



XENOPHOBIA, RADICALISM AND HATE
CRIME IN CANADA (2020-2022)

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1. INTRODUCTION

This report addresses existing discriminatory legislation, practices, attitudes, and movements in the Canadian context between the years 2020 and 2022. 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, religious, and gender minorities. It also analyses existing law enforcement practices affecting minorities, such as discriminatory practices and state measures to support minorities. By drawing upon both qualitative and quantitative data, this report presents 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 and Asian minorities being especially targeted during and after COVID-19. On the other hand, data suggests that Canadians generally 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 2020 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.

Emergency Management and Civil Protection Act (Ontario)

In early April 2020, the Ontario's provincial government passed an emergency order allowing police to obtain the names, addresses, and dates of birth of Ontarians who had tested positive for COVID-19. In a matter of months, the Ontario police searched the COVID testing results database over 95,000 times. Over 40% of these searches were conducted by two police services: Thunder Bay Police Service, and Durham Region Police Service. Thunder Bay Police Service in particular accessed the personal health information in the database over 14,800 times – a rate of access that is ten times higher than the provincial average – even though the area has reported only 100 positive cases since the outset of the pandemic. The Canadian Civil Liberties Association reported that people going for COVID tests were not asked for their consent to share their personal medical information. There were particular concerns about how sharing personal medical information directly with the police [would impact those who are subject to systemic discrimination](#) in their interactions with law enforcement and health care – including Black Ontarians, Indigenous persons, and those living with mental health issues and addictions.

By-Law 2020-31 regarding “Personal Wellness Establishments” (local)

The by-law, enacted in 2020 in the municipality of Newmarket (Ontario), disproportionately affects Asian massage workers and businesses, further contributing to systemic anti-Asian racism. The proposed amendments include excessive requirements that are unnecessarily burdensome, discriminatory, and may cause people to lose their jobs and businesses. Indeed, the by-law has a [discriminatory impact](#) by forcing primarily low-income Asian massage *parlour* workers – most of whom are women – out of work, violating their right to equality guaranteed under section 15 of the Canadian Charter of Rights. In addition, to the extent that these amendments have been discussed in the context of addressing sex work and trafficking, Canadian Civil Liberties Association [called on the Town of Newmarket](#) to treat sex workers in a fair and unbiased manner and promote sex worker safety, dignity, and well-being.

The Law Society of Manitoba’s ‘Good Character’ Disclosure (Manitoba)

In March 2021, the Law Society of the Canadian province of Manitoba disclosed a new requirement for licensing applicants that imposed [unnecessary barriers to Indigenous, Black and other marginalized groups](#) wanting to enter the legal profession. This is because in order to enter the legal profession in Manitoba, applicants now were compelled to disclose details and documentation about a wide array of personal and private information, including unsubstantiated allegations, complaints, charges, discipline, and convictions, regardless of the relevance, the process, or the outcome. Also, the process requires individuals to expose all their contacts with police and the criminal justice system, even though Indigenous groups are often racially profiled, and face unfair and overly harsh treatments within the system because of systemic discrimination.

2.1. RESPONSES TO ETHNIC- AND RELIGIOUS-BASED DISCRIMINATORY LEGISLATION

2.1.1. BILL 21

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.

In late November 2019, the Canadian Civil Liberties Association argued [before the Quebec Court of Appeal](#) for a temporary suspension of Bill 21 until the courts could decide on the law's constitutionality. They outlined the various harms that the religious symbols ban has already caused, and on that basis, asked the court for an urgent remedy. On December 12, 2019, they received the Court's decision, and it was devastating. Two out of the three judges denied the request for suspension: the law stays in place. One of the judges would have suspended the law. This is despite the fact that all three Justices agreed that there are harms being caused to Quebecers who wear religious symbols. One of the Justices even said it is "apparent that their fundamental rights are being violated," particularly the rights of Muslim women who wear the hijab.

On April 20, 2021, Quebec Superior Court recognized the inordinate harms done to individuals who wear religious symbols and strikes down certain parts of Bill 21 as unconstitutional. Unfortunately, [the decision kept most of the law intact](#) and many of the recognized harms in place. Which is why the Canadian Civil Liberties Association, together with its litigation partners, [filed legal submissions](#) against the Bill in December 2021, explaining how the law banning religious symbols in many public sector jobs is unconstitutional and should be struck down.

2.1.2. EMERGENCY MANAGEMENT AND CIVIL PROTECTION ACT

After the Emergency Management and Civil Protection Act (Ontario) was passed in early April 2020, the Canadian Civil Liberties Association (CCLA), together with other partner organisations, argued that the decision "breaches provincial health privacy protections and violates individuals' constitutional rights to privacy and equality". In August 2020, the Ontario Government [revoked the emergency order](#), ending police access to a COVID-19 database after CCLA and partners filed a legal challenge to stop the blanket disclosure of personal medical information to law enforcement.

2.2. GENDER MINORITY GROUPS AND CANADIAN LEGISLATION

In Canada, transgender individuals are over one and a half times more likely to have experienced violent victimization in their lifetime than cisgender individuals. On November 20th each year, community members organize vigils for International Transgender Day of Remembrance, where the list of names of trans people killed that

year due to anti-trans violence are read aloud. Federal workplaces were not immune to this discrimination. Between the 1950s and mid- 1990s, 2SLGBTQI+ Canadian Armed Forces and Royal Canadian Mounted Police (RCMP) members, as well as 2SLGBTQI+ federal public servants, were subjected to systemic discrimination and harassment in what is now referred to as the LGBT Purge. Many were interrogated, followed, abused, and fired in accordance with policy and sanctioned practice. Today, 2SLGBTQI+ Canadian individuals continue to experience stigma and discrimination, which are at the root of multiple inequities in areas such as health, safety, housing and employment. The types and levels of inequities that are experienced vary across 2SLGBTQI+ communities.

