



Annual Audit of Antisemitic Incidents 2015

Photo Credit: Corey Fleischer



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Special thanks to Janna Minikovich and Maria Fernanda Medina for their help in gathering local reports and corroborating data, as well as Corey Fleischer for his tireless efforts in combatting antisemitism in Quebec. Special appreciation is extended to our law enforcement partners across the country.

THE AUDIT

B'nai Brith Canada and the League for Human Rights are uniquely positioned to provide a contextual, longitudinal approach to examining antisemitism in Canada, via *The Annual Audit of Antisemitic Incidents*. *The Audit* has been conducted every year since 1982, and is the result of close cooperation with the public, local police forces and other community organizations across the country. As the definitive study on antisemitism in Canada, *The Audit* has been cited by a variety of governmental, academic and advocacy organizations, such as the US State Department, the Stephen Roth Institute, and Statistics Canada, among others. Data from *The Audit* was also used to inform the findings of the Canadian Parliamentary Coalition to Combat Antisemitism in 2009. In this context, *The Annual Audit of Antisemitic Incidents* is more than just a snapshot of the intensity of incidents against the Jewish community; it serves as the barometer of the level of racism in Canada as a whole.

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CONST. DANIEL WOODALL

This year's Audit is dedicated to Edmonton Hate-Crimes Officer Constable Daniel Woodall who was killed in the line of duty while responding to a call of antisemitic threats. We honour the many men and women in uniform who dedicate their lives to upholding Canadian values of tolerance and multiculturalism.

INTRODUCTION

This year marks the 34th edition of the Annual Audit of Antisemitic Incidents. For more than three decades, B'nai Brith and its League for Human Rights have been tracking trends of antisemitism in Canada, and using the Audit to inform B'nai Brith's advocacy initiatives. While 2014 was the worst year for antisemitism in Canada to date, we saw a return in 2015 to a level more closely resembling those of previous years. With a between-year variance of less than 5%, the 1,277 incidents recorded in 2015 more closely mirror the trend we've witnessed since 2009. However, while the numbers themselves remain constant, the landscape of antisemitism has changed dramatically.

Worldwide violence against the global Jewish community was prevalent and conspicuous in 2015. The year began with the January attacks on the Hyper Cacher kosher supermarket, and a shooting at a Copenhagen synagogue in February, continuing to its conclusion with a poisoning at a French synagogue in December. While violence against the Jewish community in Europe continues to grow, the situation is different here in Canada. Antisemitism is leaving the streets in favour of online and cyber attacks. While the number of incidents reported remains relatively steady, the nature of those incidents continues to evolve. As discussed further in this report, online antisemitism has become the method of choice for those wishing to spread antisemitism to a wide audience.

Along with the move to cyber harassment and online antisemitism, a number of trends presented themselves this year, and are further explored later in this report. The first is the continuing trend to hide antisemitism in the legitimizing veil of anti-zionism. This was especially prevalent in Quebec, and is further explored in the regional breakdown. The second major trend is the growth of the Boycott and Sanctions movement, and the attendant increase in antisemitism on college and university campuses in particular. Finally, a particularly alarming trend is the increasing cooperation between various white nationalist, neo-nazi and racist groups across the country. Further discussed in the 'Year in Review', this phenomenon is extremely disturbing, given the potential significance an organized national racist movement could have on the landscape of multiculturalism in Canada.

That said, it's important to note that Canadians of all walks of life call B'nai Brith Canada's anti-hate hotline to report antisemitic harassment, vandalism and violence. The propagation of hate literature and antisemitic imagery is offensive to the values of mainstream Canada, not only to our nation's Jewish community. In our work, we find that antisemitism is often the result of ignorance rather than deliberate malice, and can often be used as a barometer of the overall level of prejudice in this country. The Audit is an important tool in combatting hate via education, and its creation is made possible through partnerships with individuals, law enforcement agencies and community groups from across the country. The information contained in this study is of interest to all sectors of the population, but is particularly relevant to other minority groups who could be targeted for prejudice and discrimination. It is important to see antisemitism as a challenge to be overcome together, through our shared values of tolerance and inclusivity.

Amanda Hohmann
National Director
League for Human Rights





Graffiti displaying a Nazi Swastika found in a Montreal neighbourhood with a large Hassidic population.

