



FAIRLAWN

Connect with what matters in life.



Fairlawn Avenue United Church
Sunday, February 23, 2025 10:30am

Rev. Dr. Cameron Watts
Eleanor Daley, Director of Music
Fairlawn Avenue Senior Choir

Guest Pianists – Anne Fraser and Doreen Uren Simmons
Guest Speaker – Dr. Barbara Perry, Director, Centre on Hate,
Bias and Extremism at Ontario Tech University

2.

*Indicates when the congregation is to stand, as able.

Congregational responses, singing and readings in unison are indicated in **bold text**.

Welcome and Acknowledgement

Invitation into Worship

Hope blooms in likely places.

It blooms where we are nurtured by the Living Waters:

the waters of your Spirit's Baptism,

the waters of a good creation,

the waters of people who care for us when we thirst.

Hope blooms in unlikely places.

It blooms when human strength rises to care

in the midst of tragedy.

It blooms when unexpected people are gracious with us.

It blooms in humour,

It blooms in those who combat despair.

Today we would be like trees planted by the waters of hope.

Psalm 1

Cantor - Phil Smith



Blessed are those whose de - light is in the law of God.

Blessèd are those whose delight is in the law of God.

Blessèd are those who do not follow the counsel of the wicked,

or linger in the way of sinners, or sit down among those who mock.

But their delight is in the law of God,

and on that law they meditate day and night.

Blessèd are those whose delight is in the law of God.

They are like trees planted beside streams of water,
yielding their fruit in due season.
Their leaves do not wither,
and whatever they produce shall prosper.

Blessèd are those whose delight is in the law of God.

The wicked are not so, but are like chaff, driven away by the wind.
Therefore the wicked shall not be able to stand when judgement comes,
nor sinners in the assembly of the righteous;
for God watches over the way of the righteous,
but the way of the wicked will perish.

Blessèd are those whose delight is in the law of God.

Introit

The Eyes of All

E. Daley

The eyes of all wait upon thee,
and thou givest them their meat in due season.
(Psalm 145:15)

Scripture

Jeremiah 17:5-10

New Revised Standard Version

Thus says the Holy One of Israel:
Cursed are those who trust in mere mortals
and make mere flesh their strength,
whose hearts turn away from the Holy One.

They shall be like a shrub in the desert,
and shall not see when relief comes.
They shall live in the parched places of the wilderness,
in an uninhabited salt land.

Blessed are those who trust in the Holy One,
whose trust is the Holy One.
They shall be like a tree planted by water,
sending out its roots by the stream.
It shall not fear when heat comes,
and its leaves shall stay green;

4.

in the year of drought it is not anxious,
and it does not cease to bear fruit.

The heart is devious above all else;
it is perverse—
who can understand it?
I the HOLY ONE test the mind
and search the heart,
to give to all according to their ways,
according to the fruit of their doings.

Anthem

Peace Like a River
Piano – Anne Fraser, Doreen Uren Simmons

arr. Joel Raney (b. 1956)

I've got peace like a river,
I've got peace like a river,
I've got peace like a river in my soul.

I've got love like an ocean,
I've got love like an ocean,
I've got love like an ocean in my soul.

Amazing grace, how sweet the sound that saved a wretch like me!
I once was lost, but now am found, was blind, but now I see.
When we've been there ten thousand years, bright shining as the sun,
We've no less days to sing God's praise, than when we first begun.

I've got joy like a fountain,
I've got joy like a fountain,
I've got joy like a fountain in my soul.
I've got peace like a river in my soul.

(Peace Like a River – words: African-American spiritual;
Amazing Grace – words: John Newton 1779, and anon. 1790)

Reflection

Exploring the Contemporary Contours of Hate

Dr. Barbara Perry

Introduction of the Offering

Offertory

**In gratitude and humble trust we bring our best today,
to serve your cause and share your love with all along life's way.
O God, who gave yourself to us in Jesus Christ, your Son,
teach us to give ourselves each day until life's work is done.**

Prayers of the People

Holy One, we acknowledge to you that we have devious minds.
We easily tell the truths we believe,
and shape truth so that we may be comfortable in our beliefs.

We do not allow our minds to detail the dissonance we know
when we are not who we say we are.

We do not allow our minds the questions we need to ask ourselves
about the inconsistency of our words and our actions with our claims.

We do not allow our minds to admit our biases and prejudices
when we feel unsafe in ourselves.

We do not allow ourselves to say
we are racist or sexist,
that we are ageist, classist, ableist,
homophobic, transphobic, xenophobic.

We are loathe to give up the privilege we enjoy
because of our race and gender and wealth.

We do not burn crosses or demean people,
we want them to have their own place in society.
And stay in it.

Holy One, forgive us for our devious minds.

We believe in your grace.
A grace that makes it safe for us to admit who we are
without fear of judgement.

