebec government law on *laïcité*, which was perceived as targeting first of all Muslim groups, Commission adopts the following strong worded position in its 2019 Report: “In 2019, the [CHRC report](#) criticized the Quebec bill 21 as discriminatory and unconstitutional. The Commission maintained that laws should seek to end discrimination – not promote it”. The same report observed that Canadians are more likely to harbour negative stereotypes about Muslim Canadians: 14% of

Canadians described Muslims as “violent,” versus only 3% for Christians and 2% for Jews. Hate crimes targeting religious groups account for 36% of hate crimes in Canada and those targeting Muslims are 10% of hate crimes in 2018. Canadians are far less comfortable welcoming a Muslim into their family. 31% were uncomfortable with a family member getting engaged to a Muslim, compared to 12% for other faiths. The [NCCM \(National Council of Canadian Muslims\)](#), the main center documenting anti Muslim incidents in Canada, reports 41 and 50 incidents in 2018 and 2019.

We see in Canada generally two policy approaches and visions towards incorporating immigrants and Muslims. The first is assimilationist adopted by Quebec society where immigrants must speak French and adhere to the *laïcité* tradition. The second is integrationist and multiculturalists where different culture coexists in mutual accommodation in the framework of the Charter of rights and civil liberties. Early observations show that assimilationists approach (enforcement by the government) is less successful to counter or contain Muslim marginalization and radicalization. In a [2018 poll](#), Quebecers were more likely than 2014 (starting comparative year) to say that radicalization is on the rise in their communities. This percentage is significantly lower in other Canadian provinces. Again, 64% of Quebecers believe that radical Islamic attitudes are a cause of great deal of concern in 2018. In other provinces there was a significantly lower percentage of respondents voicing such concern. The reasons for the manifestation of radical attitudes among Muslims in Canada or in Quebec in particular may be attributed to several factors. Based on the same Angus Reid 2018 polls, economic factors as the cause of radicalization in Canada has the lowest significance (13%), Islam is the highest (47%), followed by mental illness (37%), feeling of marginalization (34%), internet recruitment (24%) and old country beliefs (19%).

5.2. Hate crime statistics

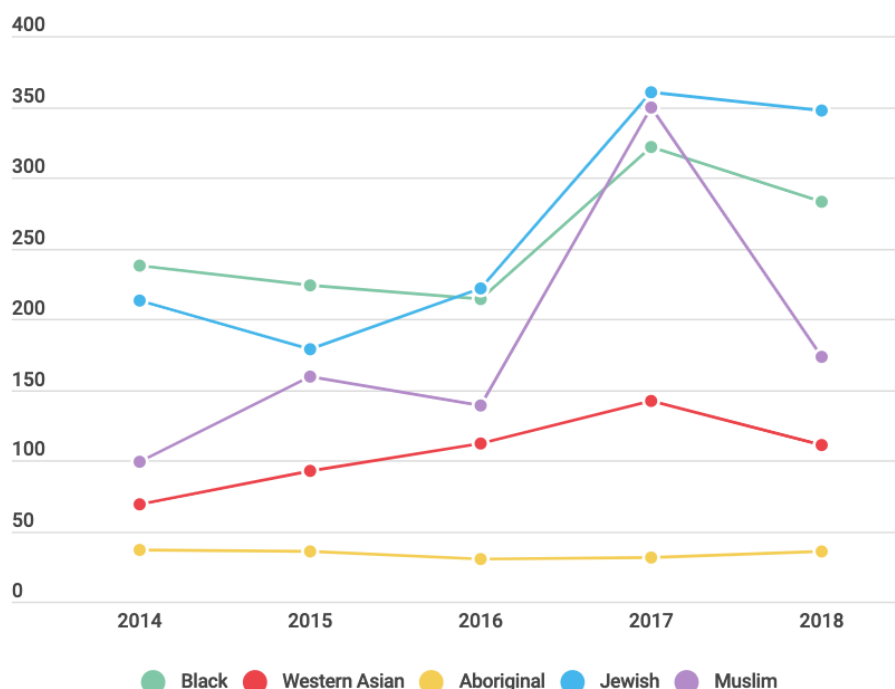
In 2014, according to Statistics Canada, there were 1,295 reported hate crimes in the country. In 2017 there were 2,073; a year later, 1,798. Hate crime expert [Barbara Perry](#) believes that only 30% of hate crimes are reported. The reason this number is so low, she says, is because victims may fear retaliation, lack confidence that law enforcement would take action, or do not realize that the crime against them is part of a larger issue. Most hate crime victims were targeted due to their race or religion.

Statistics Canada found [hate crimes against Muslims in Canada grew 253% from 2012 to 2015](#). It got even worse: police reported [general hate crimes shot up by 50% in 2017](#), reaching a new all-time high. These numbers are largely driven by incidents targeting Muslim, Jewish and Black people with the increases being driven mainly by events in Ontario and Quebec. In Ontario, hate crimes specifically targeting Muslims increased by 207% and in Quebec by 185%.

Muslims have been constructed as the ‘[enemies within](#)’ and represent the new folk devils that threaten the stability of the nation. According to a 2017 Radio Canada poll, most Canadians (74%) favour a Canadian values test for Muslim immigrants, [while](#)

[23% favour a ban on Muslim immigration, a level of support that rises to 32% in Quebec.](#)

What races and religions in Canada are victims of hate crimes?



Source: [Statistics Canada](#)

Please proceed to Annex 1 for listed hate crimes against Muslim minorities in Canada since 2017 until today.

5.3. Responses to hate crime

In February 2018, the Standing Committee on Canadian Heritage elaborated a report entitled [“Taking Action Against Systemic Racism and Religious Discrimination Including Islamophobia”](#). The recommendations the report suggested included:

- a. That the Government of Canada establish uniform pan-Canadian guidelines and standards for the collection and handling of hate crime data and hate incident data; this would include efforts to standardize the definition and the interpretation, by law enforcement, of hate crimes.
- b. That the Government of Canada create a national database to retain and analyze hate crime and hate incident data.
- c. That the Government of Canada mandate relevant departments and encourage partners at the provincial and municipal levels and within civil society to create additional reporting options for victims of hate crimes and hate incidents, in addition to reporting to law enforcement.

- d. That the Government of Canada develop an anti-racism impact assessment framework to help anticipate and remove unconscious bias in proposed policies, programs, and decisions.
- e. That the Government of Canada increase multiculturalism funding dedicated to eradicating systemic racism and religious discrimination and to promote greater intercultural understanding and awareness. In particular funding should be dedicated to groups whose statistics demonstrate are the most acutely affected by systemic racism and religious discrimination
- f. That the Government of Canada work with the Canadian Association of Police Chiefs to incorporate racial and cultural sensitivity training as well as specific training for the handling of hate crime cases for officers and other members of law enforcement.
- g. That the Government of Canada increase funding for law enforcement and security agencies to investigate hate speech on the Internet and to enforce existing laws.

On June 1, 2019, the Minister of Canadian Heritage Mélanie Joly [responded](#) to these recommendations by saying that “The Government affirms its commitment to advance on these important issues in the pursuit of a more equitable and inclusive Canada.” Around the same time, Canadian Prime Minister Justin Trudeau announced that [Canada was joining the Christchurch Call to Action](#) to help prevent the spread of terrorist and violent extremist content online. Through the Christchurch Call, governments and online services providers committed to building more inclusive, resilient communities to counter violent radicalization; enforcing laws that stop the production and dissemination of terrorist and extremist content online; and encouraging media to apply ethical rules when reporting on terrorist events to avoid amplifying terrorist and violent extremist content. Many of the Christchurch commitments match the priorities of the [National Strategy on Countering Radicalization to Violence](#), which the Government of Canada launched in December 2018. Through the National Strategy and the Christchurch Call, the Government of Canada aims to provide international leadership on countering radicalization to violence and eliminating terrorist and violent extremist content online.