METHODOLOGY

DEFINING ANTISEMITISM

It is important to define exactly what is meant by 'antisemitism'. B'nai Brith chooses to use the spelling 'antisemitism' rather than 'anti-Semitism' for a number of reasons. Most importantly, the hyphenated spelling would indicate that there is something called 'semitism', to which someone can be opposed. While this is the case with anti-Zionism (hence the hyphenation), this is not quite true with antisemitism. One cannot be a 'semitist'. Further complicating this discussion is the fact that historically, Semitic people included both Jews and Arabs. Antisemitism as it is meant today is directed only at the Jewish people. Those wishing to subvert the arguments of human rights activists, and those involved in the anti-Israel BS movement often use this linguistic fact to point out that calling them an 'anti-Semite' isn't

accurate because Palestinian-Arabs are Semitic people too. This sort of semantic exercise is circumvented by the choice not to hyphenate the word. 'Antisemitism' thus becomes its own linguistic term, and does not allow for such false rhetoric and distractionary tactics.

As noted later in this report, it is becoming increasingly common to see blatant antisemitism labelled as anti-Zionism or 'legitimate' criticism of the state of Israel, thus making the identification and condemnation of antisemitism increasingly problematic. When discussing this topic, B'nai Brith uses a very precise definition, choosing to use the working definition of antisemitism from the European Monitoring Centre on Racism and Xenophobia, as outlined below.

EUMC – WORKING DEFINITION

Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities. In addition, such manifestations could also target the state of Israel, conceived as a Jewish collectivity. Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for “why things go wrong.” It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective - such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the

hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).

- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.

Examples of the ways in which antisemitism manifests itself with regard to the state of Israel, taking into account the overall context would include:

- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour.
- Applying double standards by requiring of it a behaviour not expected or demanded of any other democratic nation.
- Using symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the state of Israel.

However, criticism of Israel similar to that levelled against any other country should not be regarded as antisemitic. This last point is where antisemitism is allowed to creep in, around the edges of legitimate debate.

European Monitoring Centre on Racism and Xenophobia (EUMC) was established on June 2nd, 1997 with a view to providing the Community and its Member States with objective, reliable and comparable data at European level on racism, xenophobia and anti-Semitism in order to help them when they took measures or formulated courses of action within their respective spheres of competence.

DEFINITIONS OF ANTISEMITIC INCIDENTS USED BY THE LEAGUE FOR HUMAN RIGHTS

VIOLENCE: refers to physical use of force against a person or group of persons. It includes, but is not limited to:

- Bodily assault
- Assault with a weapon or accompanied by threat of imminent use of weapon
- Threats of violence directed against a particular person or group where there is reasonable cause to believe that

HARASSMENT: refers to verbal or written actions that do not include the use of physical force against a person or property. This includes (but is not limited to):

- Verbal slurs, statements of hate and bias, or harassment
- Stereotyping of Jews, such as the airing on radio talk shows of comments on 'Jewish Characteristics'
- Systematic discrimination in the workplace, schools or campuses

- Hate propaganda and hate mail via the internet, telephone or printed material
- Verbal threats of violence, where application of force does not appear imminent or no weapon or bomb is involved

VANDALISM: refers to physical damage to property. It includes, but is not limited to:

- Posting of graffiti, swastikas and similar racist emblems and slogans, at times accompanied by other criminal acts including thefts and break-ins
- Damage to religious objects such as mezuzahs on the door posts of private homes, hospitals and other facilities
- Desecration of cemeteries and synagogues
- Fire-bombing, arson
- bodily harm is imminent

"I couldn't believe that someone would destroy the mezuzah on my front door. Having to replace something so meaningful and valuable was a truly draining experience." - Someone that had their Mezuzah destroyed by vandals.



HATE CRIMES VS. HATE INCIDENTS

"When the police told me that there was nothing they could do, I felt incredibly vulnerable. Having a swastika spray painted on my door showed me that unfortunately antisemitism is alive and well in 21st century Canada." - An individual whose business was vandalized.

What makes B'nai Brith's Audit of Antisemitic Incidents different from other measures of antisemitism in Canada is the variety of incident types it captures and explores. The only report of its kind in Canada, the Audit is based on not just hate crimes reports from police and law enforcement agencies, but also captures incidents reported directly to B'nai Brith via the Anti-Hate Hotline.

