

Beyond Blame

Reacting to Terrorism

A curriculum for secondary school
students

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Original Title: Beyond Blame

Reacting to the terrorist attack

The original curriculum was developed for an American audience by the Education Development Centre, Inc., The Justice Project and the Vietnam Veterans of America Foundation. For the complete United States version, see Beyond Blame at <http://www2.edc.org/beyondblame/beyondblame.pdf>

The original publication, *Beyond Blame: Reacting to the Terrorist Attack* was dedicated to the victims of the terrorist attacks of September 11th and their families—as well as to everyone who has participated in the rescue efforts.

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Preface

In our anger and emotion, our fellow Americans must treat each other with respect.

—President George W. Bush

As teachers, we must create a culture of bonding and move away from a culture of blame and shame. —Santiago Wood, Superintendent, Fresno Unified School District

What do we tell the children? We tell them the truth. How we do that telling will depend on the youngsters' ages and maturity, but even the littlest among them know that something terrible has happened. To express nothing teaches a savage lesson in unconcern.

—Theodore Sizer, Founder of The Coalition of Essential Schools

As in any terrorist attack, we as youth and adults alike struggled to find meaning for the disaster that befell America on September 11, 2001. Canadians also have had several instances when we have had to deal with our feelings about subsequent terrorist attacks. Whom will we blame, and what will be the boundaries of our response? When emotions are so raw and a nation is so inconsolable, can we keep our communities from developing an unbounded hatred? What must young people think when they see television coverage of foreign communities that celebrate our collective grief?

If we condemn those who blame any and all people for their own perceived grievances, we must not ourselves commit the same despicable act of misplaced blame. While the agencies of our government are making every attempt to identify the individuals and organizations responsible for this heinous act, we must be careful not to sow the seeds of hatred toward innocent groups. Beyond Blame is about the destructive nature of hatred and wrongful attribution. It is about helping the next generation reflect and react in ways that they will be able to look back on without regret.

As educators, we understand that young people are still developing the skills they need to bring order to new events. In making sense of our quest to attribute blame for the terrorism we have suffered, many students may need help in making refined judgments about who is—and who is not—to blame. Who is an ally, who is a friend, and who has earned our anger and hostility are all complex questions. These lessons are designed to help students address these issues and to support their exploration of justice and right.

We have sought to create a program that can be used as a follow-on to the many fine programs that already exist for addressing trauma and emotional distress. Education Development Center, Inc., (EDC) has a long history of work in

humanitarian law, social justice, and the prevention of hate crimes and violence. In bringing this resource to Canada, the Alberta Civil Liberties Research Centre joins the EDC in its hope that the lessons in this curriculum will help educators and other caring adults move young people to the “next step” in what will undoubtedly be a long-term process of coming to terms with a tragedy that may have changed us forever.

Gauging Your Readiness and Preparing to Teach These Lessons

Terrorism stirs up intense reactions of horror, confusion, sadness, fear, and anger—in all of us. Before teachers can be expected to turn the events into a “teachable moment” for students, they must judge their own readiness to teach and the readiness of their students to learn.

Preparing Yourself

- Address your own shock and grief in response to terrorist attacks. The American Psychological Association has created a helpful resource for adults about dealing with disasters and terrorism and how to talk to children about these events, available on-line at <http://www.apa.org/helpcenter/disaster/index.aspx>.
- In a time of crisis, our own fears and prejudices can surface, often taking us by surprise. You may want to reflect on these issues and perhaps discuss them with a trusted colleague or friend before teaching the lessons. You may also have had past experiences of belonging to a group that was (wrongly) blamed for an event. This is a time to be aware of those experiences and the thoughts and feelings they reawaken.
- Read carefully through the background materials and lesson plans and brush up on your knowledge of the incidents. Think about the kinds of questions students are likely to ask and your possible responses. This guide provides several Internet resources that can help.

Preparing Your Students

If you have not already allowed time for students to talk about their emotional reactions to tragedies, please do not rush to proceed with these lessons. Before going further, we recommend that you use one of the guidelines on talking to young people after a tragedy, such as the one developed by the American Psychiatric Association (available on-line at <http://www.apa.org/helpcenter/talking-to-children.aspx>).

It is up to you to judge the readiness of your students to move forward with these lessons. If your students are unusually volatile, acting out, or showing signs of traumatic stress, wait until you feel they are ready. Pace your class; do not process reason before emotion. Be aware that some of your students and/or their family members may belong to stigmatized groups and may feel more directly affected or vulnerable as a result. Be thoughtful about how these issues may enter your discussions.

Extreme events can precipitate extreme responses, ones that may be beyond the training and expertise of parents and professional educators. All adults who work

with youth need to be able to recognize signs that may be indicative of additional needs, and should be prepared to make referrals and/or identify resources that can address those needs. (For more information on coping with grief or trauma, see Additional Resources.)

Introduction

This publication addresses two terrorist attacks: in the United States, the September 11, 2001 attack on the Pentagon and the Twin Towers and, in Canada, the attack on the National War Museum and Parliament Centre Block in 2014. Choose one of these examples as the centrepiece for discussions with your students. It will be used as a basis to understand the events that happened afterward, including blaming a particular group for the actions of one or few people.

First Example: September 11, 2001

On September 11, 2001, four jet aircraft were hijacked from three different cities in the United States. The terrorists, who reportedly took over piloting the craft, had apparently planned suicide missions to crash these planes into important locations along the East Coast. The first two planes to crash hit the World Trade Center towers in New York City. The next plane targeted Washington, D.C., and crashed into the Pentagon, our national defense center. The fourth plane disappeared from radar and then crashed near Pittsburgh; it is believed to have been headed for either the White House or Camp David, the presidential retreat. The passengers aboard the aircraft and the people who worked in the World Trade Center towers and the Pentagon, plus many firefighters who raced to the scene of the towers are all dead. The death toll rose to almost 3000 people, in addition to more than an estimated 6000 people who were injured. The towers and Building Seven of the World Trade Center completely collapsed, causing destruction to a large part of the tip of lower Manhattan. Across America, all air travel stopped, the American borders were reinforced, thousands of buildings were evacuated, and schools and businesses closed. The United States launched immediate police and military activity to try to prevent further acts of terrorism and to determine who was behind these horrible mass murders.

Thousands of people—those who died or were wounded and those who loved them—are direct victims of the attack itself. And there was a second wave of victims: Arab Americans and Canadians, Muslims, and others who appear to be of the same ethnic or religious background as the suspects, but who are innocent of any wrongdoing. In short, many people are now the innocent targets of blame, anger, isolation, and violence. This act of blaming has continued to occur in subsequent terrorist attacks as well.

We were not able to protect the first group of victims from harm. We can help prevent harm to the second group.

Second Example: National War Memorial and Parliament Hill

On October 22, 2014, Michael Zehaf-Bibeau shot Cpl. Nathan Cirillo three times while he was on ceremonial sentry duty guarding the National War Memorial. Cpl. Cirillo was unarmed. After the shooting, Zehaf-Bibeau ran through a busy area of downtown Ottawa sending people who had heard the shots in all directions. He then hijacked a car and headed in the direction of Centre Block of the Parliament buildings. He had a rifle and a long knife in his possession. He was immediately confronted by a parliamentary security guard, upon entering the doors of Centre Block. The security guard received a bullet to the leg. Zehaf-Bibeau then pointed his rifle towards another guard but did not shoot. Zehaf-Bibeau instead ran towards the Hall of Honour, where he was met by three more parliamentary security guards. Two of the guards fired several shots but missed. The third guard fired 15 shots and Zehaf-Bibeau was hit by one round. He continued on his way towards the Parliamentary Library. Zehaf-Bibeau was shot 31 times and killed on scene.

