STATE OF CANADIAN ANTISEMITISM 2026

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THE ABRAHAM GLOBAL PEACE INITIATIVE

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By

Neil Orlowsky, M.Ed., PhD – AGPI Director of Education

www.agpiworld.com

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Executive Summary

In the two years since October 7, 2023, antisemitism in Canada has shifted from sporadic hostility to a systemic issue affecting every province and territory. The incidents documented throughout 2025, ranging from violent attacks and threats to harassment, vandalism, campus encampments, workplace discrimination, policy failures, and ideological normalization, raise an important question: How did Canada, long seen as a stronghold of diversity, reach a point where Jewish safety, belonging, and civic participation are becoming increasingly uncertain? Across the country, Jewish communities describe a climate in which antisemitism is no longer marginal but pervasive: woven into university life, street protests, online spaces, public-school classrooms, union resolutions, cultural institutions, and local politics. The data are precise: every region of Canada, Atlantic, Central, Western, and Northern, has experienced a measurable rise, although the scale and form vary depending on the local context.

Ontario and Québec, home to the largest Jewish populations in Canada, experienced the highest concentration of incidents, ranging from arson to firebombings, to threats against schools and synagogues, to ongoing campus unrest at McGill, Concordia, Toronto Metropolitan University, York University, and the University of Toronto. British Columbia and Alberta saw the rapid spread of rhetoric that once would have been confined to extremist circles, with encampments, blockades, and anti-normalization policies affecting daily life on campuses and in downtown areas. Atlantic Canada (PEI, Nova Scotia, New Brunswick, and Newfoundland and Labrador) highlights how small Jewish communities face disproportionate vulnerability: incidents rarely make provincial or national headlines, yet their impact on these micro-communities is significant, leading to exclusionary activism and breakdowns in school environments. The North, often overlooked in national reporting, demonstrates that low population density does not mean an absence of risk; where Jewish communities are small, antisemitism appears through policy gaps, digital intimidation, and erasure rather than through direct attacks.

A significant challenge in understanding the national situation is Canada's underreporting gap. In all provinces and territories, the incidents documented in this report conservatively represent only 20–30% of what Canadian Jews actually face. The remaining 70–80%, including school-based marginalization, coded language in professional settings, online radicalization, peer harassment, complaints to union leadership, HR conversations, and the normalization of hate within DEI frameworks, seldom reach police, media, or institutional records. This gap raises an important question: if the visible issues are so severe, what does the invisible layer reveal about Canadian democracy? Jewish Canadians are increasingly hesitant to display visible symbols, reluctant to speak openly in educational and workplace settings, and have less trust in institutions that once ensured inclusion, from schools and law enforcement to labour organizations.

The rise in antisemitism also mirrors a broader erosion of democracy. Polarization, group-based moral divisions, and the breakdown of shared narratives have characterized Canada's civic culture. Instead of fostering solidarity among marginalized communities, 2025 saw further division: tensions between Jewish, Muslim, Black, Indigenous, 2S-LGBTQ+, and immigrant groups intensified, often driven by external actors, disinformation, and ideological influences imported from international conflicts. This situation raises an important question: How can Canada rebuild intercommunal bonds when antisemitism is increasingly rationalized, politicized, or dismissed in public discourse? The report's provincial and territorial heat scores indicate that no region is immune to this fragmentation; even areas with fewer incidents experience forms of normalization that undermine communal trust.

Institutions across Canada responded unevenly and often inadequately. Some school boards failed to intervene in classroom displays of eliminationist rhetoric directly; universities struggled to maintain academic neutrality and student safety; municipal governments hesitated to enforce policies against harassment; unions adopted motions that isolated Jewish members; and social-media platforms enabled rapid dissemination of conspiratorial narratives. These failures highlight the final central question of this report: What does it mean for a liberal democracy when its institutions can no longer consistently distinguish legitimate political critique from antisemitic hostility? The blurring of these lines has allowed harmful narratives to flourish with minimal challenge, signalling a decline in the norms that uphold pluralism.

Taken together, the evidence in this report demonstrates that antisemitism in Canada is neither episodic nor isolated; it is systemic, evolving, and becoming more normalized across the country's cultural, educational, and political spheres. Protecting Jewish safety, dignity, and full civic participation requires a clear national strategy, renewed institutional leadership, honest public dialogue, and a recommitment to moral clarity. The main message of this executive summary is thus both urgent and future-focused: Canada's response to antisemitism now tests its democratic principles. Whether the country enhances or diminishes its commitment to pluralism will depend on how seriously institutions, leaders, and communities take to heart the reality outlined in the following pages.

Introduction

The Abraham Global Peace Initiative presents this State of Canadian Antisemitism 2026 report at a time when the country is still grappling with the profound and disorienting effects of October 7, 2023. In the more than two years since that tragedy, antisemitism in Canada has not just resurfaced; it has changed. It has developed across the country's institutions, public spaces, information networks, and cultural environments, crossing regional politics, identity groups, and digital borders. What was once thought to be the work of fringe extremists has increasingly shown itself as a mainstream social issue, expanding with new speed and reach. Today, antisemitism is clearly visible across Canada: on university campuses and in schoolyards, in legislatures and union halls, in cultural, civic, and interfaith venues, spreading quickly through online platforms and affecting the everyday lives of Jewish communities from Vancouver to St. John's, from Toronto to Montréal, from prairie towns to the Northern territories where the Jewish presence is small but very vulnerable.

This report documents the most significant (though only a cross-section) expressions of that transformation throughout 2025, setting the stage for Canada in 2026. It includes violent attacks, threats, harassment, and vandalism targeting synagogues, Jewish schools, community centres, and individuals; campaigns of intimidation and exclusion within educational institutions; ideological pressure in public-sector workplaces; extremist recruitment and propaganda operating across online platforms; and the actions and inactions of governments, school boards, universities, unions, and social media companies within the Canadian context. These case studies reflect a national crisis that manifests differently in local settings: from mass rallies in major Canadian cities where eliminationist slogans are normalized, to school environments where Jewish students feel afraid to reveal their identity, to small Atlantic and Northern communities where even a single incident causes a ripple effect in communal life, to coordinated digital hate campaigns that reach Canadians of all ages in real time.

This publication does not aim to document every antisemitic incident in Canada, as such efforts are inherently limited. Instead, it offers a verified and representative sample drawn from publicly accessible, official government and police data, provincial and territorial disclosures, media reports, digital forensics monitoring, university records, and contributions from community security partners nationwide. However, as decades of hate crime and community security research show, only a small portion of antisemitic incidents are ever recorded publicly.

Recognizing this hidden layer is crucial. Antisemitism is not only measured by the most outrageous crimes; it is also reflected in whether a Jewish student feels safe wearing a Star of David on campus, whether synagogues need to strengthen security like military bases, whether Jewish parents believe their children's classrooms are safe and free of ideology, whether municipal governments can tell the difference between protest and intimidation, whether Jewish teachers, doctors, artists, civil servants, or university staff can fully

participate in civic life without pressure to renounce their identity or political neutrality, and whether Canadian institutions uphold or neglect their duty to confront antisemitism clearly and firmly. These quiet signals of exclusion, often unnoticed and rarely acknowledged, create the underlying framework of a national crisis.

Again, the purpose of this report is not to catalogue every incident in Canada throughout 2025, but rather to highlight a key Canadian challenge that now affects every province and territory as we enter 2026. It is a call to governments, educators, technology leaders, civil society, law enforcement, and the public to face the country as it truly is, rather than as we once hoped it might be. This requires recognizing the scale of polarization, the fragility of intercommunal relations, the rise of ideologically driven narratives that turn Jewish identity into a political proxy, and the decline of moral clarity in sectors once considered foundations of Canadian pluralism. By placing 2025 within the broader context of events since October 7, 2023, this report provides a clear, evidence-based understanding of how Canada reached this point and what must be done urgently to ensure Jewish safety, dignity, and inclusion in the coming years. The findings demand a national reckoning with the responsibility not only to protect vulnerable communities but also to preserve the integrity of Canadian democracy itself.

Community Contributions and Ongoing Engagement

AGPI is deeply grateful for the contributions of our members, and for the broader community of Canadian Jews and allies whose stories, emails, posts, and shared articles have helped shape this report. These firsthand accounts and acts of civic engagement provide critical insight into how antisemitism is experienced across regions, institutions, and daily life in Canada. While AGPI strives for comprehensive national coverage, we acknowledge that we are not privy to every incident, conversation, or follow-up occurring across this country. For that reason, this report should be understood as both a record and a living document. We continue to gather information and update our analysis to refine recommendations for our partners in government, policing, education, and the business community. We welcome further contributions and encourage readers to contact us at office@agpi.ca if they believe a key or defining incident has been missed.

Methodology

Measuring Antisemitism in Canada's Provinces and Territories

This report uses a detailed approach to assess antisemitism, not just through publicly reported incidents but also through the broader social, educational, political, and institutional contexts in which it can arise, be reduced, or become normalized. Traditional hate-crime audits mainly depend on police reports, vandalism records, or physical assaults. While these are important, they only reveal a small part of Jewish vulnerability, especially in areas where the Jewish community is few, scattered, or under social pressure to stay silent. Therefore, this approach introduces a heat-mapping methodology that views antisemitism as both a quantifiable event and a pervasive atmosphere. In every province and territory, Jewish identity is influenced not only by actual events but also by what is permitted, ignored, justified, or erased.

The Heat Score is based on eight evidence-based dimensions: publicly recorded incidents and their trajectory; data transparency and gaps in measurement; protests and hostility in public spaces; developments in the education sector; pressures at work and in daily life; government and institutional responses; media and narrative framing; and under-reported harms with potential future risks. Each dimension is rated on a 0–4 scale with clearly defined criteria grounded in national and international scholarship on contemporary antisemitism. A jurisdiction with few physical attacks can still score high if narrative environments and institutions normalize anti-Jewish hostility or if activism and education undermine Jewish students' sense of belonging in schools and campuses. Conversely, a place with a high volume of incidents may score lower in structural risk if public institutions respond effectively and Jewish communities maintain a visible presence without coercion.

The resulting scores are summed to a maximum of 32. Total Heat Scores are then categorized into four interpretive bands: Low (Green), Emerging (Yellow), Elevated (Orange), and Critical (Red). Each band indicates how structural antisemitism manifests in that jurisdiction. Importantly, a higher score does not simply reflect the number of incidents. Instead, it shows how deeply antisemitism is woven into public and institutional life, and how freely Jews can live openly as a protected minority. Again, a region with few incidents, like Nunavut, may still register a high heat band if Jews are absent from public empathy, denied as victims, or mainly portrayed as colonial agents within Indigenous solidarity narratives.

This methodology is consistently applied across Canada's thirteen provinces and territories to ensure fair analysis, while allowing each region to highlight local differences in Jewish demography, historical presence, and institutional capacity. By combining various data sources, antisemitism audits, RCMP reporting systems, legislative records, media reviews, K–12 and post-secondary documents, labour and civic movements, and incident case mapping, the Heat Score provides a more reliable measure of Jewish safety than incident

counts alone. Essentially, it addresses a deeper question: not just “What happened?” but “What can safely happen here?”

While scores may vary at municipal levels within a specific province or territory, a higher overall Heat Score indicates that antisemitism is no longer sporadic; it has become systemic. It affects whether Jews display menorahs in windows or do so quietly, whether students hide their identities in class, whether civic participation feels conditional, and whether fear becomes the central principle guiding Jewish life. Conversely, a lower Heat Score suggests the opposite: that Jews remain fully visible in civic space, supported by institutions that recognize and treat antisemitism as a distinct and urgent threat. The Heat Score thus functions both as a diagnostic tool and a risk forecast, capturing not only the harm already experienced but also potential harm if current trends are left unaddressed.

The purpose of this methodology is not to rank jurisdictions competitively or to shame governments for underperformance. It aims to provide leaders, educators, activists, security services, and communities with a clear, comparative understanding of how antisemitism manifests differently across Canada and where urgent interventions are necessary. Through thorough structural evaluation, Canada can develop a response to antisemitism that adapts to its changing nature, safeguards vulnerable communities everywhere, and upholds the dignity of Jewish life as a fundamental aspect of democratic inclusion.

Eight Structural Drivers/Dimensions

Dimension	What it Measures
Incident Visibility	Are harms recorded or hidden?
Protest Risk	Do protests target Jewish spaces or identities?
Campus Climate	Is exclusion organized in education systems?
Institutional Will	Are protections enforced or symbolic only?
Narrative Hostility	Does public discourse erase Jewish trauma?
Community Vulnerability	Size and visibility of the Jewish population
Security Conditions	Investment vs. reactive policing
Long-Term Continuity	Are Jews leaving or hiding their identity?

1. Each is scored 0–4 (4 = highest risk / worst conditions).
2. Total possible score: 32
3. Converted to a Heat Rating seen below.

Heat Score Bands (Total 0–32)

Colour	Score	Grade	Description
🟢	0-8	Low Heat	Antisemitism exists, but is relatively constrained; protections are strong; the narrative environment is not structurally hostile.
🟡	9-16	Guarded / Emerging Risk	Clear problems, but either limited in scope or constrained by strong institutions; Jews generally participate publicly with caution rather than fear.
🟠	17-24	Elevated / Structuralizing Risk	Protest culture, activism-education, or media narratives are embedding durable hostility; institutions are slow, symbolic, or complicit; Jewish life is increasingly precarious.
🔴	25-32	Critical / Precarious Continuity	Antisemitism is structurally normalized in multiple domains; protests, education, media, and institutions cumulatively push Jews toward invisibility, exit, or self-suppression.

Below is the final Heat Score rubric: Eight Structural Drivers/Dimensions, each scored 0–4, with anchors.

1. Recorded Incidents and Trajectory

Question: Based on audits, data, police/hate-crime stats, and significant cases, how intense and worsening is the antisemitic incident picture?

0 – Minimal and stable: Very few or zero recorded incidents over several years, with no clear evidence of a recent surge and no severe physical attacks, arson, or death threats.

1 – Low but present: Small number of incidents (single digits) and no major assaults or serious vandalism; trend mostly flat, with little evidence of post–October 7 escalation.

2 – Moderate, post–Oct 7 bump: Clear uptick after Oct 7 but still modest in absolute numbers; mix of harassment, online abuse, some low-level vandalism; few physical attacks.

3 – High, multi-modal: Significant number of incidents relative to the Jewish population, including vandalism of institutions and repeated threats; clear and sustained escalation after Oct 7.

4 – Severe and sustained: Very high incident volume and/or repeated severe attacks (arson attempts, bomb threats, mob intimidation, violent assaults), with clear evidence of ongoing escalation and fear altering Jewish public life.

2. Data Transparency and Measurement Gaps

Question: How well can we *see* antisemitism in this jurisdiction through official data?

0 – High clarity: Regular, disaggregated hate-crime reporting; antisemitism tracked as its own category; human-rights bodies name it explicitly; good public access to data.

1 – Adequate but generic: Hate-crime data exists, but antisemitism is often bundled into "religion" or "race"; some reports still single out Jewish incidents, but not systematically.

2 – Patchy/irregular: Occasional references to antisemitism in reports or motions, but no consistent tracking; long gaps; data opaque or only available through FOI / advocacy.

3 – Structurally obscured: Antisemitism consistently hidden inside broad "creed/ethnicity" categories; almost no official breakdown; Jewish-specific risk hard to quantify.

4 – Invisible by design: Virtually no public hate-crime reporting; human-rights and justice frameworks never mention Jews or antisemitism; authorities lean on "we have no incidents here" as proof of safety.

3. Public Space: Protests, Incitement and Social Disorder

Question: How often, and how intensely, does public space host anti-Israel/anti-Jewish messaging that creates a hostile environment?

0 – Quiet public space: Rare or no protests about Israel/Palestine; no hostile slogans; no rallies targeting Jewish spaces or visibly creating fear.

1 – Occasional, contained protests: Some Gaza/Palestine rallies, primarily small and civil; no eliminationist slogans ("From the river…", "Intifada"), no direct targeting of Jewish sites.

2 – Regular, one-sided protest culture: Recurrent rallies with strong "genocide/apartheid" framing; Jewish trauma largely absent; some antisemitic chants or signage appear occasionally but are not central.

3 – Normalized eliminationist rhetoric: Frequent protests with "river to the sea," "globalize the intifada," or demonizing imagery; Jewish spaces feel unsafe; some harassment of visibly Jewish individuals.

4 – Intimidation and disorder: Protests regularly surround or march on Jewish institutions; incitement is routine; police presence is required for Jewish events; documented cases of mobs, blockades, or violence linked to protest culture.

4. Education Sector: Campus and K–12

Question: How deeply has "activism-education" and anti-Zionist framing penetrated schools and campuses, and with what consequences for Jewish students/staff?

0 – Minimal penetration: Little or no Israel-Palestine activism on campus or in schools; no reported antisemitic harassment; no significant ideological capture in curricula.

1 – Localized tensions: Isolated incidents (a teacher comment, a biased lesson, a small campus protest), but no pattern of ongoing exclusion or harassment.

2 – Embedded activism-education: Regular Palestine solidarity activity in schools /colleges; assemblies, walkouts, "genocide education" events; Jewish narratives mostly absent, but severe harassment still sporadic.

3 – Structural hostile climate: Students or staff report repeated intimidation or ostracization; K–12 and campus spaces normalize "Zionism = oppression"; Jewish complaints are minimized as "political discomfort."

4 – Systemic exclusion: Encampments or organized campaigns that explicitly bar Zionist/Jewish participation; repeated violent incidents (like the Leo Hayes case in New Brunswick) are mishandled; formal student bodies or unions adopt BDS-type frameworks that stigmatize Jewish identity.

5. Workplace, Healthcare and Everyday Harassment

Question: Outside protests and schools, how much antisemitism is shaping daily life and professional environments?

0 – Little evidence of pressure: No notable cases of antisemitism in workplaces, unions, or health systems; Jews report feeling able to self-identify without fear.

1 – Emerging discomfort: Some reported awkwardness or micro-aggressions ("don't talk about Israel here"); isolated union or professional statements, but no systematic targeting.

2 – Normalized bias in professional spaces: Major unions or professional bodies pass anti-Israel motions; Jewish staff self-censor; some documented cases of workplace harassment linked to Israel/identity.

3 – Organized exclusion and chilling effect: Jewish professionals fear reputational or career damage if they speak openly; hiring, promotion, or leadership spaces are shaped by "anti-Zionist loyalty tests."

4 – Structural discrimination: Open antisemitic rhetoric tolerated in work/health spaces; formal policies or union positions functionally stigmatize Jews/Zionists; multiple documented cases of discrimination or career retaliation.

6. Government and Institutional Responses

Question: How do governments, human-rights bodies, school boards, and public institutions respond to antisemitism and anti-Zionist hostility?

0 – Robust and consistent protection: Clear IHRA adoption and use; proactive security funding; rapid public condemnations; antisemitism named and acted on; anti-Zionist incitement facing real pushback.

1 – Good intent, partial follow-through: Strong statements, some policies, some security support; but enforcement or application is uneven; still vastly better than not.

2 – Symbolic but thin: Motions and resolutions exist on paper (IHRA, antisemitism summits, Holocaust days), but little evidence of operational change in schools, policing, or policy.

3 – Normalization via "both-sides" rhetoric: Institutions formally condemn antisemitism but habitually pair it with Islamophobia/"anti-Palestinian racism" in ways that flatten Jewish specificity; little to no action on anti-Zionist incitement.

4 – Complicit or evasive: Governments or institutions undermine antisemitism tools (attack IHRA, side with anti-Israel movements, ignore synagogue attacks or assaults, excuse eliminationist slogans as "political speech"), or openly platform groups that rationalize violence against Jews.

7. Narrative Environment and Media Framing

Question: In news media, cultural institutions, and activist discourse, how are Jews, Israel, and antisemitism framed?

0 – Balanced and reality-based: Coverage presents Jewish and Palestinian suffering; Hamas is named as a terrorist; antisemitism is explained; Jewish indigeneity is acknowledged.

1 – Imperfect but open: Some distortions or omissions, but overall, the media are willing to platform Jewish voices, correct misinformation, and recognize antisemitism when it appears.

2 – Skewed and inconsistent: Core Jewish trauma (Oct 7, hostage crisis) often minimized; Israel routinely framed as the primary villain; antisemitism appears occasionally but not as a central concern.

3 – Conceptual erasure: Media and comment ecosystems consistently present Palestinians as Indigenous and Jews as foreign colonizers; antisemitism is rarely named; Jewish fear is seen as an overreaction or "weaponization."

4 – Ideological hostility: Outlets or major platforms normalize terror as "resistance," oppose IHRA as censorship, treat anti-Zionism as an unquestioned virtue, and give unchallenged space to conspiracy tropes or blood-libel-style accusations.

8. Under-Reported and Hidden Harms / Forward Risk

Question: Given size, infrastructure, and current trajectory, how likely is it that serious harms are under-reported and that risk is structurally embedded for the future?

0 – Low hidden risk: Large, organized community; strong reporting channels; transparent data; most serious incidents likely captured; Jews feel able to speak openly.

1 – Some under-reporting: Known cases of non-reporting, but multiple communal and legal avenues exist; fear is real but not overwhelming.

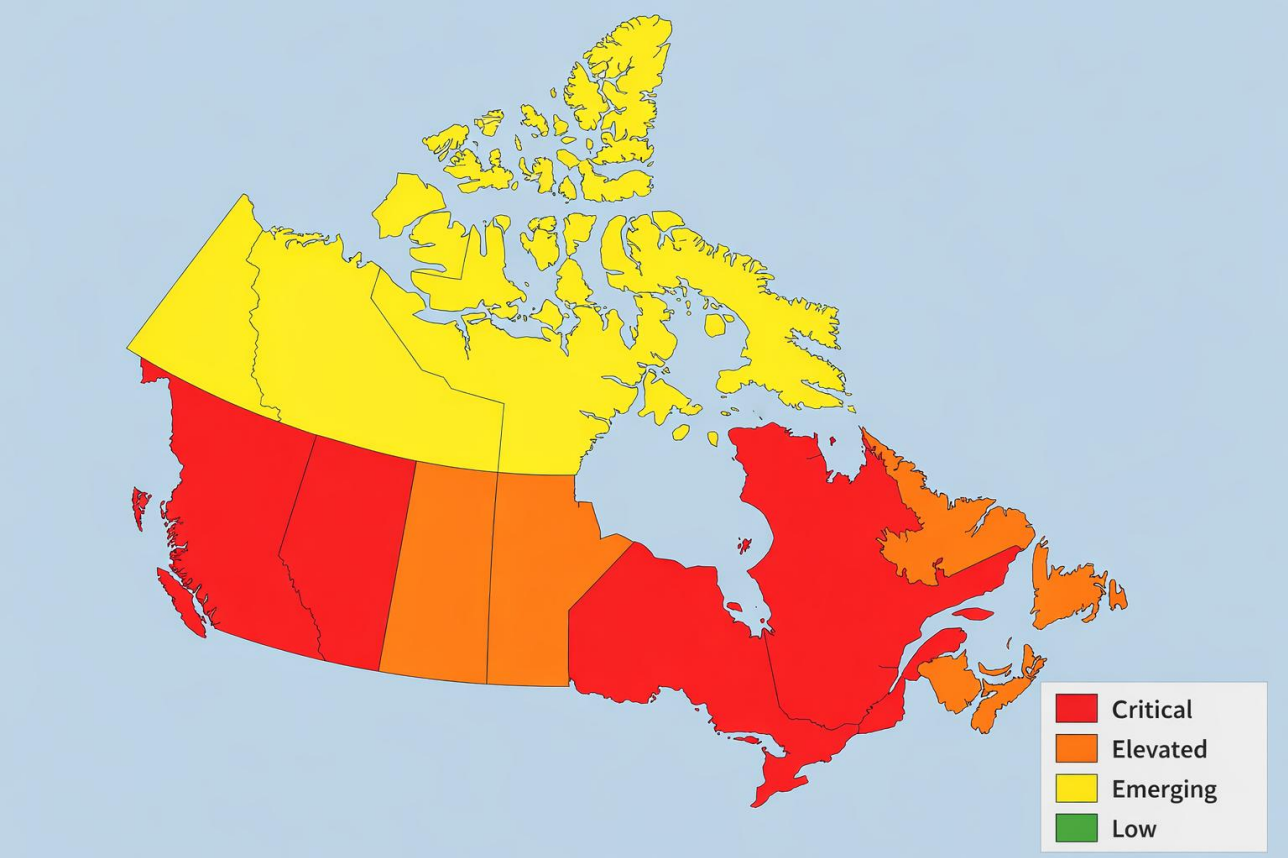
2 – Significant invisible layer: Evidence (anecdotes, motions, advocacy) suggests many micro-incidents, online hate, and school/workplace issues that don't reach formal systems.

3 – Deep structural invisibility: Very small or dispersed Jewish community; almost no institutions; official rhetoric of "we have no antisemitism here"; strong reasons to believe fear and harassment are not being reported.

4 – Primed but unmeasured danger: Jewish presence extremely tiny; no institutions; strong, unchallenged anti-Zionist/colonial narratives; online and street rhetoric hostile; almost no capacity to report or respond. The territory looks calm statistically, but all ideological kindling is in place.

Cross Canada Heat Map Scores

National Heat Score: Canada



Overall Score: 30/32 **Heat Ranking:** Structural Crisis

By December 2025, Canada can no longer be described as experiencing antisemitism as a series of isolated or episodic incidents. Across all thirteen provinces and territories, antisemitism now functions as a structural condition: embedded in protest culture, campus life, civic discourse, institutional decision-making, and the moral language used to adjudicate whose safety matters.

The crisis manifests differently by region but converges at the national level. Ontario and Québec exemplify the most severe form, with repeated arson attacks, synagogue firebombings, live gunfire at Jewish schools, and widespread intimidation around Jewish institutions becoming normalized. Ontario and British Columbia show how scale and institutional density make antisemitism routine, through campuses, downtown areas, and protest environments that often target Jewish visibility. Nova Scotia highlights how rapid escalation can happen even in mid-sized regions, with several Jewish institutions attacked in a single weekend and Jewish participation in a national sporting event becoming a political issue.

Atlantic Canada and smaller jurisdictions reveal a quieter but equally dangerous pattern: micro-communities absorbing harm without public documentation, institutional recognition, or protective redundancy. Prince Edward Island, New Brunswick, and Newfoundland and Labrador show how antisemitism can operate through silence, invisibility, and attrition rather than spectacle. In the North, Nunavut, the Northwest Territories, and Yukon illustrate the "future tense" of antisemitism: jurisdictions with minimal incident counts but fully developed hostile narratives, protest pedagogy, and, in the NWT, open circulation of classical antisemitic myths.

Across the country, Jews have become the only minority whose safety is regularly balanced against the expressive rights of those who target them. In so doing, Jewish grief and trauma are regarded as politically conditional, while the larger Jewish continuity is growing more defensive, where participation in public life demands psychological calculation and security measures rather than being taken for granted as a civic right.

For these reasons, Canada's national heat score is 30 out of 32, indicating a Structural Crisis characterized by nationwide exposure, uneven institutional protection, and increasing long-term risks to Jewish security and belonging.

Dimension	Score (0–4)	Discussion (National-Level)
Incident Visibility	3	National incident volume is exceptionally high, concentrated in Ontario, Québec, BC, and Nova Scotia. However, visibility is uneven due to data collapse, regional aggregation, and "zero-incident" jurisdictions that mask Jewish-specific harm. Sufficient to confirm a crisis; insufficient for complete protection.
Protest Risk	4	Protest culture functions nationally as an intimidation vector: weekly marches, coordinated "days of action," protest routing through Jewish neighbourhoods, and eliminationist rhetoric normalized in public space. Protest reshapes Jewish mobility and access across regions.
Campus Climate	4	Campuses nationwide operate as transmission hubs for antisemitic frameworks: encampments, "liberated zones," BDS votes under duress, faculty boycotts, and ideological exclusion of Jewish students documented across provinces and CEGEPs.
Institutional Will	3	Strong vocabulary exists at the federal and provincial levels (IHRA, strategies, inquiries, security grants), but enforcement is inconsistent. Courts, municipalities, and universities frequently defer or equivocate at the point of harm. Architecture is half-built.
Narrative Hostility	4	A country-wide narrative shift recodes Jews as colonial oppressors and Jewish self-determination as illegitimate. Jewish trauma is

Dimension	Score (0–4)	Discussion (National-Level)
		minimized or erased; Hamas violence is rationalized or relativized. This moral grammar is now national.
Community Vulnerability	4	No low-risk zone exists. Large centres face high-intensity threats; small and northern communities face isolation and fragility. Across Canada, Jewish behaviour reflects adaptation, withdrawal, and defensive visibility management.
Security Conditions	4	Jewish life is now security-mediated nationwide: hardened infrastructure, police liaison, lockdown drills, and emergency posture are normalized. Smaller communities lack the equivalent capacity, deepening the inequality in protection.
Long-Term Continuity	4	Evidence across regions points to attrition risk: youth disengagement, out-migration considerations, shrinking public Jewish life, and thinning leadership pipelines. Continuity remains possible but is structurally stressed nationwide.

Heat Score: British Columbia

Overall Score: 26 / 32 **Heat Rating:** Critical

Between 2023 and 2025, British Columbia emerged as one of the clearest illustrations in Canada of how antisemitism has shifted from episodic incidents into a sustained condition shaping daily Jewish life. By 2025, antisemitism in the province was no longer experienced as a temporary surge tied to overseas events but as an ambient feature of the social environment, affecting how Jewish residents navigate public space, education, workplaces, healthcare, and civic participation. AGPI survey data indicating that 62% of Jewish respondents experienced at least one antisemitic incident, and that 93% felt less secure than in previous years, underscores that the issue in British Columbia is not confined to isolated acts but to a reconfigured baseline of insecurity. Jewish life continues, but increasingly under conditions of vigilance, adaptation, and negotiated visibility.

Direct attacks and targeted vandalism anchored this shift. The August 2025 antisemitic defacement of Congregation Emanu-El in Victoria, the oldest continuously operating synagogue in Canada, carried significance far beyond property damage. Its timing, shortly before Tisha B'Av, and its targeting of a historic religious institution reinforced community perceptions that synagogues remain symbolically and physically exposed despite heightened security. Earlier security alerts near Congregation Schara Tzedeck in Vancouver, demonstrations directed toward the Vancouver Jewish Community Centre, and unresolved intimidation of Jewish-owned businesses further conveyed that protective measures, while necessary, have not restored a sense of deterrence. By late 2025, many Jewish residents no longer asked whether another incident might occur, but when, and under what conditions.

Public space functioned as a primary arena in which these dynamics were experienced. Throughout 2025, demonstrations related to the Israel–Hamas conflict remained frequent, visible, and concentrated in central civic locations, including the Vancouver Art Gallery and areas adjacent to Jewish institutions. Chants such as "From the river to the sea" and "intifada" were consistently defended as political expression, yet were experienced by Jewish community members as exclusionary and, in some cases, eliminationist. The repetition of this rhetoric across time and place, combined with its presence at sites associated with children, seniors, and community care, reshaped how Jewish residents perceived shared civic space. Law-enforcement responses provided situational protection, but their regular deployment also reinforced a sense that Jewish participation in public life had become conditionally protected rather than socially assumed.

British Columbia's education sector functioned as an accelerant rather than a buffer. At post-secondary institutions, particularly the University of British Columbia, the aftereffects of encampments and sustained activism continued to shape campus climates in 2025. Jewish students reported navigating political litmus tests, efforts to marginalize Jewish organizations such as Hillel, and uncertainty about whether raising concerns would invite support or scrutiny. Jewish faculty described similar pressures, informed by earlier

accusations and institutional ambiguity. In K–12 settings, Jewish students continued to report being singled out to explain or defend Israel-related issues in class. At the same time, administrators often framed these episodes as pedagogical challenges rather than identity-based harm. The result was not disengagement from education itself, but a narrowing of the conditions under which Jewish students and educators felt able to participate openly.

Alongside visible incidents, a parallel layer of under-reported harm increasingly defined daily Jewish life. Community data indicates that the majority of antisemitic incidents in British Columbia occur in everyday settings, public transit, workplaces, healthcare environments, and online spaces, where formal reporting is rare. Jewish professionals described self-censorship, concealment of identity, and avoidance of leadership roles as rational adaptations rather than expressions of fear. The formation of organizations such as the Jewish Medical Association of BC and BC Teachers Against Antisemitism reflected not communal fragmentation. Still, a loss of confidence in existing institutional frameworks to reliably protect dignity and safety. By 2025, many Jewish residents had internalized behavioural adjustments, avoiding protest zones, limiting public expression, and instructing children to downplay their identity, quietly reshaping participation in civic life.

Government and institutional responses during this period conveyed a mixed and often contradictory message. The province updated prosecutorial guidance on hate crimes, created a dedicated Hate Crimes Unit, and provided significant security funding to Jewish institutions. These steps signalled recognition of antisemitism as a public-safety issue. At the same time, political developments such as the removal and subsequent isolation of a Jewish cabinet minister following Israel-related controversy, the adoption of activist framings of Israel by municipal councils, and the absence of clear accountability for antisemitic rhetoric by elected officials were widely experienced as destabilizing. Jewish community members described a growing distinction between being secured as a target and affirmed as a valued part of the civic fabric. Condemnation in principle coexisted with equivocation in practice.

Taken together, British Columbia’s experience between 2023 and 2025 represents a concentrated example of the national dynamics documented in this report. Persistent public-space hostility, institutional ambiguity, normalization of eliminationist rhetoric, and adaptive under-reporting combined to erode confidence and visibility. By the end of 2025, the central question was no longer whether antisemitism existed, but whether Jewish life could continue openly and confidently without constant negotiation. British Columbia’s forward trajectory will depend on whether security measures are matched by consistent public moral clarity and institutional resolve, or whether Jewish participation remains contingent, protected in moments of crisis, but increasingly constrained in everyday life.

Dimension	Score (0–4)	Discussion
Incident Visibility	4	In 2025, British Columbia remains among the most heavily affected provinces for antisemitic incidents per capita. Public reporting confirms persistent vandalism, threats, and intimidation, including repeat targeting of synagogues and Jewish institutions. Severity is elevated by recurrence and symbolic intent, particularly when attacks coincide with Jewish religious observances. The combination of frequency, explicit targeting, and ideological clarity meets the maximum threshold.
Protest Risk	4	Public space in British Columbia functions in 2025 as a sustained intimidation environment for Jews. Demonstrations featuring eliminationist slogans, terror glorification, and flag burnings recur at predictable locations, including civic plazas and Jewish community sites. Protests increasingly intersect with Jewish daily routines, requiring avoidance strategies. The normalization of hostile rhetoric without consistent legal consequences places public space risk at the highest level.
Campus Climate	4	Post-secondary institutions in B.C. exhibit persistent structural hostility in 2025. Encampments, faculty activism, walk-outs, lecture and commons hijacking, and student governance actions normalize ideological exclusion of Jewish students, often requiring political litmus tests for participation. Jewish identity is repeatedly framed as suspect or illegitimate when connected to Israel. Institutional responses remain ambiguous, resulting in widespread self-censorship and withdrawal. Campus risk is systemic.
Institutional Will	2	While B.C. provides security funding, hate-crime policy updates, and police resources, enforcement and moral clarity remain inconsistent. Political and municipal actions in 2025 introduce contradictory signals that weaken deterrence and erode trust. Institutions acknowledge antisemitism but frequently balance it against activist pressures rather than confronting it directly. Capacity exists but is uneven and unreliable.
Narrative Hostility	4	By 2025, antisemitic narratives in B.C. are entrenched across activism, education, and municipal discourse. Zionism is routinely framed as criminal or illegitimate, and Jewish fear is reframed as political sensitivity. This narrative environment legitimizes hostility while delegitimizing Jewish vulnerability, meeting the criteria for maximum narrative risk.
Community Vulnerability	3	British Columbia's Jewish population is concentrated in identifiable neighbourhoods and institutions, increasing exposure. The impact of each incident is amplified by visibility and repetition. While community infrastructure remains intact, vulnerability is elevated

Dimension	Score (0–4)	Discussion
		due to scale, concentration, and sustained pressure rather than collapse.
Security Conditions	3	In 2025, Jewish institutions in B.C. operate under near-continuous security conditions. Repeat synagogue targeting, attempted arson, vandalism, and protest adjacency necessitate police presence for routine religious and cultural activities. The environment reflects a credible, ongoing threat rather than a precautionary posture alone.
Long-Term Continuity	2	Jewish life in British Columbia remains institutionally viable in 2025, but behavioural indicators, reduced visibility, avoidance of public space, youth disengagement, and under-reporting signal emerging continuity risk. The threat is not the immediate disappearance but the gradual civic withdrawal if conditions persist.

Heat Score: Alberta

Overall Score: 26 / 32 **Heat Rating:** Critical

Between 2023 and 2025, Alberta underwent a rapid and destabilizing transformation from a province experiencing episodic antisemitic incidents to one of the most heavily affected jurisdictions in Canada on a per-capita basis. AGPI audits document a steep escalation, with hundreds of antisemitic incidents recorded in 2023 and 916 incidents in 2024 alone, a 160% year-over-year increase. Community-based reporting from the Jewish Federation of Edmonton and StopHateAB confirms that these incidents are not isolated hate-crime anomalies, but part of a broader pattern of harassment, threats, vandalism, and online abuse concentrated in schools, university campuses, public institutions, and places of worship. By 2025, antisemitism in Alberta will no longer be experienced as a temporary spike tied to global events but as a reconfigured baseline of Jewish vulnerability embedded in daily life.

Since 2023, direct attacks and acts of intimidation anchor this shift. At the University of Calgary, it was reported, post October 7th, that filmed marches featuring Nazi salutes and chants of “Heil Hitler,” followed bathroom graffiti reading “Islam will rule Canada, kill the Jews,” and other explicit threats were made against Jews in a campus environment expected to be safe and regulated. In Edmonton, graffiti stating “Nazi coming” and “Jews die” appeared along commercial corridors, transforming ordinary public space into sites of overt menace. In Calgary, Hamas-coded graffiti reading “The Flood Is Coming,” accompanied by the inverted red triangle used in militant targeting videos, was deliberately placed along the publicly advertised route of a Jewish solidarity walk near Beth Tzedec Synagogue and a Jewish day school. Although bomb threats emailed to Calgary synagogues in August 2024 were ultimately deemed non-credible, they nonetheless disrupted religious and community life and reinforced a sustained sense of siege. Taken together, these incidents demonstrate that Jewish communities in Alberta are responding to concrete signals of both symbolic and physical hostility, not abstract fear.

Public space increasingly became the primary arena where these dynamics were experienced. Beginning in late 2023 and continuing through 2025, repeated demonstrations in Calgary, Edmonton, and Lethbridge featured chants such as “From the river to the sea,” often framed by organizers as peace or human-rights advocacy. The November 5, 2023, Calgary City Hall rally, where a speaker was charged and later cleared in connection with those chants, established a lasting legal and cultural precedent: Jewish alarm was acknowledged, but ultimately deemed not actionable. In Lethbridge, a “Ceasefire Now” rally outside City Hall was described by the local Hebrew Congregation as “blatant antisemitism and hate.” Yet, official responses treated the episode as a disagreement over perspectives rather than a concern for minority safety. By 2025, the cumulative effect of repeated demonstrations, the appearance of Hamas-coded messaging near Jewish events, and the absence of clearly defined protective buffer measures around synagogues and

community centres reshaped Alberta's civic squares into spaces that felt increasingly accessible to activist expression and increasingly precarious for visible Jewish presence.

Alberta's universities functioned as accelerants rather than buffers in this environment. At the University of Calgary, the progression from Nazi-saluting demonstrations to explicit death-threat graffiti, followed by a police-enforced dismantling of a Gaza encampment, illustrated a campus oscillating between under-reaction to antisemitism and obvious intervention against protest activity. At the University of Alberta, prolonged encampments and rallies normalized slogans such as "From the river to the sea" and "Intifada until victory," while Jewish students reported exclusion from protest spaces unless they disavowed Israel's right to exist. Student-union controversies, the circulation of imagery linked to PFLP-associated figures, and inconsistent institutional signalling, including the return of Nazi-linked funds without clear repudiation of eliminationist rhetoric, reinforced a climate in which antisemitism was treated as interpretive and negotiable. The University of Lethbridge's "Ceasefire Now" controversy and its continued low institutional response rating extended these patterns beyond major urban centres. By 2025, Alberta's campuses were not only sites of current risk but also formative environments shaping how future educators, journalists, and policymakers would understand antisemitism.

Alongside visible incidents, a parallel layer of under-reported harm increasingly defined daily Jewish life. Online harassment, reputational attacks on Jewish-owned businesses, hostile classroom exchanges, and exclusionary microclimates in healthcare and professional settings rarely met formal reporting thresholds. Instead, they produced behavioural adaptation: avoiding downtown cores on protest days, reconsidering participation in public festivals, concealing Jewish symbols at work, altering school routines, and scanning for protest cues before entering shared spaces. By 2025, these adaptations had become normalized, particularly among youth and young adults. The cumulative effect was not only emotional strain but a broader erosion of confidence and a learned assumption that Jewish identity must be managed cautiously rather than expressed openly in Alberta's civic environments.

Government and institutional responses during this period were marked by both meaningful recognition and significant gaps. Alberta adopted the IHRA definition of antisemitism, expanded Holocaust and antisemitism education within provincial curricula, and provided a $200,000 grant to Jewish federations to support education, security, and law-enforcement collaboration. Public statements supporting the removal of unsafe encampments and the formal tabling of antisemitism audit data in the legislature reflected a level of political acknowledgement not uniformly present across Canada. At the same time, these measures coexisted with prosecutorial reluctance to pursue key cases to conviction, the absence of a transparent provincial hate-incident database, limited codified protections for synagogues and Jewish schools, and campus frameworks that continued to treat eliminationist anti-Zionist slogans as context-dependent speech. The result was a double message: antisemitism was condemned in principle, while Jewish exposure persisted in practice.

Taken together, Alberta's experience between 2023 and 2025 presents a concentrated case study of the national dynamics examined in this report. A rapid post–October 7 escalation, the absorption of Gaza-war discourse into local civic life, the entanglement of antisemitism with activist and anti-colonial framings, and a partial but incomplete state response combined to reshape Jewish safety and belonging. By 2025, the central issue was no longer whether antisemitism existed, but who was empowered to define harm, whose fear was treated as legitimate, and whether Jewish security would be upheld as a non-negotiable civic responsibility rather than a variable within contested political narratives. Alberta's forward trajectory will depend on whether its policy scaffolding, IHRA adoption, curriculum reform, and targeted funding are translated into consistent enforcement and cultural clarity, or whether it remains a symbolic counterweight to an everyday reality in which Jewish Albertans continue to limit their visibility to stay safe.

Dimension	Score (0–4)	Discussion
Incident Visibility	4	In 2025, Alberta remains one of the most incident-dense jurisdictions in Canada on a per-capita basis. Public reporting confirms persistent antisemitic vandalism, explicit death threats, extremist graffiti, and intimidation targeting Jewish institutions, campuses, and neighbourhoods. Incidents are not sporadic; they are geographically dispersed across Calgary, Edmonton, and southern Alberta and include genocidal language and terror-coded symbolism. Severity, repetition, and ideological clarity place Alberta at the maximum score.
Protest Risk	4	Public space in Alberta during 2025 functions as a sustained pressure environment. Demonstrations regularly feature eliminationist slogans ("From the river to the sea"), Hamas-coded symbols, and rhetoric that collapses Jewish identity into collective guilt. Jewish community events, routes, and institutions are treated as legitimate terrain for protest. Legal ambiguity surrounding enforcement has normalized intimidation rather than contained it. Jewish visibility in civic space requires pre-planning and avoidance strategies.
Campus Climate	4	Alberta's universities in 2025 represent one of the most acute risk vectors. Explicit antisemitic expression (including Nazi symbolism and death-threat language), prolonged encampments, and ideological exclusion of Jewish students are documented. Institutional responses oscillate between delayed enforcement and interpretive neutrality, leaving Jewish students to self-silence, conceal identity, or avoid spaces entirely. The threat is structural and persistent, not episodic.
Institutional Will	3	Alberta demonstrates comparatively strong policy infrastructure: adoption of IHRA, mandated Holocaust and antisemitism

Dimension	Score (0–4)	Discussion
		education, public funding for Jewish safety and education initiatives, and political recognition of the problem. However, enforcement remains inconsistent. Prosecutorial hesitation, a lack of transparent hate incident reporting systems, and uneven application of standards across campuses and municipalities limit effectiveness. Capacity exists but is not yet fully operationalized.
Narrative Hostility	4	By 2025, antisemitic narratives in Alberta will be durable, normalized, and embedded across activism, campus discourse, and online ecosystems. Zionism is routinely framed as genocidal or illegitimate; Jewish safety concerns are reframed as political discomfort. This narrative environment legitimizes hostility and delegitimizes Jewish vulnerability, meeting the threshold for maximum narrative risk.
Community Vulnerability	3	Alberta's Jewish population is small and highly visible. Concentration of institutions, schools, and synagogues amplifies impact: each incident disproportionately affects the community. While infrastructure remains robust, resilience is under strain. The score reflects high vulnerability driven by scale and exposure rather than by collapse.
Security Conditions	3	In 2025, Jewish institutions operate under elevated security protocols, including police coordination, event risk assessments, and emergency planning. Bomb threats, terror-coded graffiti, and prior targeting sustain a high alert environment, though not yet permanent lockdown conditions. The threat is credible, persistent, and psychologically corrosive.
Long-Term Continuity	1	Despite acute pressure, Jewish life in Alberta remains institutionally intact in 2025. Synagogues, schools, federations, and communal programming continue to operate. However, behavioural retreat, reduced visibility, altered participation, and youth self-silencing signal early attrition risk. The score reflects an incipient, not a terminal, continuity threat.

Heat Score: Saskatchewan

Overall Score: 18 / 32 **Heat Rating:** Elevated

Saskatchewan's Jewish experience by 2025 is defined less by headline-grabbing violence than by the steady accumulation of structural pressure. On the surface, the province appears comparatively calm. There were no synagogue arsons, no mass bomb threats against Jewish schools, and no cemetery desecrations dominating national media in the post–October 7 period. At the policy level, Saskatchewan often appears proactive: the province adopted the IHRA Working Definition of Antisemitism in 2022, mandated Holocaust education, and in March 2025 saw Premier Scott Moe publicly urge the federal government to criminalize Nazi symbols, citing local swastika incidents and a rise in religiously motivated hate.

Yet when the record is examined through 2024 and especially 2025, a different picture emerges. Saskatchewan is not insulated from the post–October 7 rupture reshaping Jewish life across Canada. Instead, antisemitism in the province has reorganized itself around belonging, access, and legitimacy, altering where and how Jews can participate openly in civic, cultural, and institutional life.