This is significant because the vast majority of incidences of antisemitism falls below the threshold of being considered a hate crime, but are still clear examples of hate-motivated behaviour. For example, someone calling a neighbour an antisemitic slur is not a hate crime and therefore would not be captured in police statistics, but is clearly an expression of societal antisemitism

and should be noted when trying to assess the level of antisemitism present in Canada today. Without independent tracking of hate incidents as well as hate crimes, there would be no accounting for these sorts of non-criminal, but none the less troubling and dangerous occurrences.

Moreover, when we consider that only an estimated 10% of all hate crimes get reported to the police, it is even more essential that even those incidents which do not meet a criminal threshold get investigated and recorded. Since one does not have to engage in criminal acts to significantly harm someone with hateful speech or actions, compiling data on all types of antisemitic behaviour is the best method of accurately measuring the level of antisemitism in Canada today.

"It often happens that I'll be speaking to a community member and they'll relate to me an incident that happened to them. When I ask them why they didn't call to report it, I hear 'nothing can be done'. We, as a community, have to change this message. Every report matters. As an organization dedicated to fighting antisemitism, it matters to us and our advocacy team what the community is experiencing. The only way that we can accurately understand and convey the landscape of antisemitism in Canada and create positive change, is for people to tell us about their experiences."

- Amanda Hohmann, National Director, League for Human Rights.





“Other than the fact that I’m Jewish and that it affects me personally to see these anti-Semitic markings, the way that it makes people feel and the reaction that I see off of these people from me removing it, it’s worth it all.”

COREY FLEISCHER

As the owner of Provincial Power Washing, a power washing company in Montreal, Corey Fleischer spends much of his time around graffiti. In a recent CBS News report on Mr. Fleischer, he says “I’m always scanning. I’m scanning left, I’m scanning right. I’m seeing what’s on the walls.” His dedication to spotting hate graffiti resulted in an increase of nearly 30% in reports of antisemitic vandalism in Quebec for 2015.

Once he spots antisemitic graffiti, he removes it for free. Because of the media attention he’s been receiving, members of the Jewish community from across the country have started asking him to intervene, and the B’nai Brith National Office in Toronto has started receiving regular calls from people looking for contact information for Corey.

Those wishing to learn more about Corey’s work can follow him on Facebook at <http://www.facebook.com/corey.fleischer>



Canada:

Hypocrite Nation Ruled by Zionist Deception & anti-Free Speech Laws

By

Arthur Topham

2015

A YEAR IN REVIEW

DIGITAL ANTISEMITISM

For the past several years, the Audit has contained brief discussions about the growing influence of online antisemitism, and the increasingly digital nature of hate incidents in Canada. It seems prudent this year to discuss these changes in some detail, as it is now clear that the landscape of antisemitism has become one of social media and online message boards, rather than spray paint and swastikas. Over the past several years, the nature of incidents being reported to B'nai Brith has changed; vandalism is at its lowest reported point in 15 years.

However, one should hesitate in drawing any conclusions about a decrease in antisemitism generally, or about the impact that it has on its victims. After all, the shift in medium should not be surprising if one analyzes the motivation behind traditional antisemitic graffiti. In spray painting a swastika or Nazi slogans, the goal is to make a public declaration, to

spread hateful ideas to a large audience, and to send a message to all who walk past: 'Jews are not welcome'. But in this digital world, why risk getting arrested for vandalism, when one can not only access, but share their views with an even larger audience on social media or in a blog, all within a perfectly legal framework.

The impact that digital antisemitism has on its victims can sometimes be more profound than traditional forms. If a garage or building is defaced with graffiti, it can be washed away and removed, allowing the victims to move on and begin healing. Removing something from the internet is far more difficult, and very often the source of the original trauma remains, reminding the victim over and over again, re-victimizing them whenever they go online. If the victim is successful in removing the original offending image or message, it may just as easily pop up somewhere else moments later, starting the whole process

"I thought that online video games would be a place that I could go to just have fun. After my guild-mates found out that I was Jewish and they started using it to make fun of me, I realized that people can be jerks anywhere." - A teen who experienced online harassment.