6. RADICAL ISLAMISM

This section addresses radical Islamism in Canada, and includes data extracted from reports on classifying, tracking, and protecting from, radical Islamists groups.

There was a change in the securitization (countering violent extremism (CVE) and counterterrorism discourses and approaches) when the Liberal party came to power in 2015 (Dizboni 2018). Conservatives (2006-2015) had framed Islamism as the primary national threat to Canada. The Conservative Prime minister Stephen Harper had

declared in his [interview](#) with CBC in 2011 that ‘Islamicism’ was the most pressing threat to Canada. This comment caused many [reactions](#) from Muslims in Canada. In 2015, he pushed for a piece of legislation called “[Zero Tolerance for Barbaric Cultural Practices ACT](#)”. On the other hand, a review of Liberal Government’s documents (like the Canadian Security Intelligence Service –CSIS-, Public Safety Canada-PSE- between 2018-20 shows that the securitization discourse has fundamentally changed. In its [2019 annual report, CSIS](#) (Canada Security Intelligence Services) classified the domestic threats into three categories with no verbal reference to Islam or Muslim communities. These categories of threats, including online and offline, are: Religiously Motivated Violent Extremism (RMVE), Ideologically Motivated Violent Extremism (IMVE) and Politically Motivated Violent Extremism (PMVE). Under the section of domestic threats, the report attributes the recent acts of serious violence to the ‘wide spectrum of extremist violence’. The document focuses on IMVE covering a wide range of motivations from xenophobia to gender-driven and anti-authority cases. Under the section ‘The Canadian extremist travellers (CETs)’, the report mentions 250 CETs (returning and abroad). Out of the estimated 190 CETs abroad, nearly half have travelled to Turkey, Syria and Iraq and the remainder moved to Afghanistan, Pakistan and parts of North and East Africa. The 60 returning CETs with a nexus to Canada were engaged in extremist activities abroad.

Public Safety Canada generally adopts the same discourse. It posted a [disclaimer](#) update (2019) referring to its strict adherence to bias-free terminology. In its latest [report](#) (2018), PSE attributed the principal threats to Canada to individual or groups inspired by “violent ideologies”. The report observed that the Canada’s National Terrorism Threat Level (NTTL) remains at [Medium](#) meaning a violent terrorist act could occur and additional measures are in place to keep Canadians safe. However, individuals (Again with no specific reference to Islam, Muslim communities and with no specific numbers) in Canada continue to express both the intent and capability to carry out violent acts of terrorism in Canada and against Canadian interests. The forms of threat (nature of suspects and perpetrators) rise mostly from ‘lone wolves’ (no specific statistics mentioned) inspired by online narratives with no clear formal connection to Islamist groups (no specifics on the content of the narratives). Fewer (no specific number) Canadians are seeking to travel abroad to support groups like *Daesh* (Islamic State in Syria and Iraq) or AL Qaeda. A small number of individuals maintain intentions to travel and some have made attempts. The report defines “the Canadian Extremist Traveller” to places such as Syria, Turkey, Afghanistan and Pakistan, as “[...] an individual with a Canadian nexus who has travelled abroad to participate in extremist activity.” The report defines “the Extremist activity as any activity undertaken on behalf of, or in support of, a terrorist entity. It can include, but is not limited to: participation in armed combat, financing, radicalizing, recruiting, media production, and other activity travelers”. In this report, the Canadian approach to counterterrorism emphasized the CETs: “managing extremist travels, security screening, enhanced passenger protection programme, and arrests and prosecution in Canada for committing terrorism offences.”

The legal [grounding](#) for the terrorist offense is “[...] the evolution from hate to serious acts of politically-motivated violence with the intention of intimidating the public, or a segment of the public, in regard to its sense of security, that could be considered a terrorism offence.” Based on such definition, drawn from the Criminal [Code](#) of Canada, PSE [listed](#) 50 terrorist entities (updated last in 2018) out of which 45 are Islamists. Some of these entities like [IRFAN –Canada](#) “[...] is a not for profit organization operating in Canada. Between 2005 and 2009, IRFAN-Canada transferred approximately \$14.6 million worth of resources to various organizations with links to Hamas”. The PSE 2018 report mentioned the support for terrorism “recruitment, fundraising and other activities that facilitate Islamist violent extremist activity abroad. Social media also remains a key tool for individuals in Canada and abroad who wish to communicate with other Islamist terrorists and violent extremist actors.” As another form of terrorist threat to Canada. The report stated:

“[...] Canada also continues to face threats from individuals that support terrorist groups, such as Hezbollah. Since the early 1980s, Hizballah has been responsible for, or linked to, multiple large-scale terrorist attacks worldwide; however, none of these attacks have occurred in Canada. Hizballah operates within a global and highly diversified logistical and support structure, receiving considerable material and financial support from individuals and businesses in many countries, including Canada. Often, the individuals that support the group are not directly tied to Hizballah structures, but may sympathize with the organization for political reasons.”

In terms of terrorist methods and capabilities, the report, based on reported or discovered terrorist incidents in the West or in Canada, singled out the following methods as likely to be used by the terrorists in Canada: “Low-Sophistication Tactics, High Impacts; Threats to Transportation Infrastructure; Chemical and Biological Weapons; Terrorist Use of the Internet and Cyber Capabilities, terrorist financing”. The ‘Countering Radicalization to Violence’ section of the Canada’s Public Safety [Report 2019-20](#) (page 21) states that the state special radicalization prevention programme is under the oversight of the [Canada Centre for Community Engagement and Prevention of Violence](#), as articulated through the [National Strategy on Countering Radicalization to Violence](#). The same report refers to a series of plans, programmes and measures such as the Federal Terrorism Response Plan (page 13). There is, however, no mention of a single special terrorism prevention programme.

Beside counterterrorism, countering violent radicalization, (CVE), is another pillar of challenges faced by PSE dealing with Islamist threats. The 2018 report on [National Strategy on Countering Radicalization to Violence](#) (NSCRV), provided more information on some of our topics not touched by previous reports. NSCRV mentions terrorist groups such as Daesh and al-Qaeda as main threats to Canada. Based on the above-mentioned Public Safety [Report](#), no groups or countries other than ISIS or al

Qaeda are considered as main inspirators of radicalizations. The report reads as follows: “The principal terrorist threats to Canada continued to stem from individuals or groups who are inspired by violent ideologies and terrorist groups, such as Daesh or al-Qaeda.” (page 6).

The key CVE objectives is the prevention of extreme expressions of intolerance and hate and their escalation into incidents of violence. Under section ‘Why and how people radicalize to violence in Canada’ (p. 12). They are social networks, online communities, perception of social injustices, personal grievances, vulnerabilities, sense of belonging, and inclination towards violence. The report maintained that within the group dynamics, three processes of radicalization to violence can be identified: Intra-group influences; Competition within groups and networks; isolation and separation; history and past experience; perceiving a threat (pp. 17-8). The section on ‘Harmful Impacts of Radicalization to Violence on Communities and Society in Canada’ provides very important information that implicate and involve Canadians in general and Muslim communities in particular. The report identified three physical, emotional and psychological impacts creating effects such as victimization, normalization of violent act and rhetoric, social polarization and declining social and political capital (i.e. trust between people and between the people and the government). In order to strengthen the societal resilience and to protect at-risk vulnerable individuals, the following strategic approaches were implemented: “Effective, appropriate support for victims of attacks in the short, medium and long term; Meaningful, non-violent avenues to address grievances and conflicts and to advocate for social change; Positive social values, including mutual respect and sense of belonging for all. Ways to de-escalate, counter and marginalize destructive discourses in the media and public sphere; Well-functioning state, social institutions and media platforms and outlets that are viewed as procedurally fair” (p. 19). More specifically in order to institutionalize the strategy to prevent the radicalization, the [government](#) implemented “[...] collaboration across sectors, we want to hear from partners, stakeholders, and the public to help inform the priorities of the strategy and determine how we can work best together, including: Canadian municipalities, Provincial and territorial governments, Non-government organizations, Community organizations and their leaders, Frontline practitioners, Youth groups”. Canada Center for Outreach and Engagement established in 2017, operating under the Public Safety Canada, is in charge of engaging youth, community leaders, families and communities-at risk in general to detect and to prevent radicalization and to promote resilience.