In the light of this problem, between 2017 and 2022, the Government of Canada took [several steps](#) toward building a safer and more inclusive country for gender minorities in the country, namely:

- 2017 – Canadian Human Rights Act protects gender identity and gender expression
- 2017 – Prime Minister’s apology to LGBT Purge survivors and 2SLGBTQI+ communities
- 2018 – Federal Court approved Final LGBT Purge Class Action Settlement Agreement
- 2018 – Expungement of Historically Unjust Convictions Act for eligible offenses involving consensual same-sex sexual activity
- 2019 – Repeal of anal intercourse, vagrancy and bawdy house offenses
- 2019 – Targeted programming for 2SLGBTQI+ communities announced, including Community Capacity Fund and advancing 2SLGBTQI+ rights globally through the Feminist International Assistance Policy
- 2021 – Projects Fund announced
- 2022 – Act to Amend the Criminal Code (Conversion Therapy) becomes law
- 2022 – Canada’s first Federal 2SLGBTQI+ Action Plan launched

3. PRACTICES AFFECTING MINORITIES

In contrast to the rest of the Canadians, racial minorities have a disproportionate level of contact to both criminal justice and police. They are exposed to different treatments and perceive such a difference. Indeed, visible minorities in particular, including 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). In September 2021, the Canadian Federal Court upheld two 2019 rulings by the federal Human Rights Tribunal that awarded financial compensation to [indigenous children in the child welfare system](#) after 2006. The tribunal had concluded the government discriminated against indigenous children by

willfully underfunding child welfare services on reserves that resulted in their removal from their families, and by failing to provide services as the result of a jurisdictional dispute between federal and provincial governments over which government should pay for care off reserves. The federal government acknowledged the discrimination but claimed the tribunal lacked jurisdiction and asserted the government wanted to resolve the issue as part of separate but related class-action lawsuits with a more generous financial settlement. On October 29, it announced that it would appeal the part of the tribunal's ruling that related to financial compensation, but not the section that mandated the government provide public services to First Nations children on the same basis as non-indigenous children. The government stated the parties had agreed to pause litigation until December to allow time to negotiate financial compensation as part of a comprehensive settlement package.

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. Indeed, 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. 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.

In 2021, a trial began in a [major constitutional challenge targeting racial profiling](#) that illustrates police discriminatory practices against Black and Indigenous Canadians. The case, which is being pursued by Joseph-Christopher Luamba, a Black Montreal resident, and the Canadian Civil Liberties Association (CCLA) (in its capacity as a conservatory intervenor), challenges the power of the police to arbitrarily pull over and detain drivers without suspicion outside of the context of a sobriety checkpoint. The lawsuit alleges that this roving, arbitrary detention power enables racial profiling and is an unnecessary, and unconstitutional, police power. "The racial profiling of Black people by the police in this country continues to interrupt lives and jeopardize futures," said Dr. Akwasi Owusu-Bempah, the CCLA's Special Advisor on Anti-Black Racism. "The practice should have no place in a democratic nation such as our own." "Police in Canada should not have the authority to pull anyone over, at any time, without any suspicion of wrongdoing," said Noa Mendelsohn Aviv, CCLA's Executive Director and General Counsel. "We are asking the court to declare that this police power is unconstitutional. It

is an unnecessary arbitrary detention power that has resulted in decades of racial profiling and harassment. Suspicionless roadside stops are not really random: they pave the way for over-policing and harassment of Black, Indigenous and other racialized people — whether as a pretext or due to unconscious bias. It is time for these powers to be curtailed.”

Despite the fact that suspicionless roadside detentions have historically been referred to as “roving random stops” or “random routine traffic checks”, it is now well established that these interceptions are not conducted in a genuinely random manner. Instead, the practice of suspicionless [roadside stops has provided a pretext for profiling and discrimination](#) that disproportionately affects racialized and marginalized individuals. The risk that any expansion of these powers will lead to further discriminatory outcomes and abuse is acute. The trial [ended in favour of CCLA](#) and its litigation partners in October 2022.

A much-anticipated court case that occurred in 2020 is illustrative as it regards law enforcement’s discriminatory practices against Muslim Canadians in particular. This was the judgment rendered by the Supreme Court of Canada regarding [R. v. Ahmad, 2020 SCC 11](#), involving Javid Ahmad (the appellant), where the Supreme Court’s decision questioned the police’s method of entrapment. Such an entrapment involved the officers arranging in-person meetings with the appellant and a second individual (Landon Williams) to purchase drugs. Both Ahmad and Williams were arrested and charged with drug related offenses. In reaction to [protests across Canada](#) to call for police reform in 2020, RCMP released a report to address these allegations, but the report was [met with criticism](#).

Another example related to law enforcement practices in dealing with Muslim communities specifically 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 counter radicalization 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”.

Systematic discriminatory practices affect visible immigrant communities in general. Illustratively, in August 2022, the Ontario Human Rights Tribunal ruled that [the Ontario Provincial Police discriminated against a migrant worker](#) when they conducted a DNA

sweep that targeted him and all other migrant workers in the area. The ruling affirms that the police DNA canvass, which targeted people for an intrusive police search solely based on race and immigration status, regardless of whether they matched any of the other aspects of the reliable and detailed suspect description, was discriminatory. The privacy and human rights violations that took place here were particularly acute due to the unique vulnerability of the targeted population. As recognized in the judgment, migrant farmworkers are a highly vulnerable racialized community and face significant barriers to asserting their rights. Their ability to stay in Canada is subject to the whims of their employers, who can dismiss them without cause and trigger their deportation at any time. They also frequently come from poor households and have low levels of education. The human rights tribunal found that the police, who got the migrant workers' employers to help with the DNA canvass, "did not adequately take the migrant workers' vulnerabilities when requesting their DNA on a voluntary basis". This type of police practice is inherently coercive – a concern that is significantly heightened in a context like this one.

4. SOCIAL ATTITUDES TOWARDS MINORITY GROUPS

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.