THE BOYCOTT & SANCTIONS MOVEMENT

The Boycott and Sanctions (BS) movement saw an increase in Canadian support in 2015, particularly on university campuses across the country. While the movement itself has been shown to lead to antisemitism (which will be discussed further in this section), it is most troubling that in order to justify and rationalize their support, activists in Canada and the rest of the Western world must willfully ignore increasingly Jihadist rhetoric emanating from Palestinian Leadership. This rhetoric is heavily laced with antisemitic tropes ranging from world Jewish Conspiracies to historical blood-libels, and its very nature is counter to the tolerant, pluralist ideals held by civil society.

While traditionally anti-Israel ‘popular resistance’ movements started as secular and revolutionary — based on traditional leftist ideals — Palestinian leadership has begun to adopt rhetoric which more closely resembles the vocabulary of Jihadist groups such as Hamas and Hezbollah. The Palestinian Authority can therefore no longer be seen as a strictly secular organization. Language like this demonstrates a clear contempt for the Jewish people and their historic connection to the land of Israel, reviving classic tropes used against the Jews throughout history. Abbas and the Palestinian leadership have threatened to launch a third intifada. However, any intifada fueled by this sort of rhetoric will be a Jihadist intifada and not a secular uprising.

The past year saw a surge in Palestinian-Arab violence against Israeli Jews due to a coordinated effort of incitement by Palestinian leadership. This incitement ultimately culminated in a spree of stabbing and car ramming attacks which killed dozens of civilians, injuring hundreds more.

On September 16th, 2015, Palestinian President Mahmoud Abbas gave a speech in Arabic proclaiming that Jews would not be allowed to “defile” the Al-Aqsa mosque with “their filthy feet”, and that Allah will reward those who “will not allow” Jews to “defile” Jerusalem. This use of religiously motivated rhetoric, coupled with Abbas’ continued incitement against the Jewish people, should be concerning to all those who want to see a lasting peace in the Middle East.

The fact that Boycott activists are willing to ignore Jihadist rhetoric specifically aimed at the destruction of the Jewish people speaks to an underlying antisemitic motivation that should be concerning to all Canadians. What group, other than the Jewish people, can be

targeted in such a way, without a corresponding condemnation by society at large? At the same time that Abbas is calling for death to Jews in Israel, Canadian activists are suggesting that supporting this regime is the just and responsible thing to do for citizens of conscience. Any support at all for a regime that calls for the death of innocents and the genocide of a people makes one complicit in any resulting violence.

Ultimately, the most concerning part of the rise of the BS movement is the fact that it is happening on university campuses, targeting the idealism of youth in its recruitment of supporters. Using false and manufactured evidence to support claims of apartheid, BS activists have succeeded in creating an atmosphere of antisemitism so pronounced on many campuses that Jewish students intentionally hide their identities out of fear of being targeted by other students or academically punished by professors.

Those remaining doubtful as to the antisemitic nature of the BS movement need only look to those Canadian universities with the largest presence of BS activism, and the inevitable incidences of antisemitism which accompany it. York, Concordia and the University of Toronto have long been hotbeds of anti-Israel activism and antisemitic incidents, however the most striking examples are those universities where the BS movement has only recently taken hold.

For example, in October, students at the University of Waterloo brought the anti-Israel movement to their student union, calling on the union to demand a severing of academic ties between Waterloo and Israeli institutions, in solidarity with the larger Boycott and Sanctions movement. Not long after the motion was introduced, antisemitism began to creep into the university community, with antisemitic graffiti being found on campus, and a nazi flag being flown in a dorm window. Students at Waterloo contacted B’nai Brith to report feeling targeted and ostracized for being Jewish. No such reports were made in 2014, and it was clear that the atmosphere on campus had changed.

Traditionally, the anti-Israel boycott movement is labelled as BDS (Boycott, Divest, and Sanction), and this is the wording that the movement’s organizers use. B’nai Brith has taken a position against using this acronym, however, and refers to the movement as the Boycott and Sanctions Movement (BS). For additional information about why this is so, please visit our website at <http://www.bnaibrith.ca> to read our white paper on the subject, “The Anti-Israel Boycott and Sanctions Movement: It’s Just BS”



FAR-RIGHT COOPERATION

Last year there was a dramatic shift in how white nationalist and racist elements engage in Canada. For many years there has been a static landscape, with isolated and independent groups operating in pockets across the country. They have emerged from time to time to host rallies or write blog posts, but have ultimately remained a disorganized and nebulous group. 2015 saw a dramatic shift in that existence however, with a number of the key players working in tandem, cooperating with each other across the country.