Besides Governmental reports, there has been few academic research on the jihadist Islamist threat (jihadist here refers to the Islamist inspired type of terrorism) to Canada since 2018. One [research](#) observes that between 2000 and the beginning of 2020, there were a total of 6 Jihadist-inspired violence ‘incidents’ (i.e. completed attacks) and 8 ‘disrupted and Failed Plots’ (i.e. attacks were planned but failed), and 30 individuals subsequently charged with terrorism offences. The data reveal that the Canadian incidents have the following characteristics relevant to our report: the ISIS inspired all of these incidents. The attacks followed the September 2014 call to Jihad by

Muhammad al-Adnani, the ISIS (Islamic State in Iraq and Syria) appointed emir (commander) for external operations. He called on all ISIS supporters to perpetrate indiscriminate attacks in the West by whatever means at their disposal. The research questions the common popular stereotypes that these attacks were improvised, spontaneous and irrational. The research finds that the Canadian jihadists were very rational in their planning and motives. (p. 4). The publication concludes that the disrupted and failed attacks in Canada had the following traits: Compare to pre-2014, the number of plots doubled in post 2014 (9 versus 5) as well as the number of lone actors (9 versus 5). Out of 14 planned plots, few targeted civilians (only 21%, i.e. 3 attacks) and the remainder of jihadist plots showed clear preference for targeting police, military and or government officials (p. 5).

7. THE RADICAL RIGHT

This section lists alphabetically the main existing radical right groups and includes a brief description of their nature and goals. Subsequently, it reports the continuities and changes regarding the Canadian radical right.

7.1. Major groups active between 2018-2020

- **Alberta Separatist Youth League (ASYL)**, founded by three self-identified Groyppers – an alt-right neo-Nazi ideology connected to the fandom of American white supremacist Nick Fuentes – they used social media such as Telegram and Facebook, as well as the infamous neo-Nazi forum Stormfront to recruit new members. They want influence in the Alberta separatist movement, Wexit, to create an ‘ethnostate’, or what they describe as a ‘new nationalist West’.
- **Atalante Quebec** is a far-right, French-Canadian nationalist group based in Quebec City. Their leader is Raphaël Lévesque.
- **Atomwaffen Division** is a terroristic neo-Nazi organization that formed out of Iron March, an influential fascist forum that went offline in fall 2017.
- **Blood & Honour (B&H)** is an international neo-Nazi network whose ideology is derived from the National Socialist doctrine of Nazi Germany. Through their armed branch, **Combat 18 (C18)**, the group has carried out violent actions, including murders and bombings. B&H was founded in the United Kingdom in 1987 and grew during the 1990s, establishing branches throughout Europe by the end of the decade. B&H attacks have occurred in North America and in several EU-member states. In January 2012, four B&H members in Tampa, Florida, were convicted of the 1998 murder of two homeless men who were killed because the group considered them “inferior.” In February 2012, members of B&H and C18 firebombed a building occupied mostly by Romani families, including children, in Aš, Czech Republic.

- **Canadian Coalition for Concerned Citizens (CCCC)** is an alt-right and Islamophobic group that rallies against immigration, and especially Muslim immigration.
- **Hammerskins Nation** is the most violent and best-organized neo-Nazi skinhead group in North America.
- **ID Canada**, Generation Identity Canada, was a white nationalist and hate group in Canada formed in 2014 that was renamed IDCanada in 2017.
- **Ku Klux Klan (KKK)** is an ultraconservative, secret fraternal organization dedicated to the supremacy of an Anglo-Saxon Protestant society
- **La Meute**, known also as the ‘Wolf Pack’, largely focuses its energies on Islam, but also extends its animosity to non-white immigrants generally. Established in 2015, they soon claimed 40,000 members online. It is generally considered the largest extreme-right group in Quebec.
- **Mankind Against Pedophiles and Predators (MAPP)** is a homophobic and transphobic group which blames the LGBTQ+ community for pedophilia.
- **New Constitution Party of Canada** is a white supremacist associated, anti-Semitic, and self-described "anti-Marxist" group based in Toronto, led by James Sears. It is not registered by Elections Canada as a political party in Canada, and focuses its activities on spreading what some consider hate speech through its 'National Socialist' themed website *Your Ward News* and YouTube videos posted by Sears. The New Constitution Party has close ties to members or former members of the defunct white supremacist group the Heritage Front such as Gary Schipper.
- **PEGIDA** established at least four national chapters, and a handful of city chapters, in Canada in 2018. They continue to stoke fear of terror attacks by radical Islamists, fear of the dissolution of Western values and fear of the loss of Judeo-Christian culture. PEGIDA has been especially active in the many rallies that continue to pepper the country, often with Soldiers of Odin.
- **Proud Boys** were first seen on Canada Day in 2016, when they disrupted an Indigenous anti-colonialism demonstration. In November 2018, Canadian military police listed the Proud Boys in their report titled *White Supremacy, Hate Groups and Racism in the Canadian Armed Forces*.
- **Soldiers of Odin** is an anti-immigrant and white supremacist group.
- **Students for Western Civilisation** is a Pan-European Nationalist and Autonomist student group based in Toronto, Canada.
- **The National Citizens Alliance (NCA)** is a far-right federal political party in Canada. It is headquartered in Calgary, Alberta and led by perennial candidate Stephen Garvey, who is a proponent of far-right conspiracy theories. The party has been described by critics as alt-right, white nationalist and Islamophobic.
- **The National Socialist Labour Revival Party** is a white nationalist and neo-Nazi party founded on the doctrine of fascism particularly active in Scarborough (Greater Toronto Area).
- **The Northern Guard** is a biker-style anti-Muslim group and an offshoot of the neo-Nazi Soldiers of Odin.

- **The Three Percenters** are heavily armed and actively engaged in paramilitary training, all in the interest of defending Canada’s traditional heritage from enemies ‘both foreign and domestic’. They too take aim at what they deem to be the inevitable invasion by Islam. They are known for monitoring mosques for terrorist activity.
- **Wexit**, an Alberta Separatist movement, has drawn neo-Nazi support since its inception. For example, a former member of Blood & Honour, which is now a designated terrorist group, expressed support online, and participants have been spotted wearing neo-Nazi clothing at their rallies. The idea of Wexit is appealing to the white power movement -- with a strong stance against immigration and extremely socially conservative values, they see it as the next best thing to a white ‘ethnstate’. While the larger separatist movement is not necessarily racially motivated, those that are have been welcomed into the fold. Thanks to this, those advocating for an ‘ethnstate’ have been legitimized by the media - Sam Bell has been profiled by some outlets without mention of his online activities. The group is supported by a popular far-right Alberta Instagram account with 1500+ followers run in part by Martin, a 2020 high school graduate from Brooks, AB. The account promotes alt-right talking points and links to the ASYL in its bio.

7.2. Continuities and changes

In 2019, the [Centre on Hate Bias and Extremism](#) reported that:

- Right-wing extremism is growing. The Centre identified “close to 300 far-right groups active in Canada, as well as ongoing incidents of non-violent racist behaviour and violent assaults by the far right.”
- The demographics of far-right groups are shifting. While many adherents continue to be young men, according to the Centre “the far right is now also becoming a movement of middle-aged adults – often highly educated and holding middle-class jobs.”
- The rise of discourses of hate from the U.S. on social media dramatically affects us in Canada because online discourse has no borders.
- Governments and political parties at various levels in Canada have also engaged in anti-immigrant language and policies, for example, talking about Islamists as the greatest security threat and about it being ‘offensive’ when someone wears a hijab.
- Recent public opinion surveys show that more Canadians say they hold negative views of certain religious and ethnic groups and other marginalized communities, and that more people feel comfortable expressing these opinions, in part because they feel they have more ‘permission to hate’ in light of the normalization of hateful narratives.