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%)

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%)

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 spite of these rather optimistic findings, in 2020 the Institute for Strategic Dialogue (ISD) found that Canadians “[represent] the third largest nationality using 4chan’s politically incorrect board” and notorious radicalising platform, as are the third largest community on the neo-Nazi Iron March group after the United States and Britain. The researchers also found that anti-Muslim and anti-Trudeau chatter is prevalent. 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%).” Canadian Prime Minister Justin 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, activity gradually dipped across Facebook and YouTube, going up on Twitter, and stayed even on 4chan.

In 2020, Canadian respondents to the international Pew Research Center poll [expressed overwhelming support for the concept of gender equality](#) - 93% of Canadians surveyed ranked it as "very important," second only to Sweden at 96%. However, in more practical terms, the survey found a significant gap between men and women when it comes to which gender they believe enjoys a higher quality of life: 69% of women in Canada said men have a better quality of life, compared with 49% of Canadian men who said the same thing. "It is the case, I think, that people in Canada really see men and women having equal rights as very important. And they're somewhat more optimistic than other countries that women will eventually have the same rights as men," said Pew research associate Janell Fetterolf. "At the same time, people do recognize that it's not necessarily the case now in some of these situations."

A surprising 11% of Canadians said men should have more right to a job than women at times when work is scarce, compared with 88% who disagreed. In the U.S., the ratio was similar: 13% agreed with favouring men, compared to 85% who felt differently. Elsewhere in the world, a majority of people surveyed in countries like India, Tunisia and Nigeria reported the inverse sentiment, skewing the 34-country median to 56% of all respondents who preferred men having a fast-track on scarce jobs, and 40% who disagreed. The results suggest that the issue of equality, much like environmental concerns over the last 20 years, have tended to attract a level of outward public support that can suddenly dissolve when people's economic well-being is under threat. "That question in particular about the specific context of job scarcity gives us a really interesting insight into how people feel," Fetterolf said. "Gender equality is something that people feel very strongly about and think is important, but it is still the case that there are instances where people might prefer there to be inequality."

The research also shows that some respondents in Canada still cling to long-standing perceptions about gender roles: 22% said men have more influence over household financial decisions, compared to 11% who said women control the purse strings. Sixty-four% said the balance is equal. Women exert more control over child-rearing decisions, 37% of Canadians said, compared with just three% who said the same thing about men. Fifty-eight% called it a draw. Three-quarters of Canadians surveyed said marriages are more satisfying when both partners work and share household duties, compared with 15% who preferred to see the husband as the provider and the wife at home with the children. Perhaps not surprisingly, "people younger than 30 are more likely than those aged 50 and older to say a marriage where both the husband and wife have jobs and take care of the house and children is the more satisfying way of life," the Centre said. Canadian women are also less optimistic than their male counterparts when it comes to the future of gender equality: 88% of female respondents said they either are or expected to be treated equally, compared with 93% of men.

In 2021, a report from a comprehensive research series from the non-profit Angus Reid Institute in partnership with the University of British Columbia dived deeply into the sentiments of those living in Canada to illuminate perceptions and attitudes towards diversity and racism. [According to this report](#), for 85% of the population, that Canada is home to people from different races and ethnicities better the nation. Canadians of all regions of the country, age groups, political ideologies and ethnic backgrounds agree on this point. But does everyone feel it? Contradictions abound. Fully one-in-three (34%) say “Canada is a racist country.” Among those who believe this most keenly: visible minorities (42% of whom say so) and women, particularly those under the age of 35, who are much more likely than men to hold this view (54%). On the other hand, however, fewer than one-in-eight (12%) say they believe some races are superior to others. Further, 41% of Canadians say that people seeing discrimination where it does not exist is a bigger problem for the country than people not being able to see where it does. These perspectives coalesce to form four mindsets with which Canadians view diversity. This report analyzes each – the Detractors, Guarded, Accepting and Advocates – to better understand the expectations of Canadians heading into the second half century of official multiculturalism.

More findings by the Angus Reid Institute report from 2021 reveal that:

- Three-quarters of Canadians over the age of 55 disagree that Canada is a racist country, while 54% of women between the ages of 18 and 34 say that it is
- One-in-five Canadians (21%) say that they feel like they are treated as an outsider in Canada. This proportion is 17% among Caucasians, 30% among Indigenous respondents and 29% among visible minorities.
- The Advocates, one-quarter of Canadians, are very concerned about racism and discrimination, to the point that they are twice as likely as visible minorities themselves to say that police are prejudiced or racist toward the latter demographic (83% vs 42%)
- The Detractors, made up of older and more conservative Canadians, are also one-quarter of the population. This group is distinct in that it is more likely than others to say that immigration levels are way too high, and that racism is not a problem in Canada
- One-quarter of Canadians feel “cold” toward Muslims, more than any other group asked about in the survey. Men over the age of 55 (42%) and Quebecers (37%) are among the most likely to say that.
- Most Albertans (54%) and Saskatchewanians (57%) believe exaggerating racism is a bigger problem in Canada than not seeing racism where it exists.
- Yet residents of Saskatchewan (44%) were the most likely to agree that Canada is a racist country. Residents of Quebec (24%) were the least likely.

In spite of some concerning data, as seen above, in 2022 [Canada set a historic record](#), with a total of 432,000 coming to the country that year, with widespread optimism about it. This exceeds the previous record made in 2021 when 405,750 immigrants were recorded. In fact, before the records of 2021 and 2022, the last time Canada welcomed this many immigrants was in 1913. To be more specific, over the course of 2022, the

federal government processed about 5.2 million applications for permanent residence, temporary residence, and citizenship. This represents the doubling of the number of applications processed in 2021.

5. HATE CRIME

According to a Statistics Canada Report released in August 2022, between 2019 and 2020, the number of police-reported crimes motivated by hatred of a race or ethnicity increased 80%, from 884 to 1,594. Much of this increase was a result of more police-reported hate crimes targeting the Black population (+318 incidents), East or Southeast Asian population (+202 incidents), the Indigenous population (+44 incidents) and the South Asian population (+38 incidents). In 2020 alone, the Canadian police reported 2,669 criminal incidents that were motivated by hate. This was the largest number recorded since comparable data became available in 2009. The first year of the pandemic saw the number of police-reported hate crimes increase by 37%, or 718 more incidents, compared with the previous year.