We only are judged by ourselves,
sometimes too harshly,
sometimes, we think, not harshly enough.

6. We believe in a grace that helps us tell ourselves the truth.
That we fear those who are different,
fear those who might take away what we have,
fear those who judge us for our inadequacy in treating them as human beings.

We do not ask for mercy this day.
We ask for courage:
to see ourselves,
to see the effects of our attitudes on others,
to with grace confront those who diminish others.

We would trust ourselves to you
so that our confrontation begins in our own minds and hearts.

***Closing Hymn** Love is the Touch

**Love is the touch of intangible joy;
love is the force that no fear can destroy;
love is the goodness we gladly applaud:
God is where love is, for love is of God.**

**Love is the lilt in a lingering voice;
love is the hope that can make us rejoice;
love is the cure for the frightened and flawed:
God is where love is, for love is of God.**

**Love is the light in the tunnel of pain;
love is the will to be whole once again;
love is the trust of a friend on the road:
God is where love is, for love is of God.**

**Love is the Maker and Spirit and Son;
love is the kingdom their will has begun;
love is the path which the saints all have trod:
God is where love is, for love is of God.**

***Sending Out**

May the words of our mouths
and the meditations of our hearts

Be acceptable to you, Our Strength and Our Redeemer,
After we leave this place.

***Choral Commissioning**

(The choir will sing through once, and then the congregation is invited to join in.)

**May God's love surround you,
may God's wisdom guide you,
may God's light shine upon you,
until we meet again.**

Postlude

During the month of February, the Senior Choir will be singing a variety of spirituals, in observance of Black History Month.

Dr. Barbara Perry is the Director of the Centre on Hate, Bias and Extremism at the Ontario Tech University. Recently she was awarded the Order of Canada for her work in understanding of anti-Muslim violence, hate crime against LGBTQ communities, the community impacts of hate crime, and right-wing extremism. More information is about her is available at:

<https://socialscienceandhumanities.ontariotechu.ca/research/researcher-profiles/dr.-barbara-perry.php>

Thank you

Originally from Prince Edward Island, **Anne Fraser** holds a Bachelor of Music degree in piano performance from Mount Allison University, and a Master of Music degree in piano performance from Michigan State University. She has enriched our music in worship at Fairlawn with her generous talents for many, many years. Anne's daughter Madeleine and son Robert are both Senior Choir 'alumni', and Madeleine holds the impressive record of being the only Fairlawn chorister who was a member of both the Intermediate and Senior Choirs at the same time over a period of years! Now retired after 34 years as Coordinator of Private Music Lessons and a grade 3-5 music teacher at Crescent School, Anne is "living happily ever after".

Doreen Uren Simmons, a native of Ingersoll, studied in Toronto with the renowned Mona Bates and made her professional debut at the Wigmore Hall in London, England in 1961. She spent 40 years in Toronto, working with many choirs and now internationally famous Canadian singers. This period culminated in her position as studio accompanist for the beloved Lois Marshall, during her 12 years of teaching at the University of Toronto. After Lois' death in 1997, Doreen joined the studios of Peter Barnes at the University of Toronto, and Catherine Robbin and Norma Burrowes at York University. She continues her work with Norma still, though threatening a "well earned retirement", and has been attending Fairlawn for the last 16 years with her partner and long time Fairlawn member, Jim Benson.



JOIN US FOR

Tell Me More

A SESSION FOR ADULTS
SUPPORTING 2SLGBTQIA+ YOUTH

Join us at this introductory information session for parents, caregivers, educators, and other adults who care for and about queer and questioning youth.

The session covers key 2SLGBTQIA+ language and concepts, inclusive parenting, and preparing for the coming out conversation. Our goal is to help attendees support the queer youth in their lives by creating a safe space for questions and conversation.

FEBRUARY 25, 2025 · 7:00-9:00 pm
FAIRLAWN AVENUE UNITED CHURCH
28 FAIRLAWN AVENUE, TORONTO

To learn more and register for this free event, visit fairlawnchurch.ca/affirm-events

Fairlawn supports programming for queer youth in the North Toronto community. To support this work, please scan the QR code to securely donate to Fairlawn's Affirm Ministry.



BROUGHT TO YOU BY:




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Your ongoing support is greatly appreciated. Scan the QR code with your phone or visit www.fairlawnchurch.ca/donate-now/ for the various ways you can donate and support the ministries and work of Fairlawn Avenue United Church. Thank you.



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FAIRLAWN

Connect with what matters in life.