In 2020, the number of far-right extremist groups across Canada has [increased 30% since 2015](#). Most of these groups are organized around ideologies against certain

religions and races, with anti-Muslim and anti-Jewish sentiments being the most common, followed by hatred for immigrants, Indigenous people, women, LGBTQ communities and other minority groups. Leading expert on hate studies Barbara Perry says that multiple so-called alt-right rallies happen in Canada every week and that hate groups here have recently been forming coalitions. “It’s reflective of Charlottesville’s ‘Unite the Right,’” [Perry says](#), “It shows a disturbing trend: that they have solidarity and a real movement with a shared vision.”

Statistics support Perry: Criminal incidents motivated by hate and reported to police rose by more than 60% between 2014 and 2017, when 2,073 were reported. Of these crimes, 38% were violent offences, which included assault, uttering threats and criminal harassment. And according to Perry, most of the crimes documented by police are by individuals who are not currently part of a specific hate group, suggesting it’s a more pervasive problem than we might think. This police data is based on incidents that have been substantiated by investigations and largely depends on victims’ willingness to report the crime. Perry explains that many factors may contribute to victims choosing not to report, including mistrust of police. “The police themselves have a history with anti-gay violence and anti-trans violence, so [people from these communities] are less likely to report.” According to her [research](#), Perry says, as much as 80 to 85% of hate crimes go unreported.

In 2020, an [online report](#) supported by the Public Safety Canada Community Resilience Fund demonstrated that acts of terrorism committed by the far-right have increased by 320% over the past five years, supported by an increasingly connected and internationalist community of right-wing extremism. It argues that central to this increase in activity is the use of social media, which provides avenues for a broad spectrum of right-wing extremists to mobilise by recruiting new members, broadcasting disinformation and propaganda, harassing opponents, and co-ordinating activity including publicity stunts, protests and acts of violence. Social media used includes popular platforms like Facebook, YouTube and Twitter, and a constellation of fringe forums including ultra-libertarian platforms with lax content moderation policies such as Gab, and specially created extremist hubs like Iron March and Fascist Forge. This report represents the interim findings of a two-year study designed to increase understanding of the social media footprint of right-wing extremism (RWE) in Canada. This work is part of a larger project designed to understand RWE in Canada led by Ontario Tech University (OTU), in partnership with Michigan State University and the University of New Brunswick.

[Recent academic research](#) focused on the use of anti-Muslim attitudes as propaganda strategy by fringe and radical groups in Canada. Although the anti-Muslim attitudes are not exclusive to these radical groups, “[...] anti-Muslim positions and Islamophobia have become a marker of far-right parties and movements, and a tool for many far-right movements and parties to mobilize electors, activists and sympathizers”. The far right in Canada emphasizes two key issues: alternative views on immigration, and integration of immigrants in the Canadian society. This research, unprecedented in its methodological extent, is based on a significant pool of 45 semi-structured interviews with respondents

in four different English and French speaking provinces. Interviewees, affiliated with 41 different groups mostly male are from various socio-economic backgrounds, and aged between 20 and 60. The basic drive of these far right groups is the de-demonization of the criticism of Muslim immigration in Canada as headway towards more general criticism of immigration, multiculturalism and the Liberal party of Canada. Some far right interviewees refuse to target Muslim immigrants, refugees and citizens on the ground that Muslim representatives would exploit these characterizations to seek more support from traditional political elites. The majority of far-right interviewees maintain that “Muslim immigration is only the ‘tip of the iceberg’ and all forms of immigration represent a serious danger for the larger community. From that perspective, Islam is only a “symptom” and immigration is the ‘real disease’. Indeed, several respondents advocated that Canada should maintain strong borders with no immigration”. This research concludes that this ordinary and de-demonized antimuslim racism among far-right groups in Canada is also a pragmatist strategy with three encompassing objectives: “Raising awareness of perceived threats, Essentialization of the threat, with emphasis on the preservation of whiteness, The dramatization of intercommunity and interreligious relations”.

CONCLUSIONS

Despite the fact that the Act of Multiculturalism passed in 1988 was set to ensure the federal commitment to promoting and maintaining a diverse and multicultural society in Canada, provincial legislation has challenged this on several occasions. From 2018 to 2020 specifically, the French-speaking province of Quebec has passed two laws (Bill C-59 and Bill 21) which targeted minorities on the basis of ethnicity and religion, and especially Muslim minorities. In spite continuous protests against both laws, federal party leaders haven’t intervened to prevent the implementation of these laws, which effectively has encouraged discrimination and legitimized the xenophobic discourse of radical-right groups. This leads to the conclusion that Canadian law is not strong enough to protect minorities, and that there has to be an effort by law enforcement to separate hate groups from terrorist groups, and threats from ethnic-based prejudice.

There are problems of structural discrimination in the Canadian society in key social spheres such as education, income, employment, healthcare and criminal justice. In consequence, they are reflected in the law enforcement forces in terms of their recruitment, conduct and practices. Low number of applicants and increasing number of ethnic minorities especially in bigger cities make the diversification both provincially and federally problematic. Court cases, public reports, public protests, and academic research, all call for fostering the ethnic representation within the law forces. We conclude that despite the Police forces’ public acknowledgement and recruitment measures, these issues persist.

The negative attitudes towards the Canadian Muslims in Canada are on the rise at varying rates in different provinces. The motivations behind these attitudes could be as diverse as culturalism, media effects, securitization or low micro social interactions.

There were, for the timeline of 2018-20, recorded steady growth of hate crimes in general, affecting primarily minorities including Muslims. The anti-Muslim and potentially anti-immigration became a political and social strategy used by both far-right groups and some political parties. We conclude that the two Canadian integration approaches towards Muslims, namely assimilationism and multiculturalism, have different implications as the former may have marginalized further the Muslim communities.

The collected data suggests that hate crimes against ethnic minorities in Canada increased steadily between 2012 and 2020. We conclude that Islamophobia and religious discrimination at large are serious problems in Canada, and that the government must work harder to make multiculturalism, Canadians' pride, work.

There was a significant change in the securitization discourses from the federal Conservative government to the Liberals (in power since 2015). The discourse on counter terrorism and counter violent radicalization (CVE) levels shifted the focus from Islam and Islamism to extremist violent ideologies, left or right, secular or religious. The Liberal counter-terrorism discourse and plan emphasized returning extremist foreign travelers from international conflicts such as Syria as key terrorist threat. The drivers of radicalization are reported to be factors such as social networks, vulnerabilities and sense of belonging. Government implemented the national outreach to Muslims in Canada in order to mitigate the harmful impact of terrorism and radicalization and to enhance the legitimacy and the efficiency of state's strategies and measures. Based on available public reports, the terrorist threats, in the form of violent actions or resource support, both online and physical, is currently at medium level.

The number of active radical-right groups in Canada is growing, and its discourse primarily promotes nativism and white supremacy. Generally characterized by young adherents in the past, now the radical right is also becoming a movement of middle-aged adults. We conclude that the growing presence of radical-right groups, its broader appeal, and the normalization of its discourse at the political level, is directly related to the steady growth of anti-immigrant sentiment and prejudice against visibly ethnic minorities.

RECOMMENDATIONS

To prevent radicalization:

- a. Assess how extremism is manifested locally
- b. Help strengthen local cohesion: delivering events, campaigns and projects based on inclusion, shared values and community cohesion are vital to help build resilience to extremism and to prevent extremists from gaining a foothold
- c. Assess who is most susceptible to extremist narratives and plan how to engage and support these people
- d. Promote online programs to fight isolation

- e. Monitor legal cases at all levels of courts across Canada as a foundation for strategic engagement in litigation and research
- f. Promote research focusing on the dynamics between the COVID-19 pandemic and radicalism
- g. Fostering national resilience in terms of civic education, critical thinking, non-binary mentality and cognitive bias-free learning
- h. With peace, order and good governance in mind, federal and provincial actions on media (print and online) broadcasting to insure free, civic and responsible coverage of current affairs related to terrorism and radicalization in Canada

To protect Canadian ethnic minorities and Muslim communities in particular from hate crimes:

- a. Declare Bill C-59 (Quebec) unconstitutional
- b. Declare Bill 21 (Quebec) unconstitutional

ANNEX 1:

LISTED ISLAMOPHOBIC HATE CRIMES AND SHORT DESCRIPTIONS

2017¹

Note: Total of 72 cases of reported Islamophobia by the National Council of Canadian Muslims (NCCM).