Police-reported hate crimes targeting religion declined 16% from 613 incidents in 2019 to 515 incidents in 2020. This decrease was primarily due to fewer hate crimes targeting the Muslim population, which declined from 182 to 82 incidents in 2020 (-55%). Hate crimes against the Jewish population rose slightly in 2020, from 306 to 321 incidents (+5%).

Hate crimes targeting the Black and Jewish populations remained the most common types of hate crimes reported by police, representing 26% and 13% of all hate crimes, respectively. These were followed by hate crimes targeting the East or Southeast Asian population (11%) and those targeting a sexual orientation (10%).

Analysis of all police-reported hate crimes between 2011 and 2020 shows that victims of violent hate crimes committed on the basis of their perceived Indigenous identity or sexual orientation tended to be the youngest among hate crime victims and sustain the highest proportion of injury. Gurpreet Singh, a South Asian radio broadcaster and journalist, agreed that the number of hate crimes is higher than the reported numbers released today. Together with the CEO of Burnaby-based Spice Radio, Shushma Datt, they are staging the annual Hands Against Racism campaign tomorrow. “The recent reports suggesting a spike in hate crimes during the pandemic has made the Spice Radio campaign against racism even more relevant,” he said. The campaign includes on air conversations every year on racism from Jan. 15 to March 21, which is the international day for the elimination of racial discrimination. The campaign was started in 2015 on the birth anniversary of Martin Luther King Jr.

According to Statistics Canada, [hate crimes against Muslims across Canada jumped by 71 percent in 2021](#). The study found that the number of recorded attacks against Muslims increased from 84 incidents in 2020 to 144 in 2021. In 2019, a total of 182 incidents targeting Muslims had been reported. “We lost Canadian Muslims to hate in 2021. These numbers also do not tell the whole story—we know that the numbers of

hate crimes vastly exceed what show up in hate crime stats,” the National Council for Canadian Muslims (NCCM) said on Twitter following the release of the report. One of the examples of this surge in violence against Muslims in Canada was [the killing of four members of a Pakistani-Canadian family](#) in Ontario in June 2021. According to a police investigation, the attack was planned and motivated by hatred, while Prime Minister Justin Trudeau called it a terrorist attack.

In addition to an increase in hate crimes against Muslims, Statistics Canada also revealed an [alarming 293 percent increase in hate crimes against East or Southeast Asian people](#) between 2019 and 2020, which continued to rise from 2020 to 2021. This is believed to be tied to conspiracy theories about the COVID-19 virus, causing a surge in hate crimes against Asian people across the world. The report also shows a 260 percent increase in hate-motivated attacks on Catholics and 71 percent on Muslims in Canada from 2020 to 2021. The Chinese Canadian National Council for Social Justice has [called](#) for a “National Anti-Racism Act” to “provide an accountability framework to mandate comprehensive government anti-racism actions to be informed by the collection and utilization of disaggregated data that reflects the experiences of diverse communities[.]”

Canada’s statistical report explained that while it is challenging to link hate crime incidents reported to the police to specific events, media coverage and public discourse can undoubtedly increase awareness and negative reactions from people who share hateful traits. Precisely, however, hate crimes under-reporting has been pointed out as a huge problem in Canada, [according to anti-racism advocates](#), which indicates that estimates of an increase in hate crimes could be even higher.

In terms of gender-based hate crime in Canada, in May 2020, terror charges were laid against a 17-year-old boy — who cannot be identified under the Youth Criminal Justice Act — after a [stabbing attack at a Toronto massage parlour](#) that resulted in the death of Ashley Noelle. It left another woman seriously injured. The youth was initially charged with first-degree murder and attempted murder, but Public Safety Canada said Toronto police allegedly found evidence suggesting the attack was motivated by incel ideology. Involuntary celibates or “incels” are made up predominantly of young heterosexual men who feel they are unable to attract romantic partners because of their looks or social status, according to the think-tank Moonshot. The perpetrator was subsequently charged with two terrorism offenses. The case is still before the courts and none of the allegations have been proven.

The International Center for the Study on Violent Extremism in Washington, D.C., published a study in January 2021 that examined COVID-19 measures and the Canadian incel terror designation to determine if either issue intensified feelings of isolation and fostered resentment toward society. Researchers surveyed more than 400 men in August 2020 who were active in the largest incel-specific forum on the internet. They say 50.8 per cent of respondents said the terrorism charges increased their resentment toward society, while 30.2 per cent said pandemic-related isolation had done so. Jesse Morton, one of its lead researchers, said he believes most academic research

has relied too heavily on the radicalization trajectories of the relatively small number of incels that have carried out acts of violence. "Data shows that very few people that hold radical ideologies go on to commit acts of violence and if you stigmatize them, you can actually facilitate greater violence," Morton said. He said there is a need to directly engage with incels and for more study on the effects of public stigmatization and social exclusion on them.

6. COVID-19 AS IT RELATES TO DISCRIMINATION AND HATE CRIME IN CANADA

According to the [Canadian Centre for Justice and Community Safety Statistics](#), the COVID-19 pandemic had profound impacts on Canada's economy, health care system and society in general. Policies enacted to contain the spread of the virus have resulted in unprecedented disruptions in the social and economic lives of Canadians, changing how we interact, socialize, learn, work and consume. Since March 2020, the vast majority of Canada's population were typically spending more time at home and many businesses closed or turned to new methods of operation, often online. These changes have, at least partially, affected crime patterns across the country. Importantly, [according to Statistic Canada](#), during COVID-19 (2019-2021) Canada witnessed a 72% jump in its hate crime rate, which exposed and exacerbated safety and discrimination issues.