Prior to the attack, Zehaf-Bibeau made a video expressing his motives as being related to “Canada’s foreign policy and in respect to his religious beliefs.” This attack is considered to be the most serious security breach at Parliament Hill since the 1966 parliament bombing. Afterward a national discussion occurred about whether Zehaf-Bibeau was a mentally ill criminal or a radical Islamist terrorist.¹ Prime Minister at the time, Stephen Harper, called it a terrorist attack.

Nathan Cirillo and Warrant Officer Patrice Vincent and their families were the direct victims of this attack. However, harm also occurred to people who worked at Parliament Hill and members of the public who deemed it a safe place, where the public is protected and the law is upheld. These people were terrorised and made to feel unsafe and many have encountered lasting effects. But there is also a second wave of victims: Arab Canadians, Muslims, and others who appear to be of the same ethnic or religious background as the Zehaf-Bibeau, but who are innocent of any wrongdoing. In short, many people are now the innocent targets of blame, anger, isolation, and violence. This act of blaming has continued to occur in subsequent terrorist attacks as well.

We were not able to protect the first group of victims from harm. We can help prevent harm to the second group.

Summary of Activity

Beyond Blame provides lesson plans for three class sessions in which students in grades 7–12 can explore the consequences of mislaid blame in terms of basic concepts of justice. (If time permits, you may want to have students brainstorm a class definition of justice and injustice.**) Each lesson is based on questions about justice (and injustice) that lead to individual student responsibility:

Lesson 1: What Is Justice? What Is the Injustice Here?

Lesson 2: Has the Past Been Just?

Lesson 3: How Can You Prevent Injustice?

**Basic concepts of justice often come down to fairness. Younger students may understand justice as:

- Treating everyone the same, regardless of their nationality, race, or religion
- Not punishing people for crimes they have not committed
- Punishing the people who have committed the crimes

Older students might understand that, in addition, concepts of justice include Not punishing people for their beliefs.

With the youngest students, you may want to substitute the terms “fair” and “fairness” for “just” and “justice.” We suggest that you allow students to articulate their own concepts of what is just—or fair—as they debate the concrete events, rather than present definitions yourself. Asking such questions will enable you to see students’ theories of justice and to apply them later to the events under consideration.

Goals for Students

- To be introduced to the concept of “misplaced” or “group blame”—blaming entire groups for the actions of a few
- To know the consequences that can come from blaming an entire group
- To understand that members of any ethnic or religious group do not necessarily share the same beliefs, in this case, beliefs about the use of terrorism
- To build ideas of what one can do to reduce the consequences of mislaid blame and to protect the people vulnerable to hate crimes

Age and Grade Level

We consider the central topic of this curriculum—the blaming of a whole group for the misdeeds of a few, and how to prevent it—to be appropriate for the full age range from grade 7 to grade 12. Teachers can adapt the materials to grade level by group reading or reading aloud, when necessary, for younger students, and by providing more complex examples, assignments, and supplementary materials for older or more advanced students. In many cases, this central topic will be reflected in students’ current courses in literature, social studies, or history, and, if so, good examples can be drawn from those courses.

Classroom Time

The three lessons can take one or several sessions, depending on the number of students in the class, the amount of student participation, and the depth to which you examine each of the questions.

Lesson 1: What Is Justice? What Is the Injustice Here?

Objectives for Students

- To have a common base of information about the attack
- To have a safe space in which to express their emotions about the attack
- To be aware that some people are being targeted out of anger or revenge simply because they share an ethnicity or religion with the terrorist attackers

Materials

Use the handout A1 or A2 and B1 or B2 that corresponds with the scenario you have chosen to discuss in your class. The two scenarios include an American example of the September 11, 2001 attacks (A1/B1), and a Canadian example (A2/B2) of the shooting at the Parliament buildings in 2014.

Handout A1: A Summary and Timeline of the 9-1-1 Terrorist Attack

Handout A2: A Summary and Timeline of the National War Memorial Terrorist Attack

Handout B1: Reports of Incidents Following the 9-1-1 Terrorist Attack

Handout B2: Reports of Incidents Following the National War Memorial Terrorist Attack

Activities

1. Discussing the Attack

Read to the class a report of the terrorist attack, acknowledging that most everyone knows about it but that you are reading this to provide a shared base of information. (You may wish to use the report and timeline provided in Handout A.)

Q: “What are you feeling about this incident?”

Allow students to express their feelings about the attack. If, here or later, names of groups, such as “Muslims,” come up, you might simply ask, “All Muslims?” and then bookmark/reserve further discussion of specific groups for Lessons 2 or 3.

Q: “Why do people feel so angry?”

Have students brainstorm reasons. The most obvious reasons will come quickly, but it is useful to continue further, even waiting through some silences, until a fuller, more complete list of reasons is expressed.

2. Examining Attacks that Have Followed the Terrorist Attack

Q: “Have you heard about any instances of people taking out their anger on other people who are innocent of the crime?”

After students say what they have heard, present Handout B: Reports of Incidents Following the Terrorist Attack. Have students read the excerpts.

Q: “What do the people who were attacked after the terrorist attack seem to have in common?”

(Although the victims of attacks include children and adults, Christians and Muslims, Arab Canadians and immigrants, all the victims were assumed to be Arabs or Muslims.)

3. Writing Assignment

Have students write on any or all of the following questions:

- Why would people blame all members of an ethnic or religious group for the actions of a few?
- Is this just or right? Why or why not? Give reasons and examples.
- Where else have you seen group blame happen in your own life?
- Where have you come across it in a book or a movie?

Teacher's Notes for Lesson 1

Lesson 1 focuses primarily on incidents of hate crime, threat, and harassment against Arab Americans, Arab Canadians, Muslims, and other groups in reaction to the terrorist attacks. It is not meant as a primer on the complex issues of terrorism, the investigation, or the U.S. and Canadian responses. As events have progressed, however, several common concerns have emerged, including whether the government is taking any action to protect vulnerable groups. Teachers may wish to be prepared to address the following questions, at least briefly:

Background on the terrorists, the government response, and the world's response: Students are likely to have many questions about the specifics of terrorist attacks, the perpetrators, the investigation, and the imminent government response. Keeping up with the steady flow of new information can be overwhelming.

For a brief review of 9-1-1, teachers may wish to consult the <http://www.history.com/topics/9-11-attacks> for a video and timeline of the attack of 9-1-1.

For the National War Memorial terrorist attack, teachers may consult https://en.wikipedia.org/wiki/2014_shootings_at_Parliament_Hill,_Ottawa

Global news has a timeline of terrorist attacks that occurred in Canada at <http://globalnews.ca/news/3213312/canada-terrorist-incidents/>

Government response to attacks on Arab Americans, Muslims, and other vulnerable groups: In Canada, hate crime provisions under the *Criminal Code of Canada* can be used to augment sentencing when a hate crime has occurred. In addition, groups such as the Canadian Race Relations Foundation have begun anti-hate campaigns to address the reaction to terrorism. To obtain more information contact their web site at <https://www.crrf-fcrr.ca/en/>

Lesson 1: What is Justice? What Is the Injustice Here?

Handout A1: A Summary and Timeline of the 9-1-1 Terrorist Attack

On September 11, 2001, four jet aircraft were hijacked from three different cities in the United States. The terrorists, who reportedly took over piloting the craft, had apparently planned suicide missions to crash these planes into important locations along the East Coast. The first two planes to crash hit the World Trade Center towers in New York City. The next plane targeted Washington, D.C., and crashed into the Pentagon, our national defense center. The fourth plane disappeared from radar and then crashed near Pittsburgh; it is believed to have been headed for the Capitol Building. All passengers aboard the aircraft and 3,000 people who worked in the World Trade Center towers and the Pentagon died. The towers and Building Seven of the World Trade Center completely collapsed, causing destruction to a large part of the tip of lower Manhattan. Across America, all air travel stopped, borders were reinforced, thousands of buildings were evacuated, and schools and businesses closed. The United States launched immediate police and military activity to try to prevent further acts of terrorism and to determine who was behind these horrible mass murders.