The province's demographic reality is central to understanding this shift. Saskatchewan's Jewish population is tiny, under 1,000 Jews in Saskatoon and a similarly sized community in Regina. In such a context, actions that might register as marginal in larger cities carry disproportionate impact. A protest outside a Jewish-organized charity dinner, or the exclusion of "Zionists" from a queer craft market, touches a significant share of the local Jewish population directly. Low incident counts, therefore, do not signal safety; they signal under-visibility. National data showing Jews are under 1% of the population but roughly 70% of religion-motivated hate-crime victims remains entirely relevant, even when provincial statistics appear muted.

Direct physical attacks during this period were limited but not absent. The 2018 vandalism of a Saskatoon synagogue remains a living reference point within the community, and Premier Moe's 2025 appeal to ban Nazi symbols explicitly acknowledges the presence of swastika incidents in the province. That acknowledgement matters: governments do not escalate federal requests absent genuine local concern. Still, by 2025, the primary mode of antisemitic pressure in Saskatchewan is not broken windows but targeted presence and conditional participation.

This pattern is evident in the picketing of the Silver Spoon Dinner in Saskatoon. This longstanding Jewish-organized charity gala supports organizations such as Ronald McDonald House and Interval House. The event was targeted not for political advocacy related to Israel, but because Jews organized it. Similarly, a queer craft market associated with "Cheers for Queers" declared "Zionists" unwelcome, effectively informing queer Jews that participation in one of the province's limited 2S-LGBTQ+ arts spaces depended on

renouncing a core element of Jewish peoplehood. These incidents did not involve vandalism or police charges, but they functioned as direct interventions into Jewish communal life, reshaping who could gather, celebrate, and belong without contest.

From late 2023 into 2025, Saskatchewan's protest environment hardened further. The chant "From the river to the sea" became a recurring feature at Saskatoon City Hall, in the legislative gallery in Regina, during a Palestinian flag-raising controversy, and again outside the 2025 Speech from the Throne. The Saskatchewan legislature's Privileges Committee and government MLAs took a notably firm stance, formally identifying the phrase as genocidal and explicitly linking it to Hamas's manifesto. At the same time, segments of the opposition and activist ecosystem continued to frame the slogan as legitimate human-rights speech. This unresolved divergence produced an enduring epistemic split: Jewish Saskatchewanians experienced the chant as a call for erasure, while others defended it as a political expression. By 2025, that split itself became a risk indicator, signalling that Jewish safety concerns were subject to political interpretation rather than treated as structurally non-negotiable.

Street activism intensified alongside this normalization. The occupation of Andrew Scheer's constituency office, rail blockades in Regina under "Treaty 4 Stands with Palestine," and repeated Gaza-focused rallies in Saskatoon and Regina were accompanied by increasingly maximalist rhetoric. Israel was framed as genocidal, Canadian institutions as complicit, and "resistance until victory" was elevated as a moral imperative. In 2025, a Saskatoon protest promoted under the slogan "Zionists out" crossed a critical threshold, from contesting policy to advocating the removal of a category of people from civic space. In a province where "Zionist" and "Jewish community member" overlap heavily in practice, the slogan functioned as a thinly coded expulsion demand directed at a tiny, obvious minority. The absence of a decisive, cross-partisan public repudiation of this language reinforced its chilling effect.

Institutions amplified these pressures. In 2024, the University of Saskatchewan Faculty Association adopted a BDS motion and accused Israel of "scholasticide." In 2025, the University of Regina Faculty Association went further, passing a resolution urging multiple institutions to divest from Israel-linked companies and issuing a sweeping "solidarity with Palestine" statement circulated nationally. These were not symbolic gestures; they embedded maximalist anti-Israel positions into formal academic governance. At the same time, scholarly analysis of DEI frameworks at both universities shows that Jews and antisemitism are barely named as protected categories. The combination, formal institutional adoption of BDS alongside the structural erasure of Jewish vulnerability, represents a long-term risk to Jewish participation in Saskatchewan's academic life.

The broader civic discourse in 2025 reinforced this pattern. Physicians in Regina publicly campaigned for Scotiabank to divest from companies tied to Israel, using "genocide" framing that received sympathetic coverage while rarely centring Jewish safety or mainstream Jewish perspectives. Media narratives focused heavily on the Gaza "siege" and

"starvation," often without balancing context. Faith-based bodies, including the United Church's Living Skies region, integrated BDS and arms-embargo advocacy into institutional life. For Jewish Saskatchewanians, the cumulative signal was consistent: institutions claiming moral authority increasingly positioned their primary collective attachment as something to be opposed, quarantined, or delegitimized.

Government responses during this period were tangible but uneven. Saskatchewan remained strong on symbolic and curricular commitments, IHRA adoption, mandated Holocaust education scheduled for full implementation by 2025–26, legislative condemnation of genocidal slogans, and the premier's call to outlaw Nazi symbols. At the same time, by the end of 2025, there was little evidence of a comprehensive provincial hate-incident reporting system or municipal frameworks designed to protect Jewish institutions from targeted protest while preserving civil liberties. Concerns around Pride-space exclusion, protest targeting of Jewish charity events, and expulsion-coded slogans such as "Zionists out" largely remained in the realm of contested narrative rather than formally recognized harm.

Taken together, Saskatchewan's 2023–2025 record does not support complacency. Instead, it reveals a province where antisemitism has been structurally re-coded, from attacks on buildings to pressures on belonging. Street rhetoric, union resolutions, campus "liberation zones," queer-space gatekeeping, and professional divestment campaigns converge on a single pressure point: Jews whose identity includes a normative connection to Israel. The forward risk is not only escalation into overt violence, but the quieter erosion of Jewish continuity through self-censorship, withdrawal, and gradual disengagement from civic life. Saskatchewan has articulated many of the correct principles on paper. Whether those principles will be applied with equal seriousness to contemporary mechanisms that condition Jewish belonging remains the unresolved question after 2025.

Dimension	Score (0–4)	Discussion
Incident Visibility	2	In 2025, Saskatchewan does not record a high volume of publicly documented antisemitic assaults, arsons, or mass vandalism events. However, provincial leadership publicly acknowledges the presence of swastikas and religiously motivated hate incidents, sufficient to prompt a formal request to criminalize Nazi symbols. This confirms the visibility of antisemitic symbolism without evidence of sustained violent escalation. A score of 2 reflects recognizable but limited public documentation.
Protest Risk	3	Protest activity in 2025 repeatedly incorporates slogans such as "From the river to the sea" and, in at least one documented case, "Zionists out." These protests occur in civic and legislative-adjacent spaces and directly intersect with Jewish communal life through targeting of Jewish-run events and the symbolic exclusion of "Zionists" from public participation. While protest volume is

Dimension	Score (0–4)	Discussion
		modest compared to major urban centres, proximity and targeting elevate risk. Score reflects sustained ideological protest pressure without widespread disorder.
Campus Climate	3	By 2025, Saskatchewan's post-secondary climate reflects structural pressure rather than episodic hostility. Faculty associations at the University of Saskatchewan and University of Regina have adopted BDS-aligned positions, embedding maximalist anti-Israel narratives into official governance structures. Concurrently, equity frameworks do not clearly name antisemitism or Jewish vulnerability. The result is an environment where Jewish identity is politically conditioned rather than protected. Score reflects systemic exclusion risk, not physical danger.
Institutional Will	3	Saskatchewan demonstrates strong institutional will in 2025 at the legislative and curricular levels. The province adopted IHRA before the current surge, mandates Holocaust education, and senior leadership explicitly condemns genocidal slogans and Nazi symbolism. However, enforcement mechanisms addressing protest targeting, exclusionary practices, and campus governance remain underdeveloped. Score reflects high intent with partial operational reach.
Narrative Hostility	3	Public discourse in 2025 increasingly frames Israel as genocidal and treats Zionism as morally illegitimate. This framing appears in protests, faculty resolutions, professional advocacy, and selected media narratives. While not universally adopted, it is sufficiently normalized to place Jewish residents in a defensive interpretive position. Score reflects durable narrative pressure without total dominance.
Community Vulnerability	3	Saskatchewan's Jewish population is tiny and geographically concentrated. As a result, exclusionary acts, such as protests at Jewish-run events or ideological gatekeeping in equity spaces, impact a disproportionate share of the community. Limited institutional redundancy increases exposure. Score reflects high vulnerability driven by scale, not incident frequency.
Security Conditions	1	In 2025, Jewish institutions in Saskatchewan will not operate under sustained security threat conditions. There is no evidence of lockdowns, permanent police presence, or repeated emergency responses. However, reliance on symbolic protection rather than proactive safeguarding remains evident. Score reflects a low immediate security threat with limited preventive infrastructure.

Dimension	Score (0–4)	Discussion
Long-Term Continuity	0	Despite elevated pressures, there is insufficient evidence in 2025 of irreversible contraction of Jewish institutional life. Synagogues, communal events, and educational initiatives continue to operate, and government policy signals remain supportive. Structural risk exists, but continuity remains intact. Score reflects caution without presumption.

Heat Score: Manitoba

Overall Score: 22 / 32 **Heat Rating:** Elevated

By the end of 2025, Manitoba will have entered a qualitatively new phase of antisemitism, one defined not by episodic spectacle but by sustained, structural intimidation that reshapes how Jewish life is lived. With approximately 16,000 Jews province-wide, overwhelmingly concentrated in Winnipeg, Manitoba's small scale magnifies every incident. There is little anonymity and no buffer. When antisemitism appears, it lands close to home, circulates quickly, and embeds itself deeply into communal psychology. What might register elsewhere as a troubling trend functions here as a direct pressure on continuity.

This shift becomes unmistakable in late 2024 and accelerates through 2025 with a coordinated antisemitic graffiti spree across Winnipeg, particularly in Charleswood and surrounding residential neighbourhoods. Swastikas, explicitly violent slogans such as "JewSS kill babies," and other ideologically charged markings appeared repeatedly over weeks. Initially categorized as mischief, the incidents were later reclassified after the alleged perpetrator was charged with terrorism-related offences in March 2025. The reclassification matters. It confirms that Manitoba's antisemitism is no longer merely opportunistic or reactive but increasingly linked to extremist ideological frameworks capable of escalation.

At the same time, Jewish institutions themselves became normalized protest targets. In April 2025, demonstrators assembled outside the Asper Jewish Community Campus, deliberately timing their presence to coincide with the dismissal of Gray Academy students and a children's theatrical performance. Activists encouraged youth to stomp on Israeli flags directly across from Jewish children. Community observers quickly recognized the significance of the moment, describing it as "Winnipeg's Skokie moment," not because violence occurred, but because humiliation of Jews in front of their children had become socially permissible as a protest. The message was unmistakable: Jewish space, even when educational and child-centred, was no longer considered off-limits.

This logic extended outward into Manitoba's cultural and civic life. Protests at Folklorama's Israel Pavilion in both 2024 and 2025 redefined a Jewish cultural space as a legitimate site for ideological confrontation. Rallies outside Winnipeg City Hall, the Canadian Museum for Human Rights, and Memorial Park regularly featured chants of "From the river to the sea," language Jewish organizations consistently identify as eliminationist. The contradiction peaked in November 2025, when the same slogan was audibly chanted during a provincially sanctioned Palestinian flag-raising. Manitoba thus found itself occupying two positions at once: formally condemning antisemitism while publicly legitimizing a movement whose rhetoric Jewish residents experience as existentially threatening.

The pressure is not confined to streets and festivals. Manitoba's campuses have become structural nodes in this environment. Throughout 2024 and 2025, encampments at the

University of Manitoba and the University of Winnipeg advanced divestment demands and BDS frameworks that explicitly conditioned inclusion on rejection of Zionism. Jewish students responded not with counter-protest, but with withdrawal: avoiding visible Jewish symbols, skipping classes near encampments, and self-silencing in academic discussions. When belonging requires the suppression of Jewish peoplehood, exclusion does not need a formal policy; it operates automatically.

Digital space amplifies this environment further. The May 2025 arrest of a Winnipeg man for hate-propaganda offences targeting Jews illustrates how online radicalization now intersects with physical-world intimidation. For Jewish Manitobans, the effect is cumulative: graffiti on the street, chants in civic spaces, encampments on campus, and incitement online merge into a single signal that hostility is ambient, not exceptional.

Government responses in Manitoba during this period are weighty but uneven. The province has implemented some of the strongest antisemitism-specific measures in Canada, including mandatory Holocaust education beginning in 2025, the establishment of a federal–provincial hate-crime working group, and the launch of the Manitoba Institute to Combat Antisemitism (MIICA). These initiatives reflect genuine recognition of the threat. Yet they coexist with limited enforcement around protests targeting Jewish spaces and civic gestures that Jewish communities interpret as state-endorsed indifference. Policy affirms Jewish safety; public signalling often undermines it.

By the end of 2025, the cumulative effect is a quiet contraction of Jewish public life. Parents reconsider enrollment at Gray Academy. Seniors alter routines to avoid confrontation. Young adults increasingly choose universities outside the province. Participation in cultural events becomes contingent on the presence of visible police. Manitoba's Jewish institutions remain operational, but confidence in using them freely is eroding.

The danger ahead is not sudden disappearance. It is incremental erasure: a future in which Jewish life technically persists but is increasingly lived indoors, cautiously and defensively. 2025 is not the crisis point; it is the warning. What Manitoba does next will determine whether Jewish presence remains a confident civic asset or retreats into a posture from which recovery becomes generationally difficult.

Dimension	Score (0–4)	Discussion
Incident Visibility	4	In 2025, Manitoba demonstrates high incident visibility. Public reporting confirms a sustained antisemitic graffiti campaign in Winnipeg, later linked to terrorism-related charges, as well as hate-propaganda arrests targeting Jews online. These incidents were widely covered, formally investigated, and acknowledged by law enforcement and government officials. Jewish institutions and neighbourhoods were repeatedly named as targets. A score of 4 reflects repeated, public, and clearly identifiable antisemitic activity during 2025.

Dimension	Score (0–4)	Discussion
Protest Risk	4	Manitoba's protest environment in 2025 directly targeted Jewish spaces. Demonstrations occurred outside the Asper Jewish Community Campus during school dismissal and a children's event, as well as at the Israel Pavilion at Folklorama and other Jewish-identified civic sites, with repeated protests. Eliminationist slogans appeared at public demonstrations and during a provincially sanctioned flag-raising ceremony. A score of 4 reflects sustained protest activity that directly intersects with Jewish institutions and daily communal life.
Campus Climate	3	Universities in Manitoba experienced prolonged encampments and institutional disputes throughout 2025. Jewish students reported avoidance behaviours, self-censorship, and loss of recognized student representation. While administrations acted against explicit antisemitic conduct in limited cases, overall campus climates remained polarized and exclusionary. A score of 3 reflects persistent disruption and pressure without asserting total institutional failure.
Institutional Will	2	Manitoba demonstrated meaningful institutional action in 2025, including the rollout of mandatory Holocaust education, the coordination of hate-crime investigations, and the launch of the Manitoba Institute to Combat Antisemitism. However, these measures coexisted with symbolic civic actions and limited enforcement around protest safety at Jewish sites. A score of 2 reflects genuine commitment paired with uneven application.
Narrative Hostility	3	Public discourse in 2025 increasingly normalized rhetoric framing Jewish institutions as legitimate protest targets and Zionism as inherently immoral. Eliminationist slogans circulated in protests and public ceremonies, while Jewish objections were frequently reframed as political disagreement. A score of 3 reflects intense narrative pressure shaping civic meaning without claiming uniform dominance across all sectors.
Community Vulnerability	3	Manitoba's Jewish population is modest in size and geographically concentrated; targeting central institutions such as the Asper Campus amplifies vulnerability, as few alternative communal spaces exist. While infrastructure remains intact, exposure is high. A score of 3 reflects significant vulnerability driven by concentration and repeated targeting.
Security Conditions	2	By 2025, Jewish institutions relied on reactive security measures and community-led responses, including graffiti removal by volunteers. Police investigations and arrests occurred, but protective buffers around schools and community centres

Dimension	Score (0–4)	Discussion
		remained limited. A score of 2 reflects credible risk without sustained lockdown-level security.
Long-Term Continuity	1	While 2025 shows a serious escalation, Manitoba also invested in countermeasures that could interrupt the trajectory if enforced consistently. Structural risk is present but not yet irreversible. A score of 1 reflects emerging continuity concerns without declaring entrenchment.

Heat Score: Ontario

Overall Score: 30 / 32 **Heat Ranking:** 🔴 Critical

Ontario, particularly Toronto, now functions as the national epicentre of antisemitism in Canada. This is not an interpretive claim but a statistical reality. Jews constitute approximately 4% of Toronto's population, yet account for roughly 40–45% of all reported religion- or identity-based hate crimes across the 2023–2025 period. By 2025, this imbalance no longer reflects a crisis spike tied to a single geopolitical event; it reflects a structural recalibration of who is permitted to feel safe, visible, and protected in public space.

Since October 7, 2023, Jewish institutions across Ontario have faced sustained, direct intimidation. Jewish day schools have been repeatedly evacuated following bomb threats. Synagogues across Toronto, North York, Thornhill, and Vaughan have experienced serial vandalism and targeted attacks throughout 2024 and 2025. Kosher businesses have been broken into, defaced, and subjected to boycott pressure explicitly because of Jewish ownership. Jewish cafés and restaurants have been singled out for harassment that transforms ordinary commerce into a public confrontation. These patterns do not resemble intercommunal friction; they constitute identity-based coercion aimed at narrowing Jewish participation in public life.

Public space itself has been restructured. What were once neutral civic corridors now function as pressure zones. Pro-Palestinian demonstrations have become a near-weekly infrastructure in Toronto and Mississauga, increasingly characterized by geographic targeting and eliminationist rhetoric. Bathurst Street, the historical spine of Jewish Toronto, has emerged as a predictable protest corridor. Demonstrations have occurred outside synagogues, within residential neighbourhoods, and post-October 7th, healthcare institutions such as Mount Sinai Hospital, where protesters forced patients, staff, and seniors to pass through environments marked by hostility. Jewish students and elderly residents consistently report concealing visible identity markers to avoid confrontation. When slogans such as "From the river to the sea" and "Globalize the intifada" are normalized in municipal squares where Palestinian flags are also raised by city governments, the boundary between humanitarian expression and the public legitimation of movements experienced by Jews as delegitimizing their existence collapses.

The end of 2025 marked two serious escalations in antisemitism in Ontario. Making national news were two stories that captured the community's fears. The first was the recent investigation into several mezuzot stolen from doors in multiple senior residences in North York. This act constitutes targeted antisemitic vandalism rather than administrative removal or neutral risk management. The second, occurring during Hanukkah, was the arrest of three men, already out on bail for an August 2025 arrest, which involved many of the same weapons and attempted kidnapping charges. In this second escalation, the three accused were charged with allegedly plotting an Islamic State-inspired mass-casualty attack,

reportedly modelled on the Hanukkah assault against Jews in Bondi Beach. Read together, these events illustrate a critical failure pattern documented throughout this report: early acts of antisemitic targeting are dismissed as minor or ambiguous, even as credible extremist threats escalate in parallel. The theft of mezuzot from senior residences, spaces housing some of the most vulnerable members of the Jewish community, should have been recognized as a warning sign of hostile surveillance and ideological normalization, not an isolated nuisance crime. Canada's challenge is no longer identifying antisemitism after violence occurs, but recognizing and responding to its preparatory stages before intent develops into action.

Ontario's educational systems reflect parallel institutional failures. On post-secondary campuses, faculty associations and student unions have formally adopted BDS-aligned positions. In contrast, encampments at the University of Toronto, York University, Toronto Metropolitan University, and other campuses have featured messaging experienced by Jewish students as overtly hostile. Administrative responses have been hesitant or delayed, often prioritizing protest management over student safety. Jewish students are left to navigate daily fear. At the same time, they are being warned, explicitly or implicitly, that defending their dignity may result in being labelled racist.

At the K–12 level, the situation is more acute. A 2025 federal survey documented 781 antisemitic incidents over sixteen months, ranging from Nazi salutes and Holocaust celebrations to mob harassment and social isolation. Nearly half of these incidents were not investigated. In approximately one in six cases, Jewish students were advised to change classes, schools, or learning formats rather than see perpetrators disciplined. This practice does not resolve antisemitism; it relocates Jewish children.

Government responses remain bifurcated. Toronto Police have expanded their Hate Crime Unit from six to thirty-two officers and publicly acknowledged the severity of the crisis. Federally, the proposed Combating Hate Act seeks to criminalize intimidation around religious and communal institutions and restrict extremist symbolism. These steps are significant. Yet at the level where Jewish life is actually lived, in classrooms, campuses, sidewalks, shops, and cultural spaces, protections remain inconsistent and politically fraught. Antisemitism is diluted into generic anti-hate frameworks; Zionism is tolerated as a racialized slur; municipal symbolism amplifies movements whose street rhetoric directly targets Jewish visibility. The result is a persistent paradox: Jews are recognized as vulnerable in data, yet dismissed in lived experience.

By 2025, the trajectory is unmistakable. Without decisive reform, Ontario risks the slow erosion of Jewish public life: fewer Jewish businesses operating openly, declining Jewish enrollment in public schools and universities, reduced participation in civic and cultural events, and a retreat from public space into defensive containment. This year must be understood as the turning point, the moment when antisemitism in Ontario became not only pervasive but structured. Whether pluralism survives as a lived reality will depend on enforcement with teeth, policy with timelines, security with accountability, and equity

frameworks that include Jews without condition. Ontario still retains the capacity to reverse this trajectory. Hesitation, however, will allow it to harden into the new normal.

Dimension	Score (0–4)	Discussion
Incident Visibility	4	Ontario in 2025 represents the national epicentre of antisemitic incident visibility. Jews constitute approximately 4% of Toronto's population, yet account for roughly 40–45% of reported hate crimes, with antisemitism remaining the dominant category into 2025. Community monitoring indicates near-daily antisemitism-related police calls in the GTA. Incidents include repeated synagogue vandalism, threats against Jewish schools, harassment of Jewish-owned businesses, and hate-motivated arrests at Jewish communal events. The scale, persistence, and geographic spread across Toronto, York Region, Ottawa, and other urban centres meet the maximum threshold: antisemitism is not episodic but continuously present and publicly documented throughout 2025.
Protest Risk	4	Ontario's post-secondary campuses in 2025 display severe antisemitic conditions. At York University, prior student-union glorification of Hamas continues to shape campus norms, alongside the suspension of Jewish Studies admissions. At the University of Toronto, encampment-era harassment effects persist, antisemitism complaints increased, and an antisemitism policy draft was withdrawn following activist opposition. At Toronto Metropolitan University, a violent November 2025 breach of an off-campus Jewish event resulted in injuries and arrests, followed by institutional statements that avoided naming antisemitism. Similar intimidation patterns appear at Queen's and Guelph. Jewish students report self-censorship, avoidance of campus spaces, and consideration of transfer. This meets the highest severity threshold.
Campus Climate	4	Ontario's universities represent the most structurally compromised educational ecosystem in Canada for Jewish students. York student unions glorified Hamas's massacre; U of T encampments excluded Jewish students and halted safety responses; TMU saw violent mob attacks on Jewish participants; and Queen's, Ottawa, Waterloo, Guelph, Western, Ryerson/TMU, and others have normalized anti-Zionist frameworks that effectively gatekeep Jewish identity. Administrative euphemism, calling antisemitism "tension" or "narrative conflict, signals that Jewish safety is secondary to activist politics. Jewish students now self-censor, disguise identity markers, reroute paths, and avoid campus life entirely.

Dimension	Score (0–4)	Discussion
Institutional Will	4	Ontario in 2025 demonstrates a lack of institutional will, exercised by seemingly not enforcing bylaws and hate crime laws during anti-Zionist protests that focused on and directed attention to Jewish communities across the province. Municipalities and police services in Toronto and Mississauga repeatedly managed protest activity through Jewish neighbourhoods and directly outside Jewish institutions, including The Lodzer Centre Congregation and Holocaust Memorial, despite predictable harm. Protest routing, escorting, and tolerance of repeat gatherings indicate capacity and choice, not paralysis. No meaningful corrective policies (buffer zones, site protections, enforcement thresholds) followed repeated incidents. This constitutes maximal institutional engagement that privileges protest continuity over Jewish safety.
Narrative Hostility	4	Narrative hostility toward Jews in Ontario in 2025 is pervasive and normalized. Antisemitism is routinely reframed as political critique, while Jewish fear is dismissed as privilege, racism, or Islamophobia. Zionism is widely characterized as racism across unions, campuses, and civic discourse. Eliminationist slogans circulate openly in public squares with minimal institutional challenge. Official responses often collapse antisemitism into "tensions" or "competing narratives," denying its specificity. This narrative environment actively delegitimizes Jewish experience and justifies hostility, meeting the maximum threshold.
Community Vulnerability	4	Ontario's Jewish community in 2025 exhibits high vulnerability due to concentrated and repeated targeting. Families alter school placements, conceal Jewish symbols, reroute daily movement, and withdraw from public participation. Jewish businesses incur escalating security costs, reputational risks, and, in some cases, closure. Children experience sustained harassment within K–12 systems with limited protection. Behavioural adaptation is widespread across age groups and institutions, demonstrating that vulnerability is systemic and lived, not hypothetical.
Security Conditions	3	Security conditions for Jews in Ontario in 2025 are persistently elevated. Jewish schools, synagogues, and events operate with ongoing coordination with law enforcement, private security, and emergency planning. Toronto Police expanded their Hate Crime Unit and deployed command posts in Jewish neighbourhoods, reflecting recognized risk. However, enforcement of incitement and intimidation thresholds remains inconsistent, and protection

Dimension	Score (0–4)	Discussion
		is uneven across sites. The score demonstrates sustained high security without complete stabilization or deterrence.
Long-Term Continuity	3	Antisemitism in Ontario in 2025 shows clear continuity within the year. The same institutions, neighbourhoods, and synagogues experience repeated targeting; protest routes and sites are predictable; campus dynamics recur across academic terms; and institutional responses follow established patterns of deflection. Behavioural withdrawal by Jewish families and students becomes normalized. While not yet fully codified into permanent statutory frameworks, continuity is sufficiently embedded to constitute a durable risk factor.

Heat Score: Quebec

Overall Score: 29/32 **Heat Ranking:** Critical

Québec now stands apart in the North American landscape as one of the few jurisdictions where antisemitism has moved decisively beyond rhetoric and graffiti into sustained acts of physical violence directed at the Jewish community's core institutions. In less than two years, Montréal has experienced repeated firebombings of a synagogue, multiple shootings at Jewish day schools, vandalism targeting community headquarters, and large-scale protest actions that deliberately encroached upon Jewish neighbourhoods and places of worship. Taken together, these incidents reflect a structural shift in public safety: Jewish religious and communal sites can no longer assume baseline civic protection.

Institutions of higher education have played a vital role in this transformation. At McGill and Concordia, prolonged encampments styled as "liberated zones" obstructed access to buildings and normalized the harassment of visibly Jewish students. At Concordia, a 2025 BDS vote unfolded in an atmosphere so aggressive that university leadership later acknowledged legitimate fear among Jewish attendees. That climate escalated further when rocks were thrown at Concordia buildings on the anniversary of the October 7 attacks, marking a precise moment in which anti-Israel activism crossed into conduct that placed Jewish safety at risk. Parallel dynamics emerged at the CEGEP level. Dawson and Vanier were forced to suspend classes. They became subject to provincial investigation after threats, radicalization concerns, and the open celebration of "intifada" rhetoric rendered learning environments intolerable for Jewish students.

The consequences extend well beyond campuses. In Montréal's public sphere, mass demonstrations involving thousands of participants, often chanting slogans widely understood by Jewish communities as eliminationist, have reshaped where Jewish residents feel safe. Protesters have repeatedly gathered directly outside synagogues despite court-ordered buffer zones. In other instances, families and staff were effectively trapped inside Federation CJA headquarters during demonstrations. Civic geography itself has been altered. Routes taken, institutions accessed, and events attended increasingly require threat assessment rather than routine participation.

Government responses have been real but uneven. Québec has taken steps in Holocaust education, authorized investigative oversight of unsafe campuses, and issued condemnations following acts of extremist violence. At the same time, permissive approaches to protest activity have frequently undermined Jewish security in practice. The cumulative effect of these mixed signals is a widely shared perception among Jewish residents that their rights are defended only after violence occurs, rather than protected proactively as threats escalate.

Alongside these visible dynamics, a quieter psychological toll continues to accumulate. Families weigh withdrawing children from public schools. Students conceal signs of Jewish

identity on campus. Seniors avoid walking to synagogue alone. Business owners calculate whether Jewish visibility is worth the risk. What recedes first is not population, but confidence, followed by participation, and eventually communal continuity.

By 2025, Québec will have reached a decisive crossroads. Jewish life has not been lost, but the normalization of conditions that steadily erode belonging is no longer theoretical. Reversing this trajectory requires demonstrating that Jewish civic inclusion is not conditional, negotiable, or subordinate to protest politics or ideological fashion. Enforced protest-free buffer zones, mandatory antisemitism frameworks in higher education, consistent hate-crime prosecution, and visible governmental advocacy are urgent necessities. Québec can still choose resilience over retreat, but the window for doing so is narrowing. The years ahead will determine whether this period is remembered as the moment society intervened or the moment it stood aside.

Dimension	Score (0–4)	Discussion
Incident Visibility	4	The SPVM recorded that roughly 74% of all religion-based hate crimes targeted Jews, despite Jews forming <3% of Montréal's population. Beyond these numbers lie numerous unreported incidents: graffiti removed quietly, school harassment reframed as interpersonal conflict, campus intimidation dismissed as protest culture. Jewish families increasingly avoid reporting because institutions frequently minimize incidents or interpret them through political narratives rather than antisemitism frameworks. The result is a dual reality of extreme visibility in major attacks, firebombings, shootings, mass intimidation, and profound invisibility in everyday discrimination and fear-based withdrawal.
Protest Risk	4	Montréal's protest environment represents one of the most hostile public-space conditions for Jews in North America. Weekly marches draw thousands and routinely include eliminationist slogans such as "Globalize the intifada" and "From the river to the sea." These demonstrations regularly breach legal buffer zones around synagogues and community buildings, trapping Jewish staff and visitors inside Federation CJA's campus and staging confrontations outside Shaar Hashomayim. Protest routes intentionally move into Jewish neighbourhoods, creating geographic intimidation rather than abstract political expression. Courts and police frequently categorize these events as "peaceful," even when windows are smashed, exits are blocked, or Jewish worshippers must navigate through hostile crowds. This environment transforms ordinary civic participation into a risk assessment for visibly Jewish residents.

Dimension	Score (0–4)	Discussion
Campus Climate	4	Québec's universities and CEGEPs have evolved into structurally hostile environments for Jewish students and faculty. At McGill, blockades of the Bronfman Building, encampments declaring "liberated zones," and chants of "go back to Europe" created a space where visibly Jewish students learned to hide their identity. Courts refused to dismantle encampments despite acknowledged antisemitism, signalling institutional tolerance for intimidation so long as violence has not yet occurred. Concordia saw open assaults on Jewish students, rocks thrown at academic buildings on the anniversary of October 7, and a BDS vote conducted in an atmosphere so aggressive that the president warned openly about threats to Jewish safety. CEGEPs such as Dawson and Vanier were forced to suspend classes under "Student Intifada" actions, prompting a provincial inquiry that documented toxic, unsafe climates. Faculty unions, student associations, and even professional teacher groups increasingly frame Jewish concerns as censorship, leaving Jewish students structurally exposed.
Institutional Will	3	Québec's governmental responses oscillate between decisive interventions and extended periods of permissiveness. The province authorized CEGEP investigations and attempted to regulate campus radicalization, yet simultaneously allowed protests to encircle synagogues and Jewish centers with little enforcement. Courts acknowledged antisemitic hostility but upheld encampments; police increased patrols after firebombings but often declined to disperse hostile crowds around Jewish buildings. Jewish institutions must repeatedly seek injunctions to secure access to their own properties. Minister Pascale Déry's attempts to safeguard Jewish students triggered backlash, accusing her of bias, revealing resistance within academia to recognizing antisemitism as systemic. The state intervenes only under extreme pressure, leaving Jews to litigate for protection rather than receive it as a civic guarantee.
Narrative Hostility	4	Québec's public, academic, and activist discourse increasingly casts Jewish identity as colonial, oppressive, or foreign, erasing Jewish belonging in the province. At McGill and Concordia, rhetoric celebrating "martyrs" on October 7, instructing Jews to "go back to Europe," or framing Zionism as racism has moved from the margins to the mainstream of campus political life. Faculty groups endorsing academic boycotts of Israel signal that Jewish scholarly engagement is illegitimate. Protests weaponize genocide accusations not as a critique of policy but as identity-

Dimension	Score (0–4)	Discussion
		based delegitimization. In news media, political commentary, and online discourse, Jewish fear is often framed as sensitivity or propaganda, while overt eliminationist slogans are reframed as human-rights advocacy. These narratives justify the exclusion of Jews from campus spaces, academic networks, and even neighbourhoods, making Jewish belonging appear conditional.
Community Vulnerability	4	Québec's Jewish population is geographically concentrated in areas such as Côte-St-Luc, Westmount, and Outremont, making Jewish institutions predictable targets. Firebombings and shootings repeatedly struck synagogues and schools, including Beth Tikvah, Talmud Torah, Yeshiva Gedola, and Belz Yeshiva Ketana. Elderly residents and Holocaust survivors report renewed fear; parents send children to school on unmarked buses; synagogues have transformed into fortress-like spaces. The combination of demographic concentration and escalating violence has produced a chronic vulnerability unmatched elsewhere in Canada. Small-town radicalization cases, such as the Saint-Joseph-du-Lac weapons and terror-propaganda prosecution, show that threats extend beyond Montréal and into rural Québec. The community's size, visibility, and historical rootedness ironically increase exposure to threat.
Security Conditions	4	Despite increased policing during crises, Québec's security infrastructure remains reactive rather than preventive. Firebombers and shooters have not been apprehended swiftly, and repeated attacks on the same synagogue demonstrate deterrence failure. Jewish institutions now rely on expensive private security, reinforced architecture, and emergency protocols that reshape religious and educational life. Schools depend on bullet-resistant upgrades and unmarked transportation. Police label rock-throwing at Concordia as protest escalation rather than violent intimidation, and courts hesitate to disrupt encampments despite explicit antisemitic conduct. Jewish safety is maintained through community-funded defence systems, not guaranteed by the state. This creates the impression that violence will be investigated but not prevented.
Long-Term Continuity	2	Jewish students increasingly apply out of province; families consider relocating to Ontario or the U.S.; seniors avoid public Jewish life; and youth remove markers of identity to prevent targeting. Synagogue attendance declines on weeknights, cultural programs shrink or move online, and Jewish public space contracts. Parents question whether their children can

Dimension	Score (0–4)	Discussion
		safely grow up as Jews in Montréal. Universities that once anchored Jewish intellectual life are now seen as hostile terrain. The community's long-standing role in Québec's cultural, political, and economic life is under pressure from both physical danger and psychological erosion. If trends continue, the province may witness a generational decline similar to that observed in European Jewish communities following sustained periods of hostility.

Heat Score: New Brunswick

Overall Score: 20/34 **Heat Ranking:** Elevated

New Brunswick presents a statistical paradox that obscures more than it reassures. In 2023, AGPI data recorded a nearly 50% decline in reported antisemitic incidents, falling to approximately 20 cases. On paper, this suggested that the province was bucking national trends at a moment when antisemitism was accelerating across Canada. That apparent calm, however, proved misleading. By 2024–2025, the broader Atlantic Canada region registered a 53% surge in antisemitic incidents, totalling 179 cases, prompting New Brunswick's legislature to pass Motion 27 in Fredericton, formally acknowledging vandalism of Jewish communal facilities, threats to Jewish-owned businesses, and intimidation of Jewish students. What appeared numerically stable in 2023 has since revealed itself as a province under mounting pressure across Jewish civic, educational, and communal life.

This contradiction is particularly stark because New Brunswick should, in theory, rank among the safest jurisdictions for Jewish life in Canada. The province adopted the IHRA definition of antisemitism government-wide in 2022, well ahead of many larger provinces. Yet by 2025, that policy foundation has not translated into consistent protection. Instead, institutional hesitation, activist-driven reinterpretations of Jewish fear, and the growing normalization of anti-Israel narratives across schools, campuses, Pride events, and labour spaces have produced a bifurcated reality: antisemitism is recognized in principle but frequently minimized, qualified, or reframed in practice. Material harm is increasingly treated as a matter of interpretation rather than enforcement, leaving Jewish safety contingent on how incidents are politically read rather than whether they occurred.

The result is a community caught between formal recognition and social delegitimization. Jewish vulnerability is acknowledged abstractly, yet contested concretely, producing an environment in which harm can be downgraded into "dispute," intimidation recoded as "speech," and fear reframed as overreaction. By 2025, this gap between policy language and lived reality has become one of the defining features of Jewish life in New Brunswick.

Dimension	Score (0–4)	Discussion
Incident Visibility	3	Publicly accessible information shows New Brunswick moved from an apparent decline in recorded incidents in 2023 to explicit legislative acknowledgment of antisemitic harm by 2025. Motion 27 formally recognizes vandalism of Jewish communal facilities, threats to Jewish businesses, and intimidation of Jewish students. While individual incidents are rarely detailed publicly, the fact that the legislature deemed them sufficiently widespread to warrant formal recognition elevates visibility beyond isolated reporting. A score of 3 reflects confirmed,

Dimension	Score (0–4)	Discussion
		publicly acknowledged antisemitic activity without evidence of saturation comparable to higher-incidence provinces.
Protest Risk	3	Since October 7, recurring Gaza-focused demonstrations in Fredericton and Moncton have normalized maximalist anti-Israel framing in public space. Weekly protests, vigils, and boycott campaigns function as civic pedagogy, embedding political narratives into routine public life. The cancellation of Moncton's menorah lighting illustrates how protest-shaped atmospheres alter assumptions about Jewish participation in civic rituals. While protests have not consistently escalated into mass violence, their persistence and cultural authority justify a score of 3.
Campus Climate	3	Educational environments in New Brunswick show clear pressure points in 2025. The violent assault of a Jewish student at Leo Hayes High School following identity-based threats, coupled with minimal disciplinary consequences, represents a severe failure of student protection. At UNB, STU, and NBCCD, anti-Israel activism is described as embedded in programming and instruction, with Jewish students navigating ideological exclusion. A score of 3 reflects sustained educational exposure and documented harm without asserting total institutional breakdown.
Institutional Will	2	New Brunswick demonstrates strong formal alignment through province-wide IHRA adoption (2022), Holocaust education mandates, and legislative acknowledgment of antisemitism in 2025. However, enforcement remains inconsistent. Antisemitism is often unnamed in individual cases, and accountability mechanisms appear hesitant to act. A score of 2 reflects meaningful policy vocabulary, but uneven translation into protection.
Narrative Hostility	3	Public discourse increasingly normalizes anti-Israel narratives that recode Jewish presence as politically contentious. In schools, campuses, Pride, and labour contexts, Jewish fear is frequently reframed as interpretive disagreement rather than vulnerability. The shift in focus from attacks to debates over motive further entrenches this hostility. A score of 3 reflects a strong narrative environment shaping civic meaning.
Community Vulnerability	2	New Brunswick's Jewish community is small but institutionally present. The limited number of synagogues, businesses, and students means that each incident reverberates widely. While communal infrastructure provides some buffering capacity,

Dimension	Score (0–4)	Discussion
		repeated targeting and silence around enforcement increase vulnerability. A score of 2 reflects moderate exposure with partial resilience.
Security Conditions	2	By 2025, synagogue vandalism, threats to businesses, and intimidation of students indicate that Jewish sites and individuals face credible risk. There is no evidence of sustained lockdown-level security, but heightened concern and reactive measures are present. A score of 2 reflects intermittent security pressure without province-wide escalation.
Long-Term Continuity	2	The trajectory from 2023's statistical dip to 2025's legislative acknowledgment, combined with ongoing protest normalization and unresolved policy gaps, indicates continuity risk. Conditions shaping Jewish caution persist year over year. A score of 2 reflects emerging durability without declaring full entrenchment.

Heat Score: Nova Scotia

Overall Score: 21/32 **Heat Ranking:** Elevated

In less than three years, Nova Scotia has shifted from a peripheral jurisdiction in Canada's antisemitism landscape to one of its most symbolically and operationally volatile frontlines. What once appeared as isolated expressions of hostility has consolidated into a layered threat environment in which protest culture, youth radicalization, hate-motivated vandalism, and policy gaps now reinforce one another. This is not an abstract transformation. It is measurable, localized, and accelerating.

The data captures the scale of this shift. In 2023, 36 antisemitic incidents were recorded, representing an increase of roughly 800% over the previous year and placing Nova Scotia among the highest per-capita jurisdictions for antisemitic activity in the country. This surge did not occur in isolation. It correlates directly with the post–October 7 environment, in which anti-Israel activism increasingly migrated from rhetorical critique into frameworks that treat local Jewish life as legitimate collateral for geopolitical grievance.

Halifax has emerged as the epicentre of this transformation. The threat environment there has moved decisively from symbolic hostility into material targeting. In September 2025, three Jewish institutions, Beth Israel Synagogue, Shaar Shalom Congregation, and the Rohr Family Institute, were defaced in a coordinated attack using swastikas and the conspiratorial slogan "Jews did 9/11." The timing and coordination marked a qualitative escalation. Jewish institutions were transformed into crime scenes during active worship hours, signalling that the boundary between imported ideological narratives and local Jewish vulnerability had collapsed.

The Citadel High School case further demonstrated that antisemitic threat pathways in Nova Scotia no longer reside solely within adult protest movements or fringe political networks. A 16-year-old student, radicalized entirely online, accumulated weapons while operating hate channels targeting Jews and Black Nova Scotians. This incident exposed a critical vulnerability: antisemitism in Nova Scotia is not waiting to surface first as graffiti or protest chants. It is recruiting early, operating quietly, and preparing for violence within youth environments that lack adequate detection frameworks.

Public activism has simultaneously reshaped Jewish belonging in civic space. What began as demonstrations and road blockades evolved into the closure of a Davis Cup match to spectators in 2025, rendering a national sporting event inaccessible to Jewish athletes and supporters due to security concerns. In this moment, Jewish civic participation was not merely threatened; it was pre-emptively removed. The underlying logic is revealing: when Jewish presence is deemed risky, the response increasingly targets Jewish participation rather than the sources of intimidation.

The university sector magnifies these pressures. Dalhousie University's 78-day encampment, self-described as a "liberated zone," replaced a shared academic commons with a political litmus test for belonging. Jewish students reported the space as hostile and exclusionary, while fractures within Jewish faculty networks, some defending the encampment as an ethical protest and others identifying it as a vector of antisemitic intimidation, weakened the community's capacity to articulate harm collectively. When Jewish fear becomes disputable within institutions, Jewish security becomes negotiable.

Compounding these dynamics is Nova Scotia's continued refusal to adopt the IHRA Working Definition of Antisemitism, despite federal endorsement, a national guidance handbook, and sustained advocacy urging provincial adoption. The result is a policy vacuum. Antisemitism is condemned after incidents occur, yet remains undefined in the very institutions, schools, universities, and workplaces where prevention, intervention, and accountability must operate with precision.

By 2025, symbolic hostility, eliminationist slogans targeting Israel, and conspiratorial narratives about Jewish power had crossed decisively into material damage and operational intent. Nova Scotia now stands at an inflection point. Its Jewish community remains small but resilient, yet each act of targeting forces new internal calculations about visibility, safety, and long-term rootedness. The central question entering 2026 is not whether antisemitism exists, but whether Jewish security will be treated as a contingent courtesy or as a protected right. Whether the province stabilizes or slides further into structural antisemitism will depend on its ability to shift from reactive condemnation to proactive protection.

Dimension	Score (0–4)	Discussion
Incident Visibility	4	By 2025, Nova Scotia will exhibit high incident visibility relative to population size. Publicly accessible records document 36 antisemitic incidents in 2023, representing an approximately 800% increase year over year, followed by continued concern through 2024–25. Most decisively, September 2025 saw the coordinated vandalism of three Jewish institutions in Halifax, all defaced with swastikas and conspiratorial slogans. These incidents were publicly reported, investigated as hate crimes, and widely acknowledged by authorities. A score of 4 reflects clear, repeated, and publicly legible antisemitic activity in 2025 that directly targets Jewish communal life.
Protest Risk	3	Halifax has become a sustained protest hub since late 2023, with repeated demonstrations, road blockades, arrests for obstruction, and protest rhetoric invoking eliminationist slogans. In 2025, protest pressure directly affected civic operations, most notably through the closure of the Davis Cup match to spectators, effectively excluding Jewish participants and

Dimension	Score (0–4)	Discussion
		supporters from a public event. While protests are not uniformly violent, their scale, persistence, and impact on civic access justify a score of 3. Public space is regularly politicized in ways that heighten exposure and risk for Jewish residents.
Campus Climate	3	Nova Scotia's campus environment in 2025 reflects sustained polarization. Dalhousie University's 78-day encampment transformed central campus space into a politicized zone experienced by Jewish students as exclusionary. NSCAD-related controversies further reinforced narratives equating antisemitism frameworks with censorship. At the K–12 level, the Citadel High case, involving online radicalization and weapons accumulation by a student targeting Jews, demonstrates that antisemitic ideology has penetrated educational spaces beyond rhetoric. A score of 3 reflects organized, persistent disruption and demonstrated risk without asserting total institutional breakdown.
Institutional Will	2	Nova Scotia institutions respond forcefully after harm occurs. In 2025, political leaders and police condemned synagogue vandalism swiftly, pursued investigations, and increased patrols. Civil-society actors also spoke out. However, the province has not adopted the IHRA Working Definition of Antisemitism, leaving prevention, early intervention, and institutional clarity inconsistent. A score of 2 reflects reactive capacity paired with a policy gap that limits proactive protection.
Narrative Hostility	3	Public discourse in Nova Scotia increasingly normalizes rhetoric that casts Israel as genocidal and frames Jewish identity as morally suspect by association. Eliminationist slogans appear in protests and campus spaces, while Jewish trauma is frequently minimized or contested. The recurrence of conspiratorial language ("Jews did 9/11") in 2025 vandalism demonstrates narrative migration from rhetoric to action. A score of 3 reflects intense narrative pressure shaping public meaning without claiming uniform dominance across all institutions.
Community Vulnerability	2	Nova Scotia's Jewish community is small but institutionally present, with synagogues, schools, and advocacy bodies. This provides some buffering capacity absent in smaller jurisdictions. However, repeated targeting, campus polarization, and public-space exclusion have increased caution and internal strain. A score of 2 reflects moderate vulnerability: real exposure tempered by resilience and organizational presence.