During the pandemic, stay-at-home orders meant more people were home for longer periods of time, increasing guardianship, while fewer people were outside with the opportunity to commit crimes. For some people, however, confinement at home posed a risk where family violence was a factor. For crimes that can be difficult to report due to the nature of the offense—for example crimes committed by family members—confinement and reduction or changes in services for victims could have also impacted reporting to police. During the pandemic, Canadians turned to the Internet to facilitate work, school, shopping, health care and social interaction (Bilodeau et al. 2021; Statistics Canada 2020a). A greater online presence could increase the risk for different types of criminal offenses facilitated by the Internet. Finally, the pandemic could have also impacted offenses against the administration of justice, such as breach of probation and failure to appear in court or at mandatory meetings with probation or parole officers. Lockdown conditions meant fewer opportunities to breach conditions and the reduction of court processes and in-person hearings would impact the possibility of failing to appear.

The factors above could have conditioned the fact that the volume of police-reported crime in the early months of the pandemic was far lower compared to the previous year. In the first three months of 2020, the number of police-reported criminal incidents was 4% higher than the same three-month period in 2019. In April 2020, the first full month of the pandemic and generally the month with the most country-wide restrictions in place, there were 18% fewer criminal incidents compared to April 2019. Overall, crime levels were lower than the previous year throughout the pandemic period from March to

December. In total, there were over 2 million police-reported Criminal Code incidents (excluding traffic) in 2020, about 195,000 fewer incidents than in 2019. At 5,301 incidents per 100,000 population, the police-reported crime rate—which measures the volume of crime—decreased 10% in 2020. The police-reported property crime rate decreased 13%, the largest percentage change, up or down, dating back to 1998.

Police-reported crime in Canada, as measured by the Crime Severity Index (CSI), decreased 8% from 79.8 in 2019 to 73.4 in 2020, and was -11% lower than a decade earlier in 2010. The CSI measures the volume and severity of police-reported crime in Canada, and it has a base index value of 100 for 2006. The decline in the overall CSI in the first year of the pandemic was the result of decreases in police-reported rates of numerous offences. Most notably, there were decreases in the rates of police-reported breaking and entering (-16%), theft of \$5,000 or under (-20%), robbery (-18%), shoplifting of \$5,000 or under (-36%), administration of justice violations (-17%) and sexual assault (level 1) (-9%). In 2020, all measures of the CSI—the overall CSI, the Violent CSI and the Non-violent CSI—decreased for the first time after five years of increases. The combined volume and severity of violent crimes, as measured by the Violent CSI, was 87.0, a 4% decrease from 2019. The combined volume and severity of non-violent crime, as measured by the Non-violent CSI, decreased 10% in 2020.

In April 2020, 22 people were killed and 3 others were injured in a mass shooting in Nova Scotia, marking the deadliest mass shooting in Canadian history. Nationally, there were 743 homicides, 56 more than the previous year. The national homicide rate increased 7% from 1.83 homicides per 100,000 population in 2019, to 1.95 homicides per 100,000 population in 2020. In 2020, police reported 201 Indigenous victims of homicide, 22 more than in 2019. Of these victims, 62% were identified by police as First Nations peoples, 4% as Métis and 9% as Inuk (Inuit). For an additional 24% of Indigenous victims of homicide, the Indigenous group to which they belonged was not identified. The rate of homicide for Indigenous peoples was approximately 7 times higher than the rate for non-Indigenous people (10.05 homicides per 100,000 compared to 1.42 per 100,000). The first year of the pandemic saw 718 more police-reported hate crimes compared with 2019, a 37% increase. The 2,669 police-reported hate crimes in 2020 were the largest number recorded since comparable data became available in 2009. This increase was largely the result of more police-reported hate crimes targeting the Black population (+318 incidents or +92%), the East or Southeast Asian population (+202 incidents or +301%), the Indigenous population (+44 incidents or +152%), and the South Asian population (+38 incidents or +47%). In 2020, there were 5,142 opioid-related offenses in Canada, representing a rate of 14 per 100,000 population, a 34% increase compared to 2019. Opioid-related offenses were the only specific drug type to increase in 2020 compared to 2019; police-reported rates of cannabis (-25%), heroin (-15%), ecstasy (-7%), methamphetamine (-5%) and cocaine-related drug offenses (-2%) all decreased.

[Research shows](#) that there has been a significant increase of hate crimes against Asian-Canadians since the start of the COVID-19 pandemic, with major cities seeing crime rates that are 6 and 7% higher than the previous year. Police forces in major cities, including Vancouver, Toronto, Montreal, and Ottawa, also reported an increase in incidents of harassment, violence, and graffiti based on race, ethnicity, or skin color, during the COVID-19 pandemic. Verbal harassment, targeted coughing and spitting, and physical aggression reportedly accounted for the majority of the incidents. According to the Vancouver Police Department, anti-Asian hate crimes in the city increased seven-fold in 2020. A June 8 poll by the Angus Reid Institute found 58 percent of Asian respondents to the survey said they had experienced at least one incident of anti-Asian discrimination in the previous year; 86 percent of those polled said the discrimination was societal, not institutional. On June 17, police charged two individuals with mischief after they allegedly threw a hot beverage at an Asian staff member and uttered racist slurs at a coffee shop in Richmond, British Columbia, on March 29 after the employee asked them to maintain social distance between customers. A British Columbia court scheduled a hearing for the case in November. On August 18, the British Columbia Human Rights Commission launched a year-long public inquiry to investigate the increase in hate crime incidents in the province during the pandemic. The commission will not hold public hearings but will solicit expert and public written testimony and report in 2022.

The Canadian Prime Minister and government ministers condemned anti-Asian racism and “scapegoating” during the COVID-19 pandemic. In fact, the federal budget allocated C\$11 million (\$8.6 million) over two years to the Canadian Race Relations Foundation to combat racism during the pandemic and to establish a national coalition to support Asian-Canadian communities. In 2019, the government announced a C\$45 million (\$35.7 million) Anti-Racism Strategy over three years to combat racism and discrimination, including creation of an Anti-Racism Secretariat to coordinate initiatives across government, conduct outreach and public education, and engage indigenous people and community groups. On August 4, the government allocated C\$96 million (\$76 million) to Black community groups to support capacity and workspace development in addition to C\$25 million (\$20 million) in 2019 and C\$350 million (\$277.5 million) in 2020 to support Black entrepreneurs and address barriers to access to credit and systemic racism.