8:45 a.m. A hijacked jet crashes into the north tower of the World Trade Center skyscraper in New York City.

9:03 a.m. A second hijacked jet crashes into the south tower of the World Trade Center and explodes. Both buildings—each 110 stories tall—are burning.

9:43 a.m. A third hijacked passenger jet crashes into the Pentagon, the headquarters of America's military, in Washington, D.C.

10:05 a.m. The south tower of the World Trade Center collapses.

10:10 a.m. A fourth hijacked passenger jet crashes in a field outside of Pittsburgh, Pennsylvania.

10:10 a.m. A portion of the Pentagon collapses.

10:28 a.m. The north tower of the World Trade Center collapses.

Lesson 1: What is Justice? What Is the Injustice Here?

Handout A2: A Summary and Timeline of the National War Memorial Attack

On October 22, 2014, Michael Zehaf-Bibeau shot Cpl. Nathan Cirillo three times while he was on ceremonial sentry duty guarding the National War Memorial. Cpl. Cirillo was unarmed. After the shooting, Zehaf-Bibeau ran through a busy area of downtown Ottawa sending people who had heard the shots in all directions. He then hijacked a car and headed in the direction of Centre Block of the Parliament buildings. He had a rifle and a long knife in his possession. He was immediately confronted by a parliamentary security guard upon entering the doors of Centre Block. The security guard received a bullet to the leg. Zehaf-Bibeau then pointed his rifle towards another guard but did not shoot. Zehaf-Bibeau instead ran towards the Hall of Honour, where he was met by 3 more parliamentary security guards. Two of the guards shot several shots but missed. The third guard fired 15 shots and Zehaf-Bibeau was hit by one round. He continued on his way towards the Parliamentary Library. Zehaf-Bibeau was shot 31 times and killed on scene.

Prior to the attack, Zehaf-Bibeau made a video expressing his motives as being related to “Canada’s foreign policy and in respect to his religious beliefs.”

9:50:00 a.m. Cpl. Cirillo guards the Tomb of the Unknown Soldier at the National War Memorial. Cpl. Cirillo, unarmed and unaware, is shot and killed from behind by the gunman, Zehaf-Bibeau. The gunman shoots at another officer, but misses.

9:52:23 a.m. Gunman drives his car from the National War Memorial to the entrance of Parliament Hill. He is seen running past security posts and heading toward the east block.

9:52:36 a.m. First calls to 911 are made.

9:52:50 a.m. Gunman hijacks a car occupied by a driver, who gets out and runs away.

9:53:16 a.m. Gunman drives car to the east block of Parliament’s Centre Block. RCMP notices and pursues him.

9:53:37 a.m. Gunman stops outside Peace Tower and runs to the doors; enters Centre Block.²

9:54 a.m. Gunman shoots down the Hall of Honour and runs down the corridor. He is told to drop his gun but he hides behind pillars out front of the Library of Parliament. The RCMP and gunman fire back and forth.

9:55 a.m. Kevin Vickers, the House of Commons sergeant-at-arms, is across from the gunman with a pillar between them. Vickers dives to the left shooting his

gun until the gun's magazine is empty. Zehaf-Bibeau falls to his knees. The RCMP call a cease fire, checking the gunman's pulse, and handcuffing him.³

Lesson 1: What is Justice? What Is the Injustice Here?

Handout B1: Reports of Incidents in Canada Following the 9-1-1 Terrorist Attack

Some Incidents

While the attacks occurred in the United States, the effects reverberated to Canada and Canadians interpreted the threat:

“From death threats against an outspoken Calgary Muslim and a head scarf wrenched from a Montreal shopper practicing *Hijab* [head scarf], to a taunt spraypainted on a suburban Toronto synagogue, police say expressions of racial hatred have continued unabated since Sept. 11 in Canada’s large cities....Police forces in Calgary and Ottawa report that hate crimes doubled in the 30-day period after the terrorist attacks in the United States on the World Trade Center and the Pentagon.”⁴

“Ottawa – Police called for anonymous tips yesterday into a brutal hate crime in which a Muslim teen was beaten unconscious last week by a dozen white teens...(…)...The teens told the boy he was the reason for the World Trade Center terrorist attack and punched and kicked him repeatedly. He was beaten unconscious and left for five hours.”⁵

“There was a mosque in Oshawa whose windows were shattered and at night a molotov cocktail was thrown on the front parking lot of the mosque...(…)...There was a mosque in St. Catharines where the front door mat was set ablaze. There was a mosque in Montreal that was also firebombed but luckily vacant at the time. We have reports of university professors taunting students, we have reports from Oakville where five school students were physically assaulted, we have a report of a Muslim lady wearing a *hijab* (head scarf) who was almost run off the road for no apparent reason...(…)...One woman in Toronto’s Union Station was approached by a stranger who said ‘if I had a gun I would shoot you right now...because you are Arabic’. In another case, an anonymous e-mail to a Islamic School said the author hopes ‘that every believer of Islam gets a brain tumour the size of a football...You are sick and disgusting creatures, lowest form of life. You are below pigs. A phone message left on the answering machine of a mosque in Waterloo, Ont. was similarly hateful: ‘I hope you Muslims are happy...you better not walk out in the streets.’ the caller said.”⁶

“Arab associations in Edmonton, Toronto and Montreal have received death threats, said John Asfour, president of the Canadian Arab Federation...(…)...Halifax West member of Parliament Geoff Regan said Thursday his office was told of an incident in which a 15-year-old girl riding a public bus was yelled at and called a terrorist by two other passengers...(…)...In Edmonton, Alberta, pupils at the Edmonton Islamic School were allowed outside for recess Thursday after being kept inside earlier in the week over fears of a backlash. But both Lower Mainland campuses of the British Columbia Muslim Association will be closed until Monday after a threatening message was left on its answering machine.”⁷

“...(...)...two Halifax friends and others among Nova Scotia’s 15,000 Muslims, have been jeered at, spat on, and denied seats on buses...(...)... ‘People are afraid, especially Muslim women who are visible,’ said Cajee. ‘We had a woman walking down the street and people starting spitting at her. There was a woman standing at the bus stop with a little child and a car tried to run over her.’”⁸

“Customers are rallying around the owner of a Middle Eastern restaurant in Vancouver after a man threatened to blow up the eatery on the day of the terrorist attacks on the United States...(...)...A man has been arrested on charges of uttering threats against the restaurant’s answering machine shortly after the Sept. 11 attacks. He said, ‘There better not be any employees there or we’re going to blow you up,’ said the owner.”⁹

“A Vancouver man has been charged after telephone calls were made to Lower Mainland mosques, schools and cultural centers threatening to blow them up in retaliation for the Sept. 11 terrorist attacks in the U.S...(...)...Other crimes reported to the provincial hate crimes unit in the past three weeks include: a telephone threat to an ethnic restaurant in Vancouver, arson damage to two cars at a Vancouver car dealership owned by someone of Middle Eastern origin, an anti-Pakistani sign on Highway 22 in the Kootenays.”¹⁰

“The bright orange stickers, expressing hatred and disdain for non-whites and immigrants by a U.S. group called the National Alliance, were plastered over several blocks near 19 Ave. and 30 St. S.E. yesterday.”¹¹