Dimension	Score (0–4)	Discussion
Security Conditions	3	By 2025, Jewish institutions in Halifax required increased police presence following coordinated attacks. Hate-crime investigations, patrol escalation, and security reassessments indicate that Jewish sites are now treated as credible targets. This moves Nova Scotia beyond baseline concern into active security management. A score of 3 reflects materialized risk without evidence of sustained, province-wide lockdown conditions.
Long-Term Continuity	1	While 2025 shows a serious escalation, the future trajectory remains contested. There is no clear evidence of permanent policy institutionalization or uninterrupted year-over-year escalation beyond 2025. Countervailing institutional actors remain engaged. A score of 1 reflects emerging continuity risks without declaring entrenchment irreversible.

Heat Score: Prince Edward Island

Overall Score: 15/32 **Heat Ranking:** Elevated

Prince Edward Island is home to one of the smallest Jewish populations in Canada, estimated at approximately 150–200 residents, or about 0.11% of the provincial population. In 2025, however, the province presents a paradox that standard reporting systems fail to register: a jurisdiction that appears numerically calm while Jewish residents describe a steadily intensifying climate of hostility. PEI publishes no disaggregated antisemitism data. Police services and the Human Rights Commission categorize incidents involving Jews under broad classifications such as "creed" or "race," effectively dissolving Jewish-specific harm into aggregate totals.

This structural absence of measurement produces a misleading portrait of safety. Jewish families report encountering extremist anti-Israel slogans in neighbourhoods, eliminationist messaging in civic spaces, ideological pressure in classrooms, and situations in which community members quietly seek guidance from the RCMP regarding safety, without initiating formal complaints. These experiences rarely generate public records. As a result, antisemitism in PEI does not manifest through high-profile attacks or dramatic incident spikes, but through invisibility itself: harm occurs without documentation, fear develops without institutional recognition, and those raising concerns risk being perceived as disproportionately sensitive because the province does not track what they experience.

The absence of formal data is therefore not neutral. It functions as a barrier to acknowledgement and a multiplier of isolation. In 2025, PEI illustrates how antisemitism can evolve in small jurisdictions without attracting attention: the threat need not be loud to be destabilizing; it need only remain uncounted, unseen, and permitted to alter the civic atmosphere in ways felt most acutely by those with the least capacity to absorb risk.

Dimension	Score (0–4)	Discussion
Incident Visibility	1	In 2025, Prince Edward Island continues to report no publicly disaggregated data on antisemitism. Police and Human Rights Commission records collapse Jewish discrimination into broader "creed" or "race" categories, making incident-level visibility structurally impossible. While Jewish families report hostile slogans, intimidation, and safety concerns privately, these do not appear as named antisemitic incidents in public records. A score of 1 reflects minimal public visibility rather than an absence of harm, and is grounded solely in what is publicly accessible and formally recorded in 2025.
Protest Risk	3	By 2025, PEI hosts sustained, visible protest activity centred on Gaza and anti-Israel activism. Charlottetown's inclusion in coordinated national "days of action," normalization of

Dimension	Score (0–4)	Discussion
		eliminationist slogans in public marches, and repeated downtown demonstrations indicate a durable protest culture. While no protest in 2025 is publicly documented as directly targeting Jewish institutions or individuals, the scale asymmetry, significant activist mobilization versus a tiny Jewish population, creates elevated exposure risk. A score of 3 reflects sustained, normalized protest activity shaping public space.
Campus Climate	2	In 2025, publicly accessible accounts describe activist-driven framing within educational settings, including the use of rigid settler–colonial narratives and reports from parents regarding classroom dynamics. There is no documentation of campus encampments or formal disciplinary crises on the scale seen in larger provinces. A score of 2 reflects documented ideological pressure within educational contexts without evidence of organized campus-wide disruption or repeated formal complaints in 2025.
Institutional Will	1	PEI institutions demonstrate capacity to act decisively against hate when targets align with established harm frameworks, as shown by the 2025 cancellation of an extremist event threatening 2S-LGBTQ+ safety. However, in 2025, there is no IHRA adoption, no antisemitism-specific strategy, and no public institutional response to Jewish safety concerns raised by community members. A score of 1 reflects limited demonstrated will to recognize and address antisemitism as a distinct vulnerability.
Narrative Hostility	3	Public discourse in PEI during 2025 is characterized by the normalization of maximalist anti-Israel slogans and messaging that recodes Jewish peoplehood as politically suspect. Jewish trauma following October 7 is absent mainly from civic narratives, while language framing Israel as genocidal circulates openly in protests and public pedagogy. A score of 3 reflects intense narrative pressure shaping public meaning and belonging, without evidence that it uniformly dominates all institutions.
Community Vulnerability	3	PEI's Jewish population is tiny (≈150–200) and lacks synagogue-based, educational, or organizational infrastructure. This amplifies vulnerability: reporting feels personally exposing, and support pathways are informal and fragile. Publicly accessible accounts describe families seeking RCMP advice quietly rather than through formal complaint channels. A score of 3 reflects high vulnerability driven by size, isolation, and lack of institutional buffering, without presuming physical attack.

Dimension	Score (0–4)	Discussion
Security Conditions	1	In 2025, there are no publicly reported synagogue attacks, vandalism, or sustained threats requiring formal security escalation. However, private consultations with law enforcement and the presence of hostile signage and slogans indicate a baseline level of concern. A score of 1 reflects low but non-zero security awareness without documented protective infrastructure or repeated threats.
Long-Term Continuity	1	By 2025, PEI shows continuity of risk factors: repeated protest activity, persistent narrative hostility, and ongoing institutional silence regarding antisemitism as a named issue. However, there is no publicly documented institutionalization through policy, enforcement, or recurring formal incidents sufficient to establish higher continuity. A score of 1 reflects persistence without escalation.

Heat Score: Newfoundland and Labrador

Overall Score: 18/32 **Heat Ranking:** Elevated

Newfoundland and Labrador presents one of the clearest examples in Canada of a disconnect between measurable risk and public recognition. With a Jewish population of approximately 240 people, antisemitic incidents occur at a scale that is statistically extraordinary yet socially muted. AGPI and other audits recorded 61 antisemitic incidents in 2023 and a further 24 in 2024, figures that translate into one of the highest per-capita exposure rates in the country. In larger provinces, comparable ratios would likely trigger emergency briefings, expanded policing, and sustained media scrutiny. In Newfoundland and Labrador, they have largely passed without public notice.

The province's early adoption of the International Holocaust Remembrance Alliance (IHRA) Working Definition of Antisemitism in 2023 stands as a notable and commendable policy decision. However, the absence of publicly documented cases, enforcement actions, or institutional references to IHRA in response to specific incidents raises a critical question about implementation. Antisemitism is formally acknowledged but rarely named in practice; recorded in audits but seldom addressed in civic discourse. The result is a paradox in which harm is numerically visible yet socially inaudible.

For a community of this size, invisibility itself becomes a structural vulnerability. Incidents affecting Jewish residents do not generate headlines, nor do they accumulate into a recognizable public pattern. Harassment of a child does not become a provincial conversation about school safety. Graffiti or verbal abuse does not become a municipal reckoning. The absence of reporting does not indicate the lack of antisemitism; it reflects the absence of witnesses. Jewish life is pushed increasingly into the private sphere, where fear is managed quietly, and continuity depends on discretion rather than protection.

This environment should not be mistaken for stability. What appears outwardly calm is, in practice, fragile. In Newfoundland and Labrador, the central risk is not that antisemitism will erupt suddenly into spectacle, but that it will persist unchallenged long enough to erode Jewish presence itself.

Dimension	Score (0–4)	Discussion
Incident Visibility	3	Newfoundland and Labrador stands out for high incident visibility in public tracking: 61 incidents recorded in 2023 and 24 in 2024. While the 2025 public sphere is described as comparatively quiet in named, widely reported cases, the recorded scale remains the defining marker shaping 2025 risk perception and community posture. The visibility is therefore high in terms of counts, even where incident details are not widely amplified in civic discourse. A score of 3 reflects

Dimension	Score (0–4)	Discussion
		sustained, measurable incident presence in the near-term record that continues to define the 2025 environment, without asserting a 2025 incident total.
Protest Risk	2	Newfoundland and Labrador's public space includes visible anti-Israel mobilization: rallies, traffic disruptions, Pride-sanctioned activist contingents, and divestment calls are described as active features of civic expression. Publicly accessible accounts do not explain these actions as openly targeting Jewish institutions or producing direct anti-Jewish violence in 2025. A score of 2 reflects sustained public mobilization capacity and narrative salience, while staying below higher levels absent documented protest-linked targeting or disorder.
Campus Climate	3	Memorial University is described as hosting high-intensity activism: an encampment ("Yazan's Yard"), building occupation, and divestment-driven pressure framed through allegations of "genocide." These dynamics are presented as narrowing civic space for Jewish students by politicizing identity and affiliation. The score is three because campus activism is described as organized, sustained, and institution-facing in 2025, rather than as ambient rhetoric, without asserting violence, disciplinary outcomes, or a uniform campus-wide climate beyond what is publicly described.
Institutional Will	2	The province's formal posture includes early adoption of the IHRA Working Definition and stated commitments to antisemitism initiatives. However, there are no publicly available 2025 records of IHRA being operationalized through enforcement, tribunal, or school decision in an antisemitism case. This yields a mixed profile: meaningful formal recognition, limited demonstrated application. A score of 2 reflects that gap: neither institutional collapse nor robust protective implementation has been shown in the public record.
Narrative Hostility	3	In 2025, civic narratives are described as granting broad legitimacy to anti-Israel activism in public life, while Jewish fear and insecurity remain comparatively muted in public discussion. The asymmetry, high public validation of one narrative stream, and low public articulation of Jewish vulnerability create a climate where Jewish safety is present in abstraction more than in visible civic attention. A score of 3 reflects a strong and durable narrative environment shaping

Dimension	Score (0–4)	Discussion
		institutions and public forums in 2025, without claiming universal hostility across all settings.
Community Vulnerability	3	The Jewish community is small, with limited communal infrastructure (a single synagogue and a modest institutional footprint). In a small-population context, vulnerability can intensify because harms may concentrate in the same families and social networks, and reporting can feel exposing. Publicly accessible accounts describe identity management and caution as standard features of daily participation. A score of 3 reflects high vulnerability due to scale, visibility constraints, and limited support pathways, without presuming violence where it is not publicly documented.
Security Conditions	1	In 2025, there are no publicly documented patterns of synagogue vandalism, assaults, or sustained threats against Jewish facilities in the province. At the same time, a reported instance of a rabbi being shouted at outside his home indicates that harassment can occur in intimate, localized ways even where institutions are limited. A score of 1 reflects low documented security pressure on physical sites alongside the presence of at least one publicly described harassment episode, without inflating to higher security conditions absent evidence of repeated threats or protective escalation.
Long-Term Continuity	1	The province shows continuity in risk factors: high recorded incidents in the near term, sustained public activism, and ongoing concerns about the limited operationalization of formal protections. Publicly accessible information supports the persistence of the *conditions* that have shaped Jewish caution into 2025. Still, it does not provide a documented chain of repeated 2025 incidents or sufficient institutionalization of policy for a higher continuity score.

Heat Score – Nunavut

Overall Score: 10/32 **Heat Ranking:** 🟡 Emerging

Nunavut recorded no antisemitic incidents in either 2023 or 2024. On paper, this positions the territory as the safest jurisdiction in Canada for Jewish residents. In practice, the absence of recorded incidents reflects the near-total lack of Jewish visibility, institutions, and formal recognition of Jewish vulnerability, rather than demonstrable safety. Nunavut has no synagogue, no Jewish school, no Jewish community centre, no campus-based Jewish organization, and no public Jewish infrastructure through which harm could be observed, reported, or measured.

By 2025, public discourse across Nunavut increasingly reflect globalized political narratives in which Israel is framed as a genocidal or colonial actor and Palestinians as Indigenous victims of oppression. Within this discourse, Jewish identity appears almost exclusively as an abstraction tied to power and domination, rather than as a minority community subject to harm. In a territory where most residents may never knowingly encounter a Jewish neighbour, Jewish presence exists primarily at the level of symbolism, not lived experience. The result is a structural blind spot: antisemitism can be fully articulated in narrative form without ever registering as an incident.

Nunavut, therefore, serves as a critical national warning. Zero reported incidents do not indicate preparedness, resilience, or protection. They indicate invisibility. When antisemitism develops in narrative space before it appears in incident data, systems remain untested and unready to respond.

Dimension	Score (0–4)	Discussion
Incident Visibility	0	As of 2025, no publicly reported antisemitic incidents have been recorded in Nunavut. There are no documented cases of threats, vandalism, harassment, or violence targeting Jewish individuals or institutions. The incident record remains blank in public audits and media reporting. This score reflects the absence of publicly accessible incident data in 2025.
Protest Risk	2	In 2025, public demonstrations related to the Gaza conflict occurred in Iqaluit, including a World Humanitarian Day march linking Inuit identity with Palestinian solidarity. These events framed Israel through a colonial and genocidal lens. While no protest activity in 2025 is publicly reported to have targeted Jews directly, the presence of organized public mobilization and ideological messaging establishes a moderate protest risk environment.
Campus Climate	0	Nunavut has no university campus with a documented Jewish presence and no publicly reported campus-based antisemitic

Dimension	Score (0–4)	Discussion
		activity in 2025. There are no records of campus protests, encampments, disciplinary actions, or Jewish student organizations. In the absence of publicly accessible campus data, this dimension remains at zero.
Institutional Will	1	In 2025, public political discourse in Nunavut reflects sustained attention to Palestinian concerns, while Jewish safety and antisemitism do not appear as recognized policy or public-priority issues. There are no publicly documented 2025 initiatives addressing antisemitism, nor a refusal to respond to a specific incident. A score of 1 reflects limited demonstrated institutional engagement with Jewish vulnerability in public records.
Narrative Hostility	4	Public discourse in 2025 consistently frames Israel as a colonial aggressor and Palestinians as Indigenous victims, with Jewish identity appearing primarily through this geopolitical lens. Jewish vulnerability is not publicly articulated as a social concern. The strength, clarity, and repetition of this framing in public protests and commentary support a high narrative-hostility score based on 2025 conditions.
Community Vulnerability	2	Nunavut has minimal publicly visible Jewish communal infrastructure. The absence of synagogues, community institutions, or organized Jewish life limits pathways for reporting, support, and public recognition in the event of harm. While no 2025 attacks have been reported, structural isolation increases vulnerability in practice without presuming victimization.
Security Conditions	0	There are no publicly reported Jewish sites in Nunavut requiring security measures, nor any 2025 advisories, police actions, or protective infrastructure related to Jewish safety. With no documented security posture, this dimension remains at zero.
Long-Term Continuity	1	In 2025, public narratives and protest framing show continuity within the year, but there is no publicly accessible evidence of formal institutionalization through policy, curriculum directives, or repeated incidents. A score of 1 reflects limited persistence of the 2025 narrative environment without extrapolation beyond documented public activity.

Heat Score – Northwest Territories

Overall Score: 9/32 **Heat Ranking:** Emerging

In 2025, the Northwest Territories occupies a paradoxical position within Canada's antisemitism landscape. On paper, it appears quiet, marginal, and largely untouched by the visible crises affecting larger provinces. In lived reality, however, antisemitism in the NWT manifests through absence rather than incident: the absence of Jewish institutions, the lack of Jewish visibility, the absence of disaggregated reporting, and the absence of institutional readiness to recognize Jewish vulnerability when it appears. What emerges is not a territory free of antisemitism, but one in which antisemitism operates below the threshold of recognition, embedded in public narratives and civic practices that render Jewish presence abstract, symbolic, or invisible.

The NWT Jewish population is tiny and dispersed. There is no synagogue, no Jewish school, no campus-based Jewish organization, and no formal communal infrastructure through which Jewish concerns could reliably surface. As a result, antisemitism in 2025 is not expressed through headline-grabbing attacks, but through narrative normalization, ideological alignment, and structural silence. In this context, the absence of recorded incidents should not be interpreted as evidence of safety. Rather, it reflects a civic environment in which Jewish harm is unlikely to be documented, named, or even imagined as a category requiring protection.

Dimension	Score (0–4)	Discussion
Incident Visibility	1	In 2025, publicly accessible information identifies a single, explicit antisemitic expression at a community event in Yellowknife, involving the invocation of a historic blood-libel trope. No additional threats, vandalism, or physical attacks are publicly recorded for the year. The score reflects limited but concrete visibility: an isolated, clearly identifiable incident within public view, without evidence of repetition or escalation during 2025.
Protest Risk	2	Public demonstrations related to Gaza continued to shape civic life into 2025, including organized solidarity events and ongoing advocacy activities stemming from earlier mobilizations. These actions are publicly documented and ideologically consistent, though there is no 2025 record of protests targeting Jews directly or producing public disorder. A score of 2 reflects sustained capacity for mobilization and messaging in public space, without an evidentiary basis for higher risk.
Campus Climate	0	There is no publicly accessible evidence in 2025 of campus-based antisemitic activity, protests, encampments, or Jewish

Dimension	Score (0–4)	Discussion
		student life within the territory. With no documented campus incidents or organizations, this dimension remains at zero.
Institutional Will	1	In 2025, public institutions acknowledged antisemitism in general terms, including a public warning regarding online hate. However, no specific protective measures, reporting expansions, or targeted initiatives addressing Jewish safety are publicly documented. The score reflects limited engagement, recognition without demonstrated capacity, or follow-through.
Narrative Hostility	3	Public discourse in 2025 continued to frame Israel through a colonial and genocidal lens in civic activism and commentary, with Jewish vulnerability largely absent from public moral framing. The documented use of a classic antisemitic myth in a public cultural setting indicates that hostile narratives are intelligible and can surface openly. The score reflects a strong narrative presence, with no evidence of pervasive repetition across multiple venues.
Community Vulnerability	1	Jewish communal infrastructure remains minimal and publicly inconspicuous. This limits formal support pathways and public recognition in the event of harm. At the same time, there is no publicly recorded pattern of threats or targeting in 2025. A score of 1 reflects structural fragility without assuming ongoing victimization.
Security Conditions	1	There are no publicly reported Jewish sites requiring routine protection, nor evidence of heightened policing tied to Jewish safety in 2025. The issuance of a general warning about online hate suggests baseline awareness but not an established security posture. This supports a low but non-zero score.
Long-Term Continuity	0	By 2025, there is no publicly accessible evidence of institutionalization through policy, curriculum change, or repeated incidents establishing a durable pattern. Continuity beyond the year is not scored. Accordingly, this dimension remains at zero.

Heat Score – Yukon Territory

Overall Score: 9/32 **Heat Ranking:** 🟡 Emerging

By 2025, Yukon will have undergone one of the most abrupt and revealing shifts in Canada's antisemitism landscape. A territory long assumed to be insulated from antisemitic hostility due to its small population and strong civic familiarity entered national data in 2023 with seventeen recorded antisemitic incidents, transforming Yukon from a statistical non-entity into a measurable site of concern. This shift did not dissipate in the years that followed. Instead, it coincided with a marked change in public discourse, civic debate, and social climate, in which Jewish identity and Jewish vulnerability became increasingly contested rather than assumed.

What distinguishes Yukon is not the volume of incidents but the speed with which Jewish belonging became conditional. Following October 7, 2023, public conversations about the conflict entered Yukon civic life through interpretive frames that positioned Jews primarily as powerful aggressors and Palestinians as the sole visible victims. Within that framework, Jewish trauma was not denied outright but was often treated as politically inconvenient, requiring reframing or qualification before it could be acknowledged. By 2025, Yukon illustrates a critical national lesson: antisemitism does not need numbers or institutions to take hold. It requires narratives that render Jewish fear negotiable.

Dimension	Score (0–4)	Discussion
Incident Visibility	2	Publicly accessible reporting indicates Yukon moved from statistical quiet to measurable incident visibility after October 2023, including a quantified count recorded in national tracking. In 2025, there is no publicly documented pattern of physical attacks, vandalism, or repeated high-frequency incidents presented here. A score of 2 reflects that antisemitism has entered the territory's public incident record in a way that remains relevant to safety perception in 2025, without an evidentiary basis for higher incident saturation during the year.
Protest Risk	2	Publicly visible activism related to Gaza and ceasefire advocacy remains part of Yukon's civic landscape, with public forums and municipal processes described as sites of contentious political engagement. In 2025, there is no publicly documented protest-related violence or disorder described here, and no publicly documented targeting of Jews at demonstrations in the year. A score of 2 reflects an established capacity for mobilization and politicized public space, with no evidence of escalation into higher-risk conditions.

Dimension	Score (0–4)	Discussion
Campus Climate	0	Yukon does not have the large university ecosystems that define major campus dynamics elsewhere, and there is no publicly accessible record of campus protests, encampments, or campus-based antisemitic incidents for 2025 presented here. With no documented campus sphere producing identifiable 2025 antisemitic activity, this dimension is scored 0.
Institutional Will	2	In 2025, publicly reported territorial actions indicate formal recognition of Jewish historical memory and antisemitism standards (e.g., Holocaust remembrance recognition and related legislative signals). At the same time, municipal civic processes are described as environments where Jewish perspectives encountered significant contestation. A score of 2 reflects meaningful formal alignment at the territorial level alongside uneven civic translation in public forums, without evidence for either robust protective implementation (higher) or explicit institutional obstruction (lower).
Narrative Hostility	2	Public discourse described for 2025 portrays an environment where Israel–Palestine framing is frequently moralized through colonial/resistance narratives and where Jewish trauma is treated as contested or politically conditional in some civic settings. The narrative pressure is present and consequential, but publicly accessible information here does not establish omnipresence across all institutions or a uniform pattern of explicit antisemitic rhetoric in 2025. A score of 2 reflects a moderate narrative-hostility condition that shapes public conversation without an evidentiary basis for maximal intensity.
Community Vulnerability	1	Yukon's Jewish community is described as small, with limited institutional infrastructure compared to larger provinces. This can reduce communal capacity for collective documentation, support, and public advocacy. In 2025, publicly accessible accounts referenced here describe increased caution in public participation. A score of 1 reflects vulnerability linked to scale and limited infrastructure, without presuming direct targeting or assigning severity not supported by public records.
Security Conditions	0	There are no publicly accessible 2025 records presented here of Jewish facilities requiring security fortification, nor of heightened policing, security advisories, or protective infrastructure specific to Jewish life in Yukon. With no documented 2025 security posture, this dimension is scored 0.

Dimension	Score (0–4)	Discussion
Long-Term Continuity	0	For 2025, publicly accessible information presented here does not document durable institutionalization (policy codification, recurring annualized incidents, or sustained enforcement mechanisms) that would establish continuity as a separate risk factor within the year. Earlier shifts inform context, but continuity is not scored absent clear 2025 evidence of persistence through repeat events or structural embedding. This dimension remains 0.

Provincial and Territorial Case Studies

British Columbia

The scale of antisemitism in British Columbia in 2025 is defined by both persistence and reach. Antisemitic incidents continue to occur across multiple domains, religious institutions, public demonstrations, educational settings, workplaces, and online spaces, creating a sense that exposure is not limited to specific locations or moments. Jewish community members consistently report that hostility is encountered not only during major protests or publicized events, but in everyday environments where safety and neutrality are usually assumed.

Public space remains a central pressure point. Demonstrations related to the Israel–Hamas conflict continued throughout 2025 in downtown Vancouver and other urban centres, including areas adjacent to Jewish institutions and neighbourhoods. At several protests, slogans and chants were used that Jewish community members described as threatening or eliminationist in nature. These events were visible, recurrent, and widely circulated online, reinforcing the perception that expressions hostile to Jewish identity and Jewish communal institutions were being tolerated within mainstream civic space. For many Jewish residents, this has resulted in heightened situational awareness, avoidance of certain areas during demonstrations, and a reassessment of when and where it feels safe to participate in public life.

Religious and community institutions have also remained focal points of concern. Jewish congregations in British Columbia continued to operate under elevated security conditions in 2025, following prior attacks and ongoing threats. The visible presence of police patrols, security personnel, and access controls has become routine for religious services, holidays, and community programming. While these measures are widely viewed as necessary, they also underscore a reality in which Jewish participation in spiritual life increasingly depends on protective infrastructure rather than assumed safety.

Educational environments further contribute to the provincial climate. Jewish students at universities and in some K–12 contexts report ongoing experiences of social isolation, political litmus tests, and reluctance to express Jewish identity openly. Campus protests, encampments, and classroom discussions related to Israel have continued into 2025, often without clear institutional guidance distinguishing political expression from conduct experienced by Jewish students as targeting or exclusionary. As a result, some students describe modifying their behaviour, avoiding specific spaces, limiting participation in discussions, or concealing identity markers, to reduce exposure to conflict or scrutiny.

Workplaces and professional settings reflect similar dynamics. Jewish professionals in healthcare, education, and public-facing roles report increased self-censorship around identity, religion, and family connections to Israel. These adaptations are not typically the

result of formal disciplinary action, but of accumulated experiences in which speaking openly was perceived to carry professional or social risk. The formation and expansion of Jewish professional networks in British Columbia during this period reflects a search for peer support in environments where institutional reassurance is perceived as inconsistent.

A significant factor shaping the 2025 landscape is under-reporting. Many incidents described by community members, such as verbal harassment, social exclusion, online targeting, or subtle workplace discrimination, never reach police or human rights reporting systems. The reasons cited are pragmatic rather than ideological: doubts about follow-up, fear of escalation, and concern about being reframed as politically motivated rather than harmed. This gap between lived experience and formal records complicates institutional understanding of scale, while reinforcing among community members the belief that many forms of antisemitism remain unaddressed.

Taken together, these conditions define British Columbia in 2025 as a province where antisemitism is not experienced as sporadic or exceptional, but as ambient. Jewish residents describe an environment in which decisions about movement, visibility, participation, and speech are routinely filtered through considerations of safety. The central issue is not whether Jewish life continues, synagogues, schools, and organizations remain active, but whether participation increasingly requires negotiation, concealment, or protection.

In this context, antisemitism in British Columbia is best understood not solely through individual incidents but through its cumulative effects on confidence, trust, and belonging. The challenge facing the province in 2025 is therefore institutional as much as communal: whether public authorities, educational institutions, and civic leaders can address not only overt acts, but the conditions that allow insecurity to persist as a defining feature of Jewish life.

Direct Attacks and Targeted Vandalism

In 2025, direct attacks and targeted acts against Jewish institutions in British Columbia continued to destabilize community life, fostering a perception of ongoing vulnerability rather than isolated incidents. These events were perceived by Jewish community members not just as individual crimes, but as symbolic breaches of spaces linked with worship, care, and continuity.

The most significant event in 2025 was the antisemitic vandalism at Congregation Emanu-El in Victoria in August, just before Tisha B’Av. The synagogue, the oldest continuously operating Jewish congregation in Canada, was vandalized with graffiti on a date of deep historical and emotional significance in Jewish tradition. While law enforcement regarded the incident as vandalism, its timing and location were seen by community members as deliberate acts that exploited Jewish historical trauma and religious vulnerability. The event

reinforced fears that synagogues remained visible and vulnerable targets, even after increased security measures had been implemented following previous attacks.

This perception was reinforced by the fact that increased police coordination and community vigilance were already in place in 2025. The recurrence of a synagogue-targeted incident under these conditions conveyed to many Jewish residents that security measures, while necessary, were not enough to restore a sense of safety. Instead of providing reassurance, the normalization of a constant security presence was understood as proof that Jewish institutions required ongoing protection to continue functioning.

Additional developments in 2025 intensified this climate. In February, security alerts were issued after a police operation near Congregation Schara Tzedeck in Vancouver, renewing public awareness of potential threats near Jewish religious sites. In April, protests targeted the Vancouver Jewish Community Centre, a multi-generational facility serving children, seniors, Holocaust survivors, and people with disabilities. The timing and location of these protests were especially upsetting to community members, given the centre's non-political, care-focused purpose. Parents and caregivers described daily routines, such as dropping off children at daycare or attending programs, as requiring increased vigilance and risk assessment.

Targeting extended beyond communal institutions. Jewish-owned businesses in British Columbia continued to face intimidation, fostering an environment where commercial visibility was seen as a potential risk. Although some earlier incidents dated before 2025, their unresolved status and lack of visible legal repercussions influenced community expectations in 2025. Business owners considered whether displaying Jewish or Israeli identifiers, such as Hebrew signage, religious symbols, or flags, was safe. In this context, participating in the economy and expressing identity became linked with assessing threats.

The cumulative impact of these conditions was particularly noticeable during major Jewish holidays in 2025. Rosh Hashanah, Yom Kippur, and Passover celebrations across the province required extensive security coordination, including visible police presence and controlled access measures. While these measures were put in place to ensure safety, they also changed the emotional atmosphere of religious life. Celebrations typically linked to reflection, community, and continuity were instead marked by increased alertness and anxiety. Community members described this change as emotionally damaging, making Jewish religious practice appear inherently risky.

By late 2025, a significant psychological shift had taken place within British Columbia’s Jewish community. Early hopes that individual incidents were isolated events shifted to a broader understanding that Jewish institutions continued to face repeated targeting, survey data showing a large majority of Jews in the province felt less secure confirmed this view. The primary concern was no longer if another incident might happen, but when and under what circumstances.

This shift had implications beyond physical security. When synagogues, community centres, and Jewish businesses are repeatedly targeted, questions about sustainability itself emerge. Decisions about attending services, hosting lifecycle events, or maintaining visible communal infrastructure are increasingly viewed through the lens of risk management rather than personal choice. These considerations do not reflect fragility but are responses to ongoing exposure.

So too, attacks and acts of vandalism against Jewish institutions in British Columbia did not eliminate Jewish life, but they repeatedly challenged it. The impact was cumulative: a gradual loss of confidence in public spaces, a normalization of defensive attitudes, and a growing sense that Jewish presence required constant negotiation. In this environment, the threat was not just defined by individual acts, but by their persistence and the conditions they created. Moreover, public space in British Columbia continued to function as a primary arena in which Jewish residents encountered hostility connected to Israel-related activism. Demonstrations remained frequent, visible, and concentrated in central civic locations, reinforcing a climate in which many community members experienced Jewish presence in shared public environments as increasingly precarious.

One of the most widely reported examples shaping this perception occurred at the Vancouver Art Gallery, a focal point of civic life. At the same time, large-scale demonstrations had been present there since 2023, and their continuation into 2025, including rallies featuring chants and symbols associated with designated terrorist organizations, sustained concern among Jewish community organizations about the normalization of extreme rhetoric in central public spaces. These events did not occur at the margins of the city; they unfolded at sites associated with civic identity, tourism, and public gathering.

In April 2025, protest activity expanded beyond downtown intersections to locations directly associated with Jewish communal life. Demonstrations were held near the Vancouver Jewish Community Centre (JCC), including near entrances used by childcare programs, seniors' services, and cultural activities. While organizers characterized these protests as political expression, Jewish parents and staff reported experiencing them as threatening due to their proximity to children, elderly participants, and visibly Jewish programming. The selection of the location, rather than the demonstration's size alone, contributed to this response.

Slogans commonly used during 2025 demonstrations, including "From the river to the sea" and chants invoking "intifada, were publicly defended by organizers as political speech. However, Jewish community members consistently described these expressions as exclusionary and, in some cases, eliminationist in meaning as experienced by those targeted. The persistence of these chants, combined with their repetition across locations and events, reinforced a perception that rhetoric experienced as hostile toward Jewish identity was being tolerated within public order frameworks.

Law enforcement responses during 2025 included visible police presence, mobile command units, and post-event investigations at several demonstrations, particularly near Jewish institutions. While these measures addressed immediate safety concerns, their regular deployment also signalled to many Jewish residents that participation in public space increasingly required security mediation. Community members frequently described a shift from feeling protected to feeling conditionally protected, dependent on police presence rather than on social norms of inclusion.

The cumulative effect in 2025 was a measurable contraction of Jewish participation in public civic space. Families reported altering routines, avoiding known protest sites, and limiting attendance at large public gatherings during periods of heightened activism. These adaptations were not framed as political statements but as safety-based decisions shaped by repeated exposure to hostile environments.

Education Sector: Campus and K–12

In 2025, educational environments in British Columbia, including universities and K–12 schools, remained a significant concern for Jewish students, educators, and families. Reported issues were not limited to isolated incidents but reflected ongoing tensions around identity, expression, and institutional response.

At post-secondary institutions, particularly the University of British Columbia (UBC), campus activism related to Israel continued into 2025 in forms established the previous year. While some protest activity declined in scale, the effects persisted through institutional debates, student governance initiatives, and social climates shaped by earlier encampments and organizing. Jewish students reported that campus participation often involved navigating political litmus tests, particularly in spaces where Israel-related discourse dominated student life.

Efforts to remove or marginalize Jewish student organizations, including initiatives targeting Hillel BC, contributed to perceptions among Jewish students that communal Jewish spaces were viewed as politically suspect rather than as cultural or religious supports. Although some motions did not succeed procedurally, their presence within student governance structures had lasting effects on student confidence and participation.

Jewish faculty and staff continued to report concerns in 2025 related to classroom dynamics, course evaluations, and professional interactions. Incidents documented in prior years, including accusations of political bias directed at Jewish educators and the treatment of Jewish subject matter as controversial, informed expectations that speaking openly could carry professional risk. These expectations shaped behaviour in 2025, even in the absence of new formal disciplinary actions.

At the K–12 level, Jewish families and educators reported ongoing anxiety regarding classroom discussions of the Middle East. In several instances referenced by community organizations, Jewish students were asked to explain or defend Israel-related issues in class settings, a practice experienced by families as inappropriate and isolating. While school boards and administrators often characterized these situations as pedagogical challenges rather than identity-based harm, the lack of clear guidance left both students and teachers in uncertainty.

The formation and continued activity of groups such as BC Teachers Against Antisemitism in 2025 reflected persistent concern among Jewish educators regarding institutional readiness to address antisemitism explicitly. Their advocacy focused on the absence of consistent definitions, reporting mechanisms, and training related to antisemitism within educational settings.

By the end of 2025, many Jewish students described having internalized informal constraints on participation: limiting visible expressions of Jewish identity, avoiding specific discussions, and weighing whether raising concerns would lead to support or to further scrutiny. These patterns were not the result of formal policy but of repeated experiences of ambiguity, silence, or reframing by institutions when antisemitism was raised.

The cumulative effect within education was not a withdrawal from learning itself, but a narrowing of the conditions under which Jewish students and educators felt able to participate fully and openly. This conditional participation raises significant concerns for educational equity and student well-being, particularly in environments tasked with protecting minority inclusion.

Workplaces, Healthcare and Everyday Harassment

Antisemitism in British Columbia is not limited to dramatic public events or campus upheavals. It has penetrated the ordinary spaces where people work, heal, and interact with strangers, the “everyday civic fabric” that enables emotional stability and belonging. This form of antisemitism is often quiet in the moment and crushing in its accumulation, particularly in 2025, when the Jewish community saw that even outside protests, hostility could suddenly materialize without warning.

Community reporting reveals that 55% of antisemitic incidents in B.C. occur in public venues, grocery stores, transit stops, sidewalks, and recreational spaces. 32% occur in workplaces, and 19% in post-secondary settings. These are not fringe environments. These are the places where trust in society is built. When harassment enters these spaces, it corrodes the psychological foundation of daily functioning.

Consider the message absorbed when a Jewish person overhears a coworker justifying “resistance by any means, or when a visibly Jewish healthcare professional hears

colleagues claim that Jews are responsible for “genocide” and therefore “deserve backlash.” This is not political disagreement; it is social de-legitimization, a subtle shift in how one’s humanity is perceived. And because these aggressions are often ambiguous enough to evade HR processes or disciplinary action, they disappear into psychic residue, compounding stress with every encounter.

The creation of the Jewish Medical Association of BC, in a sector supposedly governed by compassion, ethics, and a duty of care, is itself an indictment. Jewish doctors did not form a solidarity organization to celebrate their work; they formed it because they no longer trusted that existing systems would protect their safety, dignity, and advancement. This is a marker of institutional failure. Healthcare environments suffer catastrophic moral injury when Jewish staff must self-segregate for psychological survival.

Similarly, BC Teachers Against Antisemitism exists because Jewish educators and their allies witnessed, repeatedly, how Jewish students were singled out, in 2023 and into 2025, for “explanations” of Middle East events or told they were “causing a disturbance” when they expressed Jewish perspectives. Imagine standing in a classroom surrounded by peers, suddenly required to function as a spokesperson for global politics, simply because you are Jewish. A student’s nervous system learns quickly: “To stay safe here, shrink yourself.” This is precisely how identity suppression takes root: not through policy, but through psychosocial coercion.

Workplaces that once felt neutral now feel conditional. Jewish professionals learn to scan the room before mentioning weekend plans involving synagogue activities. Some tuck away Magen David necklaces before team meetings. Others avoid discussing family in Israel or refrain from correcting casual misinformation on Slack. These are adaptations to anticipated rejection, clinically, a primary predictor of anxiety disorders and burnout.

By 2025, everyday life for Jewish Vancouverites will have been reshaped into a continuous process of risk assessment. Ordinary activities, running errands, commuting, or moving through familiar neighbourhoods, now require planning to avoid protest zones, flashpoints, or unpredictable confrontations. Many Jews consciously avoid speaking Hebrew in public and instruct their children not to identify themselves as Jewish when questioned by strangers. This heightened vigilance is not a matter of temperament or anxiety; it is a learned survival response formed through repeated exposure to hostility and the absence of reliable deterrence. Over time, these adaptations become ingrained. Scanning environments for danger turns automatic, avoidance behaviours are normalized within families, and expressions of Jewish identity are filtered through calculations of personal safety. What is most alarming is how rational this withdrawal feels to those living inside it. When vandalism, threats, and ideologically charged protests persist without clear institutional intervention, and when even schools, hospitals, and workplaces feel politically volatile, retreat from public life becomes not an overreaction but a reasonable strategy for self-preservation.

When Jews stop applying for leadership roles, stop hosting cultural events, or stop participating in civic life, not because they lack commitment or pride, but because safety is

priced into every choice, antisemitism has succeeded not only in harming individuals, but in reshaping society. This is how a minority community disappears from the shared story: not overnight and not by force, but through hundreds of micro-decisions to stay home.

Government and Institutional Responses

Government responses in British Columbia through 2025 present a marked tension between formal recognition of antisemitism and inconsistent public application of that recognition. Provincial authorities have acknowledged rising antisemitism, invested in security infrastructure, and updated hate-crime guidance. At the same time, political and institutional actions taken during the same period have been experienced by many Jewish community members as signalling that Jewish safety is contingent, particularly when antisemitism intersects with discourse about Israel.

In 2025, the province updated its hate-crime prosecutorial guidance to explicitly include the willful promotion of antisemitism, a move widely welcomed by Jewish organizations as an essential acknowledgement of contemporary forms of anti-Jewish harm. The government also provided $200,000 in funding to the Jewish Federation of Greater Vancouver to offset escalating security costs following synagogue arson attempts and persistent threats. These costs reportedly increased from approximately $7,000 per month to over $100,000 after October 7. The creation of a dedicated Hate Crimes Unit in 2025 further signalled that provincial authorities recognize antisemitism as a public-safety concern rather than a marginal issue.

At the same time, these protective measures unfolded alongside political developments that many Jewish residents experienced as destabilizing. Most prominently, the case of Selina Robinson, a Jewish MLA and former Minister of Finance, became a focal point of community concern. Following public backlash over remarks related to pre-state Israel, for which Robinson issued an apology, she was removed from the cabinet in early 2024 and later resigned from the caucus. Robinson publicly described a political culture in which Jewish concerns were minimized. Jewish organizations and community leaders noted the contrast between Robinson’s treatment and the handling of comparable controversies involving other public figures, interpreting the episode as evidence of uneven tolerance when Jewish identity intersects with Israel-related discourse.

Municipal actions in 2025 further intensified this perception. The Burnaby City Council unanimously endorsed an arms embargo on Israel and adopted an “apartheid-free” pledge, formally embedding activist framings of Israel into municipal policy. While framed as a foreign-policy statement, Jewish residents reported experiencing the decision as a local signal that narratives portraying Israel, and by extension many Zionist Jews, as uniquely illegitimate were gaining institutional legitimacy.

Concerns were also raised at the municipal level in Vancouver. A city councillor whose past comments referenced a “secret cabal of Jews controlling Vancouver planning” remained in office after characterizing the remarks as sarcastic. In 2025, the same councillor participated in a demonstration that drew criticism for hostile rhetoric, prompting Jewish advocacy organizations to file formal complaints. Delays and ambiguity in accountability processes reinforced perceptions that antisemitic tropes, when expressed in political or activist contexts, did not reliably result in consequences.

Across these cases, Jewish community members described a recurring pattern: public condemnation of antisemitism and private security support existed alongside visible political equivocation. While governments acted decisively against other forms of hate, anti-Asian racism, Islamophobia, and anti-2S-LGBTQ+ violence, responses to antisemitism were frequently procedural, qualified, or framed through the lens of competing harms. This contrast shaped how institutional intent was perceived.

By the end of 2025, the dominant message absorbed by many Jewish residents was not simply that antisemitism was increasing, but that institutional protection could become uncertain when Jewish vulnerability intersected with contested political narratives. The distinction between being secured as a target and affirmed as a valued community became increasingly salient. Visible security measures may reduce immediate risk, but without consistent public moral clarity, they do little to address the conditions that make Jewish institutions targets in the first place.

Under-Reported and Hidden Harms

Despite extensive documentation of antisemitic incidents in British Columbia, a substantial proportion of harm experienced by Jewish residents in 2025 remains absent from official records. This invisibility is not accidental. It reflects fear of retaliation, reporting fatigue, and a growing belief that formal complaints rarely lead to meaningful intervention. By 2025, under-reporting had shifted from a consequence of stigma to a deliberate self-protection strategy.

The 671 antisemitic incidents recorded in 2024 represent only those severe or overt enough to be entered into formal tracking systems. Many routine encounters, verbal harassment on public transit, hostile comments in workplaces, intimidation in educational settings, and online targeting never progress beyond private experience. These incidents are often dismissed as minor or ambiguous, yet they are precisely the forms of harm that most effectively erode long-term perceptions of safety.

Jewish parents report children choosing not to disclose incidents at school to avoid further attention. Employees hesitate to engage in human resources processes they believe will reframe their concerns as interpersonal conflict or political disagreement. Students avoid reporting campus incidents out of concern that they will be labelled disruptive or partisan.

Over time, these decisions accumulate into what community members describe as a silent economy of harm, with psychological costs borne privately and no corresponding public acknowledgment.

The impact of under-reporting is intensified when harm originates within trusted environments. A slur from a stranger may wound, but a dismissive comment from a colleague, classmate, or healthcare provider undermines confidence in institutions meant to ensure safety and care. Jewish residents describe developing heightened vigilance in everyday interactions, internally assessing whether spaces and people are safe. This response reflects adaptation, not paranoia, shaped by repeated exposure to unaddressed hostility.

Hidden harms most closely associated with mental-health strain in 2025 include sustained online harassment following expressions of Jewish identity or Israel-related content; workplace microaggressions questioning Jewish loyalty or framing violent rhetoric as acceptable activism; social exclusion marked by the quiet withdrawal of invitations after visible Jewish self-expression; and school-based intimidation that remains unreported to avoid peer retaliation. Jewish professionals, physicians, educators, and faculty report increasingly limiting self-advocacy out of concern that raising antisemitism will be reframed as bias or political overreach.

A recurring internal calculus emerges: whether reporting will change anything, whether it will worsen one's position, and whether the reporter will become the problem. By 2025, many Jewish residents report arriving at the same conclusion: that reporting antisemitism carries reputational risk and rarely produces accountability. This assessment is grounded not in speculation, but in repeated experience.

Institutional silence often misinterprets this withdrawal. Declining reports are read as an improvement. Reduced visibility is mistaken for safety. Behavioural adaptations are credited to adequate security measures rather than recognized as signs of distress. This feedback loop allows antisemitism to persist while appearing to recede.

The consequences are visible outside data systems: declining synagogue attendance, diminished participation in Jewish student life, quiet disengagement from public platforms, and children choosing not to wear visible symbols of Jewish identity. When a community alters its behaviour to remain safe, the harm has already moved beyond incident counts into the erosion of public presence.

Risk Indicators and Forward Outlook

By late 2025, antisemitism in British Columbia will no longer be defined by isolated incidents or temporary escalation tied to external events. The available evidence instead points to a sustained and adaptive pattern, with measurable consequences for Jewish security, mental

well-being, visibility, and civic participation. The concern is no longer whether antisemitism exists, but whether existing responses are sufficient to interrupt its normalization.

The first and most immediate risk indicator is emboldenment. The attempted arson attack at Congregation Schara Tzedeck in 2024 might reasonably have been understood as an isolated act. However, the antisemitic graffiti attack on Congregation Emanu-El in Victoria in 2025, despite heightened security measures and public attention following the earlier incident, indicates that deterrence has not been firmly established. When attacks recur after increased vigilance, communities shift psychologically from anticipating isolated danger to preparing for recurrence. This transition, from uncertainty to expectation, marks a critical escalation in threat perception.

A second indicator is the migration of hostility into formal institutions traditionally understood as protective. In 2025, Burnaby City Council's unanimous adoption of an "apartheid-free" pledge and endorsement of an arms embargo on Israel represented the entry of activist framing into municipal policy. For many Jewish residents, this development was experienced as a legitimization of narratives that cast Israel, and by extension Jewish communal affiliation with Israel, as uniquely illegitimate. Similarly, the political isolation and removal of a Jewish cabinet minister following identity-linked controversy, while comparable cases involving other groups resulted in apology and reintegration, reinforced the perception that political belonging for Jews is conditional. These developments are not interpreted in isolation, but cumulatively, as signals about whose safety and legitimacy institutions are prepared to defend.

The third indicator is the normalization of eliminationist rhetoric in public and academic spaces. Chants such as "Death to Israel" and "Intifada until victory," when repeated in civic plazas and on university campuses without prompt or consistent institutional response, cease to function as shocking outliers. Instead, they become ambient features of public discourse. Historical evidence demonstrates that when rhetoric advocating eradication is normalized, it lowers social barriers to further escalation. While rhetoric alone does not predetermine violence, its routinization increases psychological harm and expands the range of actions perceived as permissible by hostile actors.

Fourth, youth disengagement and the suppression of learned identity have become observable trends. In 2025, Jewish students across British Columbia report minimizing visibility, avoiding campus spaces, and disengaging from student services and leadership opportunities. This withdrawal is not the result of apathy, but of repeated exposure to environments experienced as hostile or unsupportive. The consequence extends beyond individual harm: sustained disengagement risks the long-term erosion of Jewish participation in academic, cultural, and civic life. Trauma-driven withdrawal in youth populations has well-documented downstream effects on community continuity and public trust.