Most visibly, the trial of BC blogger Arthur Topham, accused of promoting hatred via his website, saw a rallying of support from well known white nationalists across Canada, with various members of the community calling for cooperation and financial support for Topham's appeal. Bloggers, authors and activists across the country were vocal in providing their support, resulting in a series of YouTube interviews produced by a well known Canadian Neo-Nazi, tying the movement together. We can see clear parallels between the situation developing in Canada, and that of cooperation by far right-wing factions in Europe.

Pressure from intense immigration and the rise of Islamism in Europe has caused a resurgence in far right wing ideology and a coordinated effort by many previously unaffiliated right-wing groups. At the time of this writing, The AfD (Alternative for Germany), the French National Front (FN) and several other European factions are considering the formation of a new European

populist alliance, aimed at pan-national cooperation in combating pro-immigration policy and the resulting change in the cultural fabric of the European Union. In light of the current influx of Syrian refugees to Canada, it's not surprising that the same sorts of radical right-wing factions should grow in this country as well.

However, the dialogue of these groups is different when discussing Jews versus Muslims in society. While the white nationalist groups are staunchly against Muslim immigration to Canada, they save particular hatred for the Jews, who they think are responsible for a conspiracy to undermine white Canadian society via the Islamization of Canadian culture. The Jews, they say, are attempting to change the make-up of what was once a majority-white country, in an effort to advance the goals of a global Jewish elite. It speaks to the level of ingrained antisemitism within the movement that they would find a way to blame the Jewish people for increasing influence of Muslim culture.



2015

THE DATA

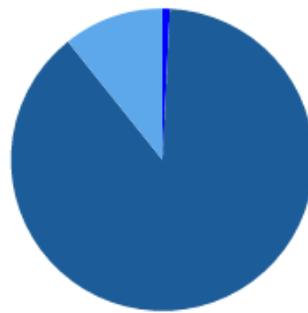
2015: THE DATA

YEAR SUMMARY

As stated in the introduction, 2015 saw a return to the more typical levels of antisemitism reported in Canada since 2009. With no active conflict occurring in Israel last year (which would predict a spike in antisemitism domestically), the 1277 incidents reported were in line with what was expected based on the overall 10 year trend.

Incident Type	2011	2012	2013	2014	2015
Vandalism	362	319	388	238	136
Harassment	916	1013	872	1370	1123
Violence	19	13	14	19	10
Total	1297	1345	1274	1627	1277

Breakdown by Incident Type

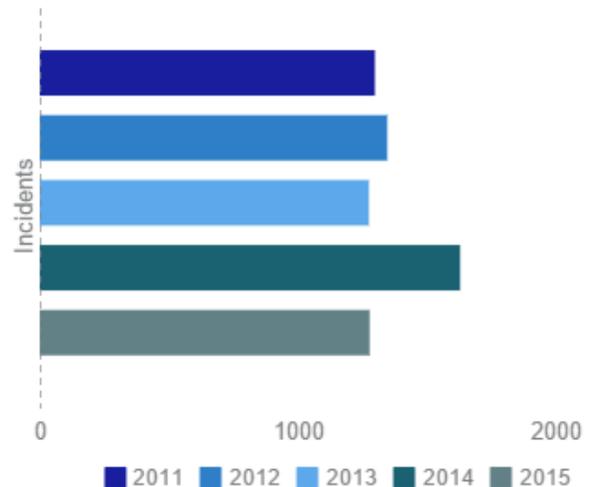


Harassment, including online harassment, has shown a general increase over the past 5 years. Vandalism has declined to its lowest point in 15 years at 136 incidents. Violence has decreased slightly to 10 incidents, however, a number of the reported incidents involved attacks on children -- with one such attack sending the child to hospital.

■ Violence (1%) ■ Harassment (88%) ■ Vandalism (11%)

Antisemitism in Canada has remained relatively constant since 2011 with the between year variance of less than 5%. The exception being 2014, which was the worst year for Antisemitism in Canada to date correlating to the active conflict in Israel.