“Saying they are under siege in their own country, Arab Canadians are shunning school, work, travel and even the streets to avoid escalating harassment from fellow citizens angry over catastrophic attacks on the United States.”¹²

“City police have warned they will have ‘zero tolerance’ for racist crimes after a rock was thrown at an 18-year-old man Monday in what is believed to be an anti-Muslim attack”.¹³

“Teens charged for hate vandalism in Mississauga [Ontario]; Muslim community centre was targeted days after U.S. attacks.”¹⁴

Some Reactions

“Fears of an ugly racial backlash in Canada and the United States have prompted Prime Minister Jean Chrétien and President George W. Bush to reach out to the Arab and Muslim communities in their countries and to urge their citizens to show tolerance...(...)...Appearing at an Ottawa mosque last Friday, Mr. Chrétien said he was ashamed of recent racial slurs and attacks on Canadian Muslims, including an assault six days earlier in Ottawa on a teenaged boy of Arab descent.”¹⁵

“...(...)...Prime Minister’s visit to the mosque was significant – not only to differentiate between radical Islamic terrorists and mainstream Islamic adherents and to apologize for the relative isolated anti-Muslim incidents – but also to tap Canada’s multicultural mosaic as a potential strength in the campaign against terrorism.”¹⁶

“In Canada, the Islamic Supreme Council and Muslims Against Terrorism have set up hot lines in Toronto and Calgary for victims of threats.”¹⁷

“Ottawa – Several groups are calling for tolerance toward Canadian Muslims in the wake of Tuesday’s terror attacks in New York and Washington. The Canadian Federation of Nurses Unions held a news conference in Ottawa Friday to announce a campaign for all Canadians to stand up for Muslim and Arab Canadians...(...)...The Canadian Labour Congress applauded the campaign announced by the nursing unions...(...)...In Toronto, Anglican Archbishop Terence Finlay joined a Muslim prayer group after he attended a memorial service at a downtown cathedral.”¹⁸

“Halifax – Members of the Halifax Islamic Centre want to forgive a man accused of smashing the building’s windows over the weekend. Taleb Abidali, president of the centre, says the centre wants to meet with the 28-year-old man to tell him how badly he frightened them. Abidali says the centre isn’t planning to make a complaint against him under Canada’s hate laws. He says members just want to show him the Islamic way, and let him know that they feel sorry for what he did.”¹⁹

Lesson 1: What is Justice? What Is the Injustice Here?

Handout B2: Reports of Incidents Following the National War Memorial Attack

Some Incidents

Awareness of hate crimes increased. There was a 253 per cent increase in the number of hate crimes targeting Muslims from 2012 to 2015.²⁰

“A mosque in Cold Lake, Alberta was defaced overnight with graffiti. This was immediately cleaned up in a joint effort with local residents.”²¹

“An Ottawa mosque was the scene of two incidents: A member praised Zehaf-Bibeau as a martyr after prayers, leading to the police stopping him for national security reasons the next day. A vandal then destroyed several windows, causing over \$10,000 in damages.”²²

“Surveillance video at the Assunnah Muslims Association mosque recorded the man in a hoodie, shorts and sneakers throwing at least a half-dozen rocks at windows and the glass door of the women’s entrance to the mosque at 4:28 a.m. The stone thrower also shattered a large upper window and damaged the stucco on the west side of the mosque on Hunt Club Road near Bank Street. It’s estimated the vandalism caused more than \$10,000 in damage.”²³

There was a national debate on whether the incidents were related to terrorism or mental illness. One article stated: ²⁴

In the days and weeks following the Oct. 22, 2014, shooting of Cirillo, a sentry at the National War Memorial — and the targeted hit and run that killed Vincent two days prior in Saint-Jean-sur-Richelieu, Que. — much of the focus was on the fact the perpetrators were Muslim converts who sympathized with ISIS and extremist ideas of jihad.

Less consideration was given to the fact that both were troubled young men with histories of mental illness who had become increasingly isolated from their families and communities.

Prime Minister Stephen Harper placed the attacks squarely within the broader context of the global war on terror almost immediately. “It will lead us to strengthen our resolve and redouble our efforts to work with our allies around the world and fight against the terrorist organizations who brutalize those in other countries with the hope of bringing their savagery to our shores,” Harper said after the Oct. 22 attack.

Four months later, his then minister of defence Jason Kenney told the Conference of Defence Associations that "homegrown terrorism is not a remote concept but a Canadian reality."

By April, the Conservative government had joined U.S.-led airstrikes on ISIS in Syria, after vowing in December 2014 to restrict Canada's participation to Iraq. The next month, the government passed Bill C-51, counterterrorism legislation that expanded the powers of CSIS and other security forces and was intended, the government said, to help law enforcement more easily thwart attacks such as the one that had occurred on Parliament Hill.

But as more details about Michael Zehaf-Bibeau and Martin Couture-Rouleau and their troubled lives emerged, some questioned whether the attacks should even be seen in the context of the wider ISIS threat, but rather as the isolated, violent actions of mentally ill individuals in crisis.

Rhetoric vs. actions

Thomas Juneau, who has worked as a strategic analyst for the Department of National Defence (DND), doesn't think the two are necessarily mutually exclusive.

"Even if they had some form of mental fragility or vulnerability or illness, that doesn't change that they did it under inspiration from Islamic State. They were not guided or directed by Islamic State, but they were inspired by the ideology, by the online activity," he said.

"It's part of the business model of an organization like Islamic State to prey on individuals like that." Juneau acknowledges the government engaged in some fear-mongering after the attacks and again during the recent election campaign, when Harper referred to the Ottawa attacks on several occasions, telling supporters in Sault Ste. Marie, Ont., that "Canada is not immune to jihadist terrorism. Two brave soldiers dead on our own soil." He asserted that "only our Conservative Party is going to keep Canadians safe."

It's important to distinguish rhetoric from substance, however, said Juneau, an associate professor at the University of Ottawa Graduate School of Public and International Affairs.

"Some of the things that were stated were clearly inflated and sometimes even apocalyptic in their tone, but I didn't see behaviour that matched that," he said. "The actual substance of the reaction was basically measured, moderate and appropriate."

The rhetoric might have helped the government get more public support for airstrikes in Syria and Bill C-51, but given the Conservatives' view on homegrown terrorism and the ISIS threat, it's likely these measures would have been carried out anyway, Juneau said.

Some Reactions

“Over the following days, several NHL teams held moments of silence and "O Canada" was sung prior to games in the United States in which no Canadian team was participating.”²⁵

“A fund to benefit the families of Cirillo and Vincent was started on October 22 with a goal of CDN\$10,000. It surpassed its goal by noon the following day, when representatives of Canadian banks called to arrange a donation of \$80,000. By October 29, the fund, known as the *Stand On Guard Fund*, had raised \$550,000.”²⁶

“As soon as the war memorial was reopened to the public, a makeshift memorial to Cirillo grew in front of it; residents laid out flowers, cards, and wreaths. On October 24, 2014, Cirillo's body was transported home to Hamilton in an official motorcade along Ontario Highway 401, the portion of which between Trenton and Toronto is known as the *Highway of Heroes*. The times of the motorcade were publicized and people stood at overpasses to observe and as it passed. Cirillo's family released a statement and gave thanks to the Canadian Forces for the support offered and to those who came to the soldier's aid.”²⁷

“The NAC Orchestra dedicated its entire UK tour of five performances to Vincent and Cirillo.”²⁸

“Persons have continued to leave "bouquets, poppies, photos, poems, written tributes, stuffed animals, a can or two of beer, even a battered hockey stick" at the war memorial, although the government has removed the items several times.”²⁹

Lesson 2: Has the Past Been Just?