The fifth, and most destabilizing, indicator is adaptability. Antisemitism in British Columbia has demonstrated an ability to shift form and venue: from vandalism to policy motions, from

street harassment to campus intimidation, from overt slogans to quieter workplace exclusion. This flexibility allows hostility to persist even when individual pathways are disrupted. Such multi-domain adaptability is a recognized characteristic of enduring social threats, particularly when responses address symptoms rather than underlying permission structures.

By 2025, Jewish students in British Columbia have internalized a consistent set of informal survival lessons. Speaking openly about antisemitism is frequently experienced as inviting scrutiny or backlash rather than protection. Visible Jewish symbols are often perceived as increasing personal risk. Efforts to raise safety concerns are commonly met with procedural delay, reframing as political disagreement, or skepticism regarding intent. Over time, these experiences teach students that institutional leadership may be more responsive to dominant activist pressures than to the needs of a vulnerable minority. These lessons are not imparted through policy but learned through repeated exposure to silence and inconsistency.

These patterns are not hypothetical. They are already observable in 2025 through increased security measures at Jewish institutions, declining attendance at public events, reduced student participation, and persistent under-reporting of incidents. Together, they form a trajectory rather than a snapshot.

The forward outlook is therefore clear. Without visible, consistent, and public reinforcement of Jewish belonging by governments, universities, and civic leadership, British Columbia risks entering a self-reinforcing cycle in which fear drives withdrawal, withdrawal is misread as stability, and the resulting invisibility further emboldens hostile actors.

Antisemitism thrives when Jewish presence becomes conditional. British Columbia in 2025 faces a defining question: not whether antisemitism exists, but whether Jewish life can continue to exist openly, confidently, and safely within the public spaces that shape the province’s future.

Alberta

By 2025, Alberta stands out as one of the provinces experiencing the most acute and sustained antisemitic pressure in Canada. The scale of escalation is clear: 916 antisemitic incidents were recorded in 2024, representing a 160.2% increase over the previous year. This surge did not dissipate in 2025; instead, it established a new baseline in which antisemitic incidents became a routine feature of civic, educational, and communal life. While Jewish residents constitute less than 1% of Alberta's population, Jews accounted for a disproportionate share of religion-motivated hate incidents nationally, underscoring the degree to which Jewish communities in Alberta became uniquely exposed.

Community-validated reporting confirms that official figures capture only part of the picture. Between October 7, 2023, and mid-2024, the Jewish Federation of Edmonton verified 137 incidents out of 239 reported, with concentrations in Edmonton and Calgary but extending into Lethbridge and smaller centres. By 2025, this geographic spread had normalized. Antisemitism was no longer confined to major protests or isolated flashpoints; it appeared across everyday environments, including commercial corridors, university facilities, neighbourhood trails, and areas surrounding synagogues and Jewish schools. These settings matter because they are not traditionally associated with political confrontation. Their targeting signals a diffusion of hostility from organized activism into daily interpersonal and spatial encounters.

What distinguishes the 2025 environment is not only volume, but normalization. Slogans such as "From the river to the sea," Hamas-coded graffiti like "The Flood Is Coming," swastikas etched into public spaces, and explicit death-threat graffiti such as "Kill the Jews" had already appeared in prior years. By 2025, their recurrence had shifted community expectations. For Jewish Albertans, these were no longer aberrations but predictable risks embedded in the environment. As a result, safety planning became permanent rather than episodic. Synagogues maintained heightened security, schools conducted risk-mitigation planning, and families weighed whether displaying Jewish symbols in public was worth the attention it might attract. When identity expression requires constant calculation, belonging is necessarily constrained.

A growing gap between policy recognition and lived experience has compounded this trajectory. Alberta's adoption of the IHRA definition, the introduction of Holocaust and antisemitism education, and targeted funding to Jewish organizations signal formal acknowledgment of the problem. Yet by 2025, many Jewish Albertans continued to report that incidents affecting them were minimized, reframed as political disagreement, or treated as insufficiently actionable. The result has been a corrosive tension: antisemitism is

publicly acknowledged as rising, while Jewish communities experience inconsistent protection in schools, on campuses, and in shared civic spaces. The data, therefore, point not merely to a spike in incidents but to an environmental shift in which Jewish identity itself is increasingly experienced as a risk factor.

Direct Attacks and Targeted Vandalism

The most concrete indicators of this shift are the direct attacks and acts of targeted vandalism that have punctuated Jewish life in Alberta and remained psychologically active into 2025. These incidents move antisemitism from rhetoric into physical and spatial practice, transforming Jewish presence into a visible target rather than an abstract subject of debate. What emerges is not a collection of isolated acts, but a pattern of geographically dispersed intimidation that alters how Jewish Albertans understand safety in public space.

One of the earliest anchor points occurred in October 2023 outside the Calgary Jewish Community Centre, where a man shouted antisemitic slurs and threw eggs at both the JCC and its Holocaust Memorial Monument, striking nearby vehicles. The selection of targets was unambiguous: a Jewish communal hub and a memorial to genocide victims. While the act itself was low-tech, its function was not trivial. For families and children using the JCC, the incident communicated that Jewish memory and Jewish space were open to public degradation without immediate consequence.

Within weeks, the language escalated into explicit calls for violence. In November 2023, bathroom walls at the University of Calgary were defaced with the message, “Islam will rule Canada, kill the Jews.” The setting is significant. Bathrooms are enclosed, vulnerable spaces used daily by students and staff. For Jewish students encountering this message, the threat was immediate and personal, collapsing any distinction between abstract political rhetoric and hatred directed at Jews as Jews. The fact that such language appeared at all signalled that someone on campus felt sufficiently emboldened to advocate Jewish elimination in writing.

That same campus had already crossed another threshold earlier that month, when students marched while shouting “Heil Hitler” and performing Nazi salutes, later dismissing the behaviour as a joke. For Jewish observers, the framing was itself revealing. Holocaust symbolism had been reduced to provocation without consequence, communicating that genocidal imagery directed at Jews could circulate with relative impunity.

By late 2024, intimidation expanded beyond campus interiors into broader urban space. In Edmonton, commercial corridors were marked with graffiti reading “Nazi coming” and “Jews die,” prompting a hate-motivated vandalism investigation. These slogans carried no political ambiguity. They positioned Jews within a narrative of impending violence and normalized that narrative on public walls. For Jewish business owners and residents, the message was clear: even ordinary neighbourhoods could become sites of explicit menace.

In Calgary, the targeting became more symbolically precise. In July 2024, ahead of a publicly advertised Walk for Israel involving families and children, vandals painted along the route near Beth Tzedec Synagogue and a Jewish day school. The graffiti included "The Flood Is Coming," a direct reference to Hamas's October 7 attack, alongside the inverted red triangle used in militant targeting videos. The placement transformed municipal infrastructure into a pre-emptive threat, embedding terror symbolism directly into the geography of a Jewish communal event. By 2025, the psychological residue of this incident remained potent. Participation in future public Jewish gatherings now carried the memory of having been pre-marked as a target.

The sense of siege deepened in August 2024, when Calgary synagogues and Jewish institutions received emailed bomb threats as part of a nationwide wave. Although later deemed non-credible, the threats forced emergency protocols, building sweeps, and program disruptions affecting childcare, seniors, and worshippers. The absence of an explosive device did not negate the impact. Someone had intentionally inserted the prospect of mass violence into the Jewish religious calendar, and that possibility lingered into subsequent services and holidays.

In smaller centres, similar signals appeared. In January 2025, swastikas were etched into the snow along a public trail in Lethbridge. Officially temporary, the markings nonetheless communicated that even in quieter communities, Nazi symbolism could be reintroduced into shared space without hesitation. When viewed alongside StopHateAB data documenting additional incidents across schools, online platforms, and places of worship, these visible acts serve as markers of a broader pattern.

Taken together, these incidents do more than damage property. They reshape how Jewish Albertans mentally map their surroundings. Community centres, university facilities, walking routes, and neighbourhood spaces are no longer neutral. Each carries the memory of having been marked, threatened, or surveilled. By 2025, the cumulative lessons absorbed by Jewish communities will not be theoretical: visibility now carries a non-trivial risk of humiliation, intimidation, or worse. For non-Jewish neighbours and institutions, the repeated appearance of explicit antisemitic language without consistent, visible consequence risks normalizing the idea that Jewish fear is an unfortunate but acceptable by-product of public expression. That normalization, more than any single act, defines the danger of the current moment.

Public Space: Protests, Incitement, and Social Disorder

By 2025, Alberta's public spaces no longer function as neutral civic terrain for Jewish residents. What began as episodic demonstrations in late 2023 solidified over 2024–2025 into a sustained protest environment in which Jewish visibility increasingly carried risk. Public rallies framed as "peace" or "human rights" actions repeatedly featured slogans, symbols, and tactics experienced by Jewish communities as threatening or exclusionary,

producing a climate in which participation in ordinary civic life became conditional rather than assumed.

The trajectory is anchored by a series of obvious events that continue to shape Jewish perceptions of safety. The November 5, 2023, rally at Calgary City Hall, where chants of “From the river to the sea, Palestine will be free” were led by a featured speaker, remains a reference point because of its legal aftermath. Calgary Police laid a charge after identifying potential hate-motivated elements, but the Crown later stayed the charge based on a low likelihood of conviction. For Jewish Albertans, the outcome established a durable precedent that carried into 2025: expressions they experience as eliminationist may be acknowledged institutionally, yet remain legally permissible. The lesson absorbed was not that concern was unfounded, but that it was unlikely to trigger enforceable protection.

Similar dynamics unfolded in Lethbridge, where a November 2023 “Ceasefire Now” rally outside City Hall was described by the Lethbridge Hebrew Congregation as “blatant antisemitism and hate.” Institutional responses framed the episode as a disagreement over interpretation rather than as a public-safety concern. By 2025, this divergence between how protests were officially characterized and how Jewish residents experienced them had become normalized. Jewish perceptions of threat were increasingly treated as subjective, while activist framing retained default legitimacy.

In Calgary, protest activity evolved from mass demonstration to spatially targeted intimidation. In July 2024, Hamas-coded graffiti, including “The Flood is Coming” and the inverted red triangle used in militant targeting videos, was deliberately placed along the publicly advertised route of a Jewish solidarity walk near Beth Tzedec Synagogue and a Jewish day school. Although no physical attack followed, the symbolism persisted into 2025 as a marker of what Jewish families perceived as advanced intimidation. Planning to attend subsequent community walks now involves assessing whether similar messaging would reappear, and whether children would again be required to pass through it.

By mid-to-late 2025, these experiences had reshaped everyday behaviour. Jewish families reported routinely checking protest schedules before travelling downtown, altering errands and social plans to avoid known rally sites, and reconsidering participation in civic celebrations such as Pride, Canada Day, and multicultural festivals. Visible Jewish identifiers, Magen David necklaces, Hebrew lettering, and blue-and-white clothing were increasingly treated as situational choices rather than expressions of identity. Parents described modifying school drop-off routines, parking closer to entrances, scanning surroundings, and timing arrivals to reduce exposure to large gatherings or activist flashpoints.

The cumulative effect is that public space itself has become a site of calculation. Sidewalks, plazas, libraries, and civic buildings are navigated with vigilance rather than ease. For Jewish Albertans, the core issue is not the existence of protest, but the repeated experience that rhetoric and symbolism directed at them are tolerated as ambient features of the civic environment. By 2025, public participation will require emotional labour and risk

assessment not demanded of other communities. Jewish identity is permitted privately but increasingly precarious when visible, producing a form of structural intimidation that contracts belonging without the need for formal exclusion.

Education Sector: Campus and K–12

By the end of 2025, Alberta's education system, particularly its universities, will have emerged as one of the most consequential arenas shaping Jewish safety, identity, and trust in institutions. Campuses have not merely reflected tensions present in the broader public sphere; they have intensified them, normalizing rhetoric and behaviour that Jewish students experience as hostile while framing their responses as political rather than protective.

At the University of Calgary, the pattern was set early and continues to inform student experience. In October 2023, students were filmed marching in formation, performing Nazi salutes, and chanting "Heil Hitler," actions later dismissed by participants as joking. For Jewish students, the trivialization of genocidal imagery communicated that Holocaust references had lost their moral boundary. One month later, in November 2023, university washrooms were defaced with the message "Islam will rule Canada, kill the Jews." Despite the explicit call for violence, institutional communication emphasized vandalism rather than naming antisemitism. By 2025, these incidents remained central to how Jewish students interpreted subsequent administrative actions: enforcement might occur episodically, but threat signals embedded in campus culture remained unaddressed.

The May 2024 pro-Palestinian encampment at the University of Calgary and its police-enforced dismantling further complicated trust. While activists framed the intervention as repression, many Jewish students described a temporary sense of relief that campus access and safety were being asserted. Yet into 2025, that relief did not translate into confidence. Students continued to report that visible enforcement against encampments did not undo the normalization of earlier threats or the reluctance to name antisemitism when it appeared explicitly.

At the University of Alberta, pressures were more sustained. Jewish students reported receiving direct death threats following student-union debates, being followed or filmed during protests, and being targeted online as "Zionists" or "colonizers," with harassment extending into workplaces off campus. Posters featuring Leila Khaled and other PFLP-linked imagery appeared on bulletin boards, while swastikas were reported near campus spaces. The Gaza encampment persisted into late May 2024, and Jewish students described being denied access unless they accepted the encampment's ideological premises. Slogans such as "From the river to the sea" and "Intifada until victory" remained visible through 2025, widely experienced by Jewish students as calls for elimination rather than policy critique.

Institutional responses at UAlberta reinforced a sense of contradiction. On one hand, the university returned funds linked to a Nazi-affiliated military unit and hosted Jewish holiday

observances. On the other hand, affiliated bodies supported figures who minimized or dismissed reports of sexual violence against Jewish women on October 7. By 2025, administrators continued to affirm anti-hate commitments while avoiding explicit denunciations of anti-Zionist rhetoric that Jewish students experienced as antisemitic.

At the University of Lethbridge, where the Jewish student population is smaller, the pattern was no less significant. The November 2023 “Ceasefire Now” rally organized by a student group was described by local Jewish leadership as antisemitic, yet institutional follow-up remained limited. Across Alberta campuses, 2025 marked a turning point in behaviour. Jewish students reported removing mezuzot from dorm-room doors, omitting Jewish involvement from resumes, and avoiding public campus events. As one student summarized, “I can be Jewish in the Hillel room, but not in the hallway.” That distinction, between protected private space and risky public space, captures the core failure of inclusion.

K–12 environments mirrored these dynamics in quieter ways. Jewish teachers and students reported harassment and politically charged classroom interactions, yet incidents often went unreported due to the absence of standardized provincial tracking. While Alberta mandates Holocaust and antisemitism education and recognizes IHRA provincially, by 2025, Jewish families continued to describe a gap between policy and daily experience. Children were symbolically protected on paper, but inconsistently supported in hallways and playgrounds.

Taken together, Alberta’s education sector in 2025 reflects a structural paradox. Institutions publicly commit to anti-hate principles while producing environments in which Jewish identity is treated as provocative. Education, intended to be a space for identity expansion, has become a space where Jewish students learn to contract themselves. This is not a debate over definitions; it is a measurable mental-health and belonging issue, shaping how a generation understands whether it is safe to exist openly as Jewish within Alberta’s schools and universities.

Workplace, Healthcare and Everyday Harassment

By 2025, antisemitism in Alberta had extended decisively beyond the visibility of protests and campus flashpoints into the quieter architecture of everyday professional life. Jewish Albertans increasingly described the primary risk not as physical attack, but as social exposure: the cumulative strain of deciding when to speak, when to conceal identity, and when silence offered the least personal cost. In workplaces, hospitals, and schools, antisemitism operated less through overt confrontation than through reputational pressure, ideological sorting, and the steady erosion of psychological safety.

Across Edmonton and Calgary, Jewish employees reported that professional environments had become sites of informal political testing. Following October 7, expectations emerged,

sometimes explicit, often implied, that "ethical" colleagues would publicly endorse decolonization narratives framing Israel as genocidal and Zionism as inherently racist. Jewish staff who declined to participate in such declarations were frequently interpreted as morally suspect. In documented cases extending into 2025, activists traced LinkedIn profiles, workplaces, and small businesses of Jewish Albertans. They circulated them online as "Zionist collaborators," triggering harassment that crossed from digital platforms into tangible professional consequences. Human resources departments, uncertain how antisemitism manifests through anti-Zionist rhetoric, routinely advised Jewish employees to "avoid political discussions," a response that effectively shifted the burden of safety onto those being targeted rather than addressing the conduct producing harm.

Healthcare settings, traditionally anchored in professional neutrality, reflected the same dynamics. Jewish physicians reported being confronted by colleagues who demanded denunciations of Zionism as a condition of collegial respect or questioned whether a Jewish doctor could act ethically, given the war in Gaza. Some physicians quietly removed mezuzot from office doors or avoided wearing Jewish symbols on hospital floors after patients or coworkers made comments suggesting distrust or hostility. By 2025, a pattern of conditional belonging emerged: Jewish professionals could remain present, but only if they edited visible expressions of identity.

In K–12 staffrooms, the pressure manifested differently but no less consequentially. Jewish educators increasingly avoided social media, withdrew from extracurricular leadership, or declined to mentor Jewish student groups after visibility became associated with professional risk. Teachers described classrooms where students were encouraged to participate in school-hour "Gaza solidarity" actions, while Jewish students who expressed fear or discomfort were framed as disruptive or political. In these settings, Jewish children affected by October 7 were not consistently treated as vulnerable students navigating hate but as ideological outliers complicating dominant narratives.

Digital spaces intensified these pressures. StopHateAB documentation through 2025 confirms that a substantial portion of antisemitic incidents occurred online, including slurs, dehumanization ("Zionist rats," "globalist parasites"), and Holocaust trivialization directed at identifiable Jewish individuals. The unpredictability of digital escalation, where a comment thread could quickly turn into a doxxing campaign, kept vigilance constant. While these incidents rarely resulted in police files, their psychological impact was persistent: anxiety, hyper-awareness, and a shrinking sense of safety that followed individuals from screens into daily life.

Taken together, these patterns reveal a defining condition of 2025: Jewish identity in Alberta had become a professional liability. Not because Jews altered their beliefs or conduct, but because antisemitism increasingly presented itself as ethical activism, rendering hostility socially defensible. Jewish Albertans learned to self-edit, monitor tone, conceal affiliations, and anticipate that their distress would be reframed as overreaction. The harm here was not primarily violent, though that possibility lingered in the background, but structural, the

gradual thinning of Jewish presence in institutions that publicly claim inclusion as a core value. Silence offered temporary protection, but only by normalizing the conditions that made silence necessary.

Government and Institutional Responses

By 2025, Alberta will possess one of the most developed provincial policy frameworks addressing antisemitism in Canada. The province had adopted the IHRA working definition, mandated Holocaust and antisemitism education, publicly acknowledged record-level incident growth, and directed funding toward Jewish community safety. Yet for many Jewish Albertans, this architecture coexisted with a persistent sense of exposure. Recognition was visible; protection remained uneven. Alberta thus became a case study in what it means to be formally acknowledged as vulnerable while remaining practically uncertain about institutional response when harm occurs.

The policy foundation pre-dated the current crisis. Alberta's adoption of the IHRA definition in 2022 explicitly recognized that certain forms of anti-Zionism can constitute antisemitism, theoretically equipping institutions with a clear analytical tool. By 2025, however, Jewish communities consistently observed that IHRA functioned more as a symbolic reference than an operational standard. When police, prosecutors, universities, or school boards confronted eliminationist chants, Hamas-coded graffiti, or explicit threats such as "kill the Jews," the definition rarely guided enforcement decisions. The resulting dissonance between what the province formally recognized and how frontline systems behaved became a source of chronic mistrust.

Following October 7, Alberta's government expanded its response beyond symbolism. The legislature publicly expressed solidarity with Jewish communities, and the province moved decisively into education reform. Mandatory Holocaust education was announced for elementary grades in late 2023. On January 29, 2025, Alberta unveiled an updated junior-high antisemitism curriculum explicitly linked to the post-October seven surge in anti-Jewish hatred. Developed with Jewish Federation partners, the curriculum named antisemitism as a specific, historically grounded threat rather than a generic prejudice. For Jewish parents and educators, this mattered deeply, offering a measure of reassurance that future cohorts might be better equipped to recognize and reject the behaviours now destabilizing schools and campuses.

That acknowledgement was reinforced on April 11, 2025, when the province announced a $200,000 grant to the Jewish Federation of Edmonton and Calgary Jewish Federation to support teacher training, educational resources, law-enforcement engagement, and a provincial antisemitism conference. Government messaging emphasized moral clarity, "Never again is now," "You are not alone, language that carried psychological weight for communities living with bomb threats, campus intimidation, and terror-coded graffiti near synagogues and schools.

Yet 2025 also clarified the limits of this recognition. On April 16, antisemitism statistics entered the legislative record, confirming increases of 193.3% in 2023 and 916% in 2024. The province formally acknowledged that antisemitism was systemic, not episodic. For Jewish Albertans, however, the absence of parallel measures, such as transparent hate-incident dashboards, consistent prosecution outcomes, or codified protective zones around synagogues and Jewish events, made this recognition feel incomplete. The crisis was named, but the consequences remained diffuse.

This tension was evident in protest and campus governance. Provincial leaders supported firm responses to encampments, including praise for the May 2024 dismantling of the University of Calgary encampment and calls for similar action elsewhere. Many Jewish Albertans interpreted this stance as overdue alignment with their right to access public institutions without intimidation. At the same time, prosecutorial decisions, most notably the staying of charges related to “From the river to the sea” chants, reinforced the reality that much of what Jewish communities experienced as eliminationist rhetoric remained legally protected and socially tolerated. Universities continued to emphasize balance and procedural neutrality, even as Jewish students reported fear, exclusion, and withdrawal.

By the end of 2025, Jewish Albertans lived within a split reality. On one side stood a province that adopted IHRA, embedded Holocaust education, funded community safety, and publicly acknowledged unprecedented levels of antisemitism. On the other hand, there stood daily experiences of unresolved graffiti, ambiguous institutional statements, under-reported school incidents, and justice outcomes that rarely delivered visible accountability. This produced a distinct form of institutional betrayal, not rooted in hostility, but in uncertainty. Each stayed charge, each cautious press release, each absence of enforcement quietly reinforced the same question: if harm escalates, will protection follow, or will Jewish fear again be deemed understandable but not actionable?

Alberta’s 2023–2025 record is therefore neither a simple success nor a failure. It is a portrait of a province willing to name antisemitism and invest in response, yet still struggling to translate recognition into consistent protection in the spaces where Jewish life is most exposed. For this report’s national analysis, Alberta illustrates the emerging condition facing Jewish Canadians in 2025: a landscape where antisemitism is publicly condemned and increasingly taught, even as Jewish communities continue to organize their lives around the expectation that the following incident is both foreseeable and only partially addressable.

While the most visible manifestations of antisemitism in Alberta between 2023 and 2025 appeared as graffiti, encampments, court proceedings, and protest flashpoints, the deeper injury sustained by the Jewish community during 2025 unfolded largely out of public view. These harms did not announce themselves through police statistics or headlines. Instead, they accumulated quietly in workplaces, schools, healthcare settings, and online spaces, producing patterns of self-suppression and withdrawal that function as early warning indicators of collective psychological stress.

Underreported and Hidden Harms

By 2025, many Jewish Albertans had internalized the belief that reporting antisemitism was unlikely to yield meaningful protection and might instead expose them to reputational or professional risk. Community surveys and AGPI data indicate that the dramatic rise to more than 900 recorded incidents in 2024 obscures a much larger volume of unreported experiences. For every antisemitic act that crossed a legal threshold, several more were absorbed privately. This calculation hardened following prosecutorial decisions such as the staying of charges related to the Calgary "From the river to the sea" chants, which many Jewish community members experienced as confirmation that endurance was safer than expectation. Under-reporting in 2025 was not the product of indifference; it was a rational response to repeated institutional failures to resolve.

Online harassment intensified this withdrawal throughout 2025. Jewish Albertans reported coordinated campaigns branding individuals and businesses as "genocide supporters" or "Zionists," often accompanied by doxxing, reputational flooding through false reviews, and sustained digital harassment. These incidents rarely resulted in police files due to jurisdictional and evidentiary limits, yet their impact was immediate and material. Business owners removed visible Jewish identifiers from storefronts, professionals disengaged from public discourse, and individuals recalibrated their online presence to minimize exposure. The result was not silence born of apathy, but concealment born of threat.

Educational environments reflected the same pattern. In K–12 settings during 2025, Jewish students and educators reported hearing language such as "Free Palestine means no Jews in Israel," or classroom discussions framed around genocide and settler-colonialism that left Jewish children feeling singled out or implicitly implicated. Families frequently chose not to pursue formal complaints, anticipating dismissal or politicization. Emotional self-triage became routine: children learned which hallways felt safe, which conversations to avoid, and which aspects of identity to mute. These adaptations were rarely documented, but they shaped daily life.

Healthcare spaces, traditionally understood as politically neutral, were not immune. Jewish healthcare professionals described a marked shift in collegial tone after October 7 that persisted into 2025, with pointed remarks about Israel occurring in clinical settings and, at times, in the presence of patients. Some quietly removed Hebrew pins or avoided discussing family travel, not because of policy but because of perceived social risk. These interactions rarely triggered formal complaints, yet they eroded a foundational sense of belonging in spaces where neutrality and trust are essential.

By 2025, fear-based invisibility had become a normalized survival strategy. Jewish organizations modified public programming to reduce attention, parents declined media exposure involving their children, and individuals opted not to document incidents they encountered, calculating that the emotional cost outweighed the likelihood of accountability. Across Alberta, these hidden harms reveal a community shrinking in response to a threat. Jewish identity was lived cautiously rather than confidently, civic

participation was replaced by risk management, and trauma settled into the background of everyday life. When a community stops reporting harm, it does not signal improvement; it signals that harm has become effective.

Risk Indicators and Forward Outlook

By the end of 2025, Alberta no longer resembled a province experiencing a temporary post–October 7 escalation. The available data and observable behavioural patterns instead point to a jurisdiction where antisemitism has become structurally embedded across civic, educational, and psychological domains. The jump to 916 recorded incidents in 2024, representing a 160% year-over-year increase, functions as an early warning signal rather than a historical anomaly. When paired with explicit death threats, Nazi symbolism treated as humour, and Hamas-coded graffiti placed along Jewish community routes, the risk environment in 2025 cannot be characterized as abstract or hypothetical.

One of the most significant risk indicators emerging in 2025 is the widening gap between legal recognition and legal enforcement. Alberta has adopted the IHRA definition, mandated Holocaust and antisemitism education, and funded Jewish federations to respond to rising hate. Yet key cases continue to communicate a different lesson. The staying of charges related to eliminationist chants, and the absence of clear legal consequences for Hamas-coded threats near Jewish events, have been experienced by Jewish Albertans as evidence that their fear is intelligible but not actionable. Over time, this pattern weakens deterrence and signals to hostile actors that Jewish safety occupies a lower enforcement priority in contested political spaces.

A second risk cluster lies in the territorialization of public space. By 2025, protests in Calgary and Edmonton no longer appeared episodic; they formed a recurring civic backdrop in which chants such as “From the river to the sea” became ambient. The 2024 Beth Tzedec graffiti incident demonstrated that intimidation was not only rhetorical but spatial, targeting synagogue-adjacent routes and publicly advertised Jewish events. As this pattern persists, the risk becomes twofold: the potential for escalation by a single actor operating within a normalized protest ecosystem, and the gradual withdrawal of Jewish families from civic spaces, producing a de facto soft segregation of public life.

Universities represent a third and particularly consequential risk environment. In 2025, Alberta campuses continued to host a combination of explicit antisemitic acts, eliminationist slogans, and institutional responses that framed Jewish distress as a matter of interpretation rather than structural harm. The University of Calgary’s history of Nazi salutes and death-threat graffiti, alongside the University of Alberta’s prolonged encampment culture and tolerance of PFLP-linked symbolism, illustrate how normalization occurs. These institutions are training grounds for future educators, journalists, and policymakers. The lesson absorbed in 2025, that antisemitic rhetoric is negotiable and

Jewish objections are politically inconvenient, threatens to propagate far beyond campus boundaries.

A fourth risk vector is psychological erosion and demographic drift. By 2025, many Jewish Albertans had adopted enduring behavioural changes: avoiding downtown during protests, concealing visible Jewish symbols, reassessing participation in civic celebrations, and adjusting school routines around security concerns. These adaptations were no longer temporary. Over time, they contribute to burnout among community leaders, disengagement from public institutions, and quiet reconsideration of where families choose to live, work, or study. None of these decisions registers as antisemitic incidents, yet together they indicate a thinning of Jewish presence that carries long-term social consequences.

Finally, there is a narrative risk that shapes all others. In 2025, Alberta publicly funded antisemitism education and affirmed “Never again is now,” while simultaneously allowing public discourse to frame Jewish fear as an overreaction to legitimate criticism of Israel. Encampments and protests incorporating slogans and symbols experienced by Jews as genocidal continued to be described as moral resistance. If this narrative persists, future policymakers and adjudicators risk inheriting a conceptual framework that minimizes antisemitism by treating it as a marginal by-product of otherwise virtuous activism. History suggests this is not merely a misunderstanding, but a predictor of institutional failure under pressure.

Taken together, Alberta in 2025 stands at a clear fork. One path leads toward translating recognition into consistent enforcement, visible accountability, and durable protections for Jewish participation in public life. The other leads toward a managed decline in Jewish visibility, where antisemitism is condemned in policy and classrooms even as Jewish families quietly reorganize their lives to avoid the following incident. The data do not yet determine which path will prevail, but they make clear that delay carries its own risks.

Saskatchewan

On paper, Saskatchewan appears quiet. There were no post–October 7 synagogue arsons, no widely reported firebombings, and no sustained wave of police-reported antisemitic assaults between 2023 and 2025. Yet this apparent calm masks a more complex trajectory. Saskatchewan is drawn into the same national pattern in which Jews, under 1% of the population, constitute roughly 70% of religion-motivated hate crime victims. What distinguishes Saskatchewan is not immunity, but scale without visibility.

By 2025, the province's formal antisemitism framework will be comparatively robust. IHRA adoption occurred in 2022, Holocaust education is mandated with full rollout expected by 2025–26, and provincial leaders have publicly acknowledged the resurgence of Nazi symbolism. These measures signal recognition. However, Saskatchewan does not regularly publish disaggregated antisemitic incident data. For communities as small as Saskatoon's and Regina's, the absence of a public dashboard matters profoundly. Jewish residents report increased protests, repeated "River to the Sea" and "genocide" rhetoric, targeting of Jewish-organized events, and exclusion from equity-branded spaces, yet lack province-specific figures that validate these experiences in official terms. The absence of numbers becomes a stressor in itself, raising doubts about whether Jewish fear is legible to the state.

By 2025, the structural environment will have shifted decisively. Legislative disruptions, faculty-union BDS adoption, protest slogans such as "Zionists out," and exclusionary policies in queer and activist spaces collectively redraw the map of Jewish safety. These acts do not appear in police spreadsheets, but they determine where Jews feel able to gather, speak, and participate openly. In a small community, where anonymity is scarce, the psychological impact is amplified. Media narratives and professional advocacy that frame Israel as uniquely genocidal often land not as abstract critique, but as moral indictments of neighbours, colleagues, and service providers.

Crucially, 2025 marks the point at which this pattern stabilizes. What began in late 2023 as reactive protest activity becomes normalized civic infrastructure: BDS as union policy, "genocide" discourse embedded in institutional statements, and antisemitism largely absent from equity frameworks. The result is a hybrid reality, symbolically strong condemnation of antisemitism paired with experiential fragility for Jews whose identity is repeatedly contested in public, professional, and academic life.

From an analytical perspective, the key question is not whether Saskatchewan is safer, but whether it is undercounted. The absence of spectacular violence does not negate the presence of exclusion, intimidation, and delegitimization that shape daily Jewish experience. When a province can mandate Holocaust education and condemn genocidal

slogans while Jewish residents must still contest the use of “Zionist” as a tool of social expulsion, the disconnect becomes a defining feature of the risk environment.

Direct Attacks and Targeted Vandalism

When assessed through a narrow lens of spectacular violence, Saskatchewan’s antisemitism profile between 2023 and 2025 can appear deceptively quiet. There have been no post–October 7 synagogue arsons, no waves of bomb threats against Jewish schools, and no widely reported cemetery desecrations tied directly to the Israel–Hamas war. Compared with provinces such as Ontario, Québec, or British Columbia, Saskatchewan has not experienced the high-visibility physical attacks that typically trigger emergency security responses or sustained national attention. For a small and geographically dispersed Jewish population, this absence matters and should be acknowledged as a factual distinction.

Yet equating the absence of headline-grabbing violence with safety fundamentally misrepresents the province’s threat environment. In Saskatchewan, direct attacks on Jewish life during this period have rarely taken the form of property destruction. Instead, they have manifested through targeted presence, spatial disruption, and exclusionary pressure, reshaping the conditions under which Jewish individuals and institutions can participate in public life.

Recent history provides essential context. The vandalism of a Saskatoon synagogue in 2018 remains a live communal reference point, shaping how subsequent incidents are interpreted. More importantly, in March 2025, Premier Scott Moe formally urged the federal government to criminalize the public display of Nazi symbols, explicitly citing swastika incidents and a “disturbing rise” in religiously motivated hate. Such an intervention is not issued in response to abstract concerns. Even where individual swastika incidents during 2023–2025 are not comprehensively catalogued in media reporting, the Premier’s public statement confirms that explicitly antisemitic symbolism continues to surface in Saskatchewan’s civic spaces.

Within this environment, the most consequential direct attacks on Jewish life have targeted gatherings, identities, and access, rather than buildings. A defining example occurred with the picketing of the Silver Spoon Dinner in Saskatoon, a long-standing Jewish-organized charity gala supporting causes such as Ronald McDonald House and Interval House, none of which are related to Israel or Middle East politics. Protesters targeted the event not because of its beneficiaries or programming, but because Jews organized it. Synagogue leadership stated publicly that “the fact that Jews are running it is enough for them to protest it.” Although no property damage occurred and no charges were laid, the action functioned as a direct assault on a Jewish communal gathering, transforming a charitable event into a site of public hostility and signalling that Jewish visibility itself could invite confrontation.

A similar pattern emerged in 2024 through identity-based exclusion rather than protest. Organizers of a Saskatoon queer-oriented craft market associated with Cheers for Queers announced that “Zionists” were not welcome. Reporting documented how Jewish queer parents and community members were effectively informed that participation in a space explicitly framed as inclusive was contingent upon disavowing a core element of Jewish peoplehood. In a city with limited 2S-LGBTQ+ arts and community venues, this was not an abstract ideological disagreement. It was a targeted act that altered access to civic space for identifiable Jewish residents, communicating that Jewish participation required political qualification.

By early 2025, this conditionality escalated further into explicit expulsion rhetoric. A planned Saskatoon street action was advertised under the slogan “Zionists out,” with organizers calling for Zionists to leave both the city and the country. In Saskatchewan’s demographic reality, where the overlap between Jewish community members and those identified as “Zionists” is substantial in practice, such language functions as a thinly coded call for removal from civic life. While not involving physical violence, this rhetoric constitutes a direct attack on belonging, echoing historical patterns in which exclusionary slogans precede more tangible forms of harm.

Taken together, these incidents reveal why a “broken-windows” standard fails to capture antisemitic risk in Saskatchewan. Between 2023 and 2025, Jewish institutions and individuals were repeatedly singled out for protest, exclusion, or expulsion-oriented rhetoric solely because of their Jewish association, even when activities were charitable, cultural, or unrelated to Israel. Because these actions rarely cross Criminal Code thresholds, they are less likely to appear in police statistics or trigger formal security responses, reinforcing an external perception of calm.

From the perspective of those affected, however, the impact is cumulative and profound. Jewish Saskatchewanians absorb the message that their gatherings may be disrupted, their participation in ostensibly inclusive spaces may be conditional, and their identities may render them legitimate protest targets regardless of context. In a micro-community, each such incident reverberates widely, shaping decisions about attendance, visibility, and reporting. Anxiety becomes communal rather than individual.

Viewed from 2025, this pattern constitutes a form of direct antisemitic harm aimed at dignity, access, and equal citizenship rather than bricks and mortar. Saskatchewan is not exempt from direct attacks on Jewish life; instead, the attacks most characteristic of this period operate through social pressure, spatial exclusion, and coded calls for removal. The central question facing the province is whether standards that condemn genocidal symbolism and mandate Holocaust education apply only when there is visible property damage, or whether the targeted disruption and exclusion of Jewish people from civic life are also recognized as violations of security and belonging.

In this sense, Saskatchewan’s antisemitism is not loud, but it is persistent. Jewish life is not being physically expelled; it is being socially managed into retreat. When visibility becomes

a risk and participation requires constant calculation, the absence of shattered windows does not signify safety. It signals that, by 2025, the most effective forms of antisemitic harm in the province are structural, deniable, and increasingly normalized.

Public Space: Protests, Incitement and Social Disorder

By 2025, Saskatchewan's public spaces will no longer serve as neutral arenas for Jewish civic expression. What began in late 2023 as a regional echo of national protest activity solidified over 2024 and into 2025 into a persistent pattern of public pressure, where demonstrations framed as opposition to Israel increasingly intersected with, and were experienced by Jewish community members as, hostility toward Jewish presence itself. While the absolute number of protests remained smaller than in major metropolitan centres, Saskatchewan's demographic context magnified their impact. In cities where Jewish residents constitute a tiny and obvious minority, even a single rally or picket could reverberate across a considerable proportion of the community, reshaping perceptions of safety almost immediately.

This shift became especially clear in Saskatoon. In summer 2024, protesters targeted the Silver Spoon Dinner, a long-standing Jewish-organized charity gala supporting organizations such as Ronald McDonald House and Interval House. The event had no connection to Israel or foreign policy. Protesters nevertheless positioned themselves outside the venue, explicitly because Jews organized it. Community leadership documented that the presence itself, rather than any political content, triggered the protest. By 2025, this incident had taken on broader significance: it demonstrated that Jewish communal gatherings, even those dedicated to local philanthropy, could be reclassified as legitimate protest targets solely because of their Jewish association. In practical terms, civic contribution no longer guarantees civic insulation.

By 2025, protest rhetoric in Saskatchewan's public spaces also hardened. A Saskatoon demonstration advertised under the slogan "Zionists out" marked a qualitative escalation from policy critique to calls for exclusion. In a province where "Zionist" is commonly used interchangeably with "Jew," and where most Jews maintain some connection to Israel as a homeland, the message was received as an expulsionary demand aimed at a small, identifiable minority. The protest did not result in arrests or physical disorder. Still, its significance lay in what it normalized: language calling for the removal of a category of people from civic life. The absence of a coordinated, multi-party public rebuke reinforced community concern that such rhetoric had entered the realm of contested opinion rather than being recognized as harmful.

Parallel dynamics unfolded in cultural and community spaces, where protest logics began to shape informal rules of inclusion. In 2024, a queer craft market in Saskatoon linked to "Cheers for Queers" publicly declared that "Zionists" were not welcome. For queer Jewish residents, this represented a direct collision between identity categories. A space

historically associated with refuge and inclusion imposed an ideological litmus test that effectively excluded Jews unless they renounced a core element of Jewish peoplehood. By 2025, this episode stood as a reference point for a broader phenomenon: the migration of street-level protest criteria into everyday civic participation, enforced not by police but by gatekeeping norms.

Unlike in Alberta or British Columbia, Saskatchewan's protests rarely required law-enforcement intervention. Yet the absence of visible disorder did not translate into a sense of public safety for Jewish residents. Instead, harm operated through anticipation and calculation. Families described assessing whether synagogue routes might intersect with demonstrations. Students weighed whether to conceal Jewish symbols at festivals or markets. Business owners considered whether visible Jewish affiliation could attract activist hostility. These adjustments were not reactions to single incidents but adaptations to an environment in which protest activity could materialize unpredictably and in which Jewish presence itself had become politically legible.

By mid-2025, participation in public life had become a risk-management exercise. Pride events, charity dinners, cultural festivals, and even routine civic gatherings were evaluated for potential volatility. Spaces that publicly celebrated diversity increasingly imposed unspoken conditions on Jewish visibility. The cumulative effect was a redefinition of the public square. Saskatchewan's sidewalks, markets, libraries, and plazas remained open in principle, but increasingly uneven in practice, welcoming expressive activist identities while rendering Jewish identity contentious or unsafe. Physical calm masked social disorder: a form of pluralism in which one minority learned that standing in public required negotiation rather than assumption.

Education Sector: Campus and K–12

In Saskatchewan's education sector, antisemitism between late 2023 and 2025 did not present through attacks on buildings or direct violence against Jewish schools. Instead, it emerged through institutional and discursive shifts that progressively narrowed the conditions under which Jewish identity could be expressed without consequence. By 2025, these shifts had become embedded enough to shape daily behaviour on campuses and, more quietly, within K–12 environments.

The trajectory was first visible in post-secondary activism. In May 2024, Students for Justice in Palestine established sit-ins and "Liberation Zone" gatherings at both the University of Regina and the University of Saskatchewan. Public coverage emphasized communal meals, art, and dialogue. However, testimony later presented to the House of Commons Standing Committee on Justice and Human Rights by the Canadian Union of Jewish Students documented that at the University of Regina, signage included statements such as "one Holocaust is not equal to another." This framing constituted Holocaust distortion rather than historical debate, re-deploying genocide memory to relativize Jewish trauma within a

contemporary political narrative. Jewish students encountered these messages not as abstract critique, but as a reworking of the atrocity most central to their intergenerational identity.

That dissonance carried forward into 2025. On October 8, 2024, a protest at the University of Regina marking the anniversary of the Hamas attacks moved through campus spaces with Palestinian flags and chants of “Free Palestine.” There is no record of violence associated with the event. Yet Jewish students reported the absence of parallel institutional acknowledgment of Jewish trauma as significant. The lack of contextual framing reinforced a perception that Jewish fear and grief were unintelligible within campus discourse, even as activism commemorated the same date through a different lens.

The most consequential shift occurred as campus labour organizations moved from expressive solidarity to formal governance positions. In 2024, the University of Saskatchewan Faculty Association adopted a Boycott, Divestment, and Sanctions motion describing Israel’s actions as “scholasticide.” In April 2025, the University of Regina Faculty Association adopted a resolution urging multiple institutions, including Campion College, First Nations University, and Luther College, to divest from Israel-linked entities. In August 2025, URFA issued a further statement alleging that Israel had killed more than 60,000 Palestinians and urging the federal government to adopt BDS-aligned policies. These were not student campaigns but official positions of faculty unions representing academic staff across the province. Their adoption transformed anti-Israel activism into institutional expectation, with direct implications for Jewish faculty and students whose identities were now implicitly associated with moral violation.

The structure of equity frameworks at Saskatchewan universities compounded these developments. A 2025 study in the *Canadian Journal of Higher Education* reviewing DEI documents at both the University of Regina and the University of Saskatchewan found that Jewish identity and antisemitism were largely absent as named categories of vulnerability. In practice, this meant that when protests, resolutions, or classroom discourse framed Zionism as inherently racist or genocidal, Jewish distress lacked a recognized interpretive channel. Complaints were more likely to be processed as political disagreement than as discrimination, leaving Jewish students and staff without institutional language to articulate harm.

By 2025, the behavioural consequences were visible. Jewish students reported reducing visible markers of identity, avoiding contentious discussions, declining leadership opportunities, and selectively disengaging from campus life. Faculty described hesitation around course descriptions, research topics, and public affiliations. These were not mandated restrictions but rational responses to an environment in which Jewish identity had become politically charged and structurally unprotected.

At the K–12 level, the picture was quieter but no less consequential. Saskatchewan’s mandate for Holocaust education, scheduled for implementation by 2025–26, and Premier Scott Moe’s March 2025 call for a federal ban on public Nazi symbols signalled a strong

rhetorical commitment to Jewish safety. Yet these policies coexisted with a broader educational climate in which Holocaust memory was being contested on university campuses and Jewish identity was rendered conditional in youth-oriented spaces. Reporting mechanisms for antisemitic incidents in K–12 settings remained limited, particularly in small communities where Jewish students were often isolated. The absence of data did not reflect the lack of harm, but rather uncertainty about whether reporting would yield recognition or a remedy.

Taken together, Saskatchewan's education sector by 2025 exhibited a stark contradiction. Antisemitism was acknowledged in curriculum and legislative language, yet normalized in governance documents, protest rituals, and equity frameworks that failed to recognize Jews as a vulnerable minority. For Jewish learners and educators, this produced a sustained cognitive dissonance: classrooms taught that antisemitism undermines democracy, while institutional culture quietly encoded conditions under which Jewish identity itself became suspect. In larger provinces, such tensions generated visible contestation. In Saskatchewan, they more often produced quiet adaptation, withdrawal, and the growing belief that safety depended on diminution rather than expression.

Workplace, Healthcare and Everyday Harassment

In Saskatchewan, antisemitism in professional and service environments between 2023 and 2025 rarely presents itself in ways that generate formal complaints, HR files, or tribunal decisions. Instead, it operates through reputational pressure, ideological sorting, and the quiet reclassification of Jewish identity as professionally sensitive or morally suspect. For a province with fewer than 2,000 Jewish residents, these dynamics are not diffuse. They are intimate. A single public campaign, faculty resolution, or protest slogan can resonate with a significant proportion of Jewish professionals, healthcare workers, educators, and civil servants.

The healthcare sector offers one of the clearest examples for 2025. That year, a group of Regina physicians publicly urged Scotiabank to divest from companies associated with Israel's defence sector, framing their appeal around allegations of "complicity in genocide." Local coverage presented the campaign primarily through the moral authority of medicine, with limited attention to how Jewish colleagues or patients would experience such framing. Within clinical environments, the impact was immediate and practical. Jewish doctors, nurses, and trainees reported navigating a workplace climate in which any perceived connection to Israel risked being read as endorsement of mass atrocity. No formal complaints were filed, but the effect was nonetheless operational: professional silence became a rational protective strategy.

Similar pressures emerged across Saskatchewan's broader professional ecosystem. Faculty associations at both the University of Saskatchewan (2024) and the University of Regina (2025) adopted formal Boycott, Divestment, and Sanctions (BDS) positions,

embedding “solidarity with Palestine” narratives into binding governance frameworks representing thousands of employees. These resolutions did not target individual Jews, yet they placed Jewish faculty and staff in a persistent double bind. To comply required distancing themselves from a core component of Jewish peoplehood; to object risked being cast as morally compromised within their own workplaces. Over time, this produced a chilling effect: reduced participation in committees, reluctance to speak in professional forums, and diminished visibility of Jewish communal affiliations.