29 January 2017: A local halal grocery store owner, a professor at Université Laval, three civil servants and a pharmacy worker were brutally killed in a [mosque shooting](#) in Quebec.

2018

Note: Total of 41 cases of reported Islamophobia by the NCCM.

January 30, 2018: Ontario (ON), Canada. Jami Omar Mosque in Bells Corners west of Ottawa was vandalized. At 7:00 am city police were called to investigate hateful posters that were placed on the glass doors of the mosque. These posters were described as containing racist slogans and portraits of Adolf Hitler. Reported to: Police/Media. [Link](#).

February 2, 2018: ON, Canada. A note containing anti-Shia Muslim sentiment, along with a vandalized turbah, was found in the Bahen Centre for Information Technology's multi-faith space at the University of Toronto. The university's Anti-Racism and Cultural Diversity Office (ARCDO) worked with Campus Police and the Toronto Police Service to investigate the incident. Reported to: Police/Media. [Link](#).

February 13, 2018: Alberta (AB), Canada. A sign outside "Abraham's Landing" in Fort McMurray was vandalized on Tuesday February 13, 2018. RCMP is investigating after the derogatory graffiti was written on a sign outside an Islamic centre that is currently under construction. Reported to: Police/Media. [Link](#).

March 22, 2018: ON, Canada. A video was posted online showing a woman outside Dar Al-Tawheed Islamic Centre in Mississauga tearing pages from the Qu'ran and leaving them on windshields. As she rips pages out of the Quran, she refers to it as a "satanic, evil book". Peel police are also investigating alleged hate crimes at two other Mississauga mosques which she visited on the same day. Reported to: Police/Media. [Link](#).

March 23, 2018: AB, Canada. A Muslim woman wearing a hijab was verbally assaulted on public transit by a man who was shouting racial slurs and who called her a terrorist. Footage shows the man saying, "people like her are the reason wars start", among other comments. The bus driver notified the bus control team, and transportation officers spoke to all parties involved. Reported to: Media. [Link](#).

¹ We listed hate crimes dating 2018-2020, but included one reference from 2017 to inform on the worst hateful attack against minorities in Canada since the 1980s, which still causes debate and mobilization.

March 28, 2018: ON, Canada. A student at the University of Toronto was heading to class on campus when she was approached by a man who shouted at her, calling her a terrorist and saying she should “go back to her country”. She reported the incident to campus police. She then called the police to make a report. Reported to NCCM and the police.

March 31, 2018: Quebec (QC), Canada. Four military officer cadets at the Royal Military College Saint-Jean in Quebec desecrated a Qur’an with bacon and bodily fluids at an off-campus event which took place on the Easter long weekend. A video of the incident was circulated at the military college and reported to college superiors by a number of students. Three of the cadets were discharged while one was disciplined. Reported to: Media. [Link](#).

April 8, 2018: ON, Canada. Peel Regional Police were called to a banquet hall in Mississauga where a woman was seen ripping pages from the Quran and placing them on the windshields of the vehicles parked outside. Muslims were gathered inside for a fundraising event when the incident took place. Reported to: Police/Media. [Link](#).

April 21, 2018: AB, Canada. A video has surfaced online showing a woman yelling racial slurs at a group of men at a Lethbridge restaurant in Alberta. The woman is recorded as telling them “go back to your f***** country and to “speak English or don’t speak at all”. The Lethbridge Police Service was called to the incident, and are continuing to investigate the matter. Reported to: Police and Media. [Link](#).

May 19, 2018: ON, Canada. A visibly Muslim woman was denied services when she went to get her daughter’s hair cut at a local hair salon for children. She was told there were no available appointments. Suspecting something was awry, she had a friend call the salon to ask about availability, to which the salon replied they in fact had full availability. The complainant reported the incident to the store manager, who was unhelpful and said that the incident was not racist or Islamophobic. The complainant then made a post about the incident on Facebook. Following the post, the store manager called the police, who showed up at the complainant’s door, asking her to take down her Facebook post. Reported to NCCM and Store Management.

May 21, 2018: ON, Canada. Toronto Police are investigating hateful graffiti used to vandalize Wali ul Asr Learning Institute. The vandalism read, “F*** u Muslims,” and was discovered by city councillor Glenn De Baeremaeker on the evening of Monday May 21. City staff worked to clean the graffiti before students came to school on Tuesday. Police are continuing the investigation. NCCM [responded publicly](#) to the incident. Reported to: Police/Media. [Link](#).

May 22, 2018: ON, Canada. A Muslim woman was riding on Mississauga transit when she witnessed another passenger verbally harassing a visibly Muslim woman riding on the bus with her children. She asked the bus driver to address the passenger’s hateful comments, but the driver did not speak to the passenger. A MiWay manager was called, and the manager spoke to the passenger. The manager claimed that the police were on their way, but the police never arrived. Reported to NCCM and MiWay.

June 16, 2018: AB, Canada. Edson Mosque was set on fire late Saturday night shortly after a small group of people left the building following evening prayers. There were no injuries or loss of life. The RCMP are working with the mosque to investigate the fire and the hateful attack as a potential hate crime. Reported to: Police/Media. [Link](#).

July 14, 2018: ON, Canada. After leaving the gym, a visibly young woman was driving back home when suddenly a man rolled down his window and started yelling offensive and racist comments at her: “You can’t drive, you f***** paki, you f***** brown shit.” Reported to [Media](#).

July 7, 2018: Nova Scotia (NS), Canada. A Muslim family was racially profiled at a park in Halifax. It began when a female passer-by accused the family of regularly leaving a mess of garbage at the park. When two of the family members insisted that it wasn’t their family, she made comments with both racist and Islamophobic undertones, including “Well then you have a big family... this is *my* home” and “ “You make sure you don’t get your wife to get down and clean it, you clean it.” A video was posted on Youtube regarding this incident. [Link](#).

July 13, 2018: Saskatchewan (SK), Canada. A Muslim man was walking home from a Mosque after attending his morning prayers when a white truck mounted the sidewalk and accelerated towards him. He was able to avoid the truck. Moments after he arrived home, two bricks were hurled through the front window of his home. Police are currently investigating the incident. Reported to: Police/Media. [Link](#).

July 15, 2018: ON, Canada. A Muslim man was viciously beaten in front of his wife and two young daughters in a parking lot outside Mississauga Valley Community Centre. The man was left with multiple fractures to the face and brain hemorrhaging. The Peel Police are treating this incident as a hate-motivated crime. The men have been charged with one count of aggravated assault and two counts of assault. Reported to: Police/Media. [Link](#).

July 21, 2018: ON, Canada. A man attacked a visibly Muslim woman on the subway, saying offensive words, spitting on her and pushing his bike on her. She reported the incident to the TTC and contacted the police and NCCM. Reported to Security/Police/NCCM.

July 23, 2018: ON, Canada. A Muslim family was racially profiled and verbally harassed at the Jack Layton Ferry Terminal in Toronto. A viral video depicted a man yelling racialized slurs at the family, including: “You don’t tell me what to do in my province,” “You don’t ask me a f*cking question here in my province! I grew up here,” and “Welcome to Ontario you f*cking a**hole!”. Witnesses to the incident called the police and security officers. The police have now charged the man. [Link](#).