**Guest Speaker – Dr. Barbara Perry,
Director, Centre on Hate,
Bias and Extremism at Ontario
Tech University
Sunday, February 23, 2025**



Hello, everyone! I hope you're having a lovely morning. I wish I could be there with you, but I am celebrating my birthday actually at our home in lovely Prince Edward County, so couldn't get away. And so good that I can join you in some way. I will include my email address at the at the very end, so that if you have any questions that arise you can feel free to email me reach out and I'll clarify anything, because

I'll be probably moving fairly quickly today. But I really do appreciate the invitation and the opportunity to share with you some of my thoughts and observations on the contemporary contours of hate and sort of looking at a continuum from hate speech to hate crime to right-wing extremism or hate groups as they're sometimes referred to. And I'm a sociologist by training. So, I always like to contextualize these conversations with some idea of what's the environment that is allowing these dramatic increases that we've been seeing over the past decade or so, not just in Canada, but globally as well.

And of course, we have to start with what we call the Trump effect 1.0 2.0 and 3.0, and we saw how, in the run up to the 1st election in gosh! What year was that? Now I'm losing track in 2020. Was that right? 2016? We saw how his narratives really demonized a whole array community and gave rise to both in the US. And in Canada a burgeoning far right movement, but also dramatic, increases in all forms of hate, hate, crime, hate, speech online offline as well, and we saw some of that again in the aftermath of his losing election. The stolen election, as he liked to call it, around the insurrection of of January 6th and again, this time not so much targeting particular groups, but really highlighting the lack of democratic process. The fact that democracy was broken, that political institutions were broken in that country, and again that bubbled up to the Canadian context.

And of course, now we're in the midst of Trump 3.0. We've seen just in what less than a month the damage that's being done in terms of civil rights in terms of even political rights in terms of safety and security for a whole array of communities, including immigrant communities, trans communities, queer communities as a whole really damaging impact there. That again has influenced our own narratives here. Political narratives as well as popular narratives that we'll talk about in just a moment.

So, as I said, the us. Insurrection obviously was sort of another. More fuel added to the flame of anti-state activism, anti-authority activism as well as far right narratives in general, and that was sort of coincident with COVID. It was more sort of at the end of COVID, and the lockdowns and the public health restrictions which gave rise to again dramatic upswing in targeted violence towards Asian communities and towards Jewish communities as well, both of whom, for different reasons, were held to be responsible for the virus. It was some sort of plot orchestrated by one or the other, or in some cases both of those communities. And so, we saw that we also saw, of course, the anti-state activism that really coalesced in the convoys, and how conspiracy theories often were the entry point into far-right activity. So, people adopted some of these conspiracy theories about, you know, a tyrannical government, and that rolled over into anti-immigrant sentiment or reactions against multiculturalism and globalism. What they see as sort of the flaws of contemporary society and contemporary politics as well.

We also saw again, coincident with COVID in many respects considerable backlash violence to the assertion of rights by black communities and indigenous communities in particular, again, both in Canada and the US. So, when both communities were speaking out against violence at the hands of law enforcement, or the hands of the State at large indigenous protesters in Canada, also protesting around the loss or threats to indigenous rights and land and resources. So, when these communities spoke up, when they protested, they were often subject to very negative reaction, narratives and language, but also in forms of violence. So, we saw dramatic increases in both anti-black and anti-indigenous violence in 1920 21, and continuing to some extent as well.

I'm sorry, got away from me there. My mouse is too sensitive, apparently. Of course, in the last year and a half we've seen dramatic increase in anti-Semitic, anti-Arab anti-Muslim violence in the Canadian context in response to the Gaza war and the conflicts there. And I think that's an indication, as is the Trump effect really, of the ways in which sort of geopolitical events outside of our boundaries outside of our borders, also affect relationships between communities here and can contribute to conflict domestic conflict in response to international conflict as well.

And in recent years the last 2 or 3 years we've seen considerable anti-trans, activism and policies across the country. So I think probably most visible have been the protests at public schools, the attempts by anti-trans activists to infiltrate school boards so that they can impose their notion of what is acceptable in a curriculum on school boards. So, as I say, we've seen that at the school level, but we've also seen at the provincial level where trans-rights, and some queer-rights generally have been walked back by a handful of provincial leaders.

Normalization of hate

Trump: vilification of immigrants; ban on Muslim immigrants; ban on trans in military

Legault: "I don't think there is Islamophobia in Quebec, so I don't see why there would be a day dedicated to Islamophobia."

Sloan: claims banning conversion therapy will legalize 'child abuse'

Poillievre - "I am not aware of any other genders than men and women"



So all of this is to say that we've created an environment in which hate can flourish. We have normalized hate through often the narratives that we see coming from public figures who, you know, should be our role models. Who should be, you know, sort of above the fray, if you will, and should be the defenders of democracy, the defenders of rights and the rule of law, and in fact, we've seen quite the opposite, obviously with Trump and the

vilification of so many communities. Premier Legault of Quebec. This was on the eve of the anniversary. I think it was the 3rd anniversary of the murders of 6 Muslim men in a mosque outside Quebec City said, I don't think there's Islamophobia in Quebec, so I don't see why there would be a day dedicated to Islamophobia. So this is a trivialization or a dismissal of the harm not just associated with that particular event, but the daily harms that are experienced often by Muslims in that community. And then we see Derek Sloan, who was ousted from the caucus for this claim that banning conversion therapy would legalize child abuse, so sort of falling prey to those age-old stereotypes and misinformation and disinformation about queer men in particular. And then Poillievre most recently said, and again coming back to that anti-trans activism, I'm not aware of any other genders than men and women, so dismissing again the lived reality of people who are non-binary, who are trans.