Beyond formal workplaces, the boundaries between political stance and professional acceptability blurred further in social environments linked to employment and reputation. Professional listservs, equity-oriented organizations, and arts and 2S-LGBTQ+ spaces increasingly reflected the same conditional logic seen on campuses and in protests. The 2024 Saskatoon queer craft market, which declared “Zionists” unwelcome, was emblematic. For Jewish professionals, particularly those in education, healthcare, and social services, such spaces are not merely social; they are integral to professional networks and community standing. Exclusion based on Zionism thus functioned as an informal professional sanction, signalling that open Jewish identification carried social and reputational risk.

These pressures accumulated quietly but persistently. In staff rooms, clinics, and municipal offices, Jewish employees learned to avoid discussions of the Middle East altogether, not because of uncertainty or disengagement, but because the discursive terrain had narrowed so sharply that articulating a Jewish connection to Israel risked immediate moral categorization as “colonizer,” “oppressor,” or “genocide enabler.” The harm here was not disciplinary; it was interpretive. Jewish identity was no longer legible as a minority identity, but instead recoded as power, erasing both historical vulnerability and present-day exposure.

The absence of formal workplace harassment complaints during this period should not be taken as evidence of safety; rather, it reflects low institutional trust. Jewish professionals observed street protests demanding “Zionists out,” heard union leaders describe Israel as genocidal, and noted the re-emergence of swastikas severe enough for the Premier to reference publicly in 2025. Against that backdrop, few believed that subtle or ambient antisemitism would be meaningfully addressed through official channels. As in many minority communities facing normalized hostility, adaptation replaced escalation: reduced visibility, careful speech, and narrowed social engagement.

In Saskatchewan’s small Jewish community, each incident resonates disproportionately. When a charity dinner is targeted, a colleague feels implicated. When a physician’s public letter frames Israel as genocidal, a Jewish trainee removes a Magen David necklace before rounds. When a union resolution passes, a Jewish instructor hesitates before listing Israel-related scholarship or recommending a Hebrew-language program. These are not isolated anecdotes; they are behavioural adjustments driven by anticipatory fear.

By the end of 2025, a recognizable professional climate had emerged. Jewish workers remained present, employed, and outwardly integrated, yet increasingly cautious, less visible, and less confident that their vulnerability was understood. Saskatchewan appeared calm in formal datasets, while Jewish professionals absorbed the cumulative cost of managing symbolic and social forms of antisemitism that institutions struggled to recognize. The risk was not sudden exclusion, but normalization: a province where Jews could participate, but only partially, and only with constant calculation.

Government and Institutional Responses

Saskatchewan's governmental response to antisemitism between 2023 and 2025 occupies a distinctive position within the Canadian landscape: assertive and principled at the legislative level, yet increasingly misaligned with the evolving forms of antisemitism on the ground. The province adopted the IHRA Working Definition of Antisemitism in 2022, ahead of many peers, and entered the post–October 7 period with a policy framework that appeared comparatively strong. Yet events in 2024, especially 2025, exposed a growing tension between symbolic recognition and practical reach.

This tension came into sharp focus within the provincial legislature. In November 2023, pro-Palestinian protesters disrupted proceedings from the public gallery, chanting "ceasefire now." The episode escalated when the slogan "From the river to the sea, Palestine will be free," used in related actions, drew warnings from AGPI regarding its eliminationist implications. The government responded decisively. In December 2023, Premier Scott Moe's caucus publicly declared that the phrase "epitomizes the Hamas manifesto" and constitutes a call for Israel's destruction and the mass expulsion of Jews. The legislature adopted a report condemning the slogan as antisemitic by a 36–10 vote, drawing a clear institutional boundary rarely seen elsewhere in Canada during this period.

That clarity, however, introduced political complexity. When NDP MLA Jennifer Bowes later "liked" a social-media post showing demonstrators chanting the exact phrase, she was pressed to issue a public apology. Government MLAs used the incident to frame the opposition as tolerant of extremism. While this sequence reinforced legislative recognition of Jewish safety concerns, it also risked embedding Jewish belonging within partisan conflict. Support for Jewish security became associated with the governing party, complicating efforts to build a broad, cross-partisan consensus.

Administratively, provincial action unfolded along two parallel tracks. The first was substantively protective. In March 2025, Premier Moe formally urged the federal government to criminalize public displays of Nazi symbols, citing a "disturbing rise in religiously motivated hate crimes" and known swastika incidents within the province. This intervention signalled unequivocal recognition that antisemitic symbolism was re-emerging in Saskatchewan's public spaces.

The second track, however, struggled to engage with how antisemitism was manifesting day to day. While the government condemned overt hate and genocidal slogans, it remained largely absent from the arenas where anti-Zionist hostility had become normalized: street protests targeting Jewish-run charity events, BDS-aligned pressure campaigns within professional bodies, and faculty resolutions demanding institutional divestment from Israel. Throughout 2025, protests branding Israel as genocidal continued in Regina and Saskatoon, including outside the Speech from the Throne, without triggering the same level of political or public-safety response.

This gap was particularly evident in the post-secondary sector. Even as Holocaust education expanded in K–12 schools, universities increasingly operated under faculty governance structures that framed Israel as a genocidal state and promoted BDS as institutional policy. In these environments, provincial condemnations of antisemitism remained external, offering moral clarity but little material protection for Jewish students or staff navigating campus life.

By late 2025, Saskatchewan presented a dual narrative. On one hand, the province could credibly claim leadership in legislative condemnation of antisemitism, early adoption of IHRA, and robust Holocaust education mandates. On the other hand, many Jewish residents experienced a growing disconnect between those commitments and their lived reality. Antisemitism, as they encountered it, was less about explicit slurs or Nazi symbols and more about exclusionary activism, institutional silence, and the steady delegitimization of Jewish peoplehood framed as progressive politics.

This divergence produced a sobering conclusion for many within the community: the state recognizes antisemitism most clearly when it resembles its historical forms. It can identify a swastika or a slogan explicitly linked to terrorism. But when antisemitism operates through social exclusion, professional stigmatization, and demands that “Zionists” remove themselves from civic life, institutional response becomes hesitant and episodic.

Saskatchewan is not failing to act. It is failing to adapt. The province has articulated many of the correct principles and, in some cases, acted decisively on them. What remains unresolved at the close of 2025 is whether those principles will be operationalized to address the contemporary mechanisms that condition Jewish belonging, or whether Jewish safety will continue to be defended primarily in legislative chambers while contested in streets, campuses, and workplaces. For a community as small as Saskatchewan’s, that lag carries real consequences.

Under-Reported and Hidden Harms

In Saskatchewan, the most consequential harms experienced by Jewish residents since October 7, 2023, are those least likely to appear in police data, media reporting, or institutional summaries. This is not because the harms are insignificant, but because the

community itself is small and structurally under-documented. With fewer than 2,000 Jews province-wide and limited institutional capacity for incident tracking, many experiences of antisemitism never become formal data points. Silence, scale, and isolation combine to produce a distorted picture in which Saskatchewan appears comparatively "quiet," even as Jewish residents describe sustained psychological and social pressure.

Under-reporting in this context begins with trust. When protests target Jewish-organized events, such as the Silver Spoon Dinner in Saskatoon, without generating any hate-incident records or institutional follow-up, many community members conclude that reporting would not alter outcomes. Similarly, when faculty associations, unions, or activist spaces normalize language describing Israel as genocidal, Jewish residents recognize that these shifts affect their safety and standing. At the same time, they understand that institutions are likely to frame their distress as political disagreement rather than discrimination. In that environment, reporting antisemitism can feel less like protection and more like exposure, reopening harm without assurance of response.

National testimony reinforces this pattern. Evidence presented by the Canadian Union of Jewish Students to the House of Commons Standing Committee on Justice and Human Rights in 2024 indicates that Holocaust distortion messaging at Saskatchewan protests and campuses has not consistently resulted in institutional action, even when students describe the effects as exclusionary. In larger provinces, such claims may be escalated through formal complaint mechanisms. In Saskatchewan, where professional and social networks are tightly interwoven, they are more likely to remain confined to private conversations, with fear of retaliation or reputational cost discouraging escalation. In this context, the absence of documented incidents signals vulnerability rather than safety.

A similar dynamic is visible at the K–12 level. Although Saskatchewan has committed to mandatory Holocaust education, implementation beginning in the 2025–26 school year, there is currently no robust, publicly accessible reporting structure for antisemitic incidents affecting Jewish students. Given national trends showing sharp increases in school-based antisemitism after October 7, it is implausible that Saskatchewan is unaffected. More likely, incidents occur quietly: remarks about "genocide supporters," politically charged classroom discussions, or peer chanting directed at Jewish students. In schools where a Jewish child may be the only Jewish student in a grade or even an entire school, isolation magnifies the impact of such moments and narrows the perceived options for reporting.

Online environments add another layer of invisibility. In Saskatchewan, as elsewhere, "Zionist" is frequently deployed as a proxy for "Jew," and social-media content linked to protests, faculty activism, or professional campaigns frames Israel as a uniquely criminal actor. These narratives circulate widely while remaining deniable and diffuse, making it challenging to document direct targets or outcomes. The psychological effects, hypervigilance, anticipatory anxiety, and diminished civic confidence, are real, yet easily dismissed as subjective reactions in the absence of formal complaints or incident counts.

Structural omission compounds these harms. A 2025 review published in the *Canadian Journal of Higher Education* found that equity and anti-oppression frameworks at Saskatchewan universities often fail to name Jews or antisemitism as protected categories. When antisemitism is absent from the policy architectures that trigger institutional response, Jewish distress becomes effectively unspeakable. Students and staff internalize this signal and self-edit, accordingly, adjusting behaviour before others are required to silence them.

The fragility of local infrastructure intensifies this pattern. Saskatchewan's Jewish institutional network is small, and even incidents involving explicitly threatening symbolism, such as the swastika appearances referenced by Premier Scott Moe in his March 2025 call for a federal ban on Nazi symbols, remain largely undocumented in public records. Yet their existence is sufficiently credible to prompt federal advocacy by the premier himself. For Jewish residents, this creates a burden of constant alertness without parallel validation: threats are real enough to be acknowledged at the highest levels, but insufficiently tracked to anchor protective responses.

Under-reporting in this environment does not merely obscure harm; it actively produces it. When official records suggest that Saskatchewan faces a lesser problem, resources are harder to secure, public concern is muted, and allies underestimate the fragility of Jewish safety. Each unreported incident widens the gap between lived experience and public perception. By 2025, that gap will have become a defining feature of Jewish life in the province. The most persistent fear is not tied to any single episode, but to the possibility that if something escalates, it will pass unnoticed or misunderstood. Statistical invisibility, in this context, becomes its own form of danger, one that allows antisemitism to deepen quietly, without challenge.

Risk Indicators and Forward Outlook

By the close of 2025, Saskatchewan's Jewish community occupies a paradox that itself functions as a risk indicator. On paper, the province appears comparatively well-positioned: no wave of synagogue arsons, early adoption of the IHRA Working Definition of Antisemitism, mandated Holocaust education slated for full implementation by 2025–26, and a premier publicly calling for the criminalization of Nazi symbols. In practice, however, many of the most consequential warning signs are structural, cultural, and cumulative rather than spectacular. The primary risk lies not only in what has occurred, but in what has become normalized.

One of the clearest structural indicators is the institutionalization of BDS and maximalist anti-Israel narratives within mainstream academic and professional bodies. Between 2024 and 2025, the University of Saskatchewan Faculty Association adopted a BDS motion and characterized Israel's actions as "scholasticide." The University of Regina Faculty Association went further, passing resolutions calling for comprehensive divestment from

Israel-linked entities and issuing a "solidarity with Palestine" statement circulated nationally. These are not fringe groups; they are central governance structures within Saskatchewan's universities. Once such positions become institutional policy, Jewish and pro-Israel faculty and students are placed in a durable double bind: self-censor or risk being perceived as opposing the moral stance of their own institutions. Over time, this poses a tangible risk to Jewish retention and recruitment in the province's higher education sector.

This risk is amplified by the simultaneous absence of Jews from equity and anti-oppression frameworks. Scholarly analysis shows that while Saskatchewan universities explicitly name many protected identities, Jews and antisemitism are frequently omitted. In combination with the BDS turn, this omission functions as a risk multiplier. Anti-Zionist hostility can be framed as equity-driven activism, while Jewish individuals experiencing harm have no clearly recognized category through which to seek redress. This asymmetry locks in an environment where escalation may proceed without triggering institutional alarms that would activate if other minority groups were similarly targeted.

The protest ecosystem of 2024–2025 provides additional warning signs. Slogans such as "From the river to the sea" and "Zionists out" have entered Saskatchewan's public vocabulary, appearing at the legislature, City Hall, MPs' offices, and Jewish-linked events. A 2025 Saskatoon protest explicitly marketed under "Zionists out" language moves beyond policy critique into rhetoric aimed at expelling a clearly identifiable minority. When coupled with repeated "genocide" framing of Israel in rallies, union statements, church campaigns, and professional activism, including physicians publicly urging divestment on "genocide" grounds, the discursive environment increasingly casts Jews who identify with Israel as moral criminals. Historically and internationally, such narratives have often preceded broader patterns of social and economic exclusion.

Another forward-looking risk lies in the conditionalization of Jewish belonging within equity-branded spaces. The 2024 exclusion of "Zionists" from a Saskatoon queer craft market and ongoing scrutiny of Jewish participation in Pride-adjacent contexts function as bellwethers. They signal a future in which access to progressive, queer, and anti-racist spaces may routinely depend on disavowing Zionism. For a community as small and socially interconnected as Saskatchewan's, this compresses the available social world, particularly for younger Jews whose identities span multiple marginalized categories. Over time, such pressures may contribute to quiet out-migration, as students and professionals choose jurisdictions where participation does not require ideological negotiation of their identity.

Information gaps themselves constitute a further risk indicator. Saskatchewan lacks a granular, public hate-incident dashboard; K–12 antisemitic incidents are not systematically reported; and many experiences remain confined to informal community networks. The combination of a small population, limited reporting infrastructure, and rising hostility in public discourse creates conditions in which escalation could go unnoticed until it produces a crisis-level event. Premier Moe's 2025 call to criminalize Nazi symbols, referencing local swastika incidents, suggests that at least one threshold has already been

crossed. Without transparent tracking, however, neither policymakers nor the public can assess whether conditions are stabilizing or deteriorating.

Looking ahead, demographic and institutional fragility looms as a long-term concern. Saskatchewan's Jewish community is already small. If BDS remains entrenched in universities, if equity spaces continue to impose ideological conditions, and if street rhetoric normalizes the criminalization of Israel and "Zionists," the cumulative effect may be a gradual thinning of Jewish institutional life: shrinking congregations, difficulty recruiting educators and clergy, fewer Jewish students choosing provincial universities, and a steady contraction of visible Jewish presence in civic space. In this model, antisemitism does not require spectacular violence to succeed; it succeeds by making continuity feel psychologically exhausting.

At the same time, Saskatchewan has planted genuine countervailing seeds by 2025: IHRA adoption, Holocaust education mandates, and explicit governmental denunciations of genocidal slogans and Nazi symbolism. If these commitments are operationalized through teacher training, police education, clear guidelines around protests near public institutions, and explicit inclusion of antisemitism within DEI frameworks, they could mitigate many of the risks identified here. That outcome, however, is not automatic.

As of the end of 2025, Saskatchewan's risk profile is not calm but delicately balanced. The province experiences fewer attacks on buildings, yet more sustained pressure on a sense of belonging. It demonstrates strong rhetorical leadership against antisemitism at the highest political levels, while simultaneously witnessing the normalization of exclusionary anti-Zionist frameworks in academia, activism, and social-movement spaces. The direction of travel beyond 2025 will depend on which of these trajectories consolidates into practice: the protective architecture implied by IHRA and Holocaust education, or the exclusionary architecture signalled by institutionalized BDS and "Zionists out" politics.

Manitoba

Manitoba's Jewish community, numbering approximately 15,000–16,000 people and concentrated mainly in Winnipeg, has experienced a sharp and destabilizing escalation of antisemitism since October 2023, with 2025 marking a decisive inflection point. AGPI's national audits identified Manitoba as part of the record-setting national surge in antisemitic incidents across 2023 and 2024, a pattern corroborated by local organizations and provincial authorities reporting rising harassment, graffiti, and intimidation tied to the Israel–Hamas war and its global reverberations.

What distinguishes Manitoba from larger provinces is not the absence of hostility, but the density of its impact. Winnipeg Free Press reporting repeatedly describes Jewish daily life becoming newly fraught, with institutions reframed as political targets and public spaces transformed into contested terrain. When antisemitic graffiti appears in residential neighbourhoods near Jewish homes, or when the Asper Jewish Community Campus becomes a named destination for protest, the harm is immediate and personal. With few alternative communal spaces available, each incident carries outsized emotional and security consequences.

By 2025, Jewish leaders and institutional voices converge in their assessment: antisemitism in Manitoba has become more pervasive, more aggressive, and more normalized than at any point in recent memory. Ordinary expressions of Jewish visibility, flags at Folklorama, synagogue entrances, and school events now reliably attract hostility. Media analysis increasingly describes this as "antisemitism 2.0," a hybrid form in which online harassment accelerates physical-world vandalism and is rhetorically framed as anti-genocide activism, even as Jews experience it as "anti-Jewish."

The provincial response reflects both awareness and contradiction. Manitoba has introduced mandatory Holocaust education, expanded hate-crime coordination, and launched MIICA, explicitly framing these steps as responses to rising antisemitism. At the same time, civic actions such as the November 2025 Palestinian flag-raising, during which eliminationist chants went unchallenged, project a competing message. The result is a dual state posture: condemnation of antisemitism in principle alongside public gestures that Jewish residents experience as legitimizing the ecosystem that produces it.

Taken together, the 2023–2025 period represents a transformational moment for Jewish life in Manitoba. The threat does not arise solely through isolated criminal acts, but through the convergence of protest targeting of Jewish institutions, campus pressure, union-level activism, school-adjacent intimidation, and digital radicalization that bridges ideology with action. In larger provinces, scale can absorb some of this pressure. In Manitoba, resilience margins are far thinner.

As one Winnipeg op-ed observed ahead of the October 7 anniversary, “The graffiti may be washed off. The fear doesn’t wash as easily.” By 2025, that fear is already shaping behaviour: where children study, where seniors gather, and whether families attend public festivals. Manitoba now stands on the cusp of a measurable contraction of Jewish civic participation unless enforcement, protection, and narrative clarity begin to match the seriousness of the threat.

Direct Attacks and Targeted Vandalism

By 2025, Manitoba’s antisemitism profile can no longer be described as episodic or opportunistic. It is marked instead by persistence, escalation, and ideological coherence. What begins in late 2024 as a surge of antisemitic vandalism matures, within months, into cases that law enforcement and prosecutors themselves recognize as linked to extremist radicalization. For Manitoba’s Jewish community, especially in Winnipeg, this shift is decisive: antisemitic acts are no longer treated as isolated mischief but as part of a pattern with potentially lethal implications.

The most consequential sequence unfolds between September 2024 and March 2025 in Winnipeg’s Charleswood area. Over three months, police record an “abundance of reports” of antisemitic graffiti, including swastikas, slurs, and explicitly violent messaging such as “JewSS kill babies,” sprayed across fences, walls, and public property in a primarily residential neighbourhood. The breadth and repetition of the tags indicate coordination rather than impulse. On January 14, 2025, authorities arrested a 19-year-old suspect and laid 26 charges of mischief. While the initial framing stops short of hate-crime designation, the volume alone signals that Manitoba is no longer dealing with sporadic vandalism.

That assessment hardened in March 2025, when prosecutors elevated the same case to include terrorism-related charges. This escalation is rare and consequential. It retroactively reframes the graffiti spree not as nuisance crime, but as ideologically motivated intimidation linked to extremist ecosystems. For Jewish Manitobans, the message is unambiguous: antisemitic vandalism is not merely expressive hostility; it is increasingly entangled with networks and narratives that normalize violence.

The vandalism is not confined to a single neighbourhood or moment. During the final days of Chanukah in December 2024, a west Winnipeg community centre was defaced with at least five swastikas, an act police and civic leaders explicitly label as hate-motivated. Through early 2025, additional slurs and symbols appear across the city, often in areas without large Jewish populations, reinforcing that the targeting is symbolic and ideological rather than reactive. Jewish volunteers, rather than municipal authorities, are frequently the first to remove the markings, racing to erase what one described as “psychological landmines” before children encounter them on their way to school.

Violence in 2025 also migrates decisively into the digital realm. In May, the RCMP's Federal Policing National Security unit arrested a Winnipeg man on hate-propaganda charges tied to multiple social-media accounts disseminating violent antisemitic content. The case confirms what Jewish organizations have warned for months: online incitement and physical intimidation are no longer separate domains. They are mutually reinforcing. A further 2025 arrest connected to terrorist facilitation, again linked to extremist online spaces where antisemitic material circulates, deepens that concern.

Taken together, Manitoba's 2025 record reveals escalation, not fluctuation. Antisemitic acts move from graffiti to organized intimidation, from mischief charges to terrorism-linked prosecutions, and from symbolic hate to credible threats. For a small Jewish community, this trajectory transforms fear from a background condition into a rational assessment of risk. Hostility is no longer merely expressive; it is ideological, organized, and increasingly difficult to dismiss as anything less than dangerous.

Public Space, Protests and Public-Space Intimidation

By 2025, Manitoba's public spaces have undergone a subtle but profound transformation. Parks, civic ceremonies, cultural festivals, and institutional forecourts that once functioned as neutral sites of shared life increasingly operate as contested terrain, particularly for Jewish residents. The shift is not defined by constant disorder or mass arrests. It is determined by normalization: the routinization of protest practices that treat Jewish identity and Jewish institutions as legitimate targets for confrontation.

The pattern begins shortly after October 7, 2023, with a pro-Palestinian march through downtown Winnipeg, and solidifies over the following eighteen months into a recurring protest ecosystem. By 2024–2025, demonstrations organized by regional activist groups are regular features outside City Hall, near the Canadian Museum for Human Rights, and in central civic spaces. Slogans such as "From the river to the sea" and "From Winnipeg to Gaza" become ambient political noise. Jewish community members report that language once framed as geopolitical advocacy increasingly feels like threat signalling when deployed near synagogues, Jewish businesses, and community centres.

Cultural events become especially vulnerable. During Folklorama in August 2024 and again in 2025, protesters positioned themselves across from the Israel Pavilion at Shalom Square, accusing Israel of genocide and cultural theft. While police and organizers cite freedom of expression in allowing the demonstrations to proceed, the targeting itself marks a shift: a Jewish-identified pavilion within a multicultural festival is redefined as an acceptable site of ideological confrontation. Jewish participation in civic celebration is no longer neutral; it is politicized by default.

That logic reaches its most destabilizing expression in April 2025, when protesters gather opposite the Asper Jewish Community Campus, home to Gray Academy, the Rady JCC, and

multiple Jewish agencies. The demonstration is deliberately timed to coincide with student dismissal and a children's play. Chants and calls for divestment are accompanied by activists encouraging youth to stomp on Israeli flags directly across from a Jewish school. Community observers label the moment "Winnipeg's Skokie moment," not because physical violence occurs, but because public intimidation of Jewish children becomes socially permissible in broad daylight.

Later in 2025, the contradiction between policy and practice becomes impossible to ignore. Following federal recognition of a Palestinian state, the Manitoba government raised the Palestinian flag in Memorial Park on November 15. During the ceremony, attendees chant "Allahu Akbar" and "From the river to the sea," slogans widely recognized by Jewish organizations as eliminationist. For Jewish Manitobans, the symbolism is jarring: a provincially sanctioned civic ritual amplifies rhetoric that has already accompanied vandalism, harassment, and extremist prosecutions elsewhere in the city.

The Canadian Jewish community also raised substantive concerns following the announcement that the Canadian Museum of Human Rights will be showcasing an exhibit called Palestine Uprooted: Nakba Past and Present, drawing concerns that this particular exhibit contains substantial framing and contextual omissions. While acknowledging the reality of Palestinian displacement and suffering, AGPI and other Jewish organizations warned that the exhibition's narrative, describing the Nakba as an ongoing process of dispossession without reference to the 1948 Arab–Israeli war, the rejection of partition, or the regional context of Jewish displacement from Arab lands, risked presenting a singular moral storyline that implicitly delegitimizes Israel's existence. Community leaders expressed concern that, in the current climate of heightened antisemitism, such framing could unintentionally reinforce narratives that collapse historical complexity into contemporary grievance, thereby exacerbating tensions and contributing to the marginalization of Jewish historical experience rather than advancing genuine dialogue on human rights.

The cumulative effect is not constant chaos, but ambient intimidation. Public space begins to require calculation. Attending a festival, walking past a campus quad, or gathering at a community centre becomes contingent on anticipating the presence of protesters. Visibility itself becomes a risk factor. Manitoba's Jewish residents describe a shift from spontaneous participation to guarded navigation, a form of social withdrawal driven not by lawlessness, but by the steady erosion of neutrality.

By the end of 2025, Manitoba's public square no longer reliably functions as a shared civic commons. It is increasingly organized around protest logics that privilege ideological performance over communal safety, and that treat Jewish presence as inherently political. The result is not a single breaking point, but a slow reordering of belonging, one in which Jews learn that standing openly in public space now carries costs that others do not bear.

Education Sector: Campus and Higher Education

Like many across the country, by 2025, Manitoba's universities have become one of the most consequential arenas in which antisemitism is normalized through institutional process rather than episodic confrontation. At both the University of Manitoba (UM) and the University of Winnipeg (UW), what began in late 2023 as protest activity framed around Gaza has evolved into a campus climate where Zionism is treated as a morally disqualifying identity, and Jewish presence is increasingly tolerated only when politically narrowed. The result is not a constant crisis but structural pressure: Jewish students remain enrolled, but their full participation becomes conditional.

At the University of Manitoba, this shift crystallized with the May 2024 Students for Justice in Palestine encampment on the Fort Garry campus. The encampment demanded institutional divestment from Israel-linked entities and promoted a narrative of Israeli "colonialism," accompanied by chants and signage standard to encampments nationwide. While university leadership framed the occupation as a matter of protest rights and governance, there was no parallel acknowledgment of Jewish students' expressed fear that eliminationist rhetoric, combined with the global post–October 7 climate, materially altered their safety. The absence of that recognition mattered: it established a precedent in which protest legitimacy was institutionally affirmed while Jewish vulnerability remained unspoken.

That asymmetry deepened when the University of Manitoba Students' Union revoked Students Supporting Israel's official status during the 2023–2024 academic year. The decision did more than silence a political viewpoint; it structurally removed a Jewish student organization from campus governance because pro-Israel advocacy was inherently harmful. Jewish organizations formally intervened with senior administration, describing the move as discriminatory suppression of Jewish political expression. Yet the revocation stood, reinforcing a message that Jewish self-advocacy lay outside the bounds of acceptable student engagement.

By early 2025, the ideological consequences of this environment became impossible to ignore. During UMSU elections, a candidate was disqualified after the Chief Returning Officer ruled that his prior social-media activity included antisemitic content, including explicit calls for violence and classic conspiracy tropes. His appeal was rejected. While the decision demonstrated that overt antisemitism could still trigger institutional sanction, it also exposed a more profound contradiction: the same campus ecosystem that normalized BDS rhetoric and identity-based exclusion was now confronting the radicalization that such climates can incubate.

Jewish visibility itself also became a target. An organized campaign sought to remove the name of Izzy Asper, one of Manitoba's most prominent Jewish philanthropists, from university spaces. This was not framed as a neutral reassessment of donor legacy, but as part of a broader effort to sever institutional ties to Jewish figures associated, however indirectly, with Israel. In parallel, the UM medical school mandated antisemitism-

awareness training in 2025 after Jewish medical students reported being subjected to "genocidal" slurs and harassment by peers conflating Jewish identity with Israeli military actions. That intervention, while necessary, underscored how deeply ideological hostility had penetrated even professional programs governed by ethical codes.

At the University of Winnipeg, the pattern took a different but equally corrosive form. In May 2024, a pro-Palestinian encampment occupied the university's front lawn for approximately seven weeks, featuring BDS banners and slogans such as "globalize the intifada," language Jewish students widely interpret as threatening. Administrators responded primarily through protest-management protocols, emphasizing time, place, and manner, while consistently declining to name antisemitism as a factor. Jewish students unaffiliated with the encampment reported feeling watched, judged, and unsafe expressing any visible Jewish or Zionist identity, even as activists cited the participation of a small number of Jewish supporters to dismiss broader communal concerns.

Across Manitoba's higher-education system by 2025, a consistent logic had taken hold: protest rights were treated as presumptively legitimate, while Jewish fear was reframed as subjective discomfort or political disagreement. The behavioural consequences were predictable. Jewish students avoided wearing Magen David necklaces near protest zones, skipped classes along encampment routes, self-censored in seminars, and rerouted daily movement across campus. These adaptations were not ideological capitulations but survival strategies in environments where institutional language offered no clear assurance of protection.

Manitoba's scale magnifies the stakes of this climate. With roughly 16,000 Jews province-wide and limited campus-based Jewish infrastructure, every institutional failure resonates beyond the university gates. Campus climate becomes a proxy for communal viability. If Jewish students cannot participate openly in higher education without erasing aspects of their identity, the long-term sustainability of Jewish life in Manitoba is placed at risk. By the end of 2025, Jewish belonging on Manitoba campuses has not disappeared, but it has become conditional, contingent, and precarious.

Workplace, Healthcare and Everyday Harassment

Between 2023 and 2025, Manitoba's labour and professional environments increasingly function as sites of ideological sorting, where Jewish participation is filtered through political expectations tied to Israel and Zionism. Antisemitism here rarely takes the form of explicit exclusion or formal discipline; instead, it operates through reputational pressure, policy framing, and the quiet redefinition of what constitutes acceptable moral speech in professional life. In a province with a small Jewish population, these shifts register quickly and personally.

The most consequential development occurs in 2025, when CUPE Manitoba adopts a formal definition of Anti-Palestinian Racism. Framed as an equity initiative, the policy is publicly criticized by the Canadian Jewish Labour Committee as fundamentally flawed, warning that it enables antisemitism complaints to be recoded as racism against Palestinians. In practical terms, Jewish workers who raise concerns about eliminationist rhetoric or Israel-focused harassment risk being reframed as aggressors rather than protected complainants. The effect is chilling: reporting becomes risky, and silence becomes safer.

This asymmetry is reinforced by broader labour-movement signalling. In October 2025, the Manitoba Government and General Employees' Union publicly donated $25,000 to the Red Cross Palestine Humanitarian Appeal, an act widely promoted as moral leadership. No parallel gesture acknowledges Jewish fear during the same period, despite terror-linked graffiti sprees, hate-propaganda arrests, and direct protests targeting Jewish institutions. For Jewish members, the message is not that Palestinian suffering is illegitimate, but that Jewish suffering is politically inconvenient and institutionally peripheral.

At the national level, CUPE Canada's June 2025 statement defending the right to accuse Israel of genocide without facing antisemitism allegations further entrenches this imbalance. While framed as a defence of free expression, the statement functions in Manitoba as a shield for hostile activism, especially given local conditions in which "from the river to the sea" chants, terrorism-linked vandalism, and online hate prosecutions are not abstract concerns but lived realities. Anti-Zionist harassment is recast as principled dissent, leaving Jewish workers with little recourse when rhetoric becomes personally targeted.

These dynamics shape everyday professional behaviour. Jewish employees report self-censoring in meetings, avoiding Jewish identifiers in email signatures or public bios, and adhering to an informal rule of survival: never discuss Israel, even when Jewish identity is directly implicated. This is not an ideological retreat; it is risk management in workplaces where moral consensus has narrowed, and deviation carries reputational cost.

By late 2025, what emerges is not expulsion but conditional inclusion. Jewish professionals remain employed, promoted, and present, but only so long as they mute communal ties and refrain from challenging narratives that would be recognized as discriminatory if applied to any other minority group. Anti-Zionist positions harden into professional orthodoxy; Jewish advocacy becomes suspect; institutional empathy appears asymmetrical; and reporting antisemitism increasingly risks reputational harm rather than protection.

In a province of Manitoba's size, these pressures compound quickly. A single union resolution or public statement can recalibrate norms across an entire sector. Over time, the cumulative effect is structural: Jewish citizens are no longer equal participants in professional life but are instead conditional participants, tolerated when quiet. By the end of 2025, the risk is no longer episodic workplace conflict but the normalization of an environment in which Jewish identity must be strategically managed to remain professionally viable.

Government and Institutional Responses

Between 2023 and 2025, Manitoba's response to antisemitism evolves along two parallel tracks that increasingly diverge: substantive policy commitments that acknowledge Jewish vulnerability, and symbolic or permissive civic actions that Jewish communities experience as legitimizing the very movements targeting them. This duality defines Manitoba's institutional posture in 2025. The province demonstrates an ability to recognize antisemitism in principle, particularly in its historical and educational dimensions, while struggling to confront its contemporary manifestations as they unfold in public space, on campuses, and around Jewish institutions.

The most significant policy turning point occurs in 2024, when Premier Wab Kinew's government explicitly links rising antisemitism, including graffiti, protests, and hate-based threats, to the need for systemic intervention. In May of that year, Manitoba announced mandatory Holocaust education for Grades 6, 9, and 11, scheduled to take effect in September 2025. The accompanying government communications cite the post–October 7 surge in antisemitism directly, framing the curriculum reform not as abstract historical enrichment but as a response to an urgent social breakdown. In a province where many students may never encounter a Jewish peer, this represents one of the strongest educational acknowledgments of Jewish vulnerability anywhere in Canada.

That trajectory continues in 2025, when Manitoba partners with the federal government to establish a hate-crimes working group and expand community-safety funding, again naming antisemitism as a motivating concern. These initiatives, alongside the creation of the Manitoba Institute to Combat Antisemitism (MIICA), signal that the province is willing to invest institutional capital in Jewish protection. On paper, Manitoba emerges as a jurisdiction that takes antisemitism seriously in its policy architecture.

Yet these advances coexist with civic and political decisions that send sharply contradictory signals. The clearest rupture occurs in November 2025, after Canada's federal recognition of a Palestinian state, when Manitoba authorizes the Palestinian flag to be raised at Memorial Park, a site directly adjacent to the Legislature. Jewish leaders warn that such symbolism, without explicit guardrails, risks amplifying movements whose slogans have already accompanied intimidation and vandalism targeting Jews. Videos from the event circulate showing chants of "From the river to the sea" and "Allahu Akbar," rhetoric widely understood within the Jewish community as eliminationist. For many Jewish Manitobans, the moment crystallizes a painful contradiction: the state invests in Holocaust education while simultaneously providing a sanctioned platform for slogans associated locally with Jewish fear.

This contradiction extends into protest regulation. Despite the April 2025 demonstration outside the Asper Jewish Community Campus, deliberately timed to coincide with school dismissal and a children's performance, the provincial government declines to implement protective buffer zones around Jewish schools, community centres, or cultural sites. While senior officials condemn antisemitism rhetorically, Jewish families continue to encounter

protesters encouraging children to stomp on Israeli flags directly across from their school. The gap between condemnation and prevention becomes impossible to ignore.

Enforcement disparities deepen that gap. Police acknowledge escalating threats, including a terror-linked antisemitic graffiti spree affecting Jewish neighbourhoods in 2024–2025. Yet Jewish residents report repeatedly that they are removing swastikas and slurs themselves before investigations can proceed. When those targeted by hate become the primary responders, state protection feels aspirational rather than operative.

Within Manitoba's major public institutions, including universities, school systems, and labour organizations, provincial commitments do not consistently translate into operational standards for Jewish inclusion. Antisemitism is recognized as a historical evil, but not reliably treated as a present-day human-rights concern when it appears embedded in anti-Israel activism. By the end of 2025, the result will be a government that has built many of the right tools, curriculum reform, funding mechanisms, and coordination bodies, but has not yet aligned them with the environments where Jewish safety is most contested.

Manitoba's record in this period is therefore not one of indifference, but of partial adaptation. The province recognizes antisemitism most clearly when it resembles the past. It struggles when antisemitism appears through protest movements, symbolic politics, and the normalization of Jewish exclusion. For Jewish Manitobans, progress and precarity exist side by side: recognition of their history, and uncertainty about their future.

Under-Reported and Hidden Harms

The most consequential harms facing Manitoba's Jewish community between 2023 and 2025 are not those most visible in arrest records or headlines. They are the cumulative, psychological, and behavioural effects of living under sustained intimidation in a small community of roughly 16,000 people. These harms do not announce themselves as discrete incidents; they register in withdrawal, self-censorship, and the quiet recalibration of daily life. In Manitoba, scale itself becomes a risk factor: what might dissipate in a larger province concentrates rapidly in Winnipeg's Jewish neighbourhoods, schools, and institutions.

The antisemitic graffiti crisis illustrates this dynamic with particular clarity. While one individual was eventually charged in connection with at least 26 incidents and later faced terrorism-related charges in 2025, Jewish residents had already been encountering and removing swastikas, slurs, and threatening slogans for months. Community members, not law enforcement, scraped hate off fences, sidewalks, and school property to shield children from exposure. A Jewish volunteer profiled in 2025 describes the work as removing "psychological landmines." That phrase captures the hidden harm: the trauma occurs not only when hate appears, but when the responsibility for erasing it falls on those being targeted.

Digital harassment compounds this environment. Local media increasingly refer to "antisemitism 2.0," a blend of online radicalization and real-world targeting in which Jews are surveilled, doxxed, or rhetorically criminalized across platforms. The May 2025 arrest of Donovan MacKenzie Ballingall for alleged hate propaganda offences confirms that Jewish Manitobans' fears about online spaces were well-founded. Yet the lag between initial reporting and enforcement reinforces a corrosive belief: if threats are not acted upon immediately, they may never be acted upon at all.

These pressures reshape institutional behaviour. Attendance at Jewish spaces becomes conditional and calculated. Families considering Gray Academy weigh not only the educational fit but also the likelihood of protests. Synagogue participation and attendance at cultural events increasingly depend on visible security measures. The April 2025 protest outside the Asper Jewish Community Campus marks a psychological rupture precisely because it targets children. When minors are encouraged to stomp on Israeli flags across from a Jewish school, intimidation no longer needs to escalate to violence to communicate a threat. The community's description of the moment as Winnipeg's "Skokie" reflects this shift: fear becomes normalized without physical attack.

Workplace environments mirror the same pattern. Jewish professionals report that expressing connection to Israel is widely understood as a reputational risk, while colleagues' use of eliminationist slogans is treated as ordinary political speech. As one Manitoba commentator observed, fear inverts moral expectations: Jewish workers feel pressure to prove they are not aggressors to remain acceptable. Silence becomes a rational survival strategy.

Educational spaces amplify this silence. Teachers and students describe an environment in which Jewish identity is permitted primarily as historical victimhood, confined to Holocaust remembrance, while contemporary Jewish experience is treated as politically suspect. Student walkouts, campus protests, and union narratives normalize anti-Zionist discourse, leaving Jewish students to assess continually whether activism remains ideological or has crossed into personal hostility. For a small community, that ambiguity alone is destabilizing.

By 2025, these hidden harms produce a measurable contraction of civic participation. Jewish parents avoid specific festivals unless security is present. Students reroute their paths to prevent protest zones. Seniors limit outings near Jewish institutions. Social settings become sites of strategic silence. None of this appears in crime statistics, yet together it constitutes structural intimidation.

Under-reporting in Manitoba is therefore not a failure of awareness but a symptom of eroded trust. When reporting feels unlikely to produce protection, invisibility becomes a coping mechanism. But invisibility is not neutrality; it is the outcome antisemitism seeks. When a community reduces its visibility to avoid "causing trouble," the threat has already achieved political effect.

By the end of 2025, Manitoba's Jewish community faces a defining risk not of immediate disappearance, but of gradual retreat. Antisemitism does not need to escalate further to succeed. It only needs to remain ambient, normalized, and insufficiently named. History suggests that once withdrawal becomes habitual, recovery is neither quick nor guaranteed.

Risk Indicators and Forward Outlook

By the close of 2025, Manitoba's Jewish community stands at a clear inflection point. With approximately 16,000 Jews province-wide, the majority of whom are concentrated in Winnipeg, the community's strength has long rested on geographic cohesion and a small number of shared institutions. That same concentration now functions as a structural vulnerability. Unlike larger provinces with multiple Jewish neighbourhoods, campuses, and institutions capable of absorbing shock, Manitoba's Jewish life relies heavily on a single communal ecosystem anchored by the Asper Jewish Community Campus. As antisemitic pressure has shifted from episodic incidents to sustained intimidation, that narrow margin for resilience has been steadily eroded.

One of the most significant risk indicators emerging in 2025 is the normalization of Jewish spaces as legitimate targets of protest. What began as demonstrations outside the Israel Pavilion at Folklorama in August 2024 escalated sharply by April 2025, when activists deliberately positioned a protest across from Gray Academy and the Rady JCC during student dismissal and a children's play. The encouragement of minors to stomp on Israeli flags directly opposite a Jewish school marked a decisive shift. Jewish children, not only Jewish institutions, were drawn into the line of confrontation. Subsequent public defences of the protest framed "Israel-promoting institutions" as fair targets, advancing a logic in which Jewish visibility itself is treated as political complicity. Under this framework, no Jewish space, including schools, is considered inherently off-limits.

At the same time, Manitoba's antisemitism risk profile has been shaped by evidence of ideological escalation. The antisemitic graffiti spree that spread across Winnipeg's Charleswood neighbourhood from late 2024 into 2025 culminated not only in mischief charges but in terrorism-related charges laid in March 2025 against an alleged perpetrator linked to at least 26 incidents. Law-enforcement action confirmed what many Jewish residents had already perceived: that the targeting was neither random nor trivial, but connected to extremist radicalization. During the height of that spree, however, Jewish residents themselves were removing swastikas, threats, and slurs from public spaces faster than police could respond. A Jewish volunteer later described this work as clearing "psychological landmines," so children would not encounter hate on their daily routes, highlighting how frontline emotional and protective labour fell disproportionately on those being targeted.

Digital spaces have intensified these risks rather than containing them. Local media now routinely describe the Manitoba context as "antisemitism 2.0," in which online hostility

feeds directly into real-world threats. The May 2025 RCMP arrest of Donovan MacKenzie Ballingall on hate-propaganda charges illustrated the convergence of online incitement and physical-world danger. Jewish leaders warn that Manitoba's small Jewish population is increasingly visible within extremist online ecosystems, narrowing the distance between speech, surveillance, and potential violence.

Institutional signals throughout 2025 have compounded this pressure through contradiction. On one track, Manitoba has taken meaningful steps: mandating Holocaust education in Grades 6, 9, and 11 beginning in September 2025; launching a provincial hate-crimes working group; and supporting the establishment of the Manitoba Institute to Combat Antisemitism (MIICA). These measures reflect formal recognition that antisemitism poses a real and escalating threat. On another track, state symbolism has sent a sharply different message. The November 2025 Palestinian flag-raising at Memorial Park, accompanied by chants of "Allahu Akbar" and "From the river to the sea," was experienced by many Jewish Manitobans as the amplification of rhetoric they associate with erasure and intimidation. The result has been a painful duality: investment in Holocaust remembrance alongside visible difficulty in restraining eliminationist rhetoric in contemporary civic space.

Under-reporting further deepens the risk. Jewish community members describe limited confidence that reporting harassment, intimidation, or vandalism will lead to timely or meaningful intervention, particularly when graffiti is removed before investigation or when incidents are framed as political disagreement rather than targeted harm. This dynamic distorts official data, giving the appearance of stability while fear persists at the community level. In a small population, the loss of trust in reporting mechanisms renders antisemitism more problematic for institutions to detect and easier for perpetrators to repeat.

The psychological impact of this environment is increasingly visible in behavioural change. Jewish university students at both the University of Manitoba and the University of Winnipeg report avoiding specific hallways, concealing Jewish symbols, and remaining silent in classrooms when Israel is discussed. Parents weigh whether to enroll their children at Gray Academy or remain in the province at all. Families calculate whether attending Folklorama's Israel Pavilion, a public menorah lighting, or even walking to synagogue is worth the anticipated stress. These are incremental decisions, but collectively they determine whether Jewish life contracts or sustains itself.

Looking forward, Manitoba's trajectory remains unsettled. The province could consolidate its policy gains by translating Holocaust education, hate-crime coordination, and antisemitism frameworks into enforceable protections around campuses, schools, and public demonstrations. Alternatively, the trends evident in 2025 suggest a continued normalization of structural intimidation, in which Jews reduce visibility through quiet accommodation rather than overt withdrawal. In the most concerning scenario, institutional urgency may only be triggered by a significant act of violence, at a point when community trust has already been irreparably damaged.

The most realistic risk facing Manitoba is not abrupt collapse but gradual suffocation. Jewish institutions may remain formally intact while participation diminishes. Synagogues stay open, but attendance thins. Universities enroll Jewish students who feel compelled to hide their identity. Cultural festivals proceed under protest surveillance. This is not a dramatic disappearance; it is a slow narrowing of civic space.

By the end of 2025, the central warning is clear: antisemitism in Manitoba is becoming structural faster than institutions are learning to recognize and address it. The threat does not always shatter windows or dominate headlines. It advances through normalized exclusion, conditional belonging, and repeated signals that Jewish presence is negotiable. History suggests that once a community begins to retreat under those conditions, recovery is neither quick nor guaranteed.

Ontario

Ontario's antisemitism crisis is measurable, sustained, and intensifying. Toronto Police Service data shows that reported hate crimes rose from 247 incidents in 2022 to 365 in 2023, a 47% increase. Antisemitic crimes more than doubled in that period, rising from sixty-five to one hundred thirty-five, making Jews the most targeted religious group in Canada's largest city. The acceleration closely followed Hamas's October 7 atrocities: between October 7 and December 31, 2023, alone, Toronto recorded a 32% increase in hate-crime reports, driven overwhelmingly by Israel- and Gaza-linked antisemitic incidents.

If 2023 marked the breaking point, 2024 established a new and dangerous baseline. Toronto recorded 443 hate crimes in 2024, the highest total on record, with 177 targeting Jews. In effect, 4% of the population absorbed roughly 40% of all hate crimes. By mid-2024, Jewish organizations were tracking an average of five antisemitism-related police calls per day in Toronto alone. Entering 2025, these trends showed no meaningful reversal. Antisemitism has become the default form of identity-based hate in Ontario's urban centres.

This pattern extends well beyond the Greater Toronto Area. Communities in Ottawa, Hamilton, London, Waterloo Region, Windsor, and Guelph have reported rising incidents of vandalism, harassment, bomb threats, workplace discrimination, classroom intimidation, and security alerts. In smaller Jewish communities, where populations number in the hundreds, a single incident can reverberate through the community as a whole, amplifying psychological harm far beyond what aggregate statistics convey.