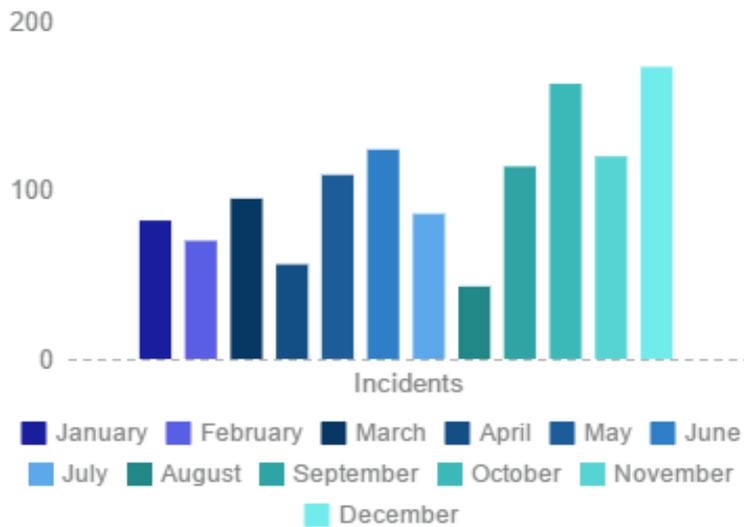
Five Year Trend: Antisemitism in Canada



BREAKDOWN

MONTH BY MONTH

Incidents by Month



"My child was very hurt by his teacher's actions and felt that it was him who had done something wrong. I was disappointed that the people to whom I entrust my child everyday were not interested in protecting his rights, especially since I spoke to his teacher at length before Pesach, and tried to make things as simple and uncomplicated as possible." - Parent of child who was forced to eat bread at school during Passover.

Although the distribution of incidents is similar to what has been observed in past years, there are a couple of variations of note. First, the Federal Election which occurred in October generated a number of reports, most of them with anti-zionist components. As discussed further in the regional breakdown, a number of reports of so-called political activism were received, with offenders particularly targeting the conservative party's support for Israel, by drawing comparisons between Harper, Netanyahu and Hitler.

The second major variation occurred in November, with the influx of Syrian refugees and the attendant discussion of cultural pluralism in Canada. A common argument presented by white nationalist and neo-nazi factions is that the Jewish people have an agenda of destruction of the 'white race', via the encouragement of immigration of non-white populations into Canada. A number of white nationalist communities were vocal in accusing the Jewish community of deliberately trying to undermine 'white society' by encouraging Syrian refugee asylum.

January (82 Incidents)
Mezuzahs were smashed in North York.

February (70 Incidents)
Numerous cars in Montreal were vandalized with swastikas and had envelopes containing a bullet and a note proclaiming 'You're going to get one next in your

head' placed on their windshields.

March (95 Incidents)
A Chaverim/Shomrim volunteer was attacked by four men while on a routine patrol in Outremont.

April (56 Incidents)
A kindergarten student in North York was forced to eat chametz during passover as part of school snack program, despite child protesting. The child was told to 'just eat it' by teacher who would not leave them alone until they had eaten.

May (109 Incidents)
An Edmonton police officer was killed in the line of duty while responding to call regarding antisemitic threats.

June (124 Incidents)
A large blue swastika is found on the side of the Lachapelle Bridge connecting Montreal, Quebec and Laval, Quebec.

July (86 Incidents)
A woman in North York was held at gunpoint and had antisemitic slurs yelled at her by a neighbour.

August (43 Incidents)

A man in Quebec had his mezuzah removed from his apartment door multiple times by a group of antisemitic neighbours.

September (114 Incidents)

When a customer at a store in Toronto asked about swastika earrings on sale, the store owner told her that 'just because you don't like them, doesn't mean someone else won't'. The owner refused let her take a picture, and she was asked to leave the store.

October (163 incidents)

A hasidic man in Montreal was assaulted at a gas station by two unknown men. Police were called and later apprehended the attackers.

November (120 incidents)

When leaving a synagogue in Toronto, congregants were harassed by a man driving up and down in front of the building honking and giving them the finger.

December (173 incidents)

A man was harassed at work by his employer for wearing a kippah and being visibly Jewish.

BREAKDOWN BY REGION

For the purposes of The Audit, the League tracks incidents by region. Those divisions are as follows: Quebec & Atlantic Canada, Ontario, the Prairie Provinces, Alberta and British Columbia. Although there were no reported cases in Northern Canada, inquiries about hate-based activities were received by the League, particularly about hate material seen on the Internet.

Quebec & Atlantic Canada

Quebec and Atlantic Canada were home to the second-highest reported rate of incidents, at 265 or 21% of the national total. This is a proportional increase over 2014, when the region represented only 16% of the national total. Much of this increase is due to a rash of vandalism in Quebec, with incidents of vandalism increasing 27% over the previous year.