And that has trickled down those kinds of attitudes and opinions, have trickled down into public opinion polling. So, we see here some examples. And I think these 1st 3 are very interesting, because they suggest the extent to which the broader public has recognized that it's become more acceptable. People have become, as it suggests here, freer to express their prejudice and to express negative views of other communities. So you know again,

that environment of hate has trickled down. And I think these last 2 are particularly problematic. So suggesting that there are too many visible minorities in Canada immigrating to Canada, and that immigration is a threat to white Canadians. So those are narratives taken right out of the playbook of far right actors so very disturbing reflection of white supremacy as it's embedded in culture.

The harms of hate

Iganski, 2001

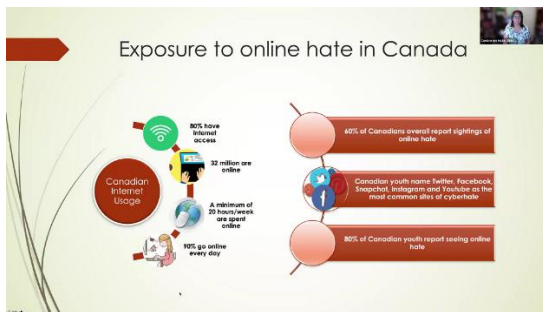
- harm to the initial victim
- harm to the victim's group
- harm to the victim's group (outside the neighbourhood)
- harm to other targeted communities
- harm to societal norms and values.

And I think in general, it's important for us to recognize whether we're talking about, whether we're talking about hateful speech, whether we're talking about hateful actions, that there are significant harms associated with that. And of course, there's the harm to the initial victim, and we know now from almost 20 years well, no, actually almost 30 years of scholarship on the harms of hate crime that they are often

more injurious, that is, the violence often is more severe when perpetrated against someone because of their identity, and the emotional and psychological effects are often felt much more deeply by people who are attacked because of their identity and for longer periods of time as well.

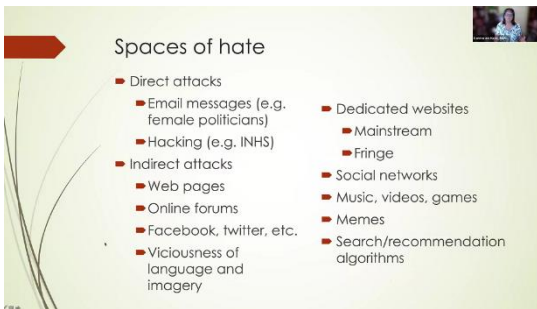
But it's also important to note that hate crimes are what we think of as hate as message crimes. So, this is what we're getting at here. When we talk about harm to the victims, group victims' group outside the neighborhood and even harm to other targeted communities. So, hate crimes are not just a message to the individual victim who's being targeted, but to the whole community. You're not welcome here. You're not valued here, especially when we have things like you know, a swastika painted on a synagogue, or you know we have, you know, immigrants go home painted on an underpass that sort of thing. They're very visible to all members of the community, and that's the intent to draw everyone's attention to that sentiment. So often people who haven't necessarily been victimized themselves experience that same level of anxiety, that same fear, that same panic.

Sometimes as initial. You know, the immediate victims feel they feel like fear that they might be next, that they might also be targeted, and that goes for the victim's community, but also sometimes similar communities. So, if there is a particularly heinous act of anti-Muslim violence, or, you know, a campaign, a series of acts of violence against a Muslim community. Other religious minorities might feel that they're next. So, Sikhs or Hindus, or even Jews, might feel like they might be next. So, the effects really are ripple effects in many ways, and then, of course, hate crime and hate speech and hate groups obviously are damaging to societal norms and values. They're polarizing as we're seeing right now. They're both, I think, cause and effect of the kind of polarization that we're seeing. Now, you know we have the narratives that create those divisions, create differences between people, create hatred, and then the acts of hate that might follow them. Further, those divisions and tear communities apart even further. So, there are multiple levels of harm that I think we need to be aware of.



And even when we're talking about online hate. And I think online hate is where most of us exposed to that because of the amount of time we spend, especially, you know, during COVID, and even Post COVID, where so many of us have remained in that space, and, you know, live our lives in part, in online spaces, especially youth even more so than adults. And so, for example, one poll found that 80% of Canadian youth report seeing online hate might be directed to

them. It might be directed to someone else. It might be sort of broader statements, hateful narratives directed towards a whole community, but there is dramatic exposure, and I think because of the number of forms and the number of spaces that hateful narratives take up. So, we have direct attacks. That is, email messages that are sent to individuals. Or even to groups that support, you know, targeted communities.