July 23, 2018: NS, Canada. A 17-year old Dalhousie University student was verbally assaulted on her walk from the university campus to a nearby bus stop. A man yelled at the student, a visible Muslim woman who wears the headscarf, saying, “F–ck you, f– all Muslims!” He also told her to go back to her home country. The frightened young woman reported the incident to the police, at the encouragement of a friend. Police are

still investigating the incident which they've mentioned is a victim of Islamophobic sentiment. Police are currently searching for the man in question, who was described as "white, in his 20s or 30s, and of average height." Reported to: Police and Media. [Link](#).

July 27, 2018: ON, Canada. A man held up an anti-Islam sign at the site of the Danforth Avenue shooting where a community vigil was being held. The sign read "C.B.C. presents, Little Mosque on the prairie, two dead girls in Greek Town". Reported to Media. [Link](#).

July 27, 2018: ON, Canada. The following video was sent to NCCM and posted on Youtube. It contains very homophobic, xenophobic and Islamophobic content. The perpetrator shouted aggressive homophobic slurs at the man filming the incident, and went on to say "Hey you look like that guy that shot everyone in Danforth... is he related to you... are you a Muslim too? The perpetrator continued to mock and berate the other man and continued with his racial slurs, stating "Since you guys came here 3 years ago, I see beggars with hijabs everywhere in Scarborough." [Link](#).

July 29, 2018: ON, Canada. Peel police are investigating an attack that occurred on July 29 at a bus shelter at the corner of Hurontario and Paisley Blvd. The Muslim woman was approached by another woman who started yelling racial slurs and began flicking a lighter towards her and attempted to remove the Muslim woman's hijab. The offender left before the police arrived. Police say this incident is believed to be hate-motivated. Reported to: Police and Media. [Link](#).

July 30, 2018: ON, Canada. A man is spreading hate propaganda about Muslims outside the Parliament of Canada. He misquotes the Quran and states it says "beats women, and pedophile children". The incident was [posted on Facebook](#). Reported to Media.

July 31, 2018: ON, Canada. A Muslim woman wearing hijab was approached by an unknown man while playing with her daughter beside a lake. The man said to her, "where are your guns and bombs?" Reported to NCCM/Police.

July 31, 2018: ON, Canada. A man followed a Muslim woman to her car in the Brooklin area of Whitby and harassed her for wearing a hijab. He started shouting obscenities at her and told her to take off her hijab. The offender left the scene after the incident. Anyone who has any information is asked to contact police. Reported to Police/Media

August 1, 2018: ON, Canada. The image of a poster was taken near the Victoria park station in Scarborough. The poster reads: "13 Christians Wounded, 2 Christian Girls Killed, 1 Radicalized, Demented Muslim Dead". It continues: "Are we importing foreign, evil, demented, terrorists? Does our society need these evil barbarians?" Reported to NCCM.

August 10, 2018: ON, Canada. Two visibly Muslim women were verbally assaulted after leaving Bellfountain Conservation Area in Caledon, Ontario. The man shouted at them for three minutes and used obscenities, calling them "pigs, b*****, and get the f*** out of here." Reported to NCCM/Police.

August 17, 2018: Manitoba (MB), Canada. A sign at a community park in South Pointe was vandalized after the name of the park was recently changed to ‘Jinnah Park’ (named after the founder of Pakistan). The sign was sawed off its wooden stand and left lying against a tree. This incident took place just one week after Conservative MP Maxime Bernier singled out the park on twitter as an example of “extreme multiculturalism”. Reported to Media. [Link](#).

September 11, 2018: Quebec City, QC, Canada On September 11 in Limoilou, Quebec, several photographs were vandalized at an exhibition by Éric Côté entitled “Faces of Diversity”. The exhibition highlights the first steps of refugees in Canada. One photo depicted a Muslim refugee family, and was vandalized with the words “invasion” and “barbarism”, among others. The Quebec City Police Service (SPVQ) confirmed that they received a complaint and ultimately found that there was hateful graffiti warranting an investigation into the matter. Reported to Police/Media. [Link](#).

September 25, 2018: ON, Canada. Five boys were verbally assaulted in front of an Islamic school. A man standing approximately five meters away from the boys said “Hey Muslims, F*** you”. He then left but threw a piece of cardboard into the unit in front of the school. The school reported it to the police but did not press any charges. Reported to NCCM and the Police.

September 26, 2018: QC, Canada. A candidate in the 2018 Quebec Provincial Election, Ali Dahan (who is running in the Jean-Talon riding) has been urged by Quebec Police to stay home for the remainder of his campaign. This comes after Dahan received death threats after his campaign signs were shot with a non-lethal weapon in mid-September. The man who shot the signs has since come forward to Police, however the police are continuing their search for the person at the center of the death threats. The police arrested the man for making the online death threats. [Link](#).

September 30, 2018: QC, Canada Two women were caught vandalizing a campaign poster of Eve Torres, a Quebec solidaire candidate who wears the hijab. One of the women held the sign while the other wrote “un état laïc” (“a secular state”) in French — on Torres’s hijab. The man who filmed the incident filed a complaint with Elections Quebec. Reported to Media/Elections Quebec. [Link](#).

October 21, 2018: ON, Canada. A Brantford Mosque was vandalized on October 21 at around 2 am. Two men sprayed hateful words and symbols on the wall and parking area. This incident is being investigated as a hate crime. [Link](#).

November 1, 2018: MB, Canada. Police are searching for suspects after posters bearing the slogan “It’s okay to be white” were taped to walls at the University of Manitoba’s Fort Garry campus buildings. In addition to the posters, a hate message was written aimed at Islam on campus. They are investigating it as a potential hate crime. Reported to Police, and Media. [Link](#)

November 7, 2018: QC, Canada A video circulated on Twitter of female students at the Ste-Foy CEGEP making derogatory comments amongst themselves, like “F*** Muslims, man, they’re all terrorists”. The school suspended four of the students

involved in the incident and will require them to complete 30 hours of community service work following their return to school. This incident took place in the same neighborhood as the Quebec mosque shooting which occurred on January 29, 2017. Reported to Media. [Link](#)

November 18, 2018: ON, Canada A young man was arrested Sunday night and charged with causing a disturbance in relation to a dispute at a restaurant. The interaction between the Peel police and the man was recorded. A Peel police officer says in the recording “this kid obviously doesn’t understand the rules, the nature and culture of Canada” and goes on to say “OK, he wants to be violent and bring that violence with him, then he’s going to have to learn the way”. The audio recording also taped the officer mocking the mother’s accent while in the car. The Office of Independent Police Review Director (OIPRD) will be reviewing and investigating this complaint. [Link](#) Reported to Police/Media and NCCM

November 21, 2018: AB, Canada A hair salon in northeast Calgary was vandalized with graffiti which read “Go Home Dirty Muslims” on Tuesday November 21. There are several employees of the salon who are of Muslim Faith and police have been informed. The case is being investigated as mischief, but another investigation is being opened regarding the motive. [Link](#) Reported to Police/Media

November 27, 2018: ON, Canada Islamophobic poster were put up across the University of Ottawa Campus this week. The posters compared Adolf Hitler to the Prophet Mohamed. The University of Ottawa’s Human Rights Office and Protection Service received complaints and the posters were removed as soon as possible. The poster disseminates offensive and racist content. The police have been notified and are investigating. [Link to Statement](#). Reported to U Ottawa, Police and NCCM.

December 8, 2018: ON, Canada Anti-Muslim protest took place outside Parliament Hill in Ottawa. One sign read “no to ‘Islamophobia’, no to ISIS in Canada”. They were Anti-Muslim protest took place outside Parliament Hill in Ottawa. One sign said “no to ‘Islamophobia’, no to ISIS in Canada”. They were chanting anti-immigration and racial slurs. [Link](#) and [Link](#) Report to Media.

December 10, 2018: AB, Canada Anti-Muslim message was spray painted on the windows of West Edmonton. The Edmonton police’s Hate Crimes Unit are currently investigating this incident. [Link](#) Reported to Police and Media

2019

Note: Total of 51 cases of reported Islamophobia by the NCCM.

