



Written Submission to the Senate Standing Committee on Human Rights' Study of Antisemitism

November 21, 2025



Submitted by:

Ms. Karen Restoule - Anishinaabe-Kwe

The Honourable Harry S. LaForme O.C., I.P.C, Honourary Chair
of the Alliance of Canadians Combatting Antisemitism –
Anishinaabe

November 21, 2025

Dear Honourable Members of the Senate Standing Committee on Human Rights

Re: Committee Study of Antisemitism

The Honourable Harry LaForme O.C. & I.P.C. is a member of the Mississaugas of the Credit First Nation, a retired appellate court judge and practicing lawyer. Mr. LaForme is the honorary Chair of the Alliance of Canadians Combatting Antisemitism. Karen Restoule is a member of the Dokis First Nation. With a law degree from the University of Ottawa, Ms. Restoule specializes in public affairs and is currently Senior Fellow and Director of Indigenous Affairs with the McDonald Laurier Institute. Ms. Restoule is also an honorary witness to Israeli suffering arising out of the Hamas October 7th attack. Link to Mr. LaForme's bio: <https://flowcode.com/p/EJxALmwK0> Link to Ms. Restoule's bio: <https://macdonaldlaurier.ca/cm-expert/karen-restoule/>

In accordance with the protocols of our people; the Anishinaabe, we recognize and acknowledge that the Senate is meeting on the traditional and unceded territory of the Anishinaabe Algonquin people. For countless generations the Anishinaabe Algonquin people have walked these lands. We honour their kinship and stewardship to the land.

As Anishinaabe we strive to adhere to the traditional values of our people. The Creator placed the distinct races of humankind upon Mother Earth and gifted each with unique knowledge to be used for their benefit and shared for the benefit of all humankind.

Indigenous peoples welcomed the settlers to North America. Our original relationship was based upon mutual respect, equal and peaceful coexistence, and the sharing of the land. For about four centuries we lived with the settlers in accordance with this original foundational relationship.

Treaties of Peace and Friendship were entered into that codified these intentions and recognized Indigenous sovereignty. These treaties date back to the mid-1400s and were documented by First Nations in what we call Wampum Belts, the Covenant Chain and the Treaty of Niagara. These foundational treaties were grounded in the Seven Sacred Teachings that were given to teach all of us how to live and move forward together in a good way. The sacred teachings are Love, Respect, Courage, Honesty, Wisdom, Humility and Truth.

Anishinaabe are community and relationship oriented who believe that we have a responsibility for the welfare of all beings on Turtle Island¹. Our cultural principles call us to action, to be stewards of our lands and pay attention to our landscape for what is going on within it. As land stewards the Anishinaabe are watchful that the values set out in our sacred teachings are sustained throughout our treaty and traditional lands. The Creator gave us a voice and a warrior spirit to use when it comes to abuse and atrocity.

As the constitutional rights holders, we object to our treaty lands being used for exclusion, bigotry, hate, harassment, antisemitism and lawlessness that currently overwhelmingly and deliberately targets our welcomed treaty partners Jewish Canadians. All of which is contrary to Anishinaabe

¹ Turtle Island is the name used by many First Nations for the continent of North America

values and the Seven Sacred Teachings. We are paying attention and we do not like what we are seeing.

The calls for the death of Jewish people are unequivocally anathema to the Seven Sacred Teachings. Exclusion, bigotry, harassment, antisemitism, lawlessness, and hate are being permitted on and throughout our traditional and treaty lands. All of which is completely contrary to the Seven Sacred Teachings.

As Anishinaabe, we are deeply troubled by the expressions of hatred against Jews and Zionists, and the willful, disappointing and overt ignorance, fueled by misinformation coming from educational institutions and broader society. Erroneous false narratives are coming out of universities about current reconciliation efforts led by Indigenous peoples to justify divisive hateful conduct that overwhelmingly targets and isolates Jewish and Zionist Canadians.

There are all too many people who boldly suggest correlations between Hamas and Israel in the Middle East and the reconciliation work led by First Nations here in Canada. We hear the words “colonizer”, “settler” and “decolonize” to justify terror, violence, kidnapping, rape, targeted civilian massacres. These words are used to assert revolutionary violence “by any means necessary” and that “all forms of resistance” are justified.