Objectives for Students

- To examine another time when, as a result of an act of violence, an entire ethnic group was mistreated*
- To know some of the consequences of blaming an entire group for the actions of a few

Materials

Handout C: In Another Time

Handout D: People Who Helped

Handout E: Epilogue

Activities

1. Examining an Incident from Our Own History

Distribute and have students read Handout C: In Another Time.

Have students take turns reading to the class the story excerpts in Handout C.

Explore the stories with these questions:

Q: Following the attack, what were the prevailing attitudes about people of Japanese ancestry?

Q: How did it unfold that we started to turn against these people because of the country that they—or, more often, their ancestors—came from?

Q: What were the consequences for these people?

(Schooling was disrupted; families were broken up; their homes, gardens, and pets were left behind; their incomes were destroyed; their businesses, homes, farms, and possessions were sold at a loss; their sense of vulnerability and of not belonging increased dramatically; etc.)

* The purpose of this lesson is to explore the analogy of misplaced blame, rather than to relate the two attacks.

Q: What's alike and what's different about the situation today?

(While there are important differences from the perspective of international politics, the Japanese internments and treatment of Muslims and other minorities after a terrorism attack are similar in at least one important way: A violent incident is being followed by persecution of innocent people of the same ethnic or religious group as the perpetrators or suspects.)

Q: If a white person had made the National War Memorial attack would we have blamed it on his/her religion or mental illness?

2. Exploring the Possibility of Protection and Support

Q: "Did anyone support or protect the Japanese Canadians?"

Brainstorm and list answers to these questions:

Q: What were the needs of the people who had been interned?

Q: What social pressures might have influenced people to help or not help?

Distribute Handout D: "People Who Helped" and give the following homework assignment:

- Write a short story or a brief scene about one of these helping incidents. Be sure that your story shows, through action, the conflicts within each character's mind around giving or receiving help.

OR

- Create a poem, song, painting, or drawing about the things that were left behind.

3. Looking at the Aftermath

Distribute Handout E: "Epilogue" and read it to the class, or have students read it aloud or to themselves.

Q: What were the long-term consequences for the Japanese Canadians?
(Some are noted in Handout E.)

Q: What were the long-term consequences for Canada?
(The realization that even a great nation can make mistakes; a precedent for how not to treat Canadian citizens and residents; etc.)

Teacher’s Notes for Lesson 2

This curriculum uses the internment of Japanese Canadians in World War II as an example of the consequences of misplaced blame. Sadly, throughout history, there are numerous examples of widespread blame, isolation, and violence toward entire ethnic groups, triggered by the violent acts of a few people of the same ethnicity. Beyond Blame chose the story of the Japanese internment for several reasons:

- Japanese American and Arab American groups have used the example themselves.
- There are excellent education materials already available about the Japanese internment (see Additional Resources).
- Canada and the United States have officially acknowledged that the internment was “unjust” and have made reparations.

Lesson 2: Has the Past Been just?

Handout C: In Another Time

Background

The first Japanese settler to Canada was named Manzo Nagano. When Manzo was born in 1855, Japan was still considered closed to the outside world. By the time he was old enough to work in the shipyards, his country was beginning to emerge as a modern nation. Young Manzo was able to join the crew of a foreign ship and set off to see the world. In 1877, he landed in New Westminster, British Columbia.

Japanese Canadians were frequently used as labourers on the railways and on fishing boats because there were restrictions on Japanese Canadians from entering the professions, the civil service and teaching until 1967. While they worked as fishermen and labourers and paid taxes, they were denied the right to vote.

At that time, Canadians did not always appreciate the Japanese Canadians and other Asians in their country. Gov. James Douglas summarized the Canadian attitude towards Japanese Canadians in a letter dated April 23, 1860: "They are certainly not a desirable class of people, as a permanent population, but are for the present useful as labourers, and, as consumers, of revenue-playing character."³⁰ At the turn of the century, anti-Asian sentiment was rampant.

Despite the racism, the Japanese community continued to develop and grow. During the years of limited immigration, women arrived and families began to grow. In 1942, by the eve of the bombing on Pearl Harbor, 23,000 Japanese Canadians lived on the West Coast of British Columbia. Three quarters of that number were Canadians by birth or had become naturalized citizens.

Evacuation

What does internment mean?

The practice of detaining persons considered dangerous during a war is often called internment, even though they may not be enemy nationals.

Source: encyclopedia.com

In 1942 the War Measures Act was enacted for the removal of all people of Japanese origin residing 100 miles off the Pacific Coast, three months after Japan attacked Pearl Harbor.³¹

The War Measures Act gave the federal government full authority to do everything deemed necessary "for the security, defense, peace, order and welfare of Canada." Almost 21,000 Japanese-Canadians (75% of whom

were Canadian nationals) were removed from their homes and shipped to road camps, internment camps and prisoner of war (POW) camps, most with only 24 hours notice to vacate their homes. The evacuation began in the summer of 1942 and was not completed until October 31, close to eleven months after the beginning of the war.³² Unlike the United States, where families were generally

kept together, Canada initially sent its male evacuees to road camps in the B.C. interior, to sugar beet projects on the prairies, or to internment in the POW camp in Ontario, while women and children were moved to six inland B.C. towns created or revived to house the relocated people. Many historians believe internment camps came about because of racist attitudes Canadians held towards Japanese Canadians.

Aya Higashi, a Japanese Canadian born in Canada and settled with her parents, brother and sister on Quadra Island, was evacuated:

'The RCMP came to the door...the day after Pearl Harbor, and Dad was ordered to take his three boats to New Westminster. In early March, 1942, they told Mom and Dad to pack enough to be away for three months. They were to be on the Union Steamship for Vancouver the next day.' Like others in Japanese-Canadian community, the family did what was asked of them. The Atagis packed up, leaving family heirlooms, mementos and photos behind. They were sent to Hastings Park where they remained until October 1942. 'You didn't have much time to think and you were hustled here and there...If they did not show up for dinner, the families knew that the men had been taken into work camps...We were supposed to be sent to an internment camp, but until my parents signed over all of their possessions to the British Columbia Security Commission. I remember crying to my father, asking him: Why is Canada doing this to us?' Finally, the Atagis signed and were sent to Kaslo, then a scattered ghost town.³³

The evacuation experience of Irene Tsuyuki, a second generation Japanese Canadian, remembers the experience was very hard on her parents. He had built a life and owned a house, a small hotel, and two other pieces of property.

Allowed only to take a few essential possessions, Irene Tsuyuki and her family were moved to the relocation community of Tashme. The name came from the first two letters of the board member's surnames: Taylor, Shearer and Meighen. It was a community of about 2,000, where residents lived in tar paper shacks and apartments that were more like barns, each about 14x24 feet and shared by two families.³⁴

The Camps

There were ten internment camps, three road camps, two prisoner of war (POW) camps and five self-supporting camps in total.

The internment camps were located in Tashme, Greenwood, Slocan Creek, Lemon Creek, Popoff, Bay Farm, Rosebery, New Denver, Sandon and Kalso. The three road camps were located in Hope, Revelstoke and Blue River. The two prisoner of war camps were located in Angler and in Petawa (Ontario). The five

self-supporting camps were located in Lillooet, Bridge River, Minto City, McGillivray Falls and Christina Lake.

Men were separated from their families and forced to work on work crews building roads, railroads, and sugar beet farms. The women and children and older people were sent inland to internment camps (desolate ghost towns and farms made into small cities) in the interior of British Columbia. 1,161 Internees paid for their relocation and leasing of farms in "self-supporting" camps that provided a less restrictive, less punitive environment. These Japanese Canadians were still considered "enemy aliens" by the government. About 945 men worked on road construction camps at Blue River, Revelstoke, Hope, Schreiber, Black Spur.