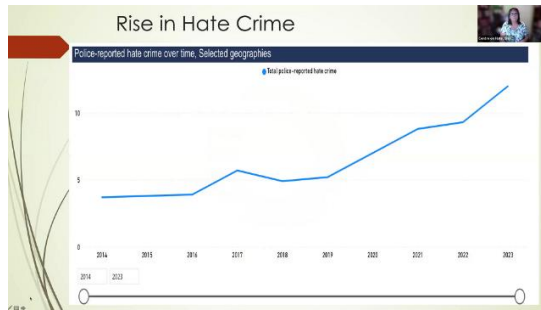
So it might be, we've seen, I think, in recent years you've probably heard a lot about female politicians, for example, who are subject to just horrific violent online speech and threats because they're seen to be acting outside of their accepted roles. They don't belong in the public sphere. They don't belong in politics, and so many women have unfortunately taken that message, and you know, have stepped down from politics, or refused to engage in politics, in

the first place, so very anti-democratic in its impact.

But there are also obviously indirect attacks as well. So, you know, not sentiments that are directed towards an individual, but that characterize a whole group on web pages and online forums on mainstream platforms like Facebook, and especially now Twitter or X, as it's now known, which have fewer and fewer filters, of course, having or X now having very few filters, and Facebook even having fewer and fewer filters as well, so that these narratives of hate that vilify particular communities. The disinformation that holds communities responsible for all the ills of the world are, you know, readily available to all of us, very widely disseminated. Even if we don't want to see them you know they'll often cross some of the messages post will cross our platforms, and there are dedicated websites, anti-Semitic websites, or anti-gay websites, or anti-woman or anti-feminist websites, whose sole raison d'être is to attack the targeted communities, the enemy communities, if you will, and you see these in the mainstream, but more likely now to see them and fringe platforms that have been created specifically for that purpose. So things like gab and telegram, for example, where there is absolutely no content moderation, and that's the intention is to allow for the free expression of, and free speech, as they would describe it, free expression of all sorts of damaging and dangerous narratives as well, now, granted, some of that is in encoded spaces that even as a researcher, ethically, I can't go to, but so we know that in the deep web, or in some of these encrypted sites. There's even more problematic language in terms of actually strategizing against communities strategizing against the Government, for example, so very dangerous there. I think the other. The one other thing I'll mention here is sort of this, you know the music, the video, the gaming spaces. And I mean the music videos have long played an important role in far-right narratives and far right action, both in terms of recruitment, bringing people in, but also then helping to forge a collective identity around that what is often referred to as white power music.

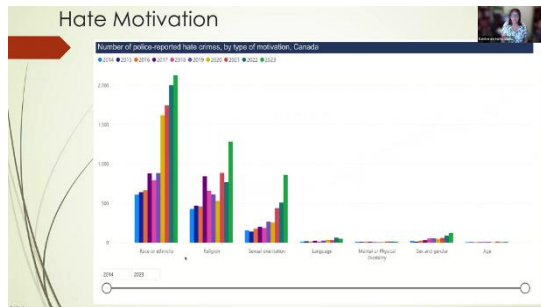
But increasingly, we're seeing the importance of gaming platforms, and it's not so much just the games themselves, although some of them are problematic enough. There's 1 that's been around since. Oh, gosh! When I was in working in Arizona. So, before 2000 called Ethnic Cleansing, and you can imagine from the title it is what it says on the tin where you get more points for killing people of colour or for killing women, or sometimes even police officers. So, some of the games are bad enough. But what's really problematic now, and have become important. Sites of recruitment are sort of some of the ancillaries or the supplements, like the chat rooms, where recruiters from a whole array of extremist orientations will lure people in, so they'll engage them.

They'll befriend them in that online space and bring them into deeper and deeper spaces. It's not linear. It's not fast. Sometimes, sometimes it is. I mean, sometimes it can happen in a matter of a few days, a few conversations. But typically, it takes, you know, it takes weeks, sometimes months, to bring people in, but it's nonetheless a very effective means of doing that, giving people a sense of belonging. And there's someone who's listening to them. There's someone who cares about them, and then they introduce them to, you know other websites or other games that reaffirms the negative narratives that they begin to weave for those individuals.