The qualitative shift is equally significant. The period since 2023 has seen an expansion of threats against Jewish critical infrastructure, including schools, synagogues, community centres, and senior residences; the entrenchment of campus encampments and union-endorsed anti-Israel policies that create coercive academic environments; increased economic targeting of Jewish-identified businesses such as Café Landwer, Indigo, and kosher providers; neighbourhood-level intimidation in Thornhill, North York, Forest Hill, and adjacent areas; and hate-crime trends that continue upward into late 2025 without evidence of stabilization.

This is a multi-systemic failure. Policing can count incidents, but schools, universities, unions, and municipal institutions are where new norms are being set. Antisemitism is no longer treated as deviant behaviour; it is increasingly tolerated as an acceptable by-product of political activism framed through anti-Zionist ideology. Jewish Ontarians consistently report feeling less safe than at any point in the post-war era, not because of a single catastrophic event, but because Jewish visibility itself has become a risk factor, one that no

longer reliably triggers institutional protection when targeted. If unaddressed, 2025 risks being remembered as the year antisemitism in Ontario stopped being an emergency and became an expectation.

High-Threat Attacks and Directed Intimidation

Ontario's security environment after October 7 shows an apparent increase from occasional harassment to ongoing, serious intimidation, with Jewish children, synagogues, and public Jewish spaces repeatedly at risk. By 2025, the threat will have become part of everyday life rather than an exception, influencing daily decisions for Jewish families across the province.

The most destabilizing signals emerged in Toronto's education system. On November 17, 2023, an email titled "Death by fire" claimed that multiple bombs had been planted at Tanenbaum Community Hebrew Academy of Toronto, forcing the evacuation of approximately 1,300 students. A second bomb threat followed on December 7, 2023. While no explosives were found, the incidents recalibrated the psychological landscape of Jewish schooling. Even into 2025, Jewish day schools operate with an expectation of disruption rather than an assumption of safety, planning not just for learning, but for emergency response.

This vulnerability extends beyond schools into the realm of youth radicalization. In Ottawa in 2023–24, police arrested a minor for facilitating terrorist activity explicitly targeting Jews. In November 2025, another youth in the GTA was charged in connection with ISIS propaganda and attempts to acquire firearms. These cases demonstrate that antisemitic incitement is not confined to rhetoric; it is increasingly operationalized, including among adolescents, undermining assumptions that such hatred is generationally receding.

As the climate intensified through 2024 and 2025, synagogues became recurrent targets. In North York's Bayview Avenue corridor, multiple Jewish institutions were vandalized in a single night on May 18, 2025, following a deliberate route from Finch to Lawrence. Toronto Police confirmed the targeting was intentional rather than opportunistic. No site better illustrates this escalation than Kehillat Shaarei Torah, which sustained more than ten separate attacks between April 2024 and November 2025. Despite police involvement and security upgrades, the repetition itself communicated a chilling message: repair is permitted; safety is not guaranteed.

High-risk intimidation also entered spaces previously understood as protected. In February 2024, protesters climbed Mount Sinai Hospital, transforming a site of care and vulnerability into a platform for political intimidation. In May 2025, an individual attended the UJA Walk with Israel for the sole purpose of shouting antisemitic slurs, resulting in an arrest for hate-motivated mischief. These incidents underscore a pattern in which Jewish presence, even in charitable or medical contexts, increasingly requires risk assessment.

Compounding these threats are narrative reversals that blur accountability. In March 2025, a Toronto Police officer publicly cautioned that identifying rallies as Hamas-linked might itself be Islamophobic, a statement many Jewish residents interpreted as a reframing of their fear as prejudice. Similarly, following violent incursions into Jewish events, including the November 2025 attack on a Toronto Metropolitan University off-campus gathering, institutional statements often avoided naming antisemitism, instead reducing targeted violence to abstract "clashes."

By 2025, the cumulative effect is behavioural adaptation. Families alter school routines, increase private security expenditures, monitor protest routes, and limit visible Jewish expression. The core transformation is not merely an increase in incidents, but the erosion of the assumed safety in spaces where it once was implicit: schools, synagogues, hospitals, and community events. Jewish belonging is no longer presumed; it is negotiated daily under conditions of threat.

Direct Attacks and Targeted Vandalism

By 2025, economic intimidation has become a central mechanism of antisemitism in Ontario, functioning not as isolated vandalism but as sustained pressure on Jewish participation in public and commercial life. The cumulative message is consistent: Jewish safety and prosperity are conditional, tolerated only when identity remains unobtrusive.

The January 2025 attacks on La Briut exemplify this shift. La Briut is a kosher food provider integral to everyday Jewish life, supplying families, schools, and community events. Its Markham office was broken into overnight, extensively damaged, and marked with antisemitic graffiti. Days later, its North York storefront was similarly ransacked. The targeting of two linked locations within a brief period reflected planning and intent rather than opportunistic crime. York Regional Police categorized the incidents within the broader rise in antisemitism, and Jewish families interpreted the signal clearly: even essential communal infrastructure is no longer exempt.

This tactic has precedents. In November 2023, and repeated in 2024 and 2025, Indigo's headquarters was defaced with posters and red paint, targeting CEO Heather Reisman for her Jewish philanthropy. By 2025, when several charges related to the incident were dropped and the accused publicly rebranded as the "Peace 11," the episode took on symbolic significance. Economic attacks on Jewish entities were reframed by activists as moral action, creating a chilling precedent for Jewish visibility in business and philanthropy. The pro-Palestinian tactics continued in December 2025, when pro-Palestinian activists attempted to slow sales at one Indigo store on the busiest shopping day of the year, and returned Indigo books en masse at the Eaton Centre in an economic protest. Consequently, Indigo employees opened a dedicated returns line to expedite the returns, later boasting they have the fastest lines in the mall.

The pattern extends into daily commerce. Café Landwer locations were subjected to protests, filming of patrons, and accusations of complicity in apartheid. Grocery stores reported confrontations over Israeli products, some marked with “genocide goods” stickers. In several cases, managers quietly removed items to prevent escalation, illustrating how intimidation reshapes market behaviour without formal enforcement. For Jewish consumers, routine acts such as dining or shopping increasingly involve calculations of exposure and safety.

By 2025, spatial targeting intensified. Antisemitic graffiti appeared in parks such as Cedarvale Park, located within visibly Jewish neighbourhoods, often timed to coincide with developments in the Middle East to maximize fear. Synagogue vandalism along the Bayview corridor reinforced the same message across sacred, commercial, and recreational space: Jewish geography itself is contested.

This form of antisemitism does not rely on arson or mass violence to succeed. It operates by destabilizing the infrastructure of belonging, where people shop, eat, gather, and work. When a kosher caterer requires police presence to operate, when a Jewish-founded bookstore becomes a political target, when a coffee purchase requires vigilance, economic life becomes a frontline.

What distinguishes the Ontario pattern is normalization. These acts are increasingly narrated as political expression or as an inevitable spillover from global events, rather than as identity-based coercion requiring a firm civic response. As targeting intensifies, Jewish vulnerability is often reframed as privilege or power, producing a form of structural gaslighting.

By late 2025, Jewish business owners across the GTA describe constant low-grade fear: escalating security costs, rising insurance premiums, and the dilemma of visibility. Consumers mirror this caution, choosing where to shop based on protest likelihood rather than preference. Economic participation, once a marker of integration, now carries risk.

This is not vandalism alone. It is economic displacement pressure, signalling that Jewish life may continue, but only at a reduced scale and visibility.

Public Space, Protests and Territorial Intimidation

Since October 2023, public space in Ontario, particularly in Toronto, has been fundamentally restructured in ways that disproportionately burden Jewish visibility. What were once neutral civic environments have become politicized terrain where Jewish presence is routinely scrutinized, challenged, or treated as provocation. The shift was immediate. Within days of Hamas’s October 7 massacre, large demonstrations at Nathan Phillips Square featured chants of “From the river to the sea,” a slogan widely understood by Jewish communities as calling for their erasure as a political people. That rhetoric did not

remain episodic. Through late 2023 and across 2024, protests embedded themselves into the city's physical infrastructure, repeatedly occupying Yonge Street, Bloor Street, University Avenue, and Queen's Park for hours at a time. Navigating Toronto increasingly required not civic familiarity, but protest forecasting.

By 2025, this pattern had hardened into expectation. Weekly demonstrations in downtown Toronto and Mississauga became routine, reshaping how Jewish residents move through the city. Ordinary activities, such as commuting to work, attending appointments, and visiting cultural venues, now require anticipatory risk assessment. Parents report checking protest alerts before leaving home with children; seniors plan medical visits around anticipated rally locations. What emerges is not momentary disruption but sustained territorial pressure, where uncertainty itself becomes a feature of daily life.

Several moments crystallized this transformation. In February 2024, protesters climbed onto the roof of Mount Sinai Hospital. They waved Palestinian flags from the exterior of the healthcare institution, converting a healthcare institution historically rooted in the Jewish community into a site of public intimidation. While federal leaders condemned the act, its psychological impact persists into 2025. Jewish residents now report experiencing even medical spaces, traditionally insulated from political confrontation, as potentially hostile. Healing and harassment were forced into proximity.

The UJA Walk with Israel in June 2024 further illustrated this recalibration of public space. Drawing tens of thousands, the event required heavy policing, barricades, and traffic closures along Bathurst Street, the historic artery of Jewish Toronto. Counter-protest activity, including verbal intimidation and flag-burning, transformed what had long been a celebratory communal walk into a tightly managed passage through contested territory. By 2025, families will decide whether to attend not based on communal pride, but on tolerance for risk.

Policing strategies themselves now reflect this new geography. Toronto Police deploy mobile command posts and enhanced patrols in and around Jewish neighbourhoods such as Bathurst, Lawrence, and Sheppard. While intended as reassurance, their presence underscores an uncomfortable reality: these areas are now treated as predictable pressure points requiring tactical oversight. Streets once defined by accessibility and familiarity are increasingly experienced by Jewish residents as informal fault lines.

Beyond formally documented incidents, community reporting highlights additional layers of unease. Protests lingering near Jewish schools, bakeries, and restaurants; individuals filming visibly Jewish pedestrians; flash-mob-style activism near commercial Jewish hubs. While many such encounters do not result in police reports or media coverage, the behavioural impact is consistent and observable. Jewish Ontarians describe shrinking their movement patterns, concealing identity markers, and avoiding formerly neutral public settings because confrontation is anticipated, not hypothetical.

Institutional responses have at times compounded this injury. In early 2025, when a Toronto Police officer publicly suggested that characterizing certain rallies as Hamas-linked could be Islamophobic, many Jewish residents interpreted the remark not as reassurance but as moral inversion: fear reframed as prejudice. That moment reinforced a broader concern that Jewish testimony about danger can be discounted, reinterpreted, or ethically reversed.

Taken together, the transformation of Ontario's public squares is not primarily about protest rights. It is about differential freedom of movement. By 2025, participation in civic space for Jews increasingly require heightened alertness, risk-managed visibility, and emotional calculation, conditions not demanded of most other communities. Public space remains formally open, but unevenly priced. The cost of showing up Jewish has risen sharply.

No windows need to shatter for a society to fracture. In Ontario's streets, antisemitism now operates through territorial pressure, quietly teaching Jewish residents that public space is no longer theirs to trust.

Campus Battlegrounds

Ontario's universities have become one of the most consequential arenas for determining whether Jewish identity remains meaningfully protected under Canada's human-rights framework. Since October 7, 2023, campus responses, administrative, activist, and cultural, have increasingly produced a hierarchy of vulnerability in which Jewish fears are negotiable, Jewish rights are conditional, and Jewish belonging is politically contested rather than assumed.

York University offers a stark illustration. On October 12, 2023, the university's three largest student unions publicly described Hamas's massacre of more than 1,200 Israelis as a "strong act of resistance," framing mass violence against Jews as legitimate under anti-colonial theory. When the university attempted to address the statements, the Canadian Federation of Students–Ontario recast accountability efforts as an attack on "student democracy," effectively insulating incitement within the legitimacy of activism. By 2025, York's symbolic trajectory deepened when admissions to the Jewish Studies major were suspended during the most acute crisis of Jewish campus safety in a generation, a decision widely interpreted as withdrawal rather than neutrality.

At the University of Toronto, Jewish safety has been repeatedly filtered through political calculation. The large anti-Israel encampment that overtook central campus in May 2024 produced widespread reports of harassment, exclusion, and self-censorship among visibly Jewish students. The university later confirmed a surge in antisemitism complaints during that period. Yet in February 2025, a draft antisemitism policy was removed from public view after opposition framed it as a threat to activist speech. Even subsequent progress, such as the April 2025 launch of an antisemitism resource hub, remains procedural rather than

protective. Jewish students continue to navigate checkpoints, slurs, and political litmus tests to traverse shared academic space.

Toronto Metropolitan University marked the most explicit escalation. On November 5, 2025, after the university denied campus venues to Students Supporting Israel, activists forcibly stormed an off-campus Jewish student event, smashing doors, injuring attendees, and prompting multiple arrests. What constituted a targeted antisemitic assault was quickly politicized. Activist groups framed the perpetrators as victims of police aggression, while TMU's official statement condemned unspecified "clashes" without naming antisemitism. The refusal to identify the nature of the violence flattened a hate-motivated attack into a generic free-speech dispute.

Beyond Toronto, similar dynamics appear in quieter but no less consequential forms. At Queen's University, Jewish students throughout 2024–2025 reported intimidation within student governance, classroom harassment, pressure to conceal Jewish symbols, and the routine use of "Zionist" as a slur. At the University of Guelph in 2025, posters labelling Zionists as terrorists, graffiti urging the "globalization of the intifada," and direct threats sent to a Jewish student activist were acknowledged by campus security but not escalated to police, reinforcing the perception that harassment ends at documentation.

Jewish faculty and staff have not been insulated from these pressures. Mid-2025 reporting documents educators across Ontario universities who fear professional retaliation for naming antisemitism or expressing Israeli identity. In this inverted frame, Jewish attachment to homeland, a standard expression of diasporic identity for many communities, is coded as political aggression, while raising antisemitism concerns is treated as evidence of privilege.

The cumulative effect is not an isolated controversy but an environmental transformation. Campuses once framed as pluralistic now require Jewish inclusion to be negotiated encounter by encounter. Students remove Star-of-David necklaces, hide Hebrew lettering, avoid Jewish clubs, reroute their daily paths, or consider transferring to other institutions altogether. Some seek mental-health support not for academic stress, but for sustained identity-based fear.

Administrative language has largely failed to meet this reality. Terms such as "tension," "competing narratives," and "complex political environments" obscure rather than clarify what Jewish students experience. They do not feel tension; they feel targeted. They do not encounter narrative debate; they encounter hostility rationalized through theory. The asymmetry is apparent: one group's political expression repeatedly infringes on another group's right to safety.

Ontario universities are not merely struggling to respond to antisemitism. They are actively shaping a future in which Jewish safety is no longer assumed as a baseline condition of campus life. What is being normalized is not debate. It is antisemitism with academic footnotes.

K–12 Education: Systemic Harm, Board-Level Failures and Institutional Gaslighting

Across Ontario's K–12 education systems, antisemitism has not appeared as an isolated anomaly but as a sustained and patterned phenomenon, concentrated most heavily within the province's largest school boards, precisely those that publicly position themselves as leaders in equity and anti-racism. A 2025 federal survey on antisemitism in Ontario schools documented 781 antisemitic incidents reported by 599 Jewish parents between October 7, 2023, and January 2025. Where board affiliation could be identified, nearly three-quarters of incidents occurred within just three systems: the Toronto District School Board (TDSB), the Ottawa-Carleton District School Board (OCDSB), and the York Region District School Board (YRDSB). TDSB alone accounted for approximately 39% of all reported cases.

The nature of these incidents was frequently explicit and severe. Roughly 40% involved Nazi symbolism or genocidal language, including Hitler salutes, gas-chamber taunts, and statements such as "Hitler should have finished the job." Fewer than 60% referenced Israel or Gaza at all, underscoring that the dominant harm experienced by Jewish students was classic antisemitism rather than geopolitical disagreement. Despite this, institutional responses across boards were marked by avoidance rather than urgency. Nearly half of the reported incidents were not investigated. In approximately one in six cases, schools proposed relocating the Jewish student, changing classrooms, schools, or shifting to remote learning, rather than addressing the perpetrators' conduct. At a system level, victim displacement functioned as a de facto response strategy.

Within this broader pattern, TDSB emerged as both a statistical epicentre and a governance case study. Internal board data from 2023–24 showed creed-based complaints doubling year-over-year, with antisemitism representing the single largest category, approximately 14.5% of all bias-related incidents, nearly three times the rate of Islamophobia. Yet when trustees received a staff report on antisemitism in early 2025, the board declined to adopt a stand-alone action plan with defined timelines or accountability. Instead, antisemitism was folded into a generalized "comprehensive anti-hate strategy," diffusing responsibility and extending implementation into an open-ended, multi-year process.

This imbalance sharpened in mid-2025 when TDSB fast-tracked an Anti-Palestinian Racism (APR) strategy for implementation by October of that year, while antisemitism-specific measures remained unresolved. Although board leadership publicly requested provincial training on both antisemitism and Palestinian erasure, Jewish parents and advocacy organizations noted the asymmetry: a system documenting a 300% increase in antisemitic incidents accelerated political and administrative resources elsewhere. Community stakeholders widely described the result as performative equity, strong language paired with delayed protection.

Comparable dynamics appeared within OCDSB. Despite ranking second province-wide for antisemitic incidents, the board devoted extensive institutional attention in April 2025 to controversy surrounding a keffiyeh worn by a presenter, after a trustee described the display as aggressive. The board's energies were quickly absorbed by reputational defence and

adjudicating accusations of Islamophobia, even as documented antisemitic harassment of Jewish students remained under-investigated. Jewish families observed a stark contrast between the urgency applied to symbolic disputes and the inertia surrounding student safety.

In YRDSB, fewer headline incidents masked a consistent pattern reported by parents: Holocaust taunts on buses, slurs in hallways, “Zionists are Nazis” language in classrooms, and administrative reluctance to name antisemitism when incidents were framed as pro-Palestinian expression. Families in Vaughan, Markham, and Richmond Hill increasingly opted for private or Jewish day schools, not due to a lack of resources in the public system, but due to perceived unwillingness to confront antisemitism when Jews were the targets.

The June 2025 lawsuit against the Peel District School Board illustrated the most severe institutional failure on record. According to the statement of claim, a Jewish elementary student was surrounded by dozens of classmates chanting “Jews must die,” had political stickers placed on their locker, was blocked from boarding a school bus, and was allegedly singled out by a teacher due to their Jewish identity. When the family sought intervention, the principal reportedly suggested the child “didn’t exactly hide” being Jewish. The suit alleges violations of the Education Act, the Ontario Human Rights Code, and board policy, presenting a documented case in which a school system functioned not as a neutral administrator, but as a contributor to harm.

Smaller boards, including Durham and Halton, appeared less frequently in public reporting but were not absent from the data. Jewish students described mockery during group work, unchallenged Holocaust jokes, and teachers permitting “Zionism equals racism” messaging. Jewish educators across multiple boards reported fear of professional repercussions if they raised antisemitism concerns, particularly where Israel was involved. Complaints were frequently reframed as political disputes and quietly stalled, reinforcing a culture of self-censorship.

Underlying many of these failures is a demographic blind spot. Jewish students are often counted only under religious affiliation, rendering secular or cultural Jews statistically invisible. Boards may therefore claim to have “very few” Jewish students even as antisemitic incidents affect a far broader population. This misclassification reinforces the perception that antisemitism impacts a negligible or privileged group, dampening institutional urgency.

Taken together, the evidence across Ontario’s largest school systems points not to ignorance, but to selective recognition. Antisemitism is acknowledged rhetorically, documented administratively, and debated publicly, yet frequently diluted, deferred, or reframed at the point of enforcement. For Jewish children and families, the lesson absorbed is not academic: within Ontario’s most equity-branded school boards, Jewish safety is negotiable.

Despite extensive documentation, much of the harm experienced by Ontario’s Jewish population remains under-reported and structurally obscured. The federal survey capturing

781 antisemitic incidents over 16 months almost certainly reflects only a portion of lived reality. Under-reporting is widespread, particularly where families anticipate institutional inaction, fear retaliation, or have already been advised that raising concerns may worsen outcomes. Decisions to transfer schools, relocate communities, or withdraw from public Jewish life are rarely captured in official data, yet represent some of the most consequential impacts.

In higher education, obvious incidents, such as the November 2025 attack at Toronto Metropolitan University, draw attention. Still, they sit atop a much broader base of daily pressures: slurs, graffiti, intimidation in classrooms, hostile peer environments, and social isolation. These incidents often fall below policing thresholds and therefore disappear from public records, even as they shape student behaviour. Jewish students report avoiding campus spaces, declining leadership roles, limiting course participation, and, in some cases, leaving Ontario institutions altogether.

Economic harm follows a similar pattern. Jewish-owned businesses, including kosher restaurants and non-public-facing enterprises, experience vandalism, boycotts, and targeted harassment. Many choose not to publicize incidents to avoid further exposure, creating a shadow economy of fear marked by quiet attrition, rising security costs, and stalled expansion. These decisions rarely appear in crime statistics but materially affect community sustainability.

Across sectors, education, employment, commerce, and public life, the cumulative effect is a measurable contraction of Jewish participation. Visibility declines not through choice, but through risk calculation. Public space is navigated selectively. Identity markers are concealed. Engagement is narrowed.

This form of harm does not always announce itself through broken windows or police sirens. It manifests through withdrawal, silence, and absence. And because it is rarely captured in official metrics, it is often discounted. Yet taken together, these trends signal a more profound structural shift: Jewish life in Ontario is not disappearing abruptly, but it is being steadily compressed by an environment perceived as hostile, unpredictable, and institutionally ambivalent.

Government and Institutional Responses

A widening gap between formal recognition and lived protection defines Ontario's response to antisemitism in 2025. At the provincial and federal levels, political leaders consistently acknowledge that antisemitism poses a serious threat to Jewish safety and to democratic cohesion. Yet at the level where Jewish Ontarians encounter risk, schools, streets, campuses, and municipal spaces, those acknowledgements often translate into equivocation rather than enforcement. The result is a system in which Jewish vulnerability is named in principle but diluted in practice.

This contradiction is most visible in municipal symbolism. In Toronto, the Palestinian flag was raised at Nathan Phillips Square following October 7 and again in subsequent years, including 2025, even as street-level protest rhetoric escalated into chants such as “intifada” and “by any means necessary.” For a city that is home to roughly half of Canada’s Holocaust survivors, the gesture was widely experienced by Jewish residents not as neutral humanitarian solidarity but as institutional amplification of a movement whose most visible local expressions included eliminationist slogans directed at Jews. Families reported children asking why the same flag flown above City Hall appeared at rallies outside synagogues and near Jewish schools.

A similar dynamic unfolded in Mississauga, where Palestinian flag-raisings at Celebration Square coincided with nearby demonstrations that had recently moved through Jewish neighbourhoods, chanting “resistance until victory.” While municipalities framed these acts as inclusive or symbolic, Jewish residents experienced them as a collapse of civic neutrality, particularly as police advisories simultaneously warned of elevated hate-crime risk. In effect, the state acknowledged danger while publicly elevating the same protest ecosystem within which that danger was being expressed.

Law enforcement posture in 2025 reflects a second, more operational tension. Toronto Police expanded their Hate Crime Unit from six officers to thirty-two, one of the most significant such expansions in Canada, and increased patrols around synagogues, day schools, and Jewish institutions along the Bathurst Street corridor. Police leadership repeatedly described antisemitism as having reached crisis levels, with hate-motivated calls peaking at several per day. These measures signalled institutional awareness and, at times, meaningful intervention.

Yet enforcement remained uneven. Police acted decisively when Jewish counter-protesters crossed legal thresholds, while often hesitating to treat chants such as “There is only one solution, intifada revolution” as criminal incitement. In one widely circulated 2025 incident, a Toronto Police community officer publicly warned that describing a rally as “pro-Hamas” could itself be Islamophobic. For many Jews, the message was not reassurance but inversion: their fear was being policed more vigorously than the rhetoric that generated it.

In education systems, where a substantial proportion of antisemitic incidents now occur, policy enforcement is weakest. Ontario formally endorses the IHRA definition of antisemitism, but school boards face no consequences for disregarding it. In boards such as TDSB, antisemitism has been folded into broad “anti-hate” frameworks with no dedicated timelines, even as an Anti-Palestinian Racism strategy received accelerated implementation. For Jewish parents confronting documented surges in antisemitic incidents, this sequencing reinforced the perception that Jewish safety remains administratively negotiable.

Federal interventions in 2025 adopted a firmer legal posture. The proposed Combatting Hate Act seeks to criminalize hate-motivated interference with places of worship, schools, and community centres, and to restrict public displays of Nazi symbolism and extremist

intimidation. Ottawa also reconvened senior-level consultations with Jewish leaders to address escalating security burdens. These tools are significant. However, legislation alone does not resolve the daily experience of navigating public institutions where Jewish identity is treated as politically combustible rather than inherently protected.

By the end of 2025, Ontario's response landscape is best understood as three misaligned layers operating simultaneously: provincial leadership that articulates concern, policing that recognizes threat but enforces inconsistently, and municipal and educational institutions that perform inclusion while permitting intimidation. Jewish Ontarians are thus protected rhetorically, constrained bureaucratically, and contested socially. When belonging must be defended incident by incident, institutional legitimacy erodes, not because Jews demand special treatment, but because equal protection remains unevenly applied.

Risk Indicators and Forward Outlook

By 2025, Ontario will exhibit clear indicators of a province where antisemitism has crossed a structural threshold. What began in late 2023 as acute, shock-driven hostility has hardened into a durable environment of risk, one shaped by normalized rhetoric, institutional drift, and behavioural adaptation by Jewish residents. This transformation is not abstract. It is already influencing where families live, where children attend school, and how visibly Jewish identity is expressed in public life.

The first indicator is rhetorical normalization. In Toronto and Mississauga, chants such as "From the river to the sea," "Globalize the intifada," and "There is only one solution" now appear regularly without consistent legal response or municipal repudiation. When eliminationist language is recoded as acceptable human-rights discourse, the boundary between protest and threat collapses. Jewish residents learn that their unease is not merely overlooked but reframed as misunderstanding or bias.

A second indicator is institutional codification. Faculty associations, student governments, and professional bodies across Ontario have adopted boycott and divestment measures that explicitly frame Zionism as racism. In practice, these policies function as gatekeeping mechanisms, defining Jewish belonging as conditional in precisely those spaces where identity expression should be protected. Simultaneously, school boards have slowed antisemitism-specific responses even while fast-tracking other equity initiatives, reinforcing the perception that Jewish inclusion is a political variable rather than a rights baseline.

Third is the erosion of reporting. Jewish advocacy organizations note that only a fraction of harassment incidents reach police or formal school systems. Parents in Thornhill and North York increasingly avoid filing complaints they expect will yield no consequence or rebound as accusations of racism for naming antisemitism. When harm is systematically reframed as "political disagreement," official data ceases to reflect lived reality.

Fourth are behavioural signals of demographic contraction. By spring 2025, Jewish day schools reported increased transfers from public systems driven by safety concerns rather than religious preference. Jewish students began avoiding Ontario universities perceived as hostile, opting for out-of-province or online alternatives. Jewish institutions quietly increased private security while reconsidering public visibility. These are early indicators of withdrawal under pressure, not voluntary disengagement.

The most consequential risk indicator is psychological. Jewish Ontarians increasingly pre-scan for protest flags, avoid downtown cores on demonstration days, conceal identity markers on transit, and select neighbourhoods based on perceived protest exposure. When routine activities require threat assessment, belonging becomes conditional, maintained through vigilance rather than trust.

Ontario has the tools to reverse this trajectory. Expanded hate-crime policing, proposed federal legislation, Holocaust education mandates, and established human-rights frameworks provide a foundation for correction. But tools unused remain symbolic. The question entering 2026 is whether Ontario will treat Jewish inclusion as a non-negotiable civic principle or continue to manage it as a politically contingent concern.

A safer future would require consistent enforcement of antisemitism definitions across education and municipal governance; clear protest boundaries around schools, hospitals, synagogues, and residential areas; dedicated Jewish safety strategies with timelines and accountability; and explicit recognition that racializing Jews as colonial outsiders constitutes contemporary antisemitism. Without that clarity, intimidation will continue to harden into culture, and culture, once normalized, is far harder to dismantle than policy.

By the end of 2025, Jewish Ontarians will not be asking whether antisemitism exists. They are asking whether the province intends to interrupt its institutionalization. The answer to that question will determine not only the future of Jewish life in Ontario, but the credibility of Canada’s commitment to pluralism itself.

Quebec

By 2025, Montréal will have emerged as the most dangerous major city in North America for openly Jewish life. The surge in antisemitism following October 7, 2023, has not dissipated; it has hardened into a persistent civic security crisis bearing closer resemblance to patterns observed in parts of Western Europe than to conditions elsewhere in Canada.

Police data illustrate the scale with stark clarity. According to the Service de police de la Ville de Montréal (SPVM), Jews account for approximately 74% of all religion-based hate-crime targets in the city, despite representing less than 3% of the population. This imbalance is not symbolic but structural. In a February 2025 briefing summarized by CityNews, SPVM confirmed that between October 7, 2023, and February 12, 2025, officers recorded 336 hate crimes, roughly 252 of which targeted Jews.

Independent monitoring reinforces this picture. A major antisemitism audit published in 2024 documented 172 antisemitic crimes and incidents in Montréal in a single year, including shootings, arson attacks, and bombings of community facilities explicitly linked by investigators to anti-Jewish animus. Ninety-two incidents met the criminal threshold; eighty more were classified as hate-motivated harassment, vandalism, and intimidation.

The resulting pattern is uniquely severe. Synagogues have been firebombed multiple times since October 2023, Jewish schools have been shot at on three separate occasions, and the concentration of hate crimes against Jews far exceeds that recorded in any other major Canadian city. Unlike Ontario or British Columbia, Québec's threat environment combines violent attacks, recurring arson and shootings, mob intimidation, protests outside synagogues in defiance of legal restrictions, and structural harassment within civic and academic institutions adopting BDS-aligned positions. These forces are amplified by rapid protest mobilization, with thousands marching through Montréal's streets on a near-weekly basis.

What distinguishes 2025 is not merely intensity, but entrenchment. Firebombings and shootings are no longer experienced as singular shocks but as recurring features of Jewish communal life. Police warnings, emergency funding announcements, and political condemnations have become part of a grim routine. Montréal is no longer simply a place where antisemitism occurs; it has become an environment in which antisemitism endures.

The crisis extends beyond the city. A 2024 audit recorded 1,651 antisemitic incidents across Québec, representing a 215.7% increase from 2023. Despite a significantly smaller Jewish population, Québec now rivals Ontario in total incident counts, indicating a far higher per-

capita risk. For Jewish Quebecers entering 2025, the climate is defined by persistent fear, visible securitization of Jewish spaces, and a growing sense that public belonging must be negotiated rather than assumed.

This is not a temporary reaction to a distant war. It is a domestic security emergency reshaping Montréal's civic fabric and placing the long-term viability of Jewish life in Québec under sustained pressure.

High-Threat Attacks and Direct Intimidation

Québec is now one of the few jurisdictions in North America where Jewish communal life has been repeatedly targeted with live weaponry and incendiary devices, producing a level of physical risk more commonly associated with Western Europe than with Canada. These incidents, concentrated in and around Montréal, represent not isolated acts of vandalism but a sustained pattern of direct intimidation aimed at Jewish religious, educational, and communal institutions.

The most emblematic sequence involves Congregation Beth Tikvah in Dollard-des-Ormeaux. In November 2023, the synagogue was struck by an incendiary device, shocking a community already grappling with rising antisemitism after October 7. Rather than ending there, the same synagogue was attacked again on December 18, 2024, when perpetrators smashed windows and threw a firebomb into the sanctuary at approximately 3:00 a.m. On that same night, Federation CJA headquarters, the central administrative hub of Jewish life in Québec, was also violently damaged. The pairing of targets, a house of worship and the community's institutional centre, was widely understood by Jewish community members as deliberate. Senior political leaders, including the Prime Minister, publicly condemned the attacks as antisemitic. However, the absence of arrests or public accountability following repeated strikes at the exact locations deepened concern that deterrence was not functioning.

Equally destabilizing were attacks involving Jewish children and schools. In November 2023, gunfire struck Yeshiva Gedola and Talmud Torah, two Jewish day schools located within Montréal's core Jewish neighbourhoods. Bullet impacts in classroom walls and hallways forced families to confront the reality that educational spaces previously assumed to be secure had become targets. In May 2024, Belz Yeshiva Ketana was also struck by gunfire overnight. While no injuries occurred, community members consistently described this outcome as the result of timing rather than protection. As with the synagogue attacks, the lack of arrests or substantive public updates reinforced perceptions of vulnerability among parents and educators.

By 2025, these incidents had reshaped daily Jewish life across Montréal. Synagogues and schools installed reinforced entrances, bullet-resistant window film, surveillance systems, and on-site guards. School transportation routes were altered, including the use of

unmarked buses. Parents increasingly described a shift from concerns about inclusion or belonging to a more basic calculation: whether their children were physically safe. Students and families reported internalizing the idea that visible Jewish identity now carries measurable risk.

What distinguishes Québec from other Canadian provinces is not simply the presence of antisemitic violence, but its recurrence without swift resolution. Attacks have occurred across multiple institutions, sometimes returning to the same sites, over a period spanning two years. This repetition has produced a sense of normalization, in which arson or gunfire generates a temporary alarm followed by a return to routine without closure. The effect is cumulative: Jewish mobility narrows, attendance patterns change, and public participation is quietly recalibrated around safety rather than choice.

By 2025, the firebombs at Beth Tikvah and the bullets lodged in school walls had become reference points for a broader reality: Jewish life in Québec is increasingly organized around emergency preparedness. What began as shock in late 2023 evolved into vigilance in 2024 and, by 2025, settled into an acknowledgement that Jewish continuity in Montréal requires constant defence. The resulting fears are not speculative. They are rooted in repeated, documented acts of violence and continue to shape behaviour across religious, educational, and civic spaces.

Direct Attacks and Targeted Vandalism

Alongside high-profile arson and shootings, Jewish institutions in Québec have faced a persistent campaign of vandalism and hate-motivated defacement, reinforcing an atmosphere of intimidation through repetition rather than spectacle. Throughout 2024 and into 2025, synagogues, Jewish schools, and community buildings were repeatedly marked with antisemitic graffiti, embedding hostility into the everyday visual environment of Jewish neighbourhoods.

A particularly resonant incident occurred in February 2025, when a synagogue in Westmount was defaced with a prominent swastika spray-painted across its façade. Westmount has long been regarded as one of Montréal's most established and secure Jewish areas. The appearance of a Nazi symbol on the exterior wall of a synagogue there carried significance precisely because it disrupted assumptions of insulation through history, affluence, or civic prominence. While no physical injuries occurred, Jewish residents described the impact as deeply unsettling, a message that no location could be presumed safe.

This incident was not isolated. Since October 2023, Jewish schools and communal sites across Montréal have reported recurring graffiti, including swastikas, crossed-out Stars of David, and slogans such as "Death to Zionists" and "Free Palestine" applied directly to Jewish buildings. Many of these acts did not trigger press conferences or formal updates.

They were often removed quickly, investigated quietly, and logged inconsistently. Yet their cumulative presence altered daily experience: children encountering hate symbols on the way to school, congregants hesitating before attending services, families adjusting routines to avoid exposure.

By 2025, the persistence of these acts had taken on a coercive quality. The reappearance of graffiti, sometimes in the same neighbourhoods, sometimes at new sites, required constant repainting, surveillance, and volunteer monitoring. Jewish institutions reported rising security costs and reduced willingness to maintain high public visibility. Community assessments increasingly interpreted vandalism not as random mischief but as a normalization mechanism, testing response times, wearing down resistance, and signalling that hostility was expected to recur.

The distinction between violent attacks and vandalism shifted from impact to tempo. Firebombs and gunfire produced acute fear; graffiti sustained it. Together, they reshaped the geography of comfort in Montréal. A visible Star of David on a building shifted from a marker of identity to a potential liability. Cultural programs were relocated or scaled back. Volunteers took on gatekeeping roles previously unnecessary.

By 2025, vandalism targeting Jewish institutions in Québec could no longer be dismissed as peripheral. It functioned as part of a broader pattern of intimidation, reinforcing the same message delivered by more violent acts: Jewish presence in public space is contested. Although the swastika painted in Westmount was removed within hours, the insecurity it generated lingered far longer, contributing to an environment in which Jewish life continued, but increasingly under constraint.

Protests, Marches and Public-Space Intimidation

Alongside firebombings, shootings, and vandalism, a parallel threat has reshaped Jewish life in Québec: the transformation of public protest into a mechanism of intimidation within shared civic space. Nowhere is this more evident than in Montréal, where mass demonstrations have increasingly blurred the line between political expression and the policing of Jewish identity in public life.

Since October 2023, Montréal's downtown core has hosted near-weekly pro-Palestinian marches, frequently drawing thousands through major arteries and public squares. Organizers frame these rallies as expressions of human-rights solidarity. For many Jewish Montréalers, however, the experience is defined less by criticism of Israel than by the language and conduct that repeatedly accompany these gatherings. Chants such as "From the river to the sea" and "Globalize the intifada" echo through the city against a global backdrop in which some demonstrators openly celebrate the October 7 attacks as "resistance." When slogans historically associated with the erasure of the Jewish state are broadcast rhythmically through civic spaces, their impact is not abstract. For visibly Jewish

residents, moving through Montréal on protest days increasingly feels like entering contested terrain where identity itself is under scrutiny.

By October 2025, this dynamic had escalated further. On a global day of action for Palestine, an estimated 10,000 demonstrators marched through central Montréal, blocking key intersections and accusing Israel of genocide. Within the Jewish community, these events were not experienced merely as political demonstrations, but as territorial assertions that reshaped which parts of the city felt accessible and which required advance risk calculation. In practice, the right to protest was increasingly perceived as eclipsing the right to move visibly as a Jew without fear.

More concerning still was the strategic shift in protest geography. Demonstrations were no longer confined to neutral civic zones. They moved deliberately into Jewish neighbourhoods and toward Jewish religious and communal institutions, converting synagogues, schools, and community centres into symbolic battlegrounds.

A clear example occurred in November 2024, when masked demonstrators assembled outside Congregation Shaar Hashomayim in Westmount, one of Canada's most historic synagogues. Their presence violated a court-ordered buffer zone intended to ensure worshippers could access services safely and without harassment. The incident prompted the Côte-Saint-Luc city council to pass a formal resolution denouncing antisemitic intimidation and affirming the right of Jews to gather for prayer without being confronted or surrounded.

The pattern continued into 2025. In March, Federation CJA and major Jewish advocacy organizations sought judicial intervention from the Québec Superior Court to prevent Jewish buildings from being physically encircled during protests. Legal filings referenced incidents in which Jewish staff and visitors were effectively trapped inside the Federation's communal campus for hours as demonstrators blockaded exits and shouted at those attempting to leave.

The necessity of court-ordered protection exposed a deeper systemic failure. Rather than municipal authorities acting proactively to preserve free and safe access to Jewish spaces, Jewish institutions were compelled to seek judicial relief to secure the most basic element of civic life: the ability to enter and exit their own buildings without intimidation. The burden of protection shifted from the state to the targeted minority.

What has emerged in Québec is therefore not protest alone, but spatial domination. Public streets are reclaimed in ways that constrain Jewish mobility, visibility, and participation. Protest locations appear selected not only to criticize a foreign government, but to signal to Jewish residents that their neighbourhoods, houses of worship, schools, and even daily commutes can be transformed into political minefields.

It is in this context that Jewish leaders increasingly describe Montréal as a city where having the "wrong" identity, in the wrong place, on the wrong day, can turn an ordinary errand into an act of defiance. The threat is no longer rhetorical. It is geographic.

Campuses and CEGEPs: Institutional Hostility in Academia

Québec's universities and CEGEPs have emerged as some of the most volatile epicentres of antisemitism in Canada. Rather than functioning as protected environments for inquiry, pluralism, and equal participation, many postsecondary institutions have evolved into spaces where Jewish identity is increasingly scrutinized, constrained, and, at times, physically endangered. This transformation has not occurred accidentally. It reflects a cumulative pattern of institutional choices, administrative restraint, security non-intervention, and judicial deference that have repeatedly prioritized protest optics over student safety, signalling that Jewish vulnerability is a tolerable cost of campus activism.

Nowhere has this dynamic been more visible than at McGill University, where a sustained cycle of protest and non-response normalized antisemitic harassment through inaction. In February and March 2024, protesters blockaded the Bronfman Building, deliberately targeting a structure named for one of Montréal's most prominent Jewish families. Jewish students attempting to access classes reported being shoved, surrounded, and jeered, encounters that conveyed a calculated message about who belonged on campus and under what conditions. The blockade was not merely disruptive; it functioned as a symbolic assertion that Jewish presence itself was contestable.

That message intensified in April 2024 with the establishment of a large encampment on campus grounds, self-described as a "liberated zone." More than one hundred tents hosted daily political programming, including lectures and chants such as "Go back to Europe," language rooted in classic antisemitic narratives portraying Jews as foreign intruders. Jewish students reported learning to remove visible markers of identity, Hebrew lettering, Magen David necklaces, before crossing certain areas of campus to avoid being followed, filmed, or publicly targeted. While university administrators later acknowledged the presence of "obvious antisemitism" within the encampment, neither campus security nor the Service de police de la Ville de Montréal intervened. When McGill sought injunctions, courts ruled that the protest remained "peaceful," effectively establishing a threshold where intimidation was permissible so long as it stopped short of physical injury. The institutional signal was unmistakable: antisemitic hostility could persist without consequence if it remained just below the point of bodily harm.

By October 7, 2025, the second anniversary of the Hamas attacks, this pattern of moral inversion reached its most painful expression. As Jewish students gathered to mourn the deadliest day for Jews since the Holocaust, campus demonstrations intensified. Protest groups used the same date to celebrate "martyrs," openly glorifying Hamas. For Jewish

students, the collision of grief and glorification made clear that their trauma would not be protected, and their mourning would be contested rather than respected.

A parallel trajectory unfolded at Concordia University, where antisemitic hostility escalated from verbal intimidation into direct physical violence. In November 2023, a pro-Israel student event was violently disrupted when counter-protesters forced their way inside. Jewish students were shoved, punched, and pepper-sprayed; one arrest was made. Video footage captured Jewish students fleeing as others laughed or cheered, scenes that national Jewish organizations described as resembling a mob attack rather than a protest gone awry.

Rather than stabilizing, the campus climate deteriorated further. On January 29, 2025, a Concordia Student Union general meeting devolved into an atmosphere widely described by Jewish attendees as aggressive and threatening, culminating in the passage of a BDS motion. The university president intervened the following day, explicitly acknowledging concerns for Jewish safety. Yet the resolution remained in force, reinforcing a perception that formal recognition of risk did not translate into meaningful protection. When demonstrations again escalated on October 7, 2025, rocks were thrown, and windows were shattered near the core campus buildings. Jewish students described feeling hunted on a day marked by collective mourning, physically endangered and institutionally abandoned. Concordia's reputation among Jewish students has since deteriorated so severely that some now describe it as among the most hostile academic environments for Jews in North America.

The pattern has not been confined to universities. Québec's CEGEP system has increasingly reflected dynamics in which radicalization is normalized under the banner of education and activism. At Dawson College and Vanier College, a November 2024 "Student Intifada" strike led to campus closures following online threats and violent rhetoric. Jewish students reported fear of speaking openly about their identity, or even attending classes, amid a climate of escalating intimidation.

Unlike in several other provinces, Québec's government attempted to intervene. An administrative inquiry launched in December 2024 and released in July 2025 concluded that campus climates at Dawson and Vanier had deteriorated significantly, becoming spaces marked by fear, politicized religious expression, and heightened vulnerability for minority students. Yet even this acknowledgment provoked backlash. Faculty unions accused the government of censorship and Islamophobia, reframing documented safety concerns as an academic-freedom dispute. The result was a familiar impasse: even where risk was formally identified and addressed, institutional culture resisted corrective action.

That resistance persisted into late 2025, when the government proposed banning all prayer rooms on campuses, citing concerns about politicization and extremist mobilization. Jewish organizations responded with ambivalence, expressing cautious appreciation that radicalization was finally being named as a problem, while warning that Jewish chaplaincy and religious life risked becoming unintended casualties of blunt policy instruments. Taken together, Québec's postsecondary landscape illustrates a central finding of this report:

antisemitism on campus does not emerge from excess expression alone, but from systemic failure to enforce boundaries when Jewish safety collides with ideological mobilization.

Academic Gatekeepers and the Institutionalization of Exclusion

In late 2025, the McGill Association of University Teachers (MAUT), the university's largest faculty association, voted 114–8 to endorse a comprehensive academic boycott of Israeli institutions. This was not a student-led resolution or a symbolic gesture from a peripheral group. It represented a formal position adopted by senior academic staff with direct influence over curriculum, research partnerships, and institutional norms. For Jewish and Zionist scholars, the vote carried a clear institutional signal: academic engagement connected to Israeli institutions was no longer welcome within the professional mainstream of the university.

The context of the vote deepened its impact. Faculty members who had previously participated in or supported campus encampments and building blockades now exercised authority over academic governance. The same protest culture that had constrained Jewish student mobility was, by 2025, shaping formal academic policy. For Jewish faculty, graduate students, and researchers, the consequence was not abstract. It affected collaboration decisions, conference participation, grant networks, and the perceived legitimacy of their scholarly identities.

What emerged was not a debate over Middle East policy, but a professional environment in which Jewish academic presence became conditional. Scholarly affiliation, research focus, and even personal identity markers were recoded as political liabilities. The pressure was structural rather than episodic, embedded in governance decisions rather than protest rhetoric alone.

A Direct Threat to Jewish Continuity in Québec's Public Academic Life

Across Québec's universities and CEGEPs, a consistent pattern has crystallized: Jewish participation is tolerated only under constraints that do not apply to other groups. Jewish students report encountering a recurring set of expectations that reshape how they move through academic life, while institutional protections remain uneven or absent.

In practice, this asymmetry manifests as follows: Jewish students are permitted to remain silent about their identity but discouraged from expressing it openly; visible symbols are quietly avoided or removed; specific campus spaces become informally off-limits during protest activity; public mourning for Jewish victims is constrained or politicized; and harassment is normalized through inaction rather than addressed directly. These conditions

are not codified in policy, yet they are enforced through precedent, peer pressure, and administrative reluctance to intervene.

The cumulative effect is not merely a failure to stop antisemitism. It is the gradual creation of an academic environment in which Jewish identity must be negotiated, minimized, or concealed to participate fully. Universities are not neutral observers in this process. Through selective enforcement, euphemistic language, and governance decisions that redefine exclusion as debate, they are actively shaping a civic order that exports these norms beyond campus boundaries.