The experience of Aya Hisgashi, who was sent to internment camp in Kaslo with her family, is described as follows:

The houses had no insulation...The windows had been smashed or boarded up, and in most homes the plaster was falling off the ceilings... One thing that disturbed me was the misconception by some people in the white community that we Japanese were living the high life, and that we were given housing while their boys were off fighting.' Many Japanese boys tried to enlist but were denied...(.)...Most of the men had been separated from their families and were away in work camps. Some men remained and worked at logging for 25 cents an hour. This provided wood for Japanese families. Whole families were packed into single rooms, many sleeping on a single straw mattress"...(.)... Kaslo's population of 500 swelled with the addition of 1,100 Japanese internees. With no provisions for educating the children, it quickly became apparent arrangements had to be made. Ten young people with high school diplomas were identified as suitable teachers, Aya among them. 'I was paid 25 dollars per month for teaching and, out of that, I paid my lodging and bought school supplies. There was no place to put the students so we rotated between various spots in town. Eventually, the Legion offered us space to conduct our classes in the drill hall. In time, we were also given discarded textbooks. Within a year or so, the local high school made room for some of the senior students.'³⁵

The impact on Japanese Businesses and Farms

Similar to the emasculation and impoverishment of the Jews before the roundup to the German concentration camps, the Japanese Canadians had property, businesses, cars, and boats confiscated and sold by the Canadian government before they were forced into labour camps. Without their property, assets, or jobs they were then charged inequitably for their internment.

The experience of Irene Tsuyuki, a second generation Japanese Canadian, is described as follows:

Irene thinks the experience was probably more traumatic for her parents than for herself; as a teenager, she was able to make even such a horrendous situation into an adventure. For her father it would have been humiliating. He had worked since his teens to build a new life for himself in Canada. His thirty years of labour was reduced to nothing, erased, when the federal government sold off all Japanese-Canadian-owned property: homes, farms, fishing boats, businesses and personal property at bargain basement prices. What was even worse, the government then deducted the proceeds of these sell-offs to pay for any welfare received by the owner while unemployed in a detention camp. Irene remembers that her father was keenly aware of his net worth – he had a residence, a small hotel and two other pieces of property. When the Security Commission sold it all and sent him the paltry cheque, it was the first time she saw her father in tears.³⁶

After the War

After the Second World War ended in 1945, Japanese Canadians were forced into exile to Japan or to re-settle east of the Rockies. Ten thousand signed up for repatriation. The case against deportation was brought to the Supreme Court, which ruled for deportation of Japanese Canadians. In 1947 on January the 24th, Prime Minister King ended deportation, after protests by churches, academics, journalists and politicians.³⁷ But by then about 4,000 people had left, approximately 2000 of whom were Canadian-born.

On March 1949, four years after the war was over, the last of the wartime restrictions and the War Measures Act were lifted. Japanese Canadians were allowed to travel freely and return to the West Coast. Prior to this date, in 1948, Japanese Canadians received the right to vote. Public sentiment was beginning to lean in the community's favour. Japanese Canadians were gaining strength and resolve to mobilize politically.

On September 22, 1988 an apology was delivered from the Canadian government through Prime Minister Brian Mulroney. Japanese Canadians who had been interned were given \$21,000, and people who had returned to Japan had their citizenship in Canada reinstated. The National Association of Japanese Canadians and the Canadian Race Relations were also given grants totalling \$36 million to promote human rights and support the Japanese Canadian communities. However, Japanese Canadians who had been interned, but had died before the settlement, were not awarded any compensation.

Resources used in this history and for more information. ^{38 39 40 41 42 4344}

Lesson 2: Has the Past Been Just?

Handout D: People Who Helped

While the Japanese faced a sea of trouble during this time period, a few individuals and organizations did offer help. Here are some examples:

- Many Canadians were very much dismayed, if not shocked, at the federal government's treatment of the Japanese Canadians. People reached out, often through Anglican, Catholic, United and Quaker churches, to help the Japanese Canadians in whatever way they could. Winifred Awmack was among those who went to teach or minister at internment schools and churches. Winifred was asked to teach high school because the government was only providing public school education at the internment camps. Awmack felt that if the Japanese Canadian children didn't have a high school education they would always be second class citizens. And so, despite the lack of facilities, a curriculum was set up designed not only to educate, but to comfort and to strengthen students emotionally bruised by being considered enemy aliens by their country of birth.⁴⁵
- During the internment of Japanese Americans, a group of religious, academic, and civic leaders came together to form the "National Japanese American Student Relocation Council" in order to assist students in completing their education. Their help included providing sponsorships, scholarships, food, housing, and even jobs.
- In 1942, both the mayor and the chief of police of Lincoln, Nebraska, wrote letters supporting the rights and citizenship of Japanese Americans. These letters laid the foundation that allowed these citizens to become students at the University of Nebraska–Lincoln and to be released from the internment camp.
- Reverend Drew, a Methodist minister, was an outspoken pacifist and activist for the rights of Japanese American citizens. He supported efforts to move families to the Midwest, often providing them with food and shelter.
- Beet farmers in Idaho offered Japanese Americans the work opportunities that could serve as a basis for release from internment. Other farmers gave land to Japanese Americans in exchange for work to support those who were evacuated from the West Coast.
- Many members of the American Society of Friends (sometimes referred to as Quakers) protested the internment program and provided academic counseling and support, housing, and shelter to Japanese American students to help them continue their studies.
- In several communities in the Midwest, informal social groups were created for cultural exchange in order to help Japanese Americans become socially accepted.

Lesson 2: Has the Past Been Just?

Handout E: Epilogue

What was the impact on the Japanese Canadians?

Many scholars have argued that the internment affected Nikkei people* in Canada and the United States, particularly the Nisei (second-generation Japanese Canadians), particularly impacting upon their self-images and ethnic identity. Because of their experiences during the war, many of them came to feel ashamed of being of Japanese origin and they tried to reject it, or to hide the fact that they were related to Japan, or to remove themselves from things that made them or made the people around them recognize that fact.⁴⁶

Some Quotes:

Kitagawa, Muriel. Letter to the Custodian of Enemy Property, 1943:

You, who deal in lifeless figures, files, and statistics could never measure the depth of hurt and outrage dealt out to those of us who love this land. It is because we are Canadians, that we protest the violation of our birthright.

Kogawa, Joy. *Naomi's Road*, 1986:

Every morning I wake up in a narrow bunk bed by the stove. I wish and wish we could go home. I don't want to be in this house of the bears with newspaper walls. I want to be with Mommy and Daddy and my doll in our real house. I want to be in my own room where the picture bird sings above my head...But no matter how hard I wish, we don't go home.

Takashima, Shizuye. *A Child in a Prison Camp*, 1971:

I have to pay taxes, but have never been allowed to vote. Even now, they took our land, our houses, our children, everything. We are their enemies.

Roy Ito, *We Went to War. The Story of Japanese Canadians Who Served During the First and Second World Wars*. 1984:

The deep rooted fear and hatred of the Japanese that went back for half a century had climaxed in a manner that was perhaps inevitable. The animosity had been nurtured by many men, twisting facts and playing upon racial prejudice until the people of British Columbia perceived the distortions as the truth.

* What does the word "Nikkei" mean? Nikkei is the term used to describe the four generations of people of Japanese ancestry. The Nikkei community bridges four generations: Issei, Nisei, Sansei and Yonsei. The Issei were the immigrant generation from Japan. Their children, the Nisei, are the first generation born in Canada or the United States. Those Nisei who returned to Japan for education are called The Kibei. The children of the Nisei, the second generation born here, are the Sansei. The children of the Sansei, the third generation born here, are called the Yonsei.

What is the Canadians' view today about the Japanese internment?