In addition to the above, the government held a national emergency summit on anti-Semitism on July 21 and a separate summit on Islamophobia on July 22 to raise awareness, conduct public education, engage communities, and identify best practices to combat discrimination. The prime minister addressed both summits, and elected officials were invited to attend. The country’s special envoy for preserving Holocaust remembrance and combating anti-Semitism participated in the summit on July 21. In October the prime minister confirmed the government had made the role of special envoy for preserving Holocaust remembrance and combating anti-Semitism a permanent office with dedicated funding.

It is worth noting that reported anti-Indigenous incidents more than doubled during the pandemic, according to an analysis released in 2022. The report found the number of [racist hate crimes targeting Indigenous people](#) more than doubled from 29 in 2019 to 73 in 2020. The largest jump occurred in Ontario, which reported an additional 24 incidents. Overall, 51 of the 73 incidents occurred in rural areas, which is more than two thirds. However, the number-crunching agency said hate crimes against Indigenous people remained relatively low, possibly because Indigenous people may be less likely to report incidents due to mistrust for the colonial authorities. “Feelings of safety and public perceptions of institutions like the police and the criminal justice system can impact the willingness of particular communities to report incidents to the police,” wrote authors Jing Hui Wang and Greg Moreau. “The relationship between Indigenous peoples and the police has been described as one of mistrust. This characterization is rooted in a history of colonization.” The authors also noted that 2020 was marked by social movements for First Nations sovereignty and land rights. The year began with countrywide solidarity protests in support of Wet’suwet’en hereditary chiefs opposing pipeline construction in their territory. It drew to a close amid a standoff over a housing development on disputed Haudenosaunee land in Caledonia, Ont. “It is not possible to tie police-reported hate crime incidents directly to particular events,” the report said, “but media coverage and public discourse around particular issues can increase awareness and reporting, and also exacerbate or entice negative reactions from people who oppose the movement.” Indigenous people were not alone experiencing a rise in hate-motivated crimes. The number rose 37% overall during the same time span. The agency said 2,669 hate crimes were reported in 2020 — the highest number since comparable data became available in 2009. That’s even as the overall rate of police-reported crime, excluding traffic offenses, dropped 10% from 2019 to 2020, the report showed.

The agency found police-reported hate crimes targeting race or ethnicity rose 80% in 2020 compared with 2019 and accounted for the bulk of the national increase. It said reported hate crimes targeting East or Southeast Asian people went up 301%; those targeting Black people went up 92%; and those against South Asian people went up 47%. The report said the highest increases in police-reported hate crimes were in Nova Scotia (70%), British Columbia (60%), Saskatchewan (60%), Alberta (39%) and Ontario (35%). No rise was reported in Manitoba, Prince Edward Island, New Brunswick or the Northwest Territories, but the report noted the relatively small population counts and number of hate crimes in the territories usually make year-over-year comparisons less reliable. Both violent and non-violent hate crimes increased compared with 2019 and contributed “fairly equally” to the overall rise in hate crimes in 2020, Statistics Canada noted. Hate crimes targeting religion declined for the third year in a row following a peak in 2017, the report said. But the 515 incidents reported in 2020 are still higher than what was recorded annually before 2017, it said. The Jewish and Muslim populations continue to be the most common targets of religion-based hate crimes, it said. There was a two-per-cent decrease in reported hate crimes targeting sexual orientation in 2020, but the 259 incidents reported are the

second highest since comparable data became available in 2009, the agency said. The authors said the figures may still underestimate the number of incidents, given that not all are reported to police.

6. CONFLICT IN UKRAINE AS IT RELATES TO DISCRIMINATORY PRACTICES IN CANADA

When the conflict in Ukraine began, Canada opened its doors wide for Ukrainians, creating a [Canada-Ukraine Authorization for Emergency Travel](#) (CUAET), eliminating normal visa requirements, with no limit to the number of Ukrainian nationals who can apply. Their applications will be prioritized and they may stay up to three years. This does not, however, apply to non-citizen Afghans and other residents of Ukraine fleeing the same war, [as Global News reported](#). Furthermore, the Afghan refugee experience stands as a sharp rebuke to Canada's discriminatory policies and practices when compared to its current treatment of Ukrainians. In addition, while Canada promised to take in 25,000 Syrian refugees during the Syrian crisis in 2015 and 40,000 Afghans after the fall of Kabul to the Taliban, it has not set any limit for Ukrainian refugees fleeing the Russian bombardment.

Given the above, while Canada's aid to Ukrainian refugees was generally applauded, critics called out the government for its "[obvious differential treatment of refugees based on where they come from](#)". Namely, Afghans, Syrians, Iraqis, and Palestinians have not been shown the same open-door policy. Canadians from the Global South and refugee advocates have agreed on this point, while deeply sympathizing with the Ukrainian experience.

Since the onset of CUAET, [more than 167,585 Ukrainian](#) nationals have arrived in Canada by land or air. In comparison, only [28,200 Afghan nationals](#) have arrived in Canada since August 2021 under all immigration streams, including federal refugee resettlement programs. This despite the human rights, political and economic threats facing so many in Afghanistan.

Today, Afghan refugees still face delays in their attempts to come to Canada. Yet, Ukrainians have seen red tape cut and doors open. Why the difference? *Policy Options* Canada explained that this is [based on prejudice and stereotypes](#): "These contrasts imply a racist logic that positions some people as vulnerable, and others as beyond the realm of moral obligation to receive protection. The imaginary racial boundary among those selected and deselected explains this difference in treatment. This boundary is so entrenched, that even when racism is pointed out, it is difficult for many to avoid."