We unequivocally reject these assertions and any allyship with those who hold such views. Those values are abhorrent to the Sacred Teachings and expressly contrary to the original founding of Canada and the Treaties of Peace and Friendship.

The hijacking and misappropriation of Anishinaabe culture, traditions and social justice language to advance polarizing ideologies, to sow division, to promote unwarranted anti-Israel animus and to isolate and demonize Jewish Canadians are deeply distressing.

It is all too reminiscent of the hate that emanated out of the vile and tragic Indian Residential School System operated by Canada and Christian churches for 150 years.

The Nazis aggressively deployed the term “final solution” in a manner similar to Canada. Today, throughout our treaty and traditional lands are signs and chants that include the following: “There is only one solution. Intifada revolution.” The phrase Canada used in the 1910s, namely “the final solution to our Indian problem” and the Nazis in WWII has been knowingly adapted. Any Indigenous person and non-Indigenous Canadian aware of our shared history should shudder to hear it chanted and see it expressed on Canadian streets.

As Anishinaabe, we find the term, in all of its iterations, offensive, hateful and racist. It takes us back to dark chapters in our shared history here in Canada; marked by the death of more than 6,000 Indigenous children. It also reminds us of the tragic loss of 6 million Jews across Europe during, and in the period leading up to, the Holocaust.

Since our May 22, 2024 submission about campus antisemitism to the House of Commons Standing Committee on Justice and Human Rights events in Amsterdam, Washington, Colorado, Manchester, Ottawa, Toronto, Montreal, more recently again in Toronto on November 5, 2025 and elsewhere reveal the falsity of assertions that “Intifada revolution” are categorically benign or peaceful calls

for change. The terrorist promise to repeat October 7th over and over and over again is being played out on our streets and in our communities. How quickly the sadistic savagery of Hamas' invasion of Israel and its promises to repeat October 7th again are so casually forgotten.

Since Canada's premature unilateral unconditional recognition of a state of Palestine (governed by Iranian terror proxy Hamas) – and unsupported by the public – and President Trump's 20-point plan to address the humanitarian crisis in Gaza and eradicate the power and influence of Hamas Jew hatred in Canada has continued unabated and in fact has accelerated.

To anyone with sensitivity to history and current events the word "Zionist" is now code for "Jew" and expressions of antisemitic Jew hatred are being packaged as political criticism of the state of Israel.

The attack upon the International Holocaust Remembrance Alliance (IHRA) definition² and the false claims advanced in its regard are very disturbing. (see appendices A, B & C at the end of our submission).

The ever-increasing deployment throughout academia, civil and political society of a definition of anti – Palestinian racism (APR) developed by the Arab Canadian Lawyers Association is deeply concerning. This definition of APR moves beyond protecting people against discrimination to transforming political disagreement into a racist indictment.

This APR definition views people expressing alternative historical or legal interpretations as racist. Individuals who support Israel's right to exist and those who do not share APR adherents' position in regards to historical events leading up to and following the establishment of the State of Israel are deemed to be racist. It labels anyone as an anti - Palestinian racist if they fail to acknowledge that all Israeli territory even within pre-1967 borders is "occupied" land, and if they disagree with Palestinian narratives about events surrounding the creation of Israel (Nakba).

Such an APR definition does suppress free speech. It does curtail academic freedom. It operationalizes what opponents to the IHRA definition of antisemitism incorrectly allege the IHRA definition seeks to do. A national example of the phenomena of psychological projection³ on the part of the IHRA opponents and APR proponents.

Some witnesses before this Honourable Committee, such as Independent Jewish Voices and Professor Sealy-Harrington, would have this Committee separate antisemitism from anti-Zionism. It cannot be done and should not be done. The Jew hatred playing out on the streets, in the communities and on the campuses throughout our treaty and traditional lands stand for the contrary. To anyone with sensitivity to history and current events, as we noted earlier, the word "Zionist" is code for "Jew" and antizionism is a contemporary manifestation of antisemitism.

² The IHRA definition has been adopted or endorsed by 43 countries, including Canada (in 2019), the European Union, the Organization of American States and a number of UN affiliated bodies.

³ Projection is the psychological "process by which people attribute to others what is in their own minds." See Britannica <https://www.britannica.com/science/projection-psychology>

Expressions of antisemitic Jew hatred are being purposefully packaged as political criticism of the state of Israel to shield activists from criticism and accountability.