K–12 Education and Youth: An Invisible Crisis Without Accountability

In Québec's K–12 education system, antisemitism operates within a structural blind spot. Unlike Ontario, where a 2025 federal survey documented 781 school-based antisemitic incidents over 16 months, Québec has no province-wide reporting mechanism, no standardized hate-incident tracking, and no consistent policy framework identifying Jewish students as a vulnerable group requiring targeted protection. The absence of data does not indicate a lack of harm; it obscures it.

Individual incidents do surface, most frequently in schools within the Montréal area. Jewish parents have reported cases to advocacy organizations involving students being told "Hitler should have finished the job," swastikas carved into desks or drawn in textbooks, harassment through social media, and "Free Palestine" stickers deliberately placed on the lockers of visibly Jewish students. In some instances, students wearing Stars of David or speaking about Israel have been taunted, cornered, accused of genocide, or pressured to disavow their community to maintain social standing publicly. These accounts closely mirror patterns documented elsewhere in Canada, but Québec lacks the infrastructure to assess their scale or frequency.

The English Montreal School Board (EMSB) stands out as the most engaged public board actor, not because of a provincial mandate, but because Jewish representation on the board has drawn attention. Through partnerships with community organizations, EMSB has expanded Holocaust and antisemitism education, including museum visits and expert-led programming beginning in 2024–2025. These efforts, however, exist in isolation. Mandatory reporting protocols, province-wide metrics, or enforceable standards do not reinforce them. The system responds to an alarm rather than evidence.

In Francophone school networks, which serve a growing number of culturally Jewish and Israeli immigrant families, public data are virtually nonexistent. Community advocates warn that antisemitic hostility may be equally prevalent, particularly in increasingly politicized classroom environments, yet little reaches board documentation or media reporting. Without formal guidance, educators often categorize incidents as interpersonal conflict

rather than ideological discrimination. As a result, Jewish students experience harm that is systematically downgraded or erased from official records.

The message communicated to Jewish families is consistent and corrosive: the burden of proving antisemitism rests with the child experiencing it, not with the system responsible for protection. Without mandatory reporting or clear definitions, conduct that would meet hate-motivation thresholds under the Criminal Code is reclassified as "bullying" or "disagreement." Each minimized response lowers expectations for the next.

For policymakers, this represents a serious long-term risk to Jewish continuity in Québec. A school system that fails to recognize Jewish vulnerability teaches a quiet lesson about conditional safety and negotiated identity. The absence of data is not a neutral gap; it is the clearest institutional indicator that Jewish students are being harmed without being counted.

Until Québec establishes transparent, enforceable mechanisms for tracking antisemitic incidents in schools, aligned with IHRA definitions and accompanied by clear intervention protocols, the province will continue to underestimate both the scope of the problem and its consequences. What is not measured is not protected. At present, Jewish students in Québec are being asked to navigate risk in silence.

Government and Institutional Responses

A persistent tension between formal acknowledgement and uneven enforcement characterizes Québec's response to the surge in antisemitism between 2023 and 2025. On one level, provincial leaders and law-enforcement agencies have issued explicit condemnations of antisemitic violence and authorized targeted interventions. On the other hand, those same institutions have repeatedly deferred to protest permissiveness and procedural neutrality in ways that Jewish communities experience as exposing them to ongoing risk.

At the political level, Premier François Legault has repeatedly stated that the Israel–Hamas war must not be "imported" into Québec's streets or campuses. This position translated into several concrete actions. The provincial government supported efforts to dismantle the McGill encampment. It authorized an administrative inquiry into conditions at Dawson College and Vanier College after sustained complaints that Jewish and other students no longer felt safe amid "strikes for Palestine," radicalized student organizations, and the normalization of "intifada" rhetoric within CEGEP life. The inquiry's final report, released in July 2025, described a "deteriorating" and "toxic" campus climate, citing politicized prayer spaces and course content explicitly tied to the Palestinian struggle. This inquiry remains one of the few provincial interventions in Canada that formally identified campus radicalization as a student-safety concern rather than a purely expressive issue.

At the same time, Higher Education Minister Pascale Déry emerged as a focal point of controversy. Her actions, questioning specific course content, requesting safety plans from CEGEPs, and publicly affirming Jewish students' right to study without intimidation, were met with organized resistance from faculty associations and unions. Critics framed her oversight as censorship, Islamophobia, or an attack on academic freedom, and some invoked her past work with Jewish organizations to allege bias. Jewish community members and advocacy groups interpreted the same actions differently, viewing Déry as one of the few senior officials willing to address antisemitism and campus hostility as systemic problems rather than isolated incidents.

Parallel to these governmental efforts, Jewish civil society developed its own protective infrastructure in response to repeated attacks. Federation CJA launched its multi-million-dollar *All In Against Antisemitism* campaign to enhance security at synagogues, schools, and community centres, expand advocacy capacity, and respond to the wave of firebombings, shootings, and harassment that began in 2023 and continued shaping daily life through 2025. In May 2024, the Montreal Academic Network Against Antisemitism (MANAA) was established to document campus incidents, support affected students and faculty, and engage administrations at institutions including McGill, Concordia, and UQAM. These initiatives function as a parallel safety architecture, reflecting a widespread perception that baseline protections offered by the state and universities are insufficient.

Policing and judicial responses reveal a similar duality. SPVM hate-crime data and several high-profile investigations, including synagogue firebombings and assaults on visibly Orthodox Jews, demonstrate that police are prepared, in some instances, to treat antisemitic acts as serious criminal offences. Court injunctions restricting protests near synagogues and Jewish community buildings, as well as hate-propaganda and terrorism-related prosecutions in communities such as Saint-Joseph-du-Lac and Rivière-du-Loup, show that Québec's justice system can recognize antisemitism as both a community-safety and national-security issue when thresholds are met.

Yet these interventions coexist with repeated characterizations of large encampments and disruptive demonstrations as "peaceful," even where Jewish students and institutions documented explicit antisemitic chants, intimidation, and property damage. At McGill, university leadership publicly acknowledged "obvious antisemitism" associated with the encampment and submitted evidence to the courts, but injunctions to dismantle the camp were denied, and SPVM continued to treat the occupation as a lawful protest. At Concordia, following years of hostile protest activity and a January 2025 BDS meeting marked by aggressive chanting and intimidation, an October 7 demonstration escalated into rock-throwing that shattered windows of academic buildings. While the university condemned the violence and involved police, Jewish students described the episode as confirming a longer-held belief that consequences arrive only after escalation.

The same pattern emerged around protests near synagogues and community campuses. In 2024 and 2025, masked demonstrators repeatedly gathered near Shaar Hashomayim in

Westmount and around the Federation CJA campus, at times in defiance of court-ordered buffer zones. Jewish staff and visitors reported being unable to exit buildings while crowds shouted hostile slogans. Legal steps were eventually taken to enforce the injunctions and clarify the distance requirements. However, the responsibility to secure access fell on Jewish institutions themselves, which were required to petition the Superior Court to protect basic entry and exit rights. While subsequent enforcement actions were welcomed, they did not undo the lived message that Jewish security must be actively litigated rather than assumed.

Taken together, these dynamics reveal a central contradiction. Québec officials have consistently stated that antisemitism will not be tolerated, and violent attacks have prompted swift and unequivocal condemnation. At the same time, when Jewish communities object to slogans such as “From the river to the sea,” “Globalize the intifada,” or public commemorations of “martyrs” on October 7, institutional responses frequently default to neutrality, invoking balance, free expression, or the legitimacy of criticism of Israel. Jewish safety is thus repeatedly weighed against expressive claims, rather than treated as a non-negotiable condition of equal citizenship.

For many Jewish Québeckers, this contradiction has become a daily test of belonging. They live in a province that invests in Holocaust education, supports antisemitism institutes, and funds security initiatives, yet also permits encampments, marches, and campus resolutions that openly delegitimize Jewish self-determination and visibly menace Jewish institutions. The result is a fractured trust: confidence in the state’s capacity to act exists, but confidence in its willingness to do so consistently remains eroded.

Under-Reported and Hidden Harms

Not all harm manifests as arson, gunfire, or shattered glass. Across Québec, and particularly in Montréal, a second tier of impact has emerged that rarely appears in police statistics but increasingly shapes Jewish daily life: the steady internalization of insecurity.

Since October 2023, Jewish visibility has become a calculated decision. Students report removing Magen David necklaces before entering CEGEPs or university classrooms. Parents advise teenagers not to speak Hebrew on the métro. Professionals curate social-media activity to avoid being labelled “genocide supporters” in workplace settings. Community leaders note increased requests for private security, anonymous participation in events, and intentionally low-profile religious practice. In 2025, multiple consultations recorded accounts of individuals who stopped wearing kippot in public, altered their daily routes to avoid protest corridors near synagogues, or cancelled attendance at cultural events on days when large downtown demonstrations were expected.

On campuses, this chilling effect is particularly pronounced. Jewish students at McGill and Concordia have described avoiding classes located near encampments, withdrawing from

courses where anti-Israel hostility is normalized, remaining silent during discussions to avoid public targeting, and, in some cases, transferring institutions or provinces altogether. During the July 2025 release of the Dawson–Vanier inquiry, student testimony explicitly referenced “a climate of fear in which disagreement is dangerous.”

These behaviours reflect more than abstract anxiety. They are observable adaptations rooted in a perception, reinforced by police and court responses, that intervention often occurs only after damage has already been done. Among seniors and Holocaust survivors, the emotional toll is acute. Some report avoiding evening synagogue services after the Beth Tikvah attacks, while others have stopped wearing visible Jewish identifiers entirely, drawing painful comparisons to earlier periods of enforced invisibility in Europe. Community social-service providers have documented increased reports of hyper-vigilance, protest-related anxiety, and reluctance to leave home alone.

Parents increasingly frame their concerns not around isolated incidents but around long-term feasibility: whether their children will feel safe remaining in Montréal, attending local universities, or raising Jewish families in Québec. Early demographic indicators reflect this unease. Jewish day schools report increased enrollment and growing reliance on private security. University applicants increasingly consider out-of-province options perceived as less hostile. Synagogues and community organizations report declining participation in weekday programming, with communal life shifting toward smaller, more private settings. Some families have begun exploring relocation to Ontario or Israel.

These developments rarely register as crimes and are seldom captured in official datasets. They are discussed quietly, at Shabbat tables, in synagogue parking lots, and in conversations with educators and rabbis. Yet they materially reshape Jewish civic participation. If shootings and firebombings constitute the visible shocks of this period, this psychological retreat represents the slower, cumulative erosion: a contraction of public presence occurring even in the absence of new physical attacks.

That erosion is unfolding in a city historically defined by open and vibrant Jewish life, from Yiddish theatre and Hasidic neighbourhoods to Sephardi institutions and national Jewish leadership. Against that backdrop, the most frequently articulated fear among Jewish Montréalers in 2025 is not immediate expulsion, but gradual disappearance, the possibility that they are being conditioned, incrementally and quietly, to withdraw.

Risk Indicators and Forward Outlook

By 2025, Québec will have reached a point where antisemitism can no longer be understood as a collection of isolated incidents. The warning signs are visible, cumulative, and behavioural, shaping how Jewish residents move through daily life and how institutions respond to their presence. Over the previous two years, violent attacks on Jewish institutions, sustained public-space intimidation, hostile campus environments, and

mounting psychological pressure on families have converged into a layered threat environment. Together, these conditions now place the long-term viability of Jewish public life in the province under measurable strain.

The most immediate risk indicator is the normalization of structural intimidation. This normalization is observable whenever a synagogue is firebombed without arrests or clear deterrence, when repeated shootings at Jewish schools fail to result in public accountability, or when courts characterize documented antisemitic harassment as "peaceful protest." Each recurrence shifts expectations. Jewish institutions remain operational, but families increasingly report calculating whether to attend weekday services, whether to walk alone to synagogue, or whether children should travel by public transit. When a swastika was painted on a Westmount synagogue in 2025, the message was not symbolic alone; it demonstrated that long-standing community roots, affluence, and visibility no longer provide insulation from targeted hate. Over time, belonging becomes conditional, dependent on vigilance and self-restriction.

A second risk vector is escalating radicalization, marked by the use of live weapons and incendiary devices. Québec is now one of the only jurisdictions in North America where antisemitic violence has included repeated shootings at Jewish schools and firebombings of synagogues. The rock-throwing and property damage at Concordia University during the October 7, 2025, demonstrations further illustrated how political mobilization has crossed into acts that risk physical harm. These incidents have followed identifiable ideological calendars, particularly anniversaries of October 7, during which aggression replaces mourning. Law-enforcement cases involving extremist propaganda and weapons manufacturing elsewhere in the province reinforce a broader concern: the threat environment is no longer episodic or confined to specific flashpoints. It is diffusing.

A third indicator lies in fragmented institutional response. Provincial intervention at Dawson and Vanier acknowledged deteriorating campus conditions, yet the backlash framing that intervention as censorship revealed how quickly Jewish safety becomes contested when it collides with dominant activist narratives. Police and courts respond decisively when buildings burn, or shots are fired, but often retreat into procedural neutrality when harassment takes the form of campus blockades, protest encampments, or chants such as "go back to Europe" directed at Jewish students. In these cases, Jewish safety is acknowledged in principle but frequently subordinated to protest optics, academic-freedom rhetoric, or broader secularism debates. The inconsistency itself becomes a risk signal.

Absent corrective measures, these dynamics point to a contraction in Jewish public participation rather than an abrupt displacement. Jewish schools may remain open, yet face enrollment pressure as families reassess safety. Synagogues and community centres may continue operating, but with reduced attendance and a growing reliance on private security. Young adults may increasingly choose to study or establish careers outside the province.

The risk is cumulative: gradual withdrawal from the very civic spaces where identity should be secure.

At the same time, a narrow opportunity window remains visible. Public awareness has increased, Jewish institutions have mobilized resources, and provincial authorities have demonstrated that intervention is possible when exercised consistently. Enforced protest buffer zones, transparent hate-crime reporting, campus frameworks that explicitly address antisemitism, and mental-health supports for affected youth would materially alter the current trajectory. These measures require more than condemnation. They require sustained enforcement and institutional clarity.

If such action does not materialize, 2025 is likely to be remembered as the year Québec crossed a threshold, from crisis management to structural degradation. Antisemitism would no longer be understood as a series of events, but as an environment: one in which Jewish life continues, yet increasingly under pressure, behind security measures, and marked by strategic silence rather than confident participation.

New Brunswick

Since late 2023, New Brunswick's antisemitism trajectory has been shaped not by a dramatic spike but by a quiet and destabilizing pivot. The decline to 20 reported incidents in 2023 initially appeared to confirm improvement, especially when compared to the 46 incidents recorded in 2021. Yet that apparent progress coincided with a structural change in reporting. By 2024, antisemitic incidents were increasingly captured through aggregated Atlantic Canada data, a shift that has the effect of rendering small provinces statistically invisible even as local anxiety intensifies. When the Atlantic region as a whole surged by 53% following October 7, New Brunswick's experience was folded into a broader category, masking the specific vulnerabilities of a small Jewish population with limited institutional infrastructure.

It is precisely here that Motion 27, passed in 2025, becomes more revealing than any numerical audit. The motion explicitly acknowledges vandalism of Jewish businesses, threats to communal facilities, and intimidation of Jewish students, not as hypothetical risks but as documented realities serious enough to warrant legislative action and a provincial summit. These admissions confirm that antisemitism in New Brunswick has moved beyond abstract concern into concrete harm, even if those harms remain thinly documented in public-facing data.

What makes this trajectory particularly corrosive is not only the risk itself, but the erosion of trust produced by conflicting signals. Jewish residents are told, statistically, that incidents are down, while simultaneously being warned, legislatively, that threats are real and growing. This produces a form of psychological whiplash: vigilance increases just as reassurance is communicated. The effects are cumulative. Public rituals are reconsidered, as seen in the cancellation of Moncton's menorah lighting. Families second-guess visibility. Community members internalize the sense that harm can surface anywhere, without warning or consequence.

In a province where the Jewish community is small enough that most members are personally connected, even a single act, a shattered synagogue window, a targeted student, a vandalized business, reverberates widely. Each incident carries disproportionate emotional weight, not because it is isolated, but because it signals how exposed the community truly is. By 2025, New Brunswick's statistics will no longer serve as reassurance; they will underestimate the anxiety they are meant to measure.

Direct Attacks and Targeted Vandalism

The most explicit antisemitic attack in New Brunswick's recent history occurred on International Holocaust Remembrance Day when the windows of the Sgoolai Israel Synagogue in Fredericton were deliberately smashed. The symbolism was unmistakable. On a day dedicated to commemorating the attempted annihilation of the Jewish people, a Jewish house of worship was targeted in the province's capital. In a small Jewish community with a single primary synagogue, the act carried disproportionate psychological weight. It was not simply an act of vandalism; it was a message of vulnerability delivered at the most symbolically charged moment possible.

Yet the public conversation that followed shifted away from the harm itself. Rather than centring on Jewish insecurity, the debate quickly turned to motive attribution. Some voices cautioned against linking the attack to local pro-Palestinian activism in the absence of definitive proof. While methodologically cautious, this reframing had an unintended consequence: it displaced the lived reality of Jewish fear with an abstract argument about political responsibility. In effect, the discussion migrated from *what happened to Jews* to *how Jews should speak about what happened to them*. The core issue, Jewish insecurity in public religious space, was diluted, even as the damage remained visible.

Legislative acknowledgment confirms that the synagogue attack was not isolated. Motion 27, adopted by the New Brunswick legislature in 2025, formally recognizes vandalism of Jewish communal facilities and Jewish-owned businesses, alongside intimidation directed at Jewish students. However, these additional incidents remain largely absent from the public record. There are no detailed news reports, timelines, or follow-up accounts documenting where, when, or how these acts occurred. This absence of narrative detail creates a protective obscurity around perpetrators while simultaneously silencing victims, especially in a province where community size amplifies reputational risk for anyone who speaks publicly.

As a result, direct antisemitic harm in New Brunswick is defined less by frequency than by exposure. In a small Jewish community, each incident reverberates throughout. One broken window is not an isolated event; it is a signal that safety is fragile, visibility carries risk, and accountability may be elusive. The threat environment is therefore not loud, but acute, characterized by low incident volume and high communal impact.

Public Space: Protests, Incitement and Social Disorder

Since October 7, Fredericton's legislature grounds and downtown corridors have become regular sites of Gaza-focused protest activity. These demonstrations, often framed as moral responses to global events, recur with sufficient frequency that they now function as a normalized feature of the city's civic landscape. In a small urban environment, repetition has consequences. Language that might otherwise require explanation or challenge,

accusations of genocide, claims of Canadian complicity, becomes ambient truth through constant public reinforcement.

Over time, this has shifted protest culture from reactive expression to institutionalized presence. Activism now extends beyond rallies to include vigils, school walkouts, cultural programming, and targeted boycott campaigns. In such a setting, the boundary between political speech and social pressure blurs. For Jewish residents, particularly those with visible identities, public space increasingly feels ideologically sorted, governed by assumptions they did not author but are expected to navigate.

The cancellation of Moncton's public menorah lighting in December 2023 crystallized this shift. A long-standing civic ritual, emblematic of Jewish belonging and cultural inclusion, was removed under the rationale of neutrality during a period of "heightened tensions." The implication was not subtle: Jewish visibility was recoded as potentially provocative. Palestinian grief could be expressed publicly without controversy; Jewish ritual, by contrast, was framed as a liability. Neutrality did not function as a balance, but as a withdrawal.

This episode illustrates how protest-shaped environments recalibrate civic norms. Public space in New Brunswick has become a political classroom with an implicit syllabus, one in which Jewish participation is conditional, carefully managed, and often discouraged for the sake of social calm. Jewish residents did not design this curriculum, but they are required to live within it, navigating streets and civic rituals where belonging must now be negotiated rather than assumed.

Education Sector: Campus and K–12

The most severe documented case of school-based antisemitism in Atlantic Canada unfolded in Fredericton and illustrates the structural vulnerabilities Jewish students face across New Brunswick's education system. At Leo Hayes High School, a Jewish and Israeli student was violently assaulted by peers, dragged to the ground, beaten, and filmed after reporting identity-based threats. The institutional response was telling. The assailant received a brief suspension and was allowed to return to school. The victim, by contrast, was advised to alter her routines, limit her movement, and remain indoors for her own safety. The implicit lesson delivered to Jewish students was unmistakable: antisemitic violence may be acknowledged, but the burden of adaptation falls on the victim, not the system.

This pattern extends beyond a single school. At Fredericton High School and across postsecondary campuses, including the University of New Brunswick (UNB), St. Thomas University (STU), and the New Brunswick College of Craft and Design (NBCCD), anti-Israel activism has increasingly migrated from extracurricular protest into the instructional environment itself. Students are invited to lead school-supported presentations framing Israel as genocidal; faculty introduce concepts such as "weaponized antisemitism" without

parallel instruction on contemporary antisemitism; administrators justify non-intervention as neutrality rather than recognizing its cumulative marginalizing effect. In these settings, Jewish students are not merely outnumbered. They are structurally unprotected.

The result is a quiet but corrosive educational climate. Classrooms become spaces where Jewish students must choose between social belonging and honest self-identification, between participation and safety. Psychological harm accumulates precisely because it is rarely overt. Exclusion is enacted through silence, curricular imbalance, and institutional passivity rather than explicit policy. By 2025, the educational experience for many Jewish students in New Brunswick will be defined less by academic challenge than by continuous risk calibration.

Workplace, Healthcare and Everyday Harassment

New Brunswick's small Jewish population means that many antisemitic harms never reach public documentation, yet their impact is deeply felt. Motion 27 formally acknowledges vandalism of Jewish-owned businesses and intimidation of Jewish students, but it does so without naming incidents, locations, or consequences. This absence of specificity is not neutral. It signals a pattern of harm that is recognized abstractly but remains socially unrecordable, leaving victims isolated and perpetrators shielded by anonymity.

These dynamics extend into workplaces, healthcare settings, and professional life. When a public menorah lighting in Moncton is removed in the name of neutrality, when "genocide" rhetoric becomes normalized in Pride events or labour organizing, and when K–12 protocols instruct Jewish victims to modify their behaviour to preserve "community peace," those logics travel seamlessly into employment and professional culture. Jewish staff learn quickly which identities may be expressed safely and which must be muted.

For Jewish professionals in public-facing roles, the consequence is anticipatory self-censorship. Decisions about speech, social media, and even casual conversation are filtered through concern for career security. This is not paranoia; it is a rational response to an environment where naming antisemitism is frequently reframed as political provocation. The psychological toll functions as a quiet tax: stress internalized, narratives withheld, belonging negotiated silently.

The absence of formal workplace data should not be misread as the absence of harm. It reflects a scarcity of institutional oxygen for Jews to articulate what they are experiencing without fear of reputational or professional retaliation. In New Brunswick, antisemitism in everyday life operates less through spectacle than through attrition, steadily narrowing the space in which Jewish identity can be lived openly.

Government and Institutional Responses

At the level of formal policy, New Brunswick appears unusually well-positioned to address antisemitism. The province adopted the IHRA definition of antisemitism government-wide in 2022, earlier than many jurisdictions with far larger Jewish populations, and mandates Holocaust education beginning in Grade 6. In 2025, the legislature went further, passing Motion 27, which formally acknowledged vandalism of Jewish communal facilities, threats against Jewish businesses, and intimidation of Jewish students. On paper, few provinces combine this degree of definitional clarity, curricular commitment, and legislative recognition.

Yet these measures reveal a recurring structural weakness: Jewish concerns are validated in the abstract while remaining negotiable in practice. When the Sgoolai Israel Synagogue was attacked, the motive was officially left "undetermined." When a Jewish student was violently assaulted at Leo Hayes High School, authorities avoided naming antisemitism altogether. When university security or administrators flagged chants such as "From the river to the sea" as potentially hate-motivated, activists reframed the concern itself as discriminatory. Again and again, the state adopts the correct vocabulary, but hesitates at the moment of enforcement.

This gap between language and action produces the defining contradiction of New Brunswick's response. Jewish safety is recognized in law and policy, yet continually re-litigated in individual cases. Protection is not denied outright; it is deferred, diluted, or reframed. The result is a system in which antisemitism is acknowledged as a concept, but treated as a matter of interpretation when it appears in lived experience.

Under-Reported and Hidden Harms

The most consequential data on antisemitism in New Brunswick are precisely those that do not appear in official records. Motion 27 confirms threats to communal facilities and vandalism of Jewish businesses, yet no corresponding police briefings or media reporting detail when, where, or how often these incidents occurred. The Leo Hayes assault illustrates how this invisibility is produced: a targeted, identity-based attack was administratively flattened into generic school violence. The Moncton menorah cancellation demonstrates the same logic in civic life, where Jewish presence was erased without any incident needing to be logged.

This is not merely under-reporting; it is the institutional evaporation of experience. When Jewish fear must always pass through layers of interpretation, political motive, activist framing, reputational risk, trauma becomes subjective and protection optional. In a community so small that nearly every public complaint risks social retaliation or professional exposure, silence becomes a rational survival strategy.

But silence leaves no footprint. And without a narrative footprint, institutions can plausibly claim that the problem is marginal, episodic, or resolved. The absence of data thus becomes self-reinforcing: harm is minimized because it is unseen, and unseen because those experiencing it learn that visibility carries cost without consequence.

Risk Indicators and Forward Outlook

New Brunswick now sits at a critical inflection point. The apparent calm of 2023, defined by a statistical downturn, has given way to a far more precarious environment shaped by normalized anti-Israel protest culture across schools, civic spaces, Pride events, and labour organizing. The regional surge in 2024 exposed how quickly a small province can be subsumed into broader ideological currents, even while remaining statistically obscured. IHRA adoption demonstrates that officials understand contemporary antisemitism in theory; Motion 27 confirms they recognize it in reality. But the surrounding social environment ensures that naming antisemitism remains a political act rather than a protective one.

When safety depends on correct interpretation, erosion becomes structural. A single synagogue, a handful of Jewish-owned businesses, and a small number of visibly Jewish students are enough to constitute chronic exposure in a province of New Brunswick's scale. In such conditions, attackers can be dismissed as confused youth, intimidation reframed as activism, and targeted harm absorbed as the cost of social friction. Without visible accountability, timely intervention, and consequences that precede escalation, the following serious incident becomes a matter of timing, not chance.

If New Brunswick fails to convert its strong policy language into enforceable protection by naming antisemitism, tracking incidents transparently, and intervening decisively in schools and civic institutions, the province risks sliding from episodic threat into durable insecurity. In a community this small, the loss of even one family, one institution, or one student to fear can alter the trajectory of Jewish life entirely.

Nova Scotia

Nova Scotia's small Jewish population makes its recent antisemitism data more alarming, not less. AGPI's audit recorded 36 antisemitic incidents in 2023, an increase of roughly 800% over the previous year. While these figures may appear modest in absolute terms when compared with Ontario or Québec, their per-capita impact signals a profound escalation in both frequency and intensity relative to community size.

AGPI explicitly identifies Atlantic Canada, and Halifax in particular, as a region where antisemitism is disproportionately concentrated and strongly correlated with the post–October 7 conflict environment. The pattern mirrors developments elsewhere in Canada but is compressed into a smaller civic and institutional ecosystem: hostile rhetoric at rallies, intensifying online radicalization, and a growing incidence of direct threats and vandalism directed at Jewish institutions.

At the national level, the federal government's 2024 adoption of the IHRA Working Definition of Antisemitism, accompanied by an explanatory handbook, provided a clear framework for distinguishing legitimate political criticism from antisemitic demonization. Nova Scotia's decision not to adopt IHRA provincially leaves this framework absent where it is most needed. The policy gap sits uneasily alongside the data spike. Jewish organizations, including the Atlantic Jewish Council, report qualitative shifts in the local environment: crossover from anti-Israel activism into direct intimidation, escalating security requirements for synagogues and schools, and increasingly explicit antisemitic rhetoric in protest spaces.

Taken together, the rapid numerical increase, the absence of a provincial definition, and consistent community reporting indicate that antisemitism in Nova Scotia is no longer episodic. It is consolidating into a structural environment, one in which risk is normalized, prevention mechanisms lag behind ideological acceleration, and Jewish safety is increasingly dependent on discretion rather than institutional guarantee.

Direct Attacks and Targeted Vandalism

The coordinated vandalism of Beth Israel Synagogue, Shaar Shalom Congregation, and the Rohr Family Institute in September 2025 marked a qualitative rupture in Nova Scotia's antisemitism landscape. Until that point, antisemitism in the province had primarily manifested through rhetoric, protest culture, and online agitation. The deliberate targeting of three Jewish religious institutions on the same weekend, using swastikas and the phrase "Jews did 9/11," represented a decisive shift from ambient hostility to direct communal intimidation.

The symbolism was neither incidental nor ambiguous. Swastikas invoke the genocidal project of Nazism, while the accusation “Jews did 9/11” resurrects contemporary conspiracy theories portraying Jews as orchestrators of global catastrophe. Together, these messages collapse historical and modern antisemitism into a single ideological claim: Jews are simultaneously eternal enemies and present-day conspirators. This was not random graffiti. It was a coherent ideological statement, one that suggests narratives once confined to fringe online spaces have crossed into public legitimacy, bold enough to be inscribed on synagogue walls in Halifax.

The timing of the attacks intensified their impact. At Beth Israel, graffiti was reportedly applied while congregants were inside for Saturday-night prayers. This was not an attack on empty buildings but an act undertaken with awareness of Jewish ritual life and a deliberate selection of a moment of vulnerability. The objective was not merely property damage, but the psychological destabilization of worship itself, collapsing the boundary between sacred space and threat environment.

These attacks did not emerge in isolation. From late 2023 onward, Halifax had evolved into a sustained hub of Israel–Hamas conflict activism, embedding global geopolitical narratives into the city’s civic rhythms. Demonstrations initially clustered around the Halifax International Security Forum in November 2023 but soon became continuous rather than episodic. Media descriptions of “weeks of protests” signalled that mobilization would be ongoing, transforming public streets from shared civic infrastructure into recurring stages for ideological performance.

By spring 2024, protest tactics escalated into coordinated road blockades near the port and the Westin Hotel, resulting in at least twenty-one arrests for obstruction of police. While these actions did not explicitly target Jewish institutions, they normalized the seizure of public space in service of narratives that framed Israel as uniquely criminal and morally illegitimate. For Jewish residents, already absorbing rising antisemitic incident data nationally, this produced a growing sense that civic space itself had become conditional.

Rhetoric hardened alongside tactics. Demonstrations supported by the Atlantic Canada Palestinian Society increasingly featured chants such as “From the river to the sea” and “Intifada.” Within Jewish communities, these slogans are widely understood as eliminationist, denying Jewish self-determination and legitimizing violence framed as “resistance.” Even absent confrontation, the ambient message was unmistakable: attachment to Israel placed Jews outside the moral community these protests claimed to represent.

The 2025 Davis Cup episode crystallized this transformation. What should have been a routine international sporting event became a referendum on whether Israeli athletes, and by extension Jewish supporters, could safely and legitimately participate in Halifax civic life. Protest organizers framed the match as “sports-washing genocide,” applied sustained pressure to municipal authorities, and generated sufficient security concern that the event

was closed to spectators and city funding was withdrawn. Jewish presence was not defended; it was managed out of existence.

The synchronicity is challenging to ignore. The same weekend Jewish access to a public sporting event was curtailed, three Jewish institutions were vandalized with antisemitic graffiti. Jewish organizations, including the Atlantic Jewish Council and AGPI, drew a direct line between the protest environment and the attacks. Whether or not the perpetrators physically attended demonstrations is ultimately secondary. What mattered was the shared ideological permission structure: a local discourse that repeatedly framed Israel as genocidal, treated association with Israel as morally contaminating, and rendered Jews legitimate proxies for geopolitical rage.

Political and policing responses to the vandalism were swift. Premier Tim Houston publicly condemned the attacks, Halifax Regional Police classified them as hate-motivated crimes, patrols were increased, and arrests followed. Yet the sequence itself exposes a persistent structural weakness. Protection remains reactive. Jewish communities absorb the shock of desecration before safeguards meaningfully engage. Safety arrives after violation, not before it.

For a small Jewish community, the consequences ripple outward. Synagogues that once symbolized continuity and stability now double as perceived risk sites. Parents debate whether to bring children to services; older congregants weigh attendance against anxiety; donors reconsider long-term commitments. These are not merely emotional reactions. They are demographic calculations. Each incident nudges some families toward reduced visibility, quieter participation, or eventual departure.

In this sense, the September 2025 attacks were not anomalous. They were diagnostic. They revealed what happens when sustained rhetorical demonization converges with under-defined policy, limited institutional redundancy, and an unwillingness to draw clear boundaries around civic intimidation. Antisemitic narratives, once normalized, do not remain abstract. They eventually manifest as antisemitic acts.

Education Sector: Campus and K–12

The Citadel High case in Halifax marks a decisive and deeply concerning escalation in Nova Scotia's antisemitism landscape, demonstrating that the threat has moved beyond rhetoric and into the realm of operational violence within public schools. In April–May 2025, police arrested a 16-year-old student after uncovering a cache of weapons that included rifles, shotguns, air guns, brass knuckles, and a knife. Court records further revealed that, for approximately one year, the student had operated online hate channels explicitly targeting Jews and African Nova Scotians. When charges expanded to 33 counts, including willful promotion of hatred, the incident ceased to be understood as an isolated disciplinary

matter. Instead, it emerged as a documented case of digital radicalization manifesting inside an educational institution.

What makes the Citadel High case especially alarming is not the existence of extremist material online, but the length of time it circulated undetected within a school environment. The student was not merely consuming antisemitic propaganda; he was actively reproducing it, functioning as a node within a broader international hate ecosystem that frames Jews as racialized enemies and treats violence as justified or necessary. During a period when antisemitic conspiracies proliferated globally following October 7, this ideological pipeline produced a distinctly local outcome: Jewish classmates and Black students were identified as targets solely based on identity.

This case challenges two long-standing assumptions in Canadian education policy. First, that schools, particularly in smaller provinces, are insulated from the forms of extremism more commonly associated with large urban centres. Second, that antisemitism in educational settings is primarily verbal, confined to slogans, classroom debates, or protest activity. The Citadel High investigation demonstrates that contemporary antisemitism can be fully weaponized, combining ideological dehumanization with access to means and intent.

The incident also exposes a widening gap between ideological acceleration and institutional preparedness. While public discourse in Nova Scotia continues to debate whether antisemitism frameworks such as the IHRA Working Definition threaten free expression, a teenager had already internalized the premise that Jewish identity itself constitutes a danger requiring pre-emptive action. The contrast is stark: institutional debates over definitions move slowly, while radicalization accelerates.

For Jewish families, the implications are profound. The perceived threat to their children is no longer limited to external spaces, such as protests or vandalized synagogues, but extends into classrooms themselves. The psychological impact of this realization is severe. When educational environments permit the circulation of conspiratorial or eliminationist rhetoric without clear boundaries, the foundational expectation of school safety is eroded. The classroom shifts from a place of protection to a potential site of exposure.

Systemically, the case underscores the absence of a shared provincial framework for identifying when anti-Israel hostility crosses into antisemitic dehumanization. Without provincial adoption of IHRA, administrators lack consistent criteria for early intervention; counsellors lack training to recognize warning signs of radicalization; teachers lack guidance on when political discourse becomes group-based harm. Jewish students, in turn, are left uncertain whether their fear will be recognized as legitimate.

The Citadel High case is therefore not only a criminal matter but a structural warning. It signals that antisemitism in Nova Scotia has entered an emerging youth-security phase, one for which existing educational tools are insufficient. Without rapid adaptation, through antisemitism literacy, digital-radicalization awareness, and clearly articulated protective

frameworks, the province risks allowing a preventable threat to recur. This is not a story about a single student; it is evidence that an infrastructure of hate has already entered the school system.

Postsecondary institutions in Nova Scotia have become central arenas in which the legitimacy and security of Jewish identity are increasingly contested. Rather than functioning as neutral spaces of inquiry, campuses have, in several cases, evolved into environments where Jewish inclusion is conditional and subject to ideological negotiation.

At Dalhousie University, the 2024 encampment known as “Al Zeitoun University” occupied the Studley Quad for 78 days, transforming a central academic space into a sustained site of political mobilization. Through banners, speeches, and daily programming, the encampment reframed the campus as a locus of Palestinian liberation struggle, employing language that included references to “genocide,” “apartheid,” and “from the river to the sea.” University leadership initially characterized its role as neutral, emphasizing dialogue and safety. In practice, however, this approach allowed a single ideological framework to consolidate spatial and symbolic control over a shared campus environment.

Jewish students reported feeling unwelcome or unsafe near the encampment, describing the space as socially exclusionary. While students sympathetic to or aligned with the protest could move freely, those who identified as Zionist, or who were visibly Jewish, described increased hesitation and avoidance. When Dalhousie ultimately closed Halifax campuses, citing a “moderate safety risk,” the decision implicitly acknowledged that the encampment had altered the campus from a shared academic commons into a polarized environment.

At the same time, divisions within the Jewish academic community complicated institutional responses. Members of a Jewish Faculty Network publicly defended the encampment and opposed the IHRA Working Definition, arguing that invoking Jewish safety risked suppressing Palestinian solidarity. By contrast, the Atlantic Jewish Council and AGPI argued that the encampment’s rhetoric delegitimized Jewish self-determination and contributed to a climate in which Jewish students felt less secure. The presence of these divergent Jewish voices allowed antisemitism to be framed not as an external threat but as an internal dispute, weakening the community’s ability to articulate vulnerability with institutional clarity.

A similar dynamic emerged at NSCAD University, where the cancellation of “Al Zeitoun Weekend,” an academic event focused on Palestine, was publicly framed by organizers and sympathetic outlets as political suppression attributed to IHRA. Regardless of whether IHRA formally guided the decision, the dominant narrative that naming antisemitism constitutes censorship gained further traction. Within this framing, measures intended to protect Jewish students or address antisemitic harm could be recast as ideological repression.

Across Nova Scotia’s education sector, a consistent pattern is evident. In K–12 settings, radicalization can reach students before policy frameworks are equipped to respond. In higher education, sustained protest movements reshape campuses into moral

battlegrounds, where Jewish inclusion is negotiated rather than assumed. In both contexts, educational institutions cease to function as protective environments for a vulnerable minority and instead become testing grounds for whether Jewish fear is recognized as legitimate at all.

Workplace, Healthcare and Everyday Harassment

While synagogues, schools, and university campuses have drawn the most public attention, a significant share of antisemitic harm in Nova Scotia unfolds in everyday professional and social environments, largely undocumented yet widely reported within the Jewish community. The September 2025 defacement of Halifax synagogues with the slogan "Jews did 9/11" reverberated far beyond those physical sites. For Jewish professionals across the province, including educators, lawyers, healthcare workers, and public servants, the attacks served as a stark reminder that conspiratorial antisemitic narratives are not abstract or distant, but locally present and socially legible.

In workplace settings, this awareness translates into heightened caution. Community members report increased self-monitoring in professional interactions, particularly where political discourse related to Israel or Gaza has become normalized. Statements or slogans that Jewish employees experience as threatening or exclusionary are often treated by colleagues as permissible political expression, leaving Jewish staff to decide whether to raise concerns at the risk of social or professional consequences. In this environment, antisemitism is rarely overt; it is more often absorbed quietly, through silence, avoidance, and internal calculation.

Healthcare settings have proven especially sensitive. Following public reporting on the Citadel High radicalization case in 2025, Jewish physicians, nurses, residents, and allied professionals described a shift in their perception of safety. The knowledge that a local teenager had amassed weapons while operating antisemitic hate channels introduced new anxieties about the proximity of violent ideology, even within institutions premised on trust and care. Workplace incidents themselves did not prompt these reactions, but by the broader realization that violent antisemitism was no longer geographically or socially distant.

Across sectors, the cumulative effect is behavioural rather than confrontational. Jewish professionals report concealing visible Jewish symbols, avoiding political discussions, and minimizing references to Jewish life outside of work. These adaptations rarely result in formal complaints, particularly given the small size of Nova Scotia's Jewish population and the reputational risks associated with speaking out. The absence of complaints or case law, however, does not indicate the lack of harm; it reflects a climate in which disclosure is perceived as costly.

The lack of a shared policy framework compounds this dynamic. Without the IHRA Working Definition of Antisemitism embedded in provincial workplace standards or equity guidance, there is no consistent reference point for assessing when discourse about Israel crosses into hostility toward Jews as a group. As a result, responses depend heavily on individual supervisors, human resources personnel, or institutional cultures rather than on enforceable norms. Jewish employees are frequently placed in the position of having to explain and justify their discomfort, a burden not imposed on other minority groups.

What emerges is a quieter but deeply consequential form of antisemitism: not the kind that generates headlines, but the kind that shapes daily decision-making about visibility, participation, and belonging. Over time, this erosion influences whether individuals feel able to remain publicly Jewish in professional life, and whether a small community can sustain itself with confidence rather than caution.

Government and Institutional Responses

An apparent tension between reactive enforcement and incomplete preventive infrastructure characterizes Nova Scotia's institutional response to antisemitism in 2025. When the coordinated vandalism of Beth Israel Synagogue, Shaar Shalom Congregation, and the Rohr Family Institute occurred in September 2025, political and law-enforcement authorities acted decisively. Halifax Regional Police classified the incidents as hate-motivated crimes, launched a public investigation, released suspect images, and increased patrols around Jewish institutions. Premier Tim Houston publicly condemned the attacks, and the Nova Scotia Human Rights Commission described them as symptoms of a broader societal failure rather than isolated acts.

These responses demonstrated capacity and willingness to act once antisemitism manifests as a criminal offence. Civil-society actors also mobilized. AGPI publicly identified Halifax as a national inflection point and called for federal coordination to support small Jewish communities facing networked extremist threats. The Nova Scotia Federation of Labour issued a condemnation of antisemitism during Jewish Heritage Month. This stance distinguished it from labour organizations in other provinces where Jewish concerns have more often been contested.

At the same time, significant structural gaps remain. Nova Scotia has not adopted the International Holocaust Remembrance Alliance (IHRA) Working Definition of Antisemitism, despite federal endorsement in 2024 and repeated public advocacy. As a result, antisemitism remains undefined at the provincial level in precisely the institutions, schools, universities, workplaces, and civic governance, where early recognition and intervention are most critical.

The absence of a shared definition has practical consequences. University administrators assessing campus protests or encampments must exercise discretion rather than rely on

standardized criteria. Educators encountering slogans or classroom material that Jewish students experience as threatening lack clear guidance on when intervention is warranted. Policymakers are positioned to condemn antisemitism after crimes occur, but are less equipped to address the narratives and behaviours that precede escalation.

This creates a recurring paradox. Nova Scotia demonstrates moral clarity when antisemitism becomes visible through vandalism or violence, yet struggles to address the ideological and social conditions that allow such acts to emerge. Jewish safety is affirmed in principle, but operationalized unevenly, depending on context, interpretation, and individual leadership.

For Jewish communities, the result is conditional security. Protection is available, but often only after harm has occurred. Belonging is publicly affirmed, but structurally fragile. The gap between strong condemnation and weak preventive infrastructure is not merely administrative; it is the space in which antisemitism persists, adapts, and reappears.

Under-Reported and Hidden Harms

Beneath the evident incidents that reached public attention in 2025, synagogue vandalism, protest-related disruptions, and campus conflict lie a quieter pattern that is reshaping Jewish life in Nova Scotia. These harms are not episodic events but cumulative pressures that emerge in the private decisions Jewish individuals and families make in response to an increasingly uncertain environment. Each public incident triggers a new round of internal calculations: whether to remain visibly Jewish, whether children should participate in communal programming, and whether long-term investment in local Jewish institutions remains viable. These decisions are rarely dramatic or public. They unfold incrementally, through choices such as streaming services rather than attending in person, removing visible Jewish symbols from homes or clothing, or postponing plans tied to long-term rootedness in Halifax.

The closure of civic events, most notably the 2025 Davis Cup match, reinforced this pattern. When a national sporting event was rendered inaccessible out of concern that Jewish participation could inflame tensions, the message received by many Jewish residents was unambiguous: inclusion is conditional. Public belonging, in this framing, is not treated as a right to be protected, but as a variable to be managed in response to external pressure. That lesson is absorbed not only by adults navigating professional and civic life, but by Jewish youth, who observe that their participation in shared public spaces can be curtailed without their consent or involvement.

On university campuses, the psychological impact has been particularly acute. In 2025, Jewish students at Dalhousie reported experiences of intimidation and exclusion linked to protest activity, even as some Jewish faculty publicly defended encampments and dismissed student concerns. This divergence fractured communal solidarity and

compounded students' sense of isolation. When expressions of vulnerability are reframed as political disagreement or ideological inconvenience, Jewish students learn that their safety concerns must first pass a legitimacy test before being acknowledged. The effect is not merely emotional; it shapes behaviour, participation, and long-term educational choices.

These harms rarely appear in formal datasets, police statistics, or incident audits. Yet their consequences are tangible. Jewish institutions report quieter sanctuaries, thinner leadership pipelines, reduced student enrollment at local universities, and diminished willingness to engage publicly or advocate visibly. For a small community already subject to demographic pressure, these patterns amount to a form of soft displacement. Jewish life remains present, but increasingly cautious, inward-facing, and provisional.

This is the under-reported reality of antisemitism in Nova Scotia in 2025. The danger is not sudden disappearance, but gradual erosion: a steady thinning of public confidence, cultural vibrancy, and intergenerational continuity. Jewish presence persists, but under conditions that encourage retreat rather than participation, invisibility rather than belonging.

Risk Indicators and Forward Outlook

By the end of 2025, Nova Scotia had compiled a set of indicators that, together, suggest a critical inflection point. Recorded antisemitic incidents surged dramatically earlier in the period, rising to 36 documented cases in 2023, an increase of roughly 800%, and available evidence indicates that per-capita rates remained elevated through 2024–25. In 2025 itself, the coordinated vandalism of three Jewish institutions in Halifax, conducted during a period of intensified protest activity, demonstrated that rhetoric circulating in public spaces can translate into direct action against Jewish communal life. That same year, the Citadel High case revealed that antisemitic ideology had moved beyond expression into preparation for violence, internalized by youth and operationalized through online networks with real-world implications.

At the postsecondary level, institutions such as Dalhousie and NSCAD experienced sustained polarization. Disputes over encampments, protest boundaries, and the application of antisemitism frameworks fractured Jewish advocacy and weakened the community’s ability to articulate shared vulnerability. When Jewish safety becomes a subject of internal dispute rather than institutional protection, the burden of proof shifts repeatedly back onto those experiencing harm.

Taken together, these developments point toward the risk of transition from episodic crisis to structural insecurity. In such an environment, Jewish safety is addressed reactively, following visible harm, rather than assured through preventative policy and enforcement. Participation in civic and cultural life becomes conditional, shaped by the need to avoid spaces where hostility has been normalized. Advocacy efforts are diverted from protection

toward continual justification, defending not only safety, but the legitimacy of Jewish presence itself.