Incidents in Quebec often paralleled the larger provincial debate in recent years over the proposed Values Charter, with many incidents having to do with harassment of visibly Jewish individuals for wearing religious accoutrements. A number of reports detailed often-violent encounters involving those wearing kippot or other visible signs of faith, particularly in the workplace.

A further, and perhaps related trend, is the propensity to use anti-zionist dialogue to justify antisemitism. Particularly during the lead up to the federal election in October, a number of reports were made of individuals making antisemitic statements under the guise of a political statement in relation to Israel. For example, dozens of reports of comparisons between Israel and

the Nazi party were made, with condemnations then leveled at Canadian politicians who publicly support Israel.

Ontario

Ontario once again leads the country in number of reported incidents, with a total of 914, or 71% of the total. The fact that the majority of incidents occur in Ontario is not surprising since the overwhelming majority of Canada's Jewish population live in this region. Further, it makes sense that the Greater Toronto Area was the setting for most incidents, given the density of the Jewish community within this region.

In Ontario, there was a significant number of complaints about institutional harassment. That is, policies within workplaces or academic institutions which discriminate against Jewish people. Many reports were received from individuals being refused time off for Jewish holidays or being forced to work on the sabbath. Students were particularly vulnerable to this, with many reporting that exams were not rescheduled if they happened to fall on a holiday, despite requesting such accommodation well in advance. Further, several reports were received of people facing a general atmosphere of tolerance toward antisemitic jokes and comments within the workplace, with many employers suggesting that antisemitism is no longer a 'real thing' and is therefore something to be joked about or made light of. When employees complained, they were accused of being 'too sensitive'.

Prairies

The prairie provinces were the setting to only 11 incidents in 2015, a significant decline from previous years. The reason for this decline is potentially two-fold. First, the offices of B'nai Brith within the region experienced staff turnover mid-way through the year, resulting in a barrier to reporting during the fall months, which is historically the busiest time for reports. Second, in a region that is home to a relatively small Jewish population, the isolation and relative visibility of individuals is in itself a barrier to reporting antisemitism. If there are the only one or two Jewish families in a small town, when word gets out of a report of antisemitism it would be easy to determine who made such a report. These individuals then become targeted for retribution or ostracism. Indeed, many reports to the hotline from the prairie provinces were made on the condition that the League not publish any specifics of the cases in the annual Audit, in order to protect the identity of victims.

Alberta

Alberta saw a decrease in incidents as well in 2015, with only a total of 15 being reported for the year. This would seem to be another example of a lack of reporting however, and not a legitimate decrease in antisemitic sentiment. In June, Const. Daniel Woodall of the Edmonton Police was shot and killed while responding to a call about antisemitic threats. The violent nature of this incident seems to demonstrate the presence of antisemitic elements within the community, whether or not they are being regularly reported.

British Columbia

British Columbia experienced a surge in incidents this year, with a total of 64 incidents, in comparison to 15 in 2014. A major reason for this increase is the development of coordinated white nationalist activity, with a number of figures becoming increasingly prolific in online posts vilifying the Jewish people.

[Regarding Antisemitic Youtube Postings] "How can he post lectures like this with the Nazi flag in the background? Where does he get nonsense like this? I have a German background and this is a gross insult to both Jewish and German Canadians. This Neo-Nazi garbage is dangerous."
- A BC resident



GOING BEYOND THE NUMBERS

In comparison to 2014, the number of reported incidents for 2015 has declined. On the surface, it would seem that a decline in the number of incidents should correlate to a decline in the overall level of antisemitism in Canadian society. After all, The League for Human Rights has always presented The Audit as a 'snapshot' of the level of antisemitism in society. While it's true that a dramatic increase in incidents could correlate to a surge in antisemitic sentiment (as we see when there is active conflict in Israel), the inverse is not necessarily true. An increase in antisemitic incidents simply means that, for one reason or another, more people were interested in expressing antisemitic views in a public, categorical way, and that their actions were recorded and reported.

The lack of incidents reported to B'nai Brith does not necessarily mean that the overall number of people who harbour antisemitic views or sentiments has decreased, simply that, for various reasons, they chose not to act on those views, or their actions were not reported. Further analysis of this phenomenon can be understood using the concept of the bystander effect. This occurs when those witnessing an event assume that, since there are many witnesses, someone else will intervene to correct it. Because everyone assumes that someone else will address the problem, no one does.