Canada's Immigration Minister Sean Fraser has stated: "[We can do more than one thing at a time](#)," and says delays in the admission of Afghan refugees is a logistical challenge on the ground rather than a processing problem. Immigration, Refugees and Citizenship Canada has pointed to processing delays to justify [technology acquisitions and purchases](#) to speed up decision-making on the admission of refugees. The public has raised the question, however, of whether the use of artificial intelligence to deal with

immigration applications will raise further [issues related to discrimination and racism](#) in this context.

8. RADICAL ISLAMISM

The year of 2015 constituted a turning point in securitization of radical Islamism that stills defines counter-terrorism practices in Canada today. At that time, Conservatives (2006-2015) had framed Islamism as the primary national threat to Canada. The Conservative Prime minister Stephen Harper in particular 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. 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 a 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 little 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).

In 2021, the Canadian Government [reported](#) that radical Islamism constitutes a threat as it relates to militant Islamic groups, in particular Al-Qaeda, as posing the primary threat. In particular, the Arab-Israeli conflict is regarded as a source of grievances in the Middle East; however, Islamic extremist groups are also seen as opposing western-style democracy, secularism, and liberal values. The major targets of these groups are Israel, the United States, and Arab states that are viewed as corrupt. In this regard, the military operations against Al-Qaeda and the loss of their sanctuary in Afghanistan have produced a more de-centralized and diffuse network that will be more difficult to counteract, according to the Canadian Government. Also, globalization and, in particular, new communications technologies, facilitate terrorism in a variety of ways (e.g., in recruitment and inciting further attacks).

Experts [noted](#) that the targeting by Al-Qaeda and associated groups of softer targets such as Bali, Morocco, Saudi Arabia, and Turkey ought to be a warning for Canada. Also opportunistic attacks on soft targets could threaten Canada. Furthermore, neutrality may be less of a protection than in the past as UN and humanitarian personnel have been attacked in Iraq and Afghanistan. Several individuals with Canadian backgrounds and possible connections to Al-Qaeda have been captured, arrested, or detained here or overseas and some remain at large. Some of those detained have eventually been released owing to lack of evidence. None of this seems to make Canada a “haven for terrorists” or a primary target for attack, but it introduces an element of doubt about its immunity from terrorism. Lastly, greater access to information increases the potential for the use of more destructive weapons, such as chemical and biological weapons. The scarcity of these weapons, however, makes it less likely they will be used against Canadian targets.

In 2022, the Canadian Security Intelligence Service was [devoting almost as much attention to “ideological” domestic extremism](#) as they do religiously-motivated

terrorism, marking a paradigm shift in the spy agency's priorities. Documents reviewed by Global News suggest CSIS has gone from closing its right-wing extremism desk in 2016 to spending almost as much time and resources tracking "ideological" domestic extremism as religious terrorist groups like Daesh and al-Qaeda.

7. RIGHT-WING EXTREMISM

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

- Right-wing extremism, also known as far-right 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, 2SLGBTQI+ 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 offenses, 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, specifically right-wing extremist groups. 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 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”.

According to a report by the British Institute for Strategic Dialogue (ISD), during COVID-19 the Canadian right-wing extremist threat increased, and were reportedly increasingly influenced by violent counterparts in the United States. The report charted an increase in extreme right-wing activity in 2020 compared to what the Institute for Strategic Dialogue found when it first looked at the problem in 2019. The report stated that while the number of accounts on some platforms dropped, the number of individual posts on major social media platforms increased significantly. "The pandemic has ... created a febrile environment for radicalization, by ensuring that millions of people have spent more time online," the authors wrote. "In an environment of heightened anxiety, the situation has been an easy one for extremists to capitalize on. "As a result of the pandemic, extremist conspiracy theories have flourished, and minority communities — in particular Asians — have been subject to increased hate crimes and harassment." Overall, the researchers identified 2,467 right-wing extremist accounts which produced 3.2 million pieces of content over 2020. While those extremist accounts made up a small share of all Canadian social media accounts, they were able to generate 44 million reactions.

On Telegram, ISD researchers identified 17 groups focused on Canadian affairs — including seven channels hosting white supremacist communities, seven hosting ethno-nationalist communities and one hosting an anti-Muslim community. Researchers also found Canadian channels on Telegram with "large volumes of content containing neo-Nazi imagery" and one associated with "accelerationism" — which the report describes as the belief "that societal collapse should be hastened through violence to allow a white ethnostate to be built." "This included memes promoting the need to prepare for societal collapse, but also instructional content on survivalism, guerilla tactics including surveillance and ambushes, guides on resisting interrogation and designs for 3D printed firearms," says the report. Gab was also a popular platform for white supremacists and ethnonationalists, the researchers found.

While YouTube has removed some accounts for violating its Terms of Service, researchers found two of five that were removed by YouTube migrated to BitChute, an alternative video hosting platform. The Proud Boys frequently posted to their BitChute channel throughout 2020. Speaking to reporters in Hamilton Tuesday, Prime Minister Trudeau said dealing with extremist activity online is a challenge. "It is important for our democracies ... that we have a free exchange of ideas, free opportunities for people to express themselves," he said. "But we need to make sure that we are continuing to stand strong against violence, against incitation to violence, about encouragements to hate, against hate speech itself, which are all against the law in this country." Trudeau said Canada has to protect fundamental rights such as free speech while ensuring that Canadians are safe from persecution and violence. "Anyone who tells you that there is an easy answer to that is trying to sell you something," he said. Meg Sinclair,

spokesperson for Facebook, said the company works with Canadian experts like Barbara Perry of Ontario Tech University to understand trends and prepare accordingly. "We do not allow hate speech on Facebook and regularly work with experts, non-profits and stakeholders to help make sure Facebook is a safe place for everyone," she said. "We've made significant investments in AI technology to take down hate speech and we proactively detect 97% of what we remove before it ever gets reported to us."