The Canadian Government compensated (“redressed”) the Japanese Canadians for their losses during the war, but redress could only be limited to property losses. It did not address the issue of civil rights, sale of property without consent, and damages incurred from lost earnings, disruption to education and psychological trauma. On September 22, 1988, The Japanese Canadian Redress Agreement was signed.

Terms of agreement between the Government of Canada and the National Association of Japanese Canadians⁴⁷

Acknowledgement

As a people, Canadians commit themselves to the creation of a society that ensures equality and justice for all, regardless of race or ethnic origin.

During and after World War II, Canadians of Japanese ancestry, the majority of whom were citizens, suffered unprecedented actions taken by the Government of Canada against their community.

Despite perceived military necessities at the time, the forced removal and internment of Japanese Canadians during World War II and their deportation and expulsion following the war, was unjust. In retrospect, government policies of disenfranchisement, detention, confiscation and sale of private and community property, expulsion, deportation and restriction of movement, which continued after the war, were influenced by discriminatory attitudes. Japanese Canadians who were interned had their property liquidated and the proceeds of sale were used to pay for their own internment.

The acknowledgement of these injustices serves notice to all Canadians that the excesses of the past are condemned and that the principles of justice and equality in Canada are reaffirmed.

Therefore, the Government of Canada, on behalf of all Canadians, does hereby:

- 1) acknowledge that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights as they are understood today;
- 2) pledge to ensure, to the full extent that its powers allow, that such events will not happen again; and
- 3) recognize, with great respect, the fortitude and determination of Japanese Canadians who, despite great stress and hardship, retain their commitment and loyalty to Canada and contribute so richly to the development of the Canadian nation.

As symbolic redress for those injustices, the Government offers:

a) \$21,000 individual redress, subject to application by eligible persons of Japanese ancestry who, during this period, were subjected to internment, relocation, deportation, loss of property or otherwise deprived of the full enjoyment of fundamental rights and freedoms based solely on the fact that they were of Japanese ancestry; each payment would be made in a tax-free lump sum, as expeditiously as possible;

b) \$12 million to the Japanese-Canadian community, through the National Association of Japanese Canadians, to undertake educational, social and cultural activities or programmes that contribute to the well-being of the community or that promote human rights;

c) \$12 million, on behalf of Japanese Canadians and in commemoration of those who suffered these injustices, and matched by a further \$12 million from the Government of Canada, for the creation of a Canadian Race Relations Foundation that will foster racial harmony and cross-cultural understanding and help to eliminate racism.

d) subject to application by eligible persons, to clear the names of persons of Japanese ancestry who were convicted of violations under the War Measures Act and the National Emergency Transitional Powers Act.

e) subject to application by eligible persons, to grant Canadian citizenship to persons of Japanese ancestry still living who were expelled from Canada or had their citizenship revoked during the period 1941 to 1949, and to their living descendants;

f) to provide, through contractual arrangements, up to \$3 million to the National Association of Japanese Canadians for their assistance, including community liaison, in administration of redress over the period of implementation. Only persons alive at the date of the signing of these Terms of Agreement would be entitled to the redress in paragraphs (a), (d) and (e), except that the redress in (e) would also apply to descendants living at that date.

Art Miki
President, National Association of Japanese Canadians

Brian Mulroney
Prime Minister of Canada

Lesson 3: How Can You Prevent Injustice?

Objectives for Students

- To consider examples of groups that are now at risk for group blame and to identify the factors or events that might trigger it
- To examine their own experiences with violence, group blame, and stereotyping—as perpetrators, bystanders, or victims
- To understand that young people have a role to play in preventing violence and hatred in the world and ensuring justice
- To feel empowered to act as individuals and as a group to prevent misplaced blame and to promote justice

Materials

Handout F: Not Allowed / Not Cool / Cool

Handout G: People Who Are Helping

Activities

1. Who Is at Risk Today

Q: Who is at risk today of misplaced blame, prejudice, or violence?

(Possible answers include Arabs; Muslims; people who look like Arabs/Muslims; immigrants; foreign visitors; Jews/Israelis, who are blamed by some for our involvement in the Middle East conflict; Americans in other countries; all members of minority groups)

Q: Thinking about the experiences of the Japanese Canadians during World War II, can you imagine such events unfolding today? Who (what group or groups) might this happen to?

Q: Are Canadians and Americans at risk today? Did attacks such as the World Trade Center attack and the National War Memorial and Parliament Hill attacks result in group blame?

Q: How can individuals respond to the terrorist attacks in a way that doesn't perpetuate misplaced blame or prejudice?

2. Examining Possible Responses to terrorist attacks

Distribute Handout F: Not Allowed / Not Cool / Cool to your students. Tell students that the first list (“What is NOT ALLOWED”) identifies behaviors that, despite one’s personal views, are against the law—violence, destruction of property, harassment, etc. The second list (“What is NOT COOL”) identifies attitudes and beliefs that are protected under freedom of speech, but which potentially contribute to a climate of hatred, conflict, and misplaced blame. The third list (“What is COOL”) suggests some positive actions one can take.

Give students time to read through the lists and relate them to their own experiences or actions.

Ask them to answer the questions after each list as they examine which things they have experienced, witnessed, or done.

After students have completed their lists, ask for some volunteers to share their reactions. Help them connect their personal experiences with the way potential victims might feel right now.

3. What Can We Do Next?

Q: How have I contributed—for better or worse—to justice in my school, community, country, or world?

Q: What can I do now and in the future?

Have students brainstorm possible actions they might take (1) as individuals and (2) as a group.

Here are some ideas to use as prompts, if needed:

- Write letters to survivors of violence or to family members of victims who lost their lives.
- Create drawings, posters, poetry, stories, songs, performances, etc. that take a stand against group-blaming behavior.
- Act politically—write letters to political leaders or the local paper expressing their views on this issue.

Distribute Handout G: People Who Are Helping. Have students read the handout, then return to the list of possible actions they brainstormed.

Q: “Does this handout give you any new ideas for Canada?” and add their new ideas to the list.

Teacher's Notes for Lesson 3

Moving Beyond Blame

These lessons are only a start. This discussion will have stimulated students' thinking about the immediate and long-lasting effects of group blame and backlash. Many students, especially older ones, may feel particularly motivated to act in response to the tragedies and to prevent their escalation. Below are a few suggestions for integrating learning with activism:

- Organize a class or school project to support victims and their families.
- Have students research news stories of attacks against minority groups in response to the terrorist tragedy by collecting and analyzing news clippings or Internet printouts that portray unjust or unfounded sentiments, statements, or attacks.
- Have students collect accounts of protective and supportive acts toward Arab Canadians or Muslims.
- Create a class mission statement about responding to one's fellow citizens in a productive way. (This can be an opportunity to brainstorm and model consensus-building.)
- Assign an essay comparing contemporary events to analogous tragedies in history.
- Dedicate an hour every week or month for students to locate and read publications written for largely minority audiences (e.g., Asian Week, Hispanic Review, Black Enterprise, Indian Country Today).
- Work with interested students to form a Student Human Rights Team in your school. (Student Human Rights Teams work in schools or other settings to teach their peers about prejudice, discrimination, hate crimes, and protecting victims or potential victims.)

“Never does hatred cease by hating in return.”

— from the Dhammapada, a sacred text of Buddhism,
posted outside a church in Newton, MA

Lesson 3: How Can You Prevent Injustice?

Handout F: Not Allowed / Not Cool / Cool

The following is a list of possible individual responses to terrorism or acts of violence. Some acts are harmful and against the law. Some are legal but potentially harmful. Others are helpful—and hopeful.

Take a few moments to look at these lists. As you read them, think about which actions you have witnessed, experienced, or done yourself.