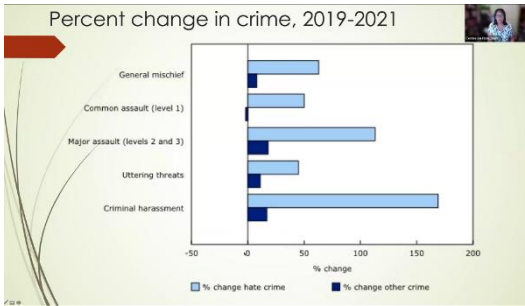
So, if we look next at hate crime, and you can see, I think you know, if you adopt those negative attitudes. If you adopt some of those really vilifying narratives that you know there is an opportunity to escalate, if you will, into hate crime. You can see the dramatic increase that we've seen since 2016 since the Trump election, and we saw this pattern in the Us. As well. You know very similar increase there, a bit of a decrease. But you know we're on a dramatic upward

trend for the last 7 or 8 years in the Canadian context. So, you know, we saw it was. I think we've been. This is from StatsCan, and they've been publishing these reports since. I think about 2,009, and it's been fairly steady over time. But now we see this, I think it's a tripling almost from 2016 to 2023, and some of that has to do with, you know better police procedure. But there are very few police services that actually have, you know, expertise in hate crime. So you know, I think that that's not what accounts for this. I think it really does reflect. If we look at the data from civil society organizations like B'nai Brith, or like National Council of Canadian Muslims, we also see increases there. So, this really is measuring something real that's happening in our community.

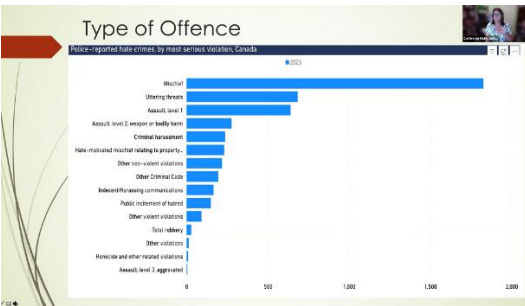


And where we're seeing those increases is in terms of race and ethnicity. And especially, you know, during COVID, anti-Asian hate crime. But more typically increases in anti-black and anti-indigenous hate. Crime, and in terms of religion increases in anti-Muslimism, and especially anti-Semitic hate crime over time. So, you can see, you know how we've seen that dramatic increase reflected here also in sexual orientation, dramatic leap in 2023.

Now, you know, sort of going back, if we will, to this, I think if we'd seen this kind of increase in any other category of crime, I think we'd have been asking for, you know, a public inquiry. What's happening here. That's not really what's happening. And in fact, I think it's interesting to note that at the same time we're seeing increases in hate crime. We're not seeing increases in non-bias, motivated hate crime to the same extent.



If we look at general mischief, those motivated by hate crime, you can see the increase here over 50% increase in terms of general mischief not motivated by hate crime. What's that? Probably about 5, 8, 10%, something like that looking at common assault. Hate, crime increased about 50%. Hate. Motivated common assaults, increased by 50%. Common assault decreased a little bit. So, this is not part of a broader trend. This is something very specific to hate crime.



Now, a lot of that is at the lower end, as we see here in terms of mischief. So that's vandalism and graffiti, those sorts of things, those very public crimes that I was referring to earlier on as message crimes. And so that means I think we shouldn't dismiss them because they are something that sends a message to the whole community. It does sort of inflict fear in targeted communities, because there is a fear of escalation to uttering threats to assault, which also are relatively

high, cumulatively if we put them together. So I think you know again very important to pay attention to what seems like small potatoes, because that it can grow, it can escalate, and it affects so many people.

Right-wing extremism

Intermission



So up one more step, looking at far right extremism. I know there's a lot here to unpack, and maybe I'll just talk about a couple, and again happy to answer any questions. If you want to send me an email for further clarification. So maybe we'll talk about accelerationists because I think that's one of the movements that has become so evident in the past few years. So, you might have heard about groups like the Base or Adam Waffan

division, or during COVID diagonalon, an accelerationist group. And so these are activists who believe that the current order has become political and social orders become so corrupt and has become so badly affected by multiculturalism, by immigration, by Liberals.

That it is, it is prone to it is, its collapse is imminent, and so their aim is to, as the name suggests, accelerate that collapse to accelerate through often political violence, a coming civil war, as they would see it. That will be a breakdown. So, the insurrection of January 6th in the Us. Was thought by some to be the beginning of that in the American context, and there were those who were coming across the country during the convoy, saying that the convoy was our January 6th. It was beginning of our civil war as well, and the accelerationists have continued and they try to provoke violence, provoke political violence to sow chaos and uncertainty.

Maybe the other one I'll talk about is gender defenders because it's kind of an umbrella term for gender-based animosity. So, whether that's misogyny or anti-feminism, or homophobia or transphobia, these are adherents who understand the you know again, with the accelerationist that the current order is broken by virtue of recognizable and preferred gender roles and gender categories as well. So, they're very fearful of the impact of the Women's rights movement, for example, on men's rights as if it's a 0 sum game rather than expanding rights to all. And so this is where we see Incel movement that you might have heard about so much about involuntarily celibate. So those who believe that the reason that they can't find a partner that women reject them is because of feminism, because women are too powerful and have rejected them. So again, a whole array, and it's become much more diversified. The far-right movement when we did our 1st study in 2015, published in 2015, I think we were looking at. Then neo-Nazis, the lone actors, the skinheads and white supremacists. And now we have a whole array of very distinct elements and ideologies reflected in the movement and we'll come back to lone actors in in just a moment right here.