In 2021, Canada [declared](#) far-right Proud Boys a "terrorist organisation", adding a new group to its list of 13 terrorist groups, and saying that "ideological extremism poses most significant security threat". The decision followed pressure from lawmakers to take a harder line against far-right extremism after the deadly riot at the United States Capitol on January 6, 2021. Canada can impose penalties on people and groups who deal with a listed entity, can strip listed groups of charitable status, and can deny entry into the country of anyone found to be associated with a listed entity. [The National Council of Canadian Muslims](#), a national advocacy group, welcomed the government's decision.

In 2022, the [Canadian Security Intelligence Service reported](#) that "ideologically" motivated violent extremism (IMVE) — the service's catch-all term, which includes far-right and white supremacist-motivated violence — is "fast approaching parity with the threat from religiously-motivated violent extremism in terms of investigative resources deployed" in Canada, CSIS Director David Vigneault wrote in late 2021. "The pandemic has been seized upon by extremists, who are exploiting the situation to spread disinformation, amplify anti-authority narratives, and promote acts of violence," Vigneault wrote in a letter to Public Safety Minister Marco Mendicino in late 2021, adding IMVE "disproportionately targets equity-deserving groups in Canada."

"CSIS is actively investigating IMVE threats, and when appropriate, mitigating these threats through the use of threat reduction measures." Despite the renewed attention to right-wing extremism — in the past CSIS devoted resources to tracking far-right groups before the 9/11 attacks dramatically shifted Western intelligence priorities — Vigneault warned Mendicino the agency's ability to keep up with the "evolving" threat is at risk. CSIS has repeatedly asked the government to update its powers, after a series of high-profile confrontations with the Federal Court and increasing public appeals from Vigneault himself.

Dr. Barbara Perry, one of Canada's foremost researchers on far-right and white supremacist movements, [questioned](#) whether CSIS truly needs new powers to track domestic extremism — something an increasingly large group of open source researchers have had little trouble doing in recent years without the resources of a modern intelligence service. "I mean, there were certainly no qualms about surveilling Muslims," Perry said, referring to post-9/11 intelligence gathering. "It really is interesting that now they're concerned about needing additional powers, rather than using the powers that they already have."

Perry noted that thanks to the work of anti-hate campaigners and some journalists, information about some of the more prominent Canadian organizers and "influencers"

in the far-right space are well-known and publicly identified. These people talk incessantly about their beliefs online. They aren't hard to find. Carvin agreed with Perry's broader point, but argued the nature of the threat from modern far-right extremism, and their methods of organization, are different from the kind of extremism that previously preoccupied the service. While civil society groups like the Canada Anti-Hate Network and journalists can collect "intelligence" on ideologically-motivated extremist groups in Canada, Carvin noted that, unlike CSIS, they don't have to contend with the Charter of Rights and Freedoms in their work. Perry noted that thanks to the work of anti-hate campaigners and some journalists, information about some of the more prominent Canadian organizers and "influencers" in the far-right space are well-known and publicly identified. These people talk incessantly about their beliefs online. They aren't hard to find.

Stephanie Carvin, a former CSIS analyst who now teaches at Carleton University's Norman Paterson School of International Affairs, agreed with Perry's broader point, but argued the nature of the threat from modern right-wing extremism, and their methods of organization, are different than the kind of extremism that previously preoccupied the service. While civil society groups like the Canada Anti-Hate Network and journalists can collect "intelligence" on ideologically-motivated extremist groups in Canada, Carvin noted that, unlike CSIS, they don't have to contend with the Charter of Rights and Freedoms in their work. "It's not about giving the national security services everything they're asking for. It's about setting the lines of what we are comfortable with," Carvin said. "We're going to have to start having these conversations."

8. 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. In spite of continuous protests against existing discriminatory laws by civil organisations and independent citizens, federal party leaders haven't intervened to prevent the (partial or total) implementation of some of these laws (e.g. Bill 21), which effectively has encouraged discrimination and legitimized the xenophobic discourse of extremist groups targeting visible minorities, including religious minorities. On the other hand, since 2017 the Government of Canada has taken considerable steps to protect gender minorities, effectively fighting gender-based prejudice and building a safer and more inclusive country for gender, especially in the light of a perceived increase in incel threats.

Systematic racism in governmental and law enforcement practices persist in Canada, with racial minorities experiencing a disproportionate level of contact to both criminal justice and police in contrast to the rest of the Canadians. By offering examples from court cases, media and civil organisations' reports, and drawing upon relevant research, this report has illustrated that minorities, including Indigenous and Black communities, are overrepresented in the areas of structural racism. This systematic discrimination only worsened during COVID-19, as shown in this report. Indeed, with the pandemic

police-reported hate crimes targeting race or ethnicity rose dramatically, with incidents against Canadians belonging to visible minorities (especially individuals of Asian and East-Asian descent) rising up to 300%.

The conflict in Ukraine caused concerns among Muslim immigrant groups in particular, as they generally felt as though immigration processes for their national groups was not as much of a priority as those related to Ukraine. Canadian civil societies and the media responded to this concern with support and harsh criticism against the Canadian Government, who argued that all refugees are treated equally, and that delays in immigration processes are not based on prejudice, but rather on logistical difficulties. Currently, immigrant communities to Canada of Afghan, Syrian, Iraqi, and Palestinian descent largely see the open-door policy towards Ukrainians as a discriminatory practice based on ethnicity.

Right-wing extremism in Canada has been growing steadily for years, with its most conspiratorial forms spiking during COVID-19. But the widely online, post-organisational and transnational character of this threat makes it challenging for law enforcement and security agencies to address it. This raises questions regarding whether new counter-terrorism practices need to be set in place in order to tackle this threat which, while mostly understood as belonging to the ‘right-wing extremist family’ of threats, seems to be increasingly intersectional, adaptable, and overall more dangerous than its more traditional forms.

9. RECOMMENDATIONS

- 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. Enhance information exchange across agencies and borders, given the crucial role of online interactions in contemporary forms of radicalisation
- i. 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