We do not see targeting Chinese Canadians for the actions of the Chinese government or targeting Russian Canadians for the actions of the Russian government but we do see the targeting of Jewish Canadians purportedly for the actions of Israel. "Purportedly" is purposefully used. The government of Israel is simply a pretext for the resurgence of the millenniums old antisemitic hate targeting Jewish people. Age old antisemitism that is orchestrated, manipulated and encouraged by state sponsors of terror such as Iran and terrorist entities such as Hamas and the Muslim Brotherhood.

Our most powerful treaty partners; those charged with the public safety (law enforcement agencies, municipal, provincial and federal governments) are allowing unchecked Jew hatred and are failing to confront the false narratives and ideologies circulating through society. Their lack of leadership is the most singular cause for the traction antisemitism is getting and its escalation throughout our treaty and traditional lands.

On October 8, 2024 in a CTV News column, former NDP leader Tom Mulcair reported that he asked Minister Melanie Joly about the Liberal position on South Africa's claim that Israel was committing genocide. Mr. Mulcair quoted Minister Joly saying, "...something that floored me: "Thomas, have you seen the demographics of my riding"? I know that "all politics is local," but I was astonished to hear such a candid admission that very local politics were playing such a role in shaping Canada's foreign policy on this highly complex and sensitive issue."⁴ Moral courage to do the right thing is being replaced by the opportunity for re-election.

It appears that some of our treaty partners apply racist stereotypes to Muslim Canadians as they seek to politically capitalize on Jew hatred; viewing Muslim Canadians as terrorist sympathizers or supporters or holding antisemitic views of Jewish people. As Anishinaabe we strongly object to the racist stereotyping and the application of racist tropes to Muslim Canadians who, like most everyone else, are also welcomed treaty partners.

A couple of months ago a young Anishinaabe adult shared his view that Jewish Canadians have replaced Indigenous people as the most marginalized and discriminated against people in Canada. He asked; "How it is that our country allows Jewish Canadians to be treated so badly?" We are at a loss to answer him. We do not understand either. But what we do recognize is weakness and amorality on the part of Canadian leadership; their failure to protect and ensure the civil, security and democratic rights of a minority community in Canada.

As Anishinaabe members of a minority marginalized community in Canada to witness another minority community (the Jewish community) being abandoned to hate, bigotry and violence is frightening. If Canadian leadership can so readily abdicate its duty towards the Jewish Canadian community for political expedience how easy for it to abdicate its responsibilities for the Anishinaabe and Indigenous peoples of Canada. The failures of treaty partners charged with the

⁴ <https://www.ctvnews.ca/politics/article/tom-mulcair-conservatives-continue-to-attack-trudeaus-potential-successors/>

public safety extends to their inaction in the face of extremism and terrorist activities in Canada. Canada has the ignoble reputation as being an international hub for terror financing and foreign influence.

Canada is facing an existential threat from violent democratically subversive extremism. Recently a Global News Investigation revealed the existence of at least 450 Canadians with ties to Hamas; many in Canada. In an interview with Nicole Zedeck of i24NEWS on November 20, 2025, McDonald Laurier Institute's Professor Casey Babb expressed the view that the number of Hamas operatives is much larger⁵. The Iranian Revolutionary Guard Corps (IRGC), the Muslim Brotherhood and some of their affiliates are also alive, well and active in Canada. Extremism almost invariably targets Jews first and antisemitism is a unifying element across all radical movements but they target other minorities in Canada too.

Samidoun asserts that violent resistance is the legitimate right of an occupied people and is central to its "anti-colonial" vision. It supports designated terrorist organization such as PFLP, Hamas and the like. Samidoun consistently expresses solidarity with Indigenous struggles and encourage Indigenous people of Canada and university students to join in their resistance activities. But that is a false equivalency comparison.

Incentives, including monetary incentives, are being offered to people (particularly to young people) to participate in demonstrations, campus encampments, sit ins and ... "agitation". Recently we learned that in Montreal "pro-Palestinian anti-Israeli" advocates (such as Students for Justice in Palestine) on campuses are encouraging university students to use violence to take back the stolen Indigenous land Montreal sits on. Youth are being radicalized and incited to violence, criminality and hate. We, to the contrary, have always tried to resolve our differences through respectful dialogue or the courts, very rarely through violence. It cannot be overstated how very dangerous the current situation is in Canada and how leadership appears to have their collective heads in the sand in regards to extremism.