So, this is, I think, one of the key reasons to be concerned about the rise of the right in the Canadian context, we now have 28 mass or multiple murders associated with some variant from that graph earlier on some variant of far-right ideologies. So we have 3 RCMP Officers who were murdered in Moncton by anti-authority adherent. 6 Muslim men killed in Quebec City by someone who is Islamophobic a great fan of Trump and other far right politicians across the globe. Of

course, 2018 that was the Toronto Van attack. 10 were killed immediately. The 11th succumbed to their injuries about a year and a half later, so I have included them in here. So, this was an Incel adherent 2021 another Islamophobic murder this time, 4 family members run down by a truck, and then 2022. This is maybe something that has flown under the radar where 4 indigenous women were killed by someone who was a member of a white supremacist group called Holy Europe. And so there we see the intersection of racism with misogyny as well, hatred of women killing the 4 indigenous women. Maybe more might be a might be a serial killer, not quite sure yet.

And so here we have 28. There are a couple of other individual murders, but these are, I think, especially significant because of the fact that it was a mass attack, and the other piece is that these 4 months in Quebec City, Toronto, and London were all those lone actors. I call them networked individuals. They acted on their own. They were not part of a conspiracy not other people acting with them, but they were nonetheless very much a part of the online element online community of the far right. They consumed hateful narratives online. Many of them actually produced similar narratives themselves. So, they were part of that community, but acting on their own. So, I think lone actors isn't quite the correct phrase. So that's why I like the idea of networked individuals.

Emerging trends in RWE

- Growth in numbers
 - New chapters
 - New groups
- Atomization
- Demographic shift
 - Older and younger
 - Educated
 - Well employed
- Online engagement
- Coalitions
- Arms/training



Some key trends that we're seeing with respect to the far right, obviously a growth in terms of numbers and groups. We're also seeing an atomization that is, groups are still important. But we're seeing more and more individuals being drawn in consuming those online narratives, those conspiracy theories that disinformation and weaving their own stories, their own ideologies together to make sense of what they see in the world around them, what they see in their

own lives as well. So more and more of those networked individuals coming to the movement without necessarily affiliating with a particular group.

We're also seeing a demographic shift, both in terms of older individuals and younger individuals. So if we look at the insurrection if we look at convoy, even the leaders of the convoy, who had deep roots in the far right movement. They are not just disaffected youth, 18 to 24. These are middle age or older individuals being drawn into the movement we're also seeing, and they tend to be educated or well employed, often self-employed again, as we saw with the convoys. And we're also seeing at the other end of the spectrum, younger and younger, as young as 12 years old, being referred to intervention services or other kinds of programs intended to help draw them out. And I think that's in part because of the online engagement, especially through the gaming and other chat rooms. So very worrying trend we're seeing there.

And again, the online engagement so very important for them. We're seeing coalition building again the convoy. There were at least 14 identifiable, far right groups that were very active and very visible during the convoys we see here. This was during the sort of last round, if you will, of irregular migration across the border where we have multiple groups coming together, Storm Alliance Lamut. 3 percenters, which is a militia group, you know, sort of came together to act as border patrol because they thought the border authorities weren't doing their jobs so very intimidating, meeting them at the border.

And the last trend I'll note here is that we're seeing an increasing reference to guns, rights narratives in the Canadian context, which is which is something new. It's borrowing American language about, you know, the right to bear arms, that sort of thing. And so, we see groups

engaging images of them, engaging paramilitary training out in the woods, you know, with stockpiles of guns, semi-automatic weapons, so that they are armed and ready for that invasion of immigrants or Muslims, or whoever they think is the enemy. But they're also trying to get training advanced training by recruiting folks with military or law enforcement backgrounds or themselves enlisting, especially in the reserve elements of Canadian armed forces, so that they can get the training that they think they need. So, they think they can get the training they think they need to, you know, to strategize, to engage in tactical training amongst their group members and their peers. So again, I think a dangerous combination of arms, the capacity to use them.

And then those you know, those xenophobic or anti other narratives that they carry with them. So, I think very dangerous.