Given that antisemitism is being increasingly taken online and away from individual interactions, the potential pool of 'people who will intervene' has grown exponentially. Combine this proclivity for inaction with the fact that people feel

anonymous during online interactions, and the likelihood that someone will intervene to stop or report antisemitism, no matter how graphic or appalling, becomes negligible. The reality is that as we move away from more traditional forms of antisemitism (graffiti, vandalism, yelling slurs in the street) towards a more digital landscape, the likelihood that incidents will be reported decreases.

The data collected by the The League supports this supposition. The majority of incidents reported via the Anti-Hate Hotline are incidents which directly affect the everyday lives of the victims, and which have clear and actionable outcomes.

For example, the League receives many calls every month from individuals who are facing discrimination at work, or who have had property vandalized and are looking for advice on how to take legal action. They have a clear goal in mind when reporting, and are doing so in an effort to seek a remedy for their situation. When individuals report online harassment, it is usually directly targeted at that individual, and not a generic antisemitic posting on a public site.

Most often, it's reported only when the victim wants to know how to make ongoing harassment stop, and not as a method of recording one-time antisemitic postings. This supports the idea of the 'bystander effect', as individuals only spoke up to report when they perceived themselves to be the direct target of harassment.

"In the Quebec region, and in particular Montreal, we continue to get many reports of antisemitic graffiti from within the city and surrounding areas. More people are reaching out to B'nai Brith either directly to our office or through our anti-hate hotline. Harassment is a common occurrence in the heavily populated Hassidic areas of Montreal and not always reported to us as they have grown accustomed to it, while online hate and harassment of Jewish students on university campuses through the BS movements are also a growing area of concern." - Harvey Levine, Director Quebec Region

Have you Experienced Antisemitism?

We can help.

1-800-892-2624

www.bnaibrith.ca/report

At work. On campus. On the street.
Every year, thousands of Canadians are victims of antisemitism.
Our trained staff can help you fight back.

Our *Annual Audit of Antisemitic Incidents* is the definitive source on antisemitism in Canada, and is used by law enforcement, governments and researchers around the world. Help to keep it accurate - report all incidents of antisemitism today.



WHAT IT MEANS

The discussion of antisemitism in Canada is not simply an academic exercise; it holds real and important consequences for the victims, their families and their communities. Frequent and ongoing threats against the Jewish community result in increased security costs for synagogues, Jewish schools and community organizations, in order to maintain the safety of those who utilize such facilities. These increased security costs are unfortunately justified, with hundreds of incidents every year taking place at Jewish institutions. These incidents range from vandalism and the drawing of swastikas, to threats of violence, to fire-bombings, arson and serious assault. Being visibly associated with the Jewish community unfortunately comes with increased risk of being targeted for attacks.

Similarly, individuals who can be identified as visibly Jewish are more often targeted for violence and harassment. There are multiple reports every year of people being harassed or attacked on the street, at school, or at work, because they were wearing a kippah or star of David. Those people who choose to follow their faith by wearing visible symbols unfortunately find themselves having to worry about their safety as they go about their daily lives. For many, the choice to wear a kippah or tzitzit is often heavily influenced not by matters of faith or desire, but rather by considerations of safety and security. Being visibly Jewish, in many areas of the country, significantly increases one's likelihood of being victimized or assaulted. In a country that prides itself on multiculturalism and freedom of religion, this is a troubling reality.

An antisemitic cartoon portraying the commonly held view that Jews are responsible for falsifying incidents of antisemitism.

From an individual perspective, it is especially difficult to be the victim of harassment and violence in your own home. Jewish homes are often the targets of vandalism and defacement, with mezuzahs being a particularly prevalent target. When one's home is invaded and security is threatened, it can be difficult to feel secure anywhere. It is especially isolating when threats against the Jewish people as a whole are targeted at one person or family. The victim then becomes the public personification of the group, regardless of their level of affiliation with the larger Jewish or Zionist community.



Sources Citing the League for Human Rights *Audit of Antisemitic Incidents*

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- Ontario Human Rights Commission
- United Nations Commission on Human Rights, 60th Session, Mission to Canada
- Statistics Canada

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