At the same time, the trajectory is not fixed. In 2025, provincial leadership issued explicit public condemnations of antisemitism, and Halifax Regional Police demonstrated capacity and willingness to investigate hate-motivated crimes. The Nova Scotia Human Rights Commission acknowledged antisemitic attacks as reflective of broader systemic failure, and elements of civil society, including the Nova Scotia Federation of Labour, publicly rejected antisemitism even where that stance diverged from dominant activist narratives. These responses indicate that institutional intervention is possible when clarity and resolution are present.

The window for course correction, however, is narrowing. The absence of a provincially adopted and consistently applied definition of antisemitism continues to leave institutions without shared criteria for prevention, intervention, and accountability. Without clearer frameworks, enforcement boundaries around protest activity, and targeted supports for Jewish schools and communal institutions, responses will remain reactive rather than protective.

If these gaps persist, 2025 may come to be understood not only as the year of specific incidents, but as the point at which Nova Scotia tacitly accepted that Jewish safety and belonging were matters for negotiation rather than guarantees of equal citizenship. The choice facing the province is not whether antisemitism exists, but whether it will be addressed as an episodic problem or as a structural risk requiring sustained, proactive protection.

Prince Edward Island

In Prince Edward Island, the scale of antisemitism cannot be assessed through conventional statistics because no public authority disaggregates Jewish-related incidents from broader categories of religion or ethnicity. This gap is more than administrative. It constitutes an epistemic blind spot that renders Jewish vulnerability analytically invisible, even as community members describe tangible changes in their environment.

What does emerge, through media reporting, advocacy testimony, and informal community accounts, is a civic climate increasingly shaped by imported political narratives that define Israel as a uniquely genocidal actor and cast Jewish identity as politically suspect by association. The Human Rights Commission records a small number of religion-based complaints annually. Still, the absence of Jewish-specific categorization ensures that antisemitism is rarely identified as such, and is often presumed to affect other groups or contexts.

At the same time, public discourse in PEI has grown more polarized. Maximalist slogans such as “Stop the genocide” and “From the river to the sea” appear in civic spaces without accompanying institutional frameworks to assess their impact on minority safety. Within this environment, Jewish trauma following October 7 receives little public acknowledgment, while narratives portraying Jews as colonial oppressors circulate with increasing normalization.

As a result, scale in PEI is not defined by incident counts, but by social effect. It is measured by how quickly public space has absorbed messaging that challenges Jewish self-determination, and by how little institutional capacity exists for a small Jewish community to assert that such messaging is experienced as threatening. Antisemitism in Prince Edward Island is not invisible because it is insignificant. It is invisible because the systems designed to document hate do not name Jewishness as a category requiring specific recognition or protection.

Public Space: Protests, Incitement and Street Pedagogy

Public protest activity in Prince Edward Island did not emerge spontaneously after October 7; it was built upon an existing activist infrastructure that has, over time, shaped how Jewish identity is interpreted in civic space. The 2021 “Rally for Palestine,” organized by the Muslim Society of PEI, established both the logistical pathways and the narrative framing that would later reappear: Israel positioned as a singular human-rights violator, Palestinian suffering as the exclusive moral lens, and Jewish presence largely absent from the public story being told. That early configuration matters because it set the parameters of who was visible,

whose trauma was legible, and whose identity remained unacknowledged in the province's public square.

Following October 7, that infrastructure was rapidly reactivated. Vigils and demonstrations drew hundreds of participants and consistently framed Gaza as the sole site of suffering, while omitting acknowledgment of Hamas violence or Jewish trauma. By November 2023, Charlottetown was formally incorporated into a nationally coordinated "day of action" led by the Palestinian Youth Movement, importing language of apartheid, genocide, and Canadian complicity into a civic environment with no parallel Jewish institutional presence capable of responding in kind. The imbalance was structural rather than rhetorical: slogans travelled easily; Jewish counter-speech did not.

From 2024 through 2025, protest activity intensified and normalized. Downtown marches called for sanctions and arms embargoes, participants were urged to wear keffiyehs as markers of moral alignment, and increasingly maximalist slogans, including claims of "two years of genocide," became routine features of street demonstrations. In this context, protest activity functioned not only as a political expression but as an informal civic instruction. The repeated framing of Israel as uniquely criminal and Zionism as inherently illegitimate operated as a form of street pedagogy, teaching observers how to sort moral categories in public life.

For Jewish residents, particularly in a province where five Jewish families at a vigil would be noticeable, the cumulative effect was disproportionate. Large crowds chanting eliminationist slogans reshaped the social meaning of Jewish visibility in public space, even in the absence of explicit antisemitic slurs. Jewish identity, closely tied for many to peoplehood and self-determination, became politically suspect by association. The exclusion was ideological rather than personal, but its impact was experiential: public space increasingly signalled who belonged comfortably within the civic moral order, and who did not.

Education Sector: Campus and K–12

Within PEI's education system, concerns raised by Jewish families in 2024–25 centred not on isolated incidents but on how Israel and Jewish identity were framed within classroom discourse. Parents reported the use of simplified settler-colonial frameworks that positioned Israelis, and by implication Jews, as structural oppressors whose actions were presented as emblematic of global injustice. Within this framing, violence against Jews was frequently contextualized as resistance rather than harm, rendering Jewish fear difficult to articulate as a legitimate concern.

October 7, in particular, was not consistently presented as a moment of Jewish trauma. Instead, Jewish discomfort was often recoded as political sensitivity or moral defensiveness. When families raised concerns, those concerns were frequently interpreted

as attempts to constrain human rights education rather than as expressions of vulnerability. The result was a power dynamic in which Jewish voices were pressured toward self-silencing to remain socially acceptable within the classroom environment.

For Jewish students, the consequences were practical and psychological. Wearing a Star of David, expressing pride in Israel, or even acknowledging family connections to Israel became calculated decisions rather than neutral expressions of identity. In PEI, the absence of a synagogue, a resident rabbi, or a formal school-based Jewish support structure amplified this fragility. When identity-based tension arose, there were few institutional pathways for students to seek reassurance, mediation, or advocacy.

This pattern reflects what has been described elsewhere in the report as activist-education capture: diversity and equity frameworks that misclassify Jews as unprotected or dominant actors, thereby removing Jewish vulnerability from the analytical field altogether. In Prince Edward Island, that misclassification was not abstract. It shaped daily school experiences for a small number of Jewish youth, teaching them, implicitly but consistently, that belonging was contingent on distancing themselves from core elements of their identity.

Workplace, Healthcare and Everyday Harassment

PEI's Jewish residents describe harassment not in dramatic incidents but in the micro-spaces of everyday life, on sidewalks where slogans appear in windows, on telephone poles where anonymous posters turn their identity into a political provocation, and in interpersonal encounters where assumptions about Israel bleed into assumptions about them. The problem is not ubiquitous aggression but constant vigilance: Jews must assess who has been shaped by "genocide" messaging in the streets and who sees Jewish presence as a legitimate part of the community. Public narratives that criminalize Jewish peoplehood carry into professional settings, where colleagues may feel entitled to demand political confessions. Do you condemn Israel? Do you support Palestine? Silence is treated as complicity in oppression. These dynamics impose a mental-health toll that is difficult to quantify but deeply felt: Jewish Islanders must evaluate personal relationships for ideological risk, knowing that any pushback may position them as oppressors trying to suppress activism. In a province without Jewish social infrastructure, the coping burden falls entirely on individuals and families, producing a chronic state of quiet anxiety that is no less real for being unseen.

Government and Institutional Responses

Prince Edward Island has demonstrated its capacity for decisive action when vulnerable groups are widely recognized as such. In August 2025, officials cancelled an event by a U.S. Christian nationalist preacher because his rhetoric threatened 2S-LGBTQ+ safety. That

responsiveness reveals the province possesses both the legal vocabulary and political will to act swiftly against hate when the target fits existing harm frameworks. Yet, no similar urgency is applied to antisemitic risk factors: no IHRA adoption, no antisemitism strategy, no school-oriented safety plans, and no public recognition that "From the river to the sea" or "genocide" messaging may make Jewish residents feel threatened. When Pride PEI endorsed the PSP/BDS campaign, effectively informing queer Jews they must renounce Zionism to belong, elected officials issued no public challenge. When activists sought a Palestinian flag atop City Hall as a condemnation of Israel's existence, there was no municipal effort to consider the ramifications for a Jewish community so small it could disappear without a record. Silence in these contexts is not neutrality; it is a structural decision about whose fears matter. PEI's institutions recognize antisemitism only in the abstract, never in the moment when Jews say: Here, this is happening to us.

Under-Reported and Hidden Harms

Because PEI has no dedicated Jewish institutions and no disaggregated reporting mechanisms, most antisemitic incidents exist entirely outside the public record. Jewish parents meet quietly with the RCMP rather than triggering formal complaint processes that might expose them to backlash. Antisemitic signage is seen and removed before any authority takes notice. Anxiety is circulated through private networks, WhatsApp threads, informal gatherings, and quiet conversations, not through media or policy channels. The result is a paradox: the community feels rising fear, but has no safe route to demonstrate its legitimacy to the province. Under-reporting becomes structural, not incidental. When institutions lack the ability or willingness to name antisemitism, victims learn not to report it, and perpetrators understand that Jewish vulnerability has no designated defender. The pressure to remain invisible becomes a survival strategy, but invisibility also invites erasure. PEI therefore illustrates a form of harm in which the absence of data is not proof of safety but the very mechanism by which insecurity deepens.

Risk Indicators and Forward Outlook

Prince Edward Island now displays all the precursor conditions for a severe Jewish safety crisis: a tiny, isolated community unable to advocate publicly; a civic narrative structure dominated by eliminationist slogans; ideological gatekeeping in DEI institutions; and a government that protects minority communities only when their vulnerability is institutionally familiar. The risk is not a sudden outbreak of violence; it is a gradual shift toward a civic culture in which Jewish presence is conditional, Jewish identity is recoded as oppressive, and Jewish voices are unwelcome unless they affirm the dominant narrative of Israel as a genocidal actor. In such an environment, attrition becomes inevitable; some Jewish families will leave. Others will withdraw from public life until their community ceases to function as a community at all. The long-term threat is demographic erasure, not physical

attack. A Jewish community can disappear without hatred ever being named, and PEI is currently on that trajectory.

Newfoundland and Labrador

The trajectory of antisemitism in Newfoundland and Labrador warrants national attention based on scale alone. In 2023, a Jewish population of roughly 240 individuals experienced 61 recorded antisemitic incidents, more than one incident for every four community members. Such density strongly suggests repeat exposure affecting the same families, students, and institutions. While the decline to 24 incidents in 2024 represents a numerical reduction, the per-capita risk remains among the highest in Canada.

What distinguishes this trajectory is not only the volume but the absence of contextual narrative. These figures exist almost entirely in isolation, unaccompanied by media reporting, public safety statements, or institutional explanations of what occurred, where, or how responses unfolded. There are no incidents anchored in civic memory, no moments that allow the broader public to understand how antisemitism manifests locally. The data confirms harm, but the silence surrounding it denies meaning.

This disconnect carries tangible psychological consequences. Jewish residents must reconcile two competing realities: audits and police data indicate elevated risk, while the surrounding social environment offers little acknowledgment that anything is wrong. Fear becomes individualized rather than communal, vigilance a private burden rather than a shared concern. Without visible affirmation that antisemitism is recognized and addressed, even reporting can feel risky, potentially exposing how few layers of protection exist.

This is the lived impact of statistical antisemitism: being counted without being heard. In Newfoundland and Labrador, the numbers speak clearly, but the province has yet to respond in a way that translates data into durable reassurance for the community affected.

Direct Attacks and Targeted Harassment

Unlike larger urban centres such as Halifax, Vancouver, or Montréal, Newfoundland and Labrador has not publicly (nationally) recorded synagogue vandalism, public assaults, or overt attacks on Jewish institutions. On the surface, this absence may appear reassuring. In context, however, it reflects not safety but scale. Public targeting presupposes public presence, and in Newfoundland and Labrador, Jewish communal infrastructure is minimal: a single synagogue, a modest Chabad presence, and few visible markers of Jewish life. The lack of recorded physical attacks is therefore better understood as a function of invisibility rather than immunity.

In this environment, antisemitic harm manifests primarily through private and interpersonal encounters rather than public spectacle. A local rabbi has reported being shouted at outside his home, an incident that carries particular weight in a province where one's residence often doubles as both sanctuary and communal gathering space. In a small, tightly networked society, a single act of verbal harassment reverberates beyond the individual, signalling vulnerability to the entire community.

These dynamics shape reporting behaviour. Jewish families must weigh whether drawing attention to an incident will increase scrutiny, deepen isolation, or make them more visible in ways that feel unsafe. Decisions about whether to report are therefore not abstract but strategic. Silence is often perceived as protective, even when it comes at the cost of accountability. The result is a pattern in which antisemitism does not require mass mobilization or repeated incidents to exert pressure; in a small community, the knowledge that one aggressor knows your name, your home, or your routine is sufficient to generate fear.

Public Space: Protests, Incitement and Social Disorder

Newfoundland and Labrador has experienced visible and sustained expressions of anti-Israel activism, including pro-Palestinian rallies, traffic disruptions, Pride-sanctioned activist participation, and calls for divestment. These activities are public, organized, and socially legible within the province's civic culture. Notably, they have not included direct targeting of Jewish institutions or named Jewish individuals. For observers outside the community, this distinction may appear to indicate restraint or moderation.

For Jewish residents, however, the imbalance is more consequential than the absence of overt targeting. Anti-Israel mobilization is visible, normalized, and institutionally validated, while Jewish fear remains private, informal, and largely unacknowledged. When groups such as Palestine Action YYT are elevated into prominent civic roles, including symbolic leadership within Pride events, their political framing gains legitimacy as a moral position. Jewish concerns, by contrast, remain unspoken, circulated only within private networks and individual conversations.

This asymmetry produces a specific form of vulnerability. Public space becomes politically saturated in one direction, while Jewish presence recedes further into discretion. The contrast with other provinces is instructive: where Jewish Nova Scotians may experience confrontation directly in the streets, Jewish Newfoundlanders face a different calculus, the fear of being the only Jew in the room should a political dispute escalate. In a province defined by close social proximity, isolation itself becomes the primary risk factor.

The result is not open disorder but a quiet reconfiguration of civic life, in which some forms of political expression are encouraged and amplified. In contrast, others, particularly expressions of Jewish insecurity, remain largely invisible. This does not eliminate

antisemitic harm; it relocates it into private spaces where it is less likely to be named, recorded, or addressed.

Education Sector: Campus and K–12

In Newfoundland and Labrador, the education sector reflects many of the national pressures shaping Jewish student experience, but within a context of extreme demographic isolation. At Memorial University, campus activism has followed patterns seen elsewhere in Canada: the establishment of protest encampments, including the self-styled "Yazan's Yard," occupation of academic spaces, and public demands that the university divest from Israel framed through accusations of "genocide." These actions, while presented as political advocacy, restructure the campus environment into a moral binary in which neutrality is treated as complicity and Jewish connection to Israel is frequently framed as ethically suspect. For Jewish students, this produces an atmosphere in which identity itself becomes politicized, and participation in campus life requires constant self-monitoring.

Unlike jurisdictions such as Nova Scotia, there are no publicly documented cases of K–12 radicalization or violent antisemitic incidents in Newfoundland and Labrador during this period. However, the absence of reported cases should not be misinterpreted as evidence of safety. The province has no system-wide requirement for the use of a shared antisemitism definition within its education framework, despite adopting IHRA at the provincial level. As a result, teachers and administrators lack consistent guidance for distinguishing political discourse from identity-based hostility, particularly when anti-Israel rhetoric intersects with Jewish student vulnerability. In classrooms where Jewish students are often the only representatives of their identity, disclosure itself becomes a calculated risk.

The most significant educational gap is therefore not a failure of response to a visible crisis, but the structural invisibility of Jewish insecurity. Without clear frameworks, training, or reporting mechanisms, Jewish discomfort is unlikely to surface formally, leaving educators unaware of pressures they are nonetheless responsible for mitigating. In this context, safety depends less on protection than on discretion, a condition that places the burden of risk management on the student rather than the institution.

Workplace, Healthcare and Everyday Harassment

In Newfoundland and Labrador, antisemitism in professional and everyday settings rarely manifests through formal complaints or public incidents. Instead, it is shaped by numerical isolation. In workplaces, Jewish employees are frequently the only Jews their colleagues have ever encountered, a dynamic that reverses the visibility found in larger provinces. This isolation often produces tactical silence: avoiding discussions about Israel even when they arise forcefully, concealing religious observance to prevent scrutiny, and allowing

comments or insinuations to pass unchallenged because the personal and professional cost of confrontation feels disproportionate.

Healthcare and academic environments, which rely heavily on trust and collegiality, are not immune to these pressures. Jewish professionals describe navigating conversations carefully, aware that disagreement may mark them as politically suspect or socially disruptive. Because such interactions rarely escalate to overt harassment, they seldom meet thresholds for formal reporting. The absence of complaints, however, reflects not the absence of harm, but the calculation that visibility may increase vulnerability rather than resolve it.

This dynamic produces a misleading civic narrative. Workplaces appear harmonious, institutional records remain quiet, and the province presents as socially cohesive. Yet the lived reality for Jewish residents is one of negotiated belonging, where safety is often achieved through minimizing identity rather than affirming it. Being “least seen” becomes the most reliable form of protection. That condition does not represent inclusion; it represents adaptation to fragility.

Taken together, the education and professional spheres in Newfoundland and Labrador reveal a consistent pattern: antisemitism is not loudly expressed, but quietly managed by those experiencing it. The result is a community that appears stable on the surface while bearing the cumulative strain of invisibility beneath it.

Government and Institutional Responses

On paper, Newfoundland and Labrador appears comparatively well-positioned. The province adopted the International Holocaust Remembrance Alliance (IHRA) Working Definition of Antisemitism in May 2023, earlier than many larger jurisdictions, and has committed funding to anti-racism and antisemitism initiatives. Provincial officials engage with Jewish advocacy organizations, including AGPI, and public statements acknowledge that antisemitism exists within the province. These measures indicate institutional awareness and a willingness, at least in principle, to recognize the problem.

In practice, however, there is little evidence that these frameworks have translated into consistent or visible protection. No publicly available school board decisions, tribunal rulings, or enforcement actions cite IHRA in relation to antisemitic incidents. There are no documented cases in which the definition has been used to guide disciplinary processes, clarify protest boundaries, or intervene in workplace or educational disputes. As a result, IHRA functions mainly as a symbolic commitment rather than an operational tool, present in policy but absent in application.

This gap produces a persistent contradiction. Jewish residents are told that antisemitism is recognized and taken seriously, yet cannot point to a single precise instance in which the

system demonstrably acted to protect them. Because many incidents remain private or informal, the burden of proof falls on individuals who are already navigating isolation. Vulnerability must be made visible to be believed, but visibility itself carries perceived risk. In this environment, institutional reassurance exists without institutional reinforcement.

Under-Reported and Hidden Harms

The most consequential antisemitic harms in Newfoundland and Labrador are those that leave no public trace. Jewish residents describe a pattern of quiet self-monitoring: deliberating over whether to host a public event, whether children should wear visible Jewish symbols at school, or whether expressing views about Israel online could carry professional or social consequences. These decisions are not prompted by singular headline incidents, but by accumulated signals that Jewish visibility invites scrutiny.

Such experiences rarely enter official records. There is no mechanism to capture the moment a child learns to avoid mentioning a holiday, or a family decides against sharing a life-cycle event publicly. No audit records the hesitation before speaking, or the decision to remain silent to avoid standing out as the only Jewish voice in a room. These are not discrete incidents; they are gradual erosions of confidence and a sense of belonging.

In a community of this size, the effects are magnified. What might be absorbed elsewhere through communal density becomes isolating when numbers are small. Over time, these quiet adaptations can alter participation patterns, weaken communal infrastructure, and reduce public Jewish presence without any explicit act of exclusion ever being recorded. The harm lies not only in what happens, but in what goes unacknowledged. Silence itself becomes the condition that sustains insecurity.

Risk Indicators and Forward Outlook

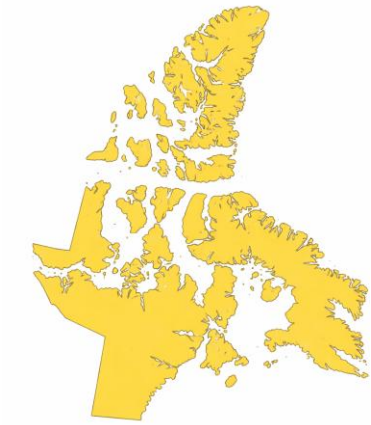
As of 2025, Newfoundland and Labrador exhibits multiple indicators associated with the normalization of antisemitism in small jurisdictions. High per-capita incident rates coexist with minimal public discussion. Policy commitments exist without visible enforcement. Jewish fear circulates privately, while public life proceeds as though no tension is present. Together, these conditions create a setting in which antisemitism does not escalate dramatically, but settles quietly into the background.

The risk is not an imminent surge in violence, but a slow recalibration of expectations. When Jewish residents learn that safety is best preserved through discretion, participation contracts. When visibility feels risky, public life narrows. Attendance declines, events are scaled back, and younger community members weigh whether long-term belonging is

sustainable. Communities under these pressures do not collapse suddenly; they thin gradually.

The trajectory remains reversible, but only if abstract recognition is matched by concrete action. Public acknowledgment of harm, transparent use of IHRA in institutional decision-making, and proactive engagement before incidents escalate would shift the burden back to systems of protection rather than onto individuals. Without that shift, the most significant risk facing Newfoundland and Labrador is not confrontation, but disappearance: a Jewish community that fades from public life without fanfare, and a province that only realizes what was lost after it is gone.

Nunavut



Official audits list zero antisemitic incidents in Nunavut in 2023 and 2024. This figure provides no meaningful insight into Jewish safety because it reflects a lack of reporting capacity rather than a lack of risk. Nunavut's Jewish population is tiny and largely private. There are no publicly identifiable Jewish spaces to target, no communal institutions through which concerns might surface, and no established reporting pathways tailored to antisemitism.

By 2025, however, the ideological environment has shifted, as evidenced in public statements, protest activity, and media commentary. Following the October 7, 2023, Hamas attacks, public rhetoric in Nunavut increasingly adopted frameworks that depict Israel as a colonial aggressor and Palestinians as Indigenous victims of genocide. These framings circulated without parallel acknowledgment of Israeli victims, hostages, or the documented rise in antisemitic incidents elsewhere in Canada.

The trajectory is therefore not numerical but discursive. Antisemitism in Nunavut does not yet manifest as recorded acts against Jewish targets; it manifests as the absence of Jewish vulnerability from public imagination. When a population is not recognized as capable of being harmed, measurement becomes impossible, and protection becomes theoretical.

Direct Attacks and Targeted Vandalism

Nunavut has recorded no attacks on Jewish institutions and no incidents of antisemitic vandalism. This absence is not evidence of security. It reflects the complete lack of public Jewish institutions. There are no synagogues, no Jewish community buildings, and no recurring Jewish public events that could serve as targets.

This condition produces a form of structural non-existence. Antisemitism encounters little visible resistance or response because there is nothing public to provoke confrontation. Should Jewish institutions or public Jewish events emerge in the future, Nunavut currently lacks tested norms, precedents, or response frameworks for addressing antisemitic backlash.

Public Space: Protests, Incitement and Civic Discourse

Nunavut has hosted multiple Gaza-related protests since late 2023. In November 2023, approximately thirty residents marched in Iqaluit from Four Corners to the Legislative Assembly, calling for a ceasefire and characterizing Israel's military actions as a "real-time genocide." A similar protest occurred in January 2024, again focusing exclusively on Palestinian suffering without reference to the October 7 atrocities, Israeli civilian victims, or hostages.

In August 2025, Nunavut saw its first Inuit-led Gaza solidarity march on World Humanitarian Day. Organizers explicitly linked Inuit experiences to those of "fellow Indigenous people in Palestine" and called for solidarity "from Nunavut to Palestine." These events framed the conflict through an Indigenous–colonial binary in which Jewish historical connection to the land was absent from the narrative.

In each instance, Jewish identity did not appear as a vulnerable category. Commenters who raised concerns about slogans such as "From the river to the sea" were treated as disruptive rather than protective. Antisemitism in Nunavut's public space does not rely on slurs or threats; it is embedded in moral storytelling that renders Jewish people invisible except as symbols of oppression.

Education Sector: Campus and K–12

Nunavut has no university campus with organized Jewish life, nor any Jewish educational institutions. As a result, educational environments are shaped almost entirely by dominant geopolitical narratives without internal challenge or contextual counterbalance.

When public discourse presents Jewish self-determination as colonial violence and Palestinian violence as resistance, these frames enter classrooms unmediated. Without Jewish students, educators, or community representatives present in sufficient numbers to articulate alternative perspectives, curricular and informal educational discussions default to a single moral lens. Jewish history, indigeneity, and vulnerability are largely absent.

This absence does not produce overt conflict. It creates a learning environment in which Jewish experience is excluded from the moral universe altogether.

Workplace, Healthcare and Everyday Harassment

For Jewish residents living in Nunavut, antisemitism is unlikely to be formally recognized even when it occurs. Jewish identity is not widely legible as a category of risk, and discriminatory remarks or hostile assumptions are therefore likely to remain private and unreported.

In such a context, workplace or social hostility does not trigger institutional response mechanisms. Without visibility, incidents remain individualized rather than categorized. Harm is absorbed quietly, not because it is insignificant, but because there is no framework through which it can be named.

Government and Institutional Responses

Since 2023, territorial leaders have demonstrated moral engagement with the Israel–Gaza conflict, but this engagement has been one-directional. In January 2024, the Mayor and Council of Baker Lake wrote to the federal government calling for a ceasefire "for the sake of children," without reference to Israeli victims or rising antisemitism. In December 2023, Nunavut lawyer Beth Kotierk resigned from a federal advisory role, accusing Canada of supporting the "genocide of the Palestinian people," explicitly framing Israeli actions as colonial oppression.

Throughout 2025, political pressure mounted on Nunavut MP Lori Idlout to adopt stronger anti-Israel positions. At no point during this period did territorial leaders publicly acknowledge Jewish safety as a relevant concern or reference antisemitism as a policy issue. The pattern is consistent: Palestinian vulnerability is articulated publicly and institutionally; Jewish vulnerability is absent from official discourse.

Under-Reported and Hidden Harms

Online comment sections beneath Nunatsiaq News articles include comparisons of Jews to Nazis, denials of Jewish indigeneity, and justifications of violence framed as liberation. In larger provinces, such language would typically trigger monitoring, community response, or moderation. In Nunavut, these comments often remain unchallenged, functioning as informal civic pedagogy.

Because there are no dedicated reporting mechanisms and minimal Jewish community infrastructure, antisemitism is neither recorded nor contested. Silence becomes the default response, not as a sign of acceptance, but as a consequence of structural absence.

Risk Indicators and Forward Outlook

By 2025, Nunavut will exhibit a fully developed narrative environment in which antisemitism can exist without incident data, perpetrators, or targets. Jewish people are positioned outside the moral community as abstract agents of colonial power rather than as a minority group capable of experiencing harm.

The primary risk is not immediate violence. It is unpreparedness. Should Jewish institutions, public events, or an influx of Jewish residents emerge, the narrative groundwork for exclusion is already in place, while institutional readiness is not.

Nunavut's experience demonstrates that antisemitism does not require numbers to be dangerous. It requires only invisibility, narrative certainty, and the absence of recognition. When the first incident occurs, the most significant risk is that it will not be recognized as antisemitism.

The Northwest Territories

Officially, the Northwest Territories reports no publicly accessible disaggregated data on antisemitism for 2023–2025. Hate incidents are typically recorded under broad categories such as “religion” or “race,” with no mechanism for identifying antisemitism as a distinct phenomenon. This renders Jewish vulnerability statistically invisible. As with other small jurisdictions, the absence of data does not indicate the lack of harm; it suggests the absence of measurement.

By 2025, the trajectory is defined less by numerical escalation than by discursive convergence. National and international narratives portraying Israel as a genocidal or colonial entity increasingly circulate within northern civic discourse, unaccompanied by any parallel acknowledgment of Jewish trauma following October 7, 2023, or of the documented rise in antisemitic violence elsewhere in Canada. Jewish identity, where it appears at all, is referenced only through geopolitical abstraction, never as a local, vulnerable minority experience. This produces a structural imbalance: Palestinian suffering is legible and morally centred; Jewish vulnerability is absent from the frame.

The result is a territory in which antisemitism does not register as a “trend,” because the category itself has no analytic foothold. Scale, in the NWT, must therefore be understood qualitatively rather than quantitatively: by the degree to which Jewish safety has been conceptually erased from public consideration.

Direct Attacks and Targeted Harassment

There are no publicly documented incidents of synagogue vandalism, assaults, or attacks on Jewish institutions in the Northwest Territories during 2023–2025. This absence is often cited as evidence of calm. However, the explanation is structural rather than protective. The NWT has no synagogue, no Jewish community centre, and no visible Jewish institutional footprint. There are a few public markers of Jewish life to target.

In this context, harassment, when it occurs, is likely to be private, interpersonal, and undocumented. Jewish residents report navigating environments where political rhetoric about Israel circulates freely, while any expression of Jewish identity or concern risks social isolation. As in other small jurisdictions, the decision to report harassment carries disproportionate personal risk. When community size is minimal, anonymity is impossible, and silence becomes a rational survival strategy.

The absence of recorded attacks, therefore, reflects invisibility rather than immunity. It signals a context in which antisemitism does not need to escalate publicly to constrain Jewish life.

Public Space: Protests, Incitement and Social Discourse

Public demonstrations in the Northwest Territories related to the Israel–Hamas war have been limited in size but consistent in framing. From late 2023 through 2025, public statements, vigils, and solidarity actions have overwhelmingly adopted a narrative positioning Israel as a colonial aggressor and Palestinians as Indigenous victims of genocide. These events routinely omit reference to Hamas's October 7 attacks, Israeli hostages, or the global rise in antisemitic violence.

While Jewish individuals have not been publicly targeted at these events, the narrative architecture itself functions exclusionarily. Jewish identity is implicitly collapsed into geopolitical power, stripped of vulnerability, and rendered morally suspect by association. In a territory where Jewish residents are few and largely unknown to their neighbours, this framing shapes public understanding without friction or contestation.

As with Nunavut, antisemitism in the NWT does not manifest through overt slurs or threats. It operates through discursive erasure, where Jews appear only as symbols of oppression and never as members of the local moral community. Public space thus becomes inhospitable not through confrontation, but through the absence of recognition.

Education Sector: Campus and K–12

The Northwest Territories has no university campus with organized Jewish student life, nor any Jewish educational institutions. As a result, educational environments adopt dominant geopolitical narratives without countervailing perspectives grounded in Jewish history, peoplehood, or lived experience.

Educators and students encounter Israel–Palestine primarily through simplified frameworks that cast Jewish self-determination as colonial violence and Palestinian political violence as resistance. In the absence of Jewish peers, parents, or community representatives, there is little incentive or capacity to interrogate how these narratives may affect Jewish students, however few they may be.

Jewish children in the NWT, where present, navigate schooling in contexts where their identity is rarely acknowledged positively and where expressions of Jewish connection to Israel may be perceived as controversial or morally suspect. Without institutional guidance, antisemitism literacy, or policy frameworks such as IHRA embedded in the education

system, educators lack tools to recognize when political discourse crosses into identity-based harm.

Workplace, Healthcare and Everyday Harassment

In professional settings across the NWT, Jewish residents are often the only Jews their colleagues have ever encountered. This demographic isolation shapes workplace dynamics. Conversations about Israel, Gaza, or "genocide" occur openly, while Jewish employees may feel compelled to remain silent to avoid social or professional consequences.

Harassment, where it occurs, tends to be subtle: assumptions, political demands for condemnation, or casual rhetoric that frames Jewish identity as aligned with global injustice. These experiences are rarely escalated through formal channels, not because they are insignificant, but because doing so risks social exposure in environments where anonymity is impossible.

Healthcare and public service settings are not immune; the psychological burden of navigating spaces where antisemitism is conceptually unrecognized compounds the stress experienced by Jewish professionals. Safety is achieved not through protection, but through self-effacement.

Government and Institutional Responses

The Northwest Territories has not adopted the International Holocaust Remembrance Alliance (IHRA) Working Definition of Antisemitism, nor has it implemented a territory-specific antisemitism strategy. Government responses to the Israel–Hamas conflict since 2023 have focused on humanitarian concern for Palestinians, without parallel acknowledgment of Jewish safety concerns or antisemitism as a domestic issue.

This asymmetry is not necessarily malicious, but it is consequential. When Jewish vulnerability is never named, institutions are unprepared to recognize it when it appears. The absence of policy frameworks means that any future antisemitic incident would be assessed ad hoc, without shared criteria or institutional memory.

In effect, Jewish safety in the NWT depends on individual goodwill rather than structural protection.

Under-Reported and Hidden Harms

The most significant harms experienced by Jewish residents in the Northwest Territories are those that never enter official records. Fear circulates privately: decisions about whether to display Jewish symbols, whether to speak openly about Israel, and whether to challenge rhetoric that feels hostile but is socially sanctioned.

There are no reporting mechanisms tailored to antisemitism, no community organizations to aggregate concerns, and no public discourse acknowledging that Jews may experience harm at all. Under-reporting, therefore, is not a failure of courage; it is a structural inevitability.

In such contexts, invisibility becomes both shield and threat. It protects individuals from immediate confrontation while accelerating long-term erasure.

Risk Indicators and Forward Outlook

By 2025, the Northwest Territories will display several early warning indicators commonly associated with the emergence of structural antisemitism, even in the absence of recorded incidents. Antisemitism-specific data is not disaggregated or publicly tracked, leaving Jewish experiences subsumed under broader and non-specific categories. At the same time, the territory lacks policy frameworks that explicitly define or address antisemitism, resulting in an institutional environment where Jewish vulnerability is neither clearly recognized nor proactively considered. Within public discourse, narratives that deny Jewish peoplehood or delegitimize Jewish self-determination increasingly circulate without challenge. In contrast, the extreme demographic isolation of Jewish residents further discourages visibility, reporting, or collective advocacy.

The primary risk in the Northwest Territories is not the imminence of a violent antisemitic incident, but systemic unpreparedness. Should Jewish visibility increase, through population movement, the establishment of communal institutions, or the introduction of public Jewish events, the territory currently lacks the conceptual, educational, and policy tools required to identify antisemitism when it occurs. In such a context, harm is likely to be misread as political disagreement, cultural misunderstanding, or interpersonal conflict rather than recognized as targeted discrimination.

The broader danger, reflected in patterns observed elsewhere in Canada, is that antisemitism will be acknowledged only after harm has already taken place. In the Northwest Territories, as in Nunavut, antisemitism is already present at the narrative level, embedded in assumptions and frames that render Jewish vulnerability difficult to perceive. The central question moving forward is whether territorial institutions will develop the capacity to recognize and address antisemitism before it is forced into public view by crisis, or whether Jewish safety will remain contingent on visibility achieved only through harm.

Yukon Territory

The recorded increase from 0 antisemitic incidents in 2022 to 17 in 2023 represents a categorical shift for a territory with a Jewish population small enough to gather in a single living room. While the absolute number may appear modest when compared to larger provinces, its proportional impact is substantial. The data indicate not a sudden demographic change, but a transformation in the social environment following October 7, in which globalized narratives reached even Yukon's relatively isolated civic sphere.

By 2025, Jewish Yukoners report that the initial shock of rising hostility has settled into a persistent, ambient anxiety. This is experienced not through frequent overt incidents, but through anticipatory self-monitoring: hesitation before wearing Jewish symbols in public, uncertainty about attending civic events, and caution when correcting misinformation in workplaces or schools. The trajectory is not defined by escalation in incident counts, but by the normalization of a climate in which Jewish grief and fear are no longer presumed to be legitimate without explanation.

Direct Attacks and Targeted Vandalism

Yukon has not recorded synagogue vandalism publiclyor attacks on Jewish institutions. This absence should not be taken as evidence of safety; rather, it reflects the lack of visible Jewish infrastructure. There is no synagogue, no Jewish community centre, no day school, and no campus-based Jewish organization to target. Individuals, not buildings, carry Jewish life in Yukon.

In such contexts, the first manifestations of antisemitism often emerge not through property damage but through the erosion of social legitimacy. In Yukon, the earliest signals appeared through protest messaging and political advocacy that erased Jewish victimhood from public narratives surrounding the Israel–Hamas war. The risk is not hypothetical: when a community is portrayed as morally suspect before any physical incident, the conditions for escalation are already in place, even if no visible attack has yet occurred.

Public Space: Protests, Incitement and Civic Polarization

Public space in Yukon shifted decisively after October 7. Early demonstrations in Whitehorse framed the conflict entirely through a colonial metaphor, presenting Gaza as an oppressed Indigenous analogue and Israel as an occupying power, without reference to the

October 7 massacres, hostage-taking, or Hamas's stated objectives. This framing became the baseline for subsequent public engagement.

By early 2024, protest activity moved from the street into governance itself. The Whitehorse ceasefire motion brought a distant conflict into the municipal chamber, transforming council proceedings into a forum in which Jewish legitimacy and Israeli self-defence were implicitly adjudicated. Testimony included rationalizations of violence and the circulation of demonstrably inaccurate claims about October 7 and Israeli conduct. For Jewish residents, this was not an abstract debate but a direct encounter with narratives that recast their trauma as morally suspect.

What marks this as a structural risk is not disorder but normalization. Antisemitism does not appear here as disruption; it seems as conscience. When civic spaces absorb narratives that deny Jewish vulnerability while presenting themselves as ethical imperatives, the boundary between political speech and group-based harm becomes increasingly challenging to enforce.

Education Sector: Campus and K–12

Yukon does not host the large university encampments seen elsewhere in Canada, but its educational environments are not insulated from the same digital and ideological currents. Students are exposed to the same slogans, imagery, and simplified narratives that circulate nationally, often without local context or historical grounding.

The broader civic environment compounds this exposure. While Holocaust education exists in Yukon curricula and Yom HaShoah has been formally recognized, these lessons compete with public discourse that treats Jewish suffering as politically awkward or secondary. The result is a fractured learning environment: students are taught why antisemitism is dangerous while simultaneously observing public narratives that imply where it may be justified or dismissed.

In the absence of clear institutional guidance on contemporary antisemitism, Jewish students are left without assurance that their experiences will be recognized as legitimate rather than political.

Workplace, Healthcare and Everyday Harassment

In a small jurisdiction where social networks are tight and reputations are persistent, the cost of speaking openly about Jewish fear can feel prohibitive. Since 2023, Jewish Yukoners increasingly described self-censorship in professional settings, avoiding political conversations, withholding personal grief, and remaining silent about family ties to Israel because they cannot predict whether colleagues will respond with empathy or suspicion.

These dynamics rarely produce formal complaints. Instead, they manifest as behavioural adaptation: silence as risk management, invisibility as protection. While such strategies may reduce immediate conflict, they impose a cumulative psychological burden. A community that must continuously calculate whether its identity is socially safe is not experiencing belonging; it is navigating conditional acceptance.

Government and Institutional Responses

At the territorial level, Yukon has demonstrated meaningful alignment with national antisemitism frameworks. The Legislative Assembly has recognized Yom HaShoah, explicitly condemned Hamas, and advanced adoption of the IHRA Working Definition of Antisemitism. These actions signal institutional awareness of Jewish vulnerability and historical truth.

Municipal practice, however, has not consistently reflected this clarity. The Whitehorse council proceedings revealed a civic environment vulnerable to activist pressure and uncorrected misinformation, where antisemitism was not explicitly named even as Jewish legitimacy was contested. This disjunction creates a protective gap: Jews are recognized as vulnerable in principle, but exposed in practice when protection is most needed.

Under-Reported and Hidden Harms

The seventeen recorded incidents in 2023 are widely understood within the community as a baseline rather than a comprehensive account. Jewish residents describe a quieter erosion of trust: strained relationships after correcting misinformation, discomfort following visible Jewish identification, and social withdrawal from previously welcoming spaces.

Because Jewish life in Yukon rests on minimal communal infrastructure, these harms remain fragmented and privatized. There is no central reporting hub, no shared narrative archive, and no collective buffer against isolation. Silence becomes both a shield and a wound, protecting individuals from immediate conflict while deepening long-term alienation.

Risk Indicators and Forward Outlook

By 2025, Yukon exhibits several indicators associated with the early normalization of structural antisemitism: a sharp shift in public narrative, increasing reluctance among Jews to participate visibly in civic life, and institutional inconsistency between symbolic recognition and practical protection.

The risk is not an imminent outbreak of violence. It is a gradual transformation in which Jewish presence is tolerated only when politically compliant, and Jewish vulnerability is acknowledged only after it has been contested. If current patterns persist, Yukon risks becoming an environment where Jewish life survives through caution rather than participation.

The trajectory remains reversible. Whether Yukon stabilizes or continues along this path will depend on whether institutional commitments are translated into consistent civic practice, and whether public spaces are willing to recognize antisemitism not only when it is overt, but when it is embedded in narratives that quietly deny Jewish legitimacy.

Canada in 2026: An Outlook and Call to Responsibility

A message to leaders, institutions, and communities from coast to coast to coast

Canada enters 2026 at a moment of quiet reckoning. The period following October 7, 2023, has revealed that antisemitism in this country is no longer an episodic disturbance or a marginal concern confined to extremist fringes. It has become structural, ambient, and normalized across multiple domains of public life. From large urban centres to the smallest jurisdictions, from universities to elementary schools, from public squares to professional environments, Jewish Canadians are experiencing a shift not merely in safety, but in belonging itself. This is not a temporary rupture caused by distant conflict; it is a domestic stress test of Canada's democratic commitments, one that has exposed gaps between our stated values and their application.

Yet 2026 is not a foregone conclusion. The trajectory ahead is not fixed. The same evidence that documents escalation also demonstrates that intervention remains possible. What distinguishes the coming year is not the absence of tools, but the need for resolve. Canada already possesses legal frameworks, policing capacity, educational authority, and civic institutions capable of reversing this course. What has been missing is not knowledge, but clarity, not goodwill, but consistency. The question facing the country is no longer whether antisemitism exists, but whether leaders are willing to treat it as a non-negotiable threat to civic equality rather than a contextual inconvenience weighed against political pressure.

At the federal level, 2026 must mark a transition from symbolic leadership to enforceable expectation. National commitments to combat antisemitism have too often remained declarative, leaving implementation fragmented and uneven across provinces and sectors. This has produced a patchwork in which Jewish safety varies dramatically depending on geography, institutional culture, and political will. A coherent federal posture in 2026 would establish clear national standards for reporting on antisemitism, transparency of data, and accountability across education, public safety, and online spaces. Antisemitism must be recognized explicitly as a national cohesion issue, one that weakens democratic trust, accelerates minority withdrawal, and signals to other vulnerable groups that protection is conditional rather than assured.

Provincial and territorial governments now sit at the centre of this challenge. Across Canada, a recurring pattern has emerged: antisemitism is acknowledged in principle, yet repeatedly contested in practice. Jewish vulnerability is recognized abstractly, but re-litigated at the moment it demands protection. In schools, in universities, and in public institutions, Jewish safety has too often been subordinated to procedural neutrality, activist pressure, or ideological framing that misclassifies Jews as dominant rather than vulnerable. In 2026, provinces and territories face a choice between proactive governance and permanent crisis management. Naming antisemitism clearly, tracking it consistently, and intervening early are not acts of censorship or partisanship; they are basic functions of democratic stewardship.

Municipal leadership has become increasingly decisive because cities are now the primary arenas in which antisemitism is experienced. Public spaces, streets, campuses, neighbourhoods, and civic buildings have become contested terrain. In many municipalities, the right to protest has been allowed to eclipse the rights to worship, to educate, and to move freely without intimidation. The result has been a reshaping of civic geography, where Jewish residents must calculate routes, events, and visibility based on anticipated hostility. In 2026, municipal leaders must reassert a foundational principle: public space belongs to all residents equally. Ensuring that synagogues, schools, and community centres are accessible without fear is not a concession; it is the baseline of civic order.

Policing and public safety authorities occupy a similarly pivotal role. Across jurisdictions, law enforcement has demonstrated the ability to respond decisively once violence occurs. What has been less consistent is the capacity to prevent normalization through early deterrence. Repeated vandalism, sustained harassment, and protest activity that crosses into intimidation cannot continue to be treated as isolated incidents. In 2026, restoring trust requires transparent enforcement, visible consequences, and a willingness to identify patterns before they harden into expectation. Public safety is not measured solely by response times, but by whether communities believe escalation will be stopped rather than absorbed.

Education represents one of the most consequential battlegrounds. Schools and campuses should function as buffers against social fracture, yet they have increasingly become accelerants. Jewish students across Canada are learning that safety and participation are contingent: that visible identity invites scrutiny, that grief requires justification, and that silence is often the safest option. In 2026, educational leadership must confront a brutal truth. Neutrality that tolerates harassment is not neutrality. Academic freedom does not extend to the normalization of fear. Diversity frameworks that exclude Jews from vulnerability analysis are incomplete and corrosive. The cost of continued avoidance will not be borne only by Jewish students, but by the integrity of education itself.

Unions and professional associations also face a defining test. Historically positioned as defenders of dignity and equity, many have drifted toward ideological alignments that render Jewish concerns suspect or secondary. In doing so, they have weakened their own moral authority. In 2026, organized labour and professional bodies must decide whether solidarity is universal or selective. A movement that protects some members while dismissing the fear of others fractures its own foundations. Inclusion that excludes Jews is not progress; it is a rebranding of hierarchy.

For Jewish communities, resilience has remained strong, but resilience is not infinite. Across the country, warning signs are visible: quieter synagogues, increased reliance on private security, students choosing out-of-province education, families debating relocation, and a growing culture of self-censorship. These are not dramatic exits; they are incremental withdrawals. The most significant risk Canada faces is not sudden rupture, but gradual

thinning, a democracy that remains formally intact while losing the confidence of those it fails to protect.

Hope for 2026 must therefore be grounded, not rhetorical. It cannot rest on the assumption that tensions will subside on their own or that time alone will repair the damage. The basis for cautious optimism lies elsewhere: the patterns are now visible, the data is undeniable, and the cost of inaction is increasingly evident. Canada still has a narrowing window to act decisively, to reassert that Jewish safety is not conditional, negotiable, or subordinate to ideology or optics.

The measure of 2026 will not be how frequently leaders condemn antisemitism after it occurs. It will be whether Jewish Canadians once again experience safety as assumed rather than argued, protection as proactive rather than reactive, and belonging as a right rather than a concession. That outcome remains possible. It is not guaranteed. It depends entirely on what Canada chooses to do next.