Ogimaa-Kwe (Chief) Clair Sault and the council of the Mississaugas of the Credit First Nation have publicly and repeatedly indicated that Jewish Canadians are welcomed treaty partners and objected to the hatred, antisemitism and bigotry directed at Jewish Canadians they have witnessed throughout their treaty lands and Canada since October 7, 2023.

Sufficiently alarmed, on June 26, 2024 Chief and Council wrote the presidents of six universities situated on their treaty territories objecting to the Jew hatred on campus and exhorting them to address it⁶. Despite universities' public commitments to respect Indigenous traditions and Indigenous people and all the land acknowledgements present on their public websites, the letters to the six university presidents were dealt with in a dismissive manner; they fell on deaf ears.

To be honest, we struggled with whether to bother with submitting a written deputation to this Committee. On May 22, 2024 we submitted a written submission to the Parliamentary Standing

⁵ See <https://www.youtube.com/watch?v=rZVAh82QtPc>

⁶ Letters were sent to the Presidents of York University, McMaster University, the Toronto Metropolitan University, University of Toronto, Guelph University and Waterloo University.

Committee on Justice and Human Rights to assist it with its study of campus antisemitism. That study appeared to go nowhere. Since then, antisemitism, Jew hatred and violence have gotten worse and the failures of leadership more pronounced and evident. In July 2025 Deborah Lyons resigned as Canada's Special Envoy on Preserving Holocaust Remembrance and Combatting Antisemitism and four months later has yet to be replaced. What, we ask, does that say about the bona fides of the federal government regarding this critical position and the tsunami of Jew hatred in Canada?

We conclude this deputation much the same way we did with our brief to the House of Commons Standing Committee's study of campus antisemitism eighteen months ago. Indigenous and non-Indigenous people found ways and continue to find ways to peacefully resolve their differences mostly through dialogue grounded in The Seven Sacred Teachings. Our Land, the Treaties, our values, and our hospitality are being abused. Leaders of universities, government, and law enforcement – all Treaty Partners – are allowing this to happen. University codes of conduct and Canadian laws are not being enforced. The relationships the Treaties forged are being intentionally misappropriated and turned upside down.

We, as Anishinaabe Zionists, are made to feel unwelcome on our Treaty Lands by treaty scofflaws, encampment occupiers and pro-Palestinian / anti-Israel protesters who self describe as part of the current colonial regime that marginalizes and oppresses Indigenous peoples - us. Perhaps, they should begin an examination of the illogic of their own activities on our ancestral treaty and traditional lands.

Recommendations:

1. Canada has become a country of no consequences. Enforce the law and codes of conduct.
2. The IHRA working definition of antisemitism must be adopted and used by all who fall within areas of federal oversight, influence, and authority.
3. Reject the definition of APR put forward by the Arab Canadian Lawyers Association. Expunge the application of all definitions of APR that moves beyond protecting people against discrimination to transforming political disagreement into a racist indictment. ~~Reje~~
4. Immediately fill the vacancy of Canada's Special Envoy on Preserving Holocaust Remembrance and Combatting Antisemitism or dispense with Canada's Special Representative on Combating Islamophobia. If there are to be two special representatives they must work together.
5. Direct the Federal Provincial Territorial Heads of Prosecution to form task forces to:
 - a. Investigate and prosecute hate motivate crimes targeting Jewish Canadians.
 - b. Address the growing threat of extremism and foreign interference to our domestic security.
 - c. Investigate the existence of terrorist extremist actors in Canada and neutralize them.
 - d. Investigate Students for Justice in Palestine, especially their origin and mandate
 - e. Follow the money. Investigate the influence of foreign states such as Iran and Qatar in Canada and particularly in universities, colleges and academia.
6. List the Muslim Brotherhood as a terror entity as many other nations have.
7. Strengthen border security and immigration policies. Ensure secure vetting of all people seeking admission to Canada to ensure compatibility with Canadian democratic values.

8. Tie federal funding to universities and colleges to campus antisemitic Jew hatred, the adoption of policies of Institutional Neutrality, View Point Diversity and the inclusion of Jewish people in all equity, diversity and inclusion programs.
9. Mandate the federal public service and all organizations that fall within federal jurisdiction and influence to include Jewish people in equity, diversity and inclusion programs and policies.