January 5, 2019: ON, Canada. A small political faction called the “Yellow Vests” gathered outside Hamilton City Hall on January 5, to protest immigration policies, carbon taxes and the “corrupt government”. In the past, the group have made comments that are anti-Muslim in nature. Reported to the [media](#).

January 5, 2019: British Columbia (BC), Canada. A small political faction called the “Yellow Vests” protested outside Kootenay Columbia MP Wayne Stetski’s office in Cranbrook, B.C. on Saturday. Protesters held signs showing the crescent moon (a symbol associated with Islam, accompanied by slogans like, “pay our veterans, not terrorists” and “secure our borders”. Reported to [media](#).

January 20, 2019: ON, Canada. NCCM received an incident report that Masjid Omar Farooq was robbed and the prayer space was destroyed on Sunday January 20, 2019. Reported to NCCM.

January 25, 2019: AB, Canada. According to reports, two suspicious men connected to Soldiers of Oden and the KKK entered the Al Rashid Mosque around the time of Friday prayers and appeared to be scouting the building. This incident happens just few days away from the second anniversary of the Quebec City Mosque massacre. Reported to [Media](#)/Police.

January 26, 2019: AB, Canada. Dar Al Sunnah Institute reported that a group of people who appeared to be from the extremist group “Soldiers of Oden” visited their mosque on January 26. They appeared to be the same group members who visited the Al-Rashid mosque in Edmonton one day earlier. The police are investigating the incident. Reported to [Media](#).

January 29, 2019: QC, Canada. Pierre Dion was arrested January 31, 2019, after allegedly appearing in a video praising Quebec City’s mosque shooter and expressing hatred toward Muslims. Dion is facing a charge of incitement to commit criminal acts in connection with a publication posted on Facebook a few weeks ago. Reported to [media](#).

February 6, 2019: AB, Canada. A day before the two-year anniversary of the attack in Quebec City; a hateful letter was written and mailed to Markaz Ul Islam in Edmonton. The letter says “you and your religion don’t belong in Alberta. [and] You are a guest here. Don’t overstay your welcome”. The police have been notified and both Jason Kenney and Rachel Notley have condemned this hateful message. Reported to [media](#) and police.

February 6, 2019: ON, Canada. The Windsor police are investigating two incidents of breaking and entering at two different Muslim facilities. With less than a few weeks a part, Muslim community is looking for answers after the break-ins. Reported to Police. [Link](#).

February 19, 2019: ON, Canada. United We Roll protest demonstration outside Parliament Hill on February 19. There is coverage from the road shows Make Canada Great Again and Yellow Vests messaging alongside the pro-oil signage. Members from United We Roll have spread hate and death threats targeting Muslims on Facebook. Reported to [Media](#).

March 12, 2019: QC, Canada. Eve Torres is the first hijab-wearing woman to run in Quebec Elections. Following an interview she gave on TVA (a Quebec news station), she was the subject of dozens of hateful comments on Facebook, such as “It is necessary to boycott companies who encourage Satanist Islam”. Shared on [Facebook](#).

March 16, 2019: BC, Canada. A visibly Muslim woman was standing in line at Shoppers Drug Mart when the person in front of her started speaking to her. The Muslim woman kept quiet, but the person continued verbally attacking her. The person started off by saying that she is alone and has no friends, then began talking about the woman's hijab and denouncing her religion. The man in front of the Muslim woman blocked the person's advances with his body. Reported to NCCM.

March 16, 2019: ON, Canada. Jasmin Zine attended a conference, the registered charity, "Canadians for the Rule of Law" open space to discuss what their rights are and how free speech can be understood and protected. At the event, Jasmin Zine asked a question, however she was asked to leave. While leaving, she said "their veiled white supremacist views and Islamic fear-mongering is the kind of rhetoric that inspires white nationalist terror." She was physically assaulted by a man in the audience while everyone else stayed silent and another man shouted that she is lucky to even be in this country. She had to wait to call the police until afterward since cellphones were prohibited inside. Zine has asked police to re-examine the matter before it is transferred to the hate crimes unit. Reported to [Media](#) and the Police.

March 18, 2019: AB, Canada. Students and staff discovered racist, Islamophobic and threatening graffiti on outdoor playground equipment at Northmount School. Before the administration saw it, a student saw it and reported it. The school issued a letter and contacted the police. Edmonton Police Service became involved and the issue is still under investigation. Reported to the police.

March 19, 2019: ON, Canada. Police are investigating white supremacist and former mayoral candidate, Paul Fromm, for reposting the 74-page manifesto written by the suspect in the New Zealand mosque shooting to his own social media page. Reported to the police and [media](#).

March 19, 2019: ON, Canada. A Trump supporter wearing a "Make America Great Again" cap came to a vigil for the New Zealand mosque attacks at York University. He was heard to have said, "This vigil is meaningless." Many students felt personally insulted by the MAGA Cap and asked him to leave. Reported to [media](#).

March 19, 2019: ON, Canada. A visibly Muslim woman was walking outside when a driver coming in the opposite direction leaned out their car window and yelled at complainant to "Go home". He sarcastically waved bye and drove away. Reported to NCCM.

March 21, 2019: ON, Canada. Far-right activists interrupted a vigil and rally held for the New Zealand mosque attacks. The rally called on Torontonians to speak out against all forms of racism and discrimination. A shoving match broke out when far-right activists, including an alleged white supremacist showed up. The rally was able to continue once the activists were escorted away by police. Reported to [media](#) and the police.

March 22, 2019: ON, Canada. A poster outside of multi-faith prayer room was vandalized with the words “A rapist and pedophile” and “Barbarism” at Humber College. Shared on social media.

March 22, 2019: QC, Canada. Lynne Shand, a Montreal city councillor, received emergency eye treatment at a hospital by a veiled doctor. She took to Facebook and wrote “Yesterday I had to undergo an emergency optomological exam...who was the optomologist? A veiled woman if it wasn't an emergency, I would have refused to be treated by her”. She apologized for offending people and the Facebook post has been taken down. Reported to [media](#).

March 23, 2019: ON, Canada. In a Shoppers Drug Mart Plaza near Hurontario and Eglinton at approximately 1:30pm, a young Muslim woman wearing hijab was attacked by a man wearing all black and a hood. The attacker hit the young woman with a hard object from behind, knocking her unconscious. She later awoke dizzy and unable to remember what had just occurred. The young woman was then driven to the hospital by ambulance as a result of the attack. This case is under investigation with Peel Police. Reported to NCCM and Police.

March 28, 2019: ON, Canada. A legally blind Muslim woman wearing the Niqab was walking outside her house when she was approached by a group of men who were shouting at her asking why she wore a niqab and why she was in Canada. They got close but before they could do anything, she screamed, and they ran off. She reported it to the police the next day. Reported to NCCM and Police.

April 20, 2019: ON, Canada. An Ottawa Mosque received a bomb threat letter. The letter stated “you will get all blown to pieces... It's coming soon”. Following the New Zealand attack, the mosque notified the police and it is under investigation. Reported to NCCM and the Police.

April 21, 2019: ON, Canada. A group of 6 visibly Muslim women were outside Wilfried Laurier University library when a woman approached them. The woman was saying that what they chose to wear does not make them look Canadian. She asked "why they didn't wear the sexy and cool clothes the white girls wearing nowadays to be more Canadian". The Centre for Equity, Diversity and Inclusion are working with the girls. Reported to [Media](#).

April 22, 2019: ON, Canada. A woman was allegedly assaulted outside the parking lot of Walmart in Milton, Ontario. The alleged assaulter walked towards the woman and hit her on purpose while she was with her 2 month and 4-year-old daughter at the time. The incident left her with a swollen face and severe pain. Police have been contacted. Status: Under investigation. Reported on Social Media.