What is NOT ALLOWED:

Regardless of your personal feelings about a person or a group of people,

- Killing, harming, or threatening someone because of his or her race, religion, skin color, nationality or other protected ground including disability, sexual orientation, gender identity
- Harassment: inappropriate, unwanted behavior that disturbs someone and makes that person afraid for his or her safety, including threatening comments, letters, phone calls, or e-mail messages
- Destruction of property: defacing or destroying homes, cars, centers of worship, public or private buildings, books, lockers, etc.

Have any of these things ever happened to you?

___yes ___no ___don't know

Have you ever witnessed acts like these?

___yes ___no ___don't know

Have you ever done any of these things yourself?

___yes ___no ___don't know

What is NOT COOL:

Freedom of expression is protected in our country and is a foundation of our democracy. However, just because something is legal doesn't necessarily mean it is okay, or that it contributes to the greater good. These are NOT cool:

___Judging people on how they look or dress

___Assuming that someone holds certain beliefs or attitudes based on the way he or she looks

___Stereotyping people because they belong to a certain racial, ethnic, national, or religious background

- Blaming innocent people for the actions of others
- Lashing out verbally at people who are different from you or who you don't understand
- Making prejudiced comments or jokes about groups or individuals
- Verbal violence, including slurs, name calling, and insults
- Making obscene gestures
- Celebrating the death or injury of innocent people
- Drawing or writing hateful symbols or words on your personal property

Add your own ideas here:

Have any of these things ever happened to you?

yes no don't know

Have you ever witnessed acts like these?

yes no don't know

Have you ever done any of these things yourself?

yes no don't know

What is COOL:

Many young people react to violence in constructive ways that promote understanding and support potential victims, such as:

- Talking about how it feels to be a victim of violence or prejudice
- Reaching out to victims to show your support
- Thinking before you speak or act, especially when you are angry or when your comments might hurt someone
- Having honest discussions about cultural differences, with someone who is willing, in order to learn about one another
- Making a vow to avoid making racist or prejudiced comments
- Responding to peers when they make prejudiced comments, explaining why it bothers you and how it hurts others

___ Teaching your friends and siblings what you have learned about the dangers of blaming or punishing an entire group based on the actions of a few

___ Examining how television, music, newspapers, Web sites, chat rooms, and bulletin boards discuss blame or add to stereotypes

___ Supporting and protecting victims, or potential victims, of hate-motivated violence, harassment, or discrimination

Add your own ideas here:

Have any of these things ever happened to you?

___yes ___no ___don't know

Have you ever witnessed acts like these?

___yes ___no ___don't know

Have you ever done any of these things yourself?

___yes ___no ___don't know

Lesson 3: How Can You Prevent Injustice?

Handout G: People Who Are Helping

How wonderful it is that nobody need wait a single moment before starting to improve the world. —Anne Frank: Diary of a Young Girl

- The American-Arab Anti-Discrimination Committee received an outpouring of support—phone calls, letters, and other expressions of compassion.
- In New York, police officers stood watch over many mosques.
- Across North America, teachers are leading classroom discussions on diversity and cultural differences.
- The Asian American Journalist Association urged all media to maintain responsible coverage of Arab American communities.
- One United States middle school suspended a student who spread the false rumor that a Muslim classmate was celebrating the attack. The Muslim student later addressed a school-wide assembly.
- “The Senate finds that . . . the Arab American and American Muslim communities are a vital part of our nation . . . and . . . condemns any acts of violence or discrimination against any Americans, including Arab Americans and American Muslims.”⁴⁸
- Christian leaders across North America initiated interfaith dialogues in support of Muslim community leaders.
- The U.S. Civil Rights Office set up a special hotline for monitoring and reporting hate crimes against Arab Americans.
- A Jewish temple in Chicago opened its doors to Muslim congregations looking for a safe place to hold worship services.
- “The Fall River Police Association issued a statement urging citizens to band together: ‘Let’s not fight evil with evil. . . . We are one city, and we need to stand together.’”⁴⁹
- In communities across North America, people are looking out for the safety of their Arab and Muslim neighbors.

Additional Resources

General

There are numerous news stories on the terrorist attack. Here is one age-appropriate news source:

<http://magazines.scholastic.com>

A good source of some background information is *The World's Religions: Our Great Wisdom Traditions* by Huston Smith, available on-line at

<http://www.amazon.com/exec/obidos/ASIN/0062508113/ref%3Dpd%5Frhf%5Fp%5F2/103-4171452-63798/104-1556320-1945542>

“100 Questions and Answers About Arab Americans,” Michigan State University School of Journalism, <http://news.jrn.msu.edu/culturalcompetence/faith/muslim-americans/>

Additional information on the Nisei (Japanese American) experience is available on the Children of the Camps Web

site: <http://www.children-of-the-camps.org/history/>.

Two additional curriculum resources you may want to review:

Changing Perspectives on the Japanese Internment Experience, available on-line at

<http://www.thirteen.org/edonline/lessons/internment/index.html>

Lesson plans on historical events including internment camps available on-line at <https://www.historicacanada.ca/content/education/canadian-internment-camps-during-first-world-war>

A Canadian resource on the history of Japanese Canadians can be found at http://www.japanesecanadianhistory.net/samples_secondary.htm

American Psychological Association, Coping after Disaster, Trauma

<https://www.psychiatry.org/patients-families/coping-after-disaster-trauma>

Information about terrorism and the law, Victims of Violence,

<http://www.victimsofviolence.on.ca/research-library/terrorism/>

Canadian Resource Centre for Victims of Crime, <https://crcvc.ca/links/>

National Association of School Psychologists, “Crisis and Loss: Information for Educators”

http://www.naspcenter.org/crisis_safety/

The Japanese Canadian National Museum website provides many resources, <http://www.jcnm.ca>

The Alberta Civil Liberties Research Centre has a number of resources available for teachers. These deal with discrimination, human rights, harassment and freedom of expression, <http://www.aclrc.com>

Endnotes

¹ Encyclopedia Britannica, "Parliament Hill Attack" <https://www.britannica.com/event/Parliament-Hill-Attack>

² CBC News (October 24, 2014). *Ottawa shooting: A timeline of events from RCMP.*

³ Toronto Metro News (June 3, 2015). *Timeline of Oct.22 shootings in Ottawa.*

⁴ The Globe and Mail (October 15, 2001). *Hate Incidents up in large cities, police forces say.*

⁵ The Globe and Mail (September 21, 2001). *Police seek tips after Muslim beaten.*

⁶ The Victoria Times-Colonist (September 15, 2001). *Canadian Muslims left shaken by worse-ever wave..*

⁷ The Miami Herald (September 13, 2001). *Backlash against Arab-Canadian community continues.*

⁸ The Halifax Daily News (September 29, 2001). *'All of a sudden people are against you' – Halifax.*

⁹ The Vancouver Province (September 27, 2001). *Man arrested after threats to restaurant.*

¹⁰ The Vancouver Sun (October 05, 2001). *Local man charged in threats against Muslims.*

¹¹ The Calgary Sun (September 24, 2001). *Racist stickers on light poles.*

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¹² The Globe and Mail (September 14, 2001). *Arab Canadians duck to avoid harassment.*

¹³ The Peterborough Examiner (October 2, 2001). *Warning issued; second anti-Muslim case reported.*

¹⁴ The National Post (October 08, 2001). *Teens charged for hate vandalism in Mississauga.*

¹⁵ The Globe and Mail (September 25, 2001). *Spectre of racist backlash worries many in Canada.*

¹⁶ The Globe and Mail (September 24, 2001). *What Canada brings to the table.* \

¹⁷ The Globe and Mail (September 14, 2001). *Arab Canadians duck to avoid harassment.*

¹