Countering hate - individually

- Act
- Join Forces
- Support targeted individuals and communities
- Speak Up
- Educate Yourself
- Create an Alternative
- Pressure Leadership
- Stay Engaged
- Teach Acceptance
- Dig Deeper

So what do we do? I know I'm you know, probably way over time. So, I'm going to run through this very quickly, but I think the bottom line here and you can see for yourself the bottom line here. 2 pieces. One is to be aware, to increase your knowledge and understanding of these elements of hate that we're seeing these manifestations of hate that we're seeing where they're coming from, why they've emerged in the time that they have and the impacts as well. So I

think you know, enhancing awareness and knowledge and understanding is the first thing, and then being willing to act, to not be a bystander, but to be an upstander, to challenge hate where you see it, to help inform others, and sharing what you learn, in whatever context that you might be learning it, sharing resources with people to help them educate themselves as well. So, I think again that awareness and that willingness and capacity to act very important in this space.



Countering hate - collectively

- Political leadership
- National (regional?) action plan on racism and discrimination/hate
- Enforce existing legislation
- Strengthen online hate legislation
- Multisectoral partnerships
- Countering online hate
- Enhancing critical (digital) literacy
- Research and public forums on hate

And then there's the broader challenges and broader, I think, actions that we need to see. Obviously, we need authentic and concerned political leadership and leadership in the right direction that is willing to call out hate and act on it. I think if I hear one more time, you know hate has no place in our communities, I'll throw myself out a window. Clearly it does, because it continues to persist. So, you know, it's I think, maybe not enough to call it out. Call it out. And then what are

you going to do about it. How are you going to act on it? So, we need greater leadership there. Certainly not polarizing speech, but certainly not the narratives that you know, are reflected by the hatemongers that we've been describing here, and part of that. I think that political leadership involves action, plans around racism, discrimination, hate. We do now have since last fall a national action plan, countering hate, which I think is really important to the extent that it will provide enhanced training for law enforcement. It'll provide enhanced supports for victims individually and collectively, but in particular, I think, is the funding that's embedded there for funding to support

the work of organizations that are already doing the work on the ground. So, this is where these multi-sectoral partnerships come in. So government working with civil society organizations working with schools, perhaps working with universities, working with faith communities, even to develop initiatives intended to counter hate and to help build resilience in the face of hate as well. So, we're seeing that the national level, some provinces have action plans on racism. Ours is kind of gone by the wayside, but even the municipal level. Very important for municipalities, I think. And maybe this is where you have the strongest voices at the local level. And how can you encourage your local government to implement the sorts of policies and practices and programs even that will help to stem the tide here.

I think part of this is enforcing, helping police to enforce existing legislation. The Crown's judges as well, will provide. It will provide training, not just for law enforcement, but for Crown attorneys as well as judges as well. Ongoing conversations about strengthening online hate legislation. There is now an online Harms Bill before Parliament which is likely to die on the table in light of a likely election. So, I think that that will need to be resuscitated after the next Federal election. And then, of course, I've talked a lot about the harms of online hate. So, I think important here that we develop strategies for countering online hate and in particular, enhancing critical digital literacy, not just for youth, but for adults as well. Too many of us, just, you know, share or like, or whatever you know, posts that come across our screen without really reflecting on them. What is the message there? What did that cartoon? What did that joke really mean? Let's unpack that a little bit more, and I think we could do a better job of that as a way of stemming the dissemination, if you will, of negative messaging.

And you know, obviously the sort of work that I'm doing on a regular basis like this, both the research, but also, more importantly, I think the importance of public forums on hate public conversations on hate, and how to counter it, so important for enhancing our collective awareness and understanding of the problem, and consequently our collective capacity to intervene and to challenge hate.

We see it, and to, you know, to develop even the strategies for preventing it from emerging. In the first place, so plenty of work to be done in this space, and I continue to do it. And I hope that what I've shared with you today hasn't demoralized you completely, but, in fact, will provide some stimulus for you to share what you've learned, and to think about what you can do at the individual level, to intervene, perhaps what you can do as a community in your church to intervene against this sort of messaging and action. So, I thank you. You see my contact information here and the web, the URL for our website at the center on hate bias and extremism.

So, as I say, please do reach out to with any questions you might have very happy to engage, and again, can't thank you enough for the invitation, and I wish you well.

Thank you.



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We are grateful to Dr. Barbara Perry for her time and the important information she shared with us today. We understand that presenting this in the sanctuary during worship on a small screen, you may not have been able to see all of the information on the PowerPoint presentation or hear every word clearly. As such, we offer options for you to rewatch:

- After service today in the Library, please grab your coffee or tea at coffee hour and make your way down to the library. We'll have seating for 10-14 people to watch on a large screen TV.
- Visit our website worship page or YouTube channel to rewatch online in the comfort of your own space:
 - Website: <https://www.fairlawnchurch.ca/sermon/epiphany-seven-2025/>
 - YouTube: <https://youtu.be/oLtmiaR7NQ>

Cam will remain in the sanctuary during Coffee Hour to answer your questions and collect questions from our community of faith to ask Dr. Perry.

Please note: the text in this bulletin was auto-transcribed from the recording, meaning there could be spelling mistakes, incorrect punctuation, or grammatical errors due to the limitations of automatic transcription technology and the nuances of spoken language.