May 2, 2019: ON, Canada. A visibly Muslim woman was asked to follow a proctors into another room for an examination prior to taking her final exam on Thursday at Centennial College. The proctor told her to go somewhere hidden and take her scarf off so they could “check” her. Feeling intimidated, she complied and lifted her veil so the

proctor could inspect both the front and back of her head, her ears and her hair. Centennial College is investigating this matter. Reported to [Media](#).

May 27, 2019: Canadian Armed Forces members have been linked to six hate groups since 2013, according to internal reports. Some groups include Proud Boys, Atomwaffen, La Meute, 3% and Soldiers of Odin according to the report. Reported to [Media](#).

June 8, 2019: ON, Canada. London police are investigating an anti-Muslim graffiti on the sidewalk outside the London Muslim Mosque over the weekend. The message was “For the temple mouhamed (sic) rapes kids”. Officers have been notified and are investigating the incident. Reported to [Media](#) and Police.

June 20, 2019: BC, Canada. Two separate incidents at SFU’s Burnaby and Surrey campuses. The incident was reported to RCMP and is being investigating. A man was in the prayer space and urinating on the premise, while saying F*** all of the Muslims. NCCM along with MSA have engaged in productive dialogue and Simon Fraser University Administration is taking action on Islamophobia. Reported to [Media](#), NCCM, Police and University.

June 22, 2019: NS, Canada. A hate group called the National Citizen will host a rally in the Grand Parade calling to ban “political-Islam” and rejecting Canada’s multiculturalism framework. The police are aware of the gathering and will be monitoring the events. Reported to Media and the Police.

July 2019: QC, Canada. A woman’s two-year-old boy was assaulted and verbal abused calling out hateful comments against Muslims in a public space. Reported to NCCM.

July 12 and 13, 2019: ON, Canada. Two incidents of vandalism happened outside the Owen Sound Muslim Association mosque. On Saturday morning they found the mosque had been again peppered with eggs, while the front doors and the area around it had been sprayed with mustard. On Friday morning they found tomato sauce splattered on the front doors and eggs smashed against the roof and brick walls. Police have arrested a man charged with mischief to the city’s mosque. Reported to Media and Police. [Link](#).

July 21, 2019: ON, Canada. The host of Global News Radio’s “The Morning Show” is currently under investigation by tweets that express anti-Muslim sentiments. Global News are concerned about the tweets in question and are investigating the matter. Reported to Media. [Link](#).

July 21, 2019: QC, Canada. An alleged verbal assault against a Muslim woman happened on July 23, 2019 outside a daycare on St. Laurent Blvd. She was walking with her three-year-old daughter when a man walked up to her saying, why do you speak that language and that she should go back to where she belongs. He also used gruesome language. Reported to Media and Police. [Link](#).

July 25, 2019: ON, Canada. A teacher in Durham region is facing disciplinary hearing due to multiple tweets he allegedly sent out in 2017. These tweets are Islamophobic and

anti-LGBTQ2. The investigation is being carried out by the Ontario College of Teachers. Reported to Media. [Link](#).

July 27, 2019: AB, Canada. On the weekend, Stephen Garvey, the founder and leader of national citizen alliance went to the 2019 Calgary Arab Festival and interviewed young volunteers asking very racist and xenophobic questions. Reported to NCCM. [Link](#).

July 30, 2019: SK, Canada. Coffee was thrown in the face of an Indian student at the University of Regina. The video recording went viral with the man insulting him and making fun of him on Tuesday. The Regina Police Services are investigating the matter and looking to charge for mischief or assault. Reported to Media and Police. [Link](#).

August 1, 2019: ON, Canada. Air Canada forced 12-year-old Muslim girl to take off her hijab even after already passing security. She was traveling from California to Toronto. While boarding the plane, Air Canada employees demanded that she remove the head covering because she was not wearing one in her passport photo. Reported to Media and NCCM. [Link](#).

August 17, 2019: ON, Canada. The City announced that they will be letting an employee go who belongs to a Neo-Nazi and anti-immigration organization that uses Islamophobic rhetoric. This was after NCCM called for an investigation to the allegations. Reported to NCCM.

September 2019: Over the course of the elections, there were multiple banners vandalized with discriminative and racist slurs and images. Reported to Police and NCCM. [Link](#).

September 2019: A photo resurfaced of Justin Trudeau in a 2001 photo of him wearing brownface at an Arabian Nights theme party. Reported to Media.

September 23, 2019: SK, Canada. On Sunday, a racialized manager was working at Canarama Shell gas station when a man started shouting at his crew asking them why they were in Canada. The man punched the manager in the chest. The man was charged with assault after. Reported to the Police and NCCM. [Link](#).

October 4, 2019: ON, Canada. On October 4, a youth coach received a message from the parents of a child he coaches. The text message included xenophobic and racist messages. [Article](#) in the Media. [Link](#).

October 5, 2019: AB, Canada. In October, there was an alleged arson attack on the house of the chairman of the Muslim Council of Calgary Foundation. Police are currently investigating the matter. Reported to NCCM and Police.

October 10, 2019: NS, Canada. In 2017, People's Party candidate Sybil Hogg made a series of Islamophobic posts on Twitter and Facebook. The leader refuses to take action against the candidate. One post read "Islam is pure evil. Islam has no place in Canadian society". Reported to Media. [Link](#).

October 22, 2019: QC, Canada. A Quebec man was charged on January 9th, 2020 based on public incitement of hatred and willful promotion of

hatred specifically towards Muslims. The incidents happened on January 1st and October 22nd of 2019. Reported to Media. [Link](#).

November 1, 2019: ON, Canada. A Black Muslim woman was fired from her part-time job at McDonald's shortly after she reported overhearing other staff members using the N-word on the job to her general manager. After reporting it, she started noticing that she was getting less frequent shifts. Reported to Media. [Link](#).

November 28, 2019: ON, Canada. The Durham Regional Police Service (DRPS) posted on social media an image that shows two stick figures with white faces wearing police hats and standing over the stick figure of a man with brown face. Reported to NCCM.

December 2019: ON, Canada. Window of a restaurant smashed few hours after boycott halal group posted information about the store selling halal food. Reported to NCCM.

December 13, 2019: ON, Canada. While at a drop-in center, a woman was verbally attacked by a lady calling her degrading names and saying “f*** Muslims, f*** terrorist, take your hijab off, there are too many immigrants in Canada”. NCCM is investigating and support the woman. Reported to NCCM.

2020

May 2020: In Edmonton, six weeks into the lockdown, a man sat in his vehicle outside the oldest mosque in North America, Al-Rashid, running what he called a [“Ramadan Bombathon”](#) which he broadcast on social media. The man took it upon himself to monitor the mosque for COVID-19 compliance during Ramadan – an attempt to intimidate the community.

May 2020: A teenager wearing a head scarf is attacked in Vancouver in alleged hate crime while riding a bus.

June 2020: Racial outburst in London store against a Muslim family

July 2020: André Audet, 62, of Boucherville, faces a list of charges in connection with online posts advocating genocide of Muslims

August 2020: A Toronto mosque is targeted six times in three months by vandals, including broken Windows, break-in attempts, and racist graffiti.

August 2020: Al Rashid Mosque in Edmonton (Alberta) is targeted with neo-Nazi graffiti, and four men were accused of public urination on the Islamic Society of Markham.

August 2020: Representatives of the downtown Masjid Toronto [said](#) the mosque’s windows were broken three times in a three-week span.

August 2020: Disturbing video footage circulates of a TTC passenger yelling at some unidentified people on a subway train, calling them the N-word and proclaiming that she "hates Muslims."

August 2020: Montreal Muslim family endures racist confrontation at a park.

September 12, 2020: Fatal stabbing of 58-year-old Mohamed-Aslim Zafis outside a Toronto-area mosque. Toronto police spokesman said during a news conference Friday that the investigation into what happened is continuing and “there does not appear to be any motive”, local news channel CP24 [reported](#), but a Canadian Muslim advocacy group is calling for a recent fatal stabbing outside a mosque near Toronto to be investigated as potentially hate-motivated.