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Karen Restoule & Harry LaForme O.C.& I.P.C.

Appendix A - The IHRA Definition — Structure and Purpose

Canada applies the IHRA definition holistically — Core Definition, Preamble, Examples, and Postscript — as one interpretive framework that informs education, research, and public policy. The IHRA Working Definition is composed of four interrelated parts that must be read together (Canadian Handbook, 2024):

Core Definition:

“Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews.”

This establishes antisemitism as a perceptual and attitudinal phenomenon that manifests through hatred, bias, or hostility toward Jews.

Preamble:

Introduces the Illustrative Examples and explains their role in identifying antisemitism. It explicitly states:

“Manifestations might include the targeting of the State of Israel, conceived as a Jewish collectivity. However, criticism of Israel similar to that levelled against any other country cannot be regarded as antisemitic.”

Illustrative Examples:

Eleven non-exhaustive examples outline common manifestations of antisemitism, ranging from Holocaust denial to conspiracy tropes, double standards, and antisemitic expressions related to Israel.

Postscript:

Clarifies that IHRA is non-legally binding. It does not create new offences, impose penalties, or alter domestic law.

Appendix B - Addressing Common Mischaracterizations about IHRA

Appendix B summarizes and factually clarifies recurring claims and mischaracterizations about IHRA

Mischaracterization & Recurring Claim	Factual Clarification
“IHRA only adopted the core sentence, not the examples.”	Canada’s adoption explicitly includes the Core Definition <i>and</i> the Illustrative Examples. The <i>Canadian Handbook</i> includes and interprets all four components as an integrated framework. The examples are essential for operational clarity and are part of Canada’s official use (Canadian Handbook, 2024).
“The definition does not mention hate.”	The Core Definition explicitly states that antisemitism “may be expressed as hatred toward Jews.” This is the foundation of the definition itself. The examples expand on how that hatred manifests.
“IHRA equates criticism of Israel with antisemitism.”	Its Preamble affirms that “criticism of Israel similar to that leveled against any other country <u>cannot</u> be regarded as antisemitic.” IHRA targets discriminatory double standards, denial of Jewish self-determination, and Holocaust inversion. It does not target legitimate critique of policies.
“Example 7 bans calling Israel racist.”	Example 7 refers to “denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour.” It distinguishes between permissible criticism of government policy and the categorical denial of Jewish peoplehood (antisemitic).
“IHRA links Jews to Israel and fuels hostility.”	IHRA rejects collective blame. Example 6 condemns “dual loyalty” accusations, and Example 11 prohibits holding Jews collectively responsible for Israel’s actions. Proper use of IHRA reduces misplaced hostility toward Jews by distinguishing legitimate debate from bigotry.
“Kenneth Stern, the drafter, opposed IHRA because it restricts free speech.”	Stern’s concerns applied to the U.S. First Amendment context, where codification into law could risk overreach. Canada’s constitutional framework differs. IHRA is non-binding, educational, and consistent with the Charter’s balance between freedom of expression (s. 2(b)) and reasonable limits (s. 1).
“IHRA threatens academic freedom.”	As NECA and IHRA Final 2024 notes, “ <i>It is not a law, nor does it create legal obligations or limit academic inquiry. Rather, it offers context to identify antisemitism in speech, behaviour, and institutional practice.</i> ” Academic freedom and open inquiry remain fully protected.
“IHRA is inconsistent with anti-racism principles.”	NECA and the <i>Canadian Handbook</i> both affirm that IHRA complements anti-racism frameworks. It supports intersectional approaches by clarifying how antisemitism operates within broader systems of hate and discrimination (NECA and IHRA Final, 2024; Canadian Handbook, 2024).

Appendix C – Additional Observations about IHRA

Core Definition:

“Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews.”

Preamble Safeguard:

“Criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic.”

Selected Illustrative Examples (6–11):

6. Accusing Jews of being more loyal to Israel or to Jewish causes than to their own nations.
 7. Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour.
 8. Applying double standards by requiring of Israel a behaviour not expected of any other democratic nation.
 9. Using symbols or imagery associated with classic antisemitism (e.g., blood libel) to characterize Israel or Israelis.
 10. Drawing comparisons between Israeli policy and that of the Nazis.
 11. Holding Jews collectively responsible for actions of the State of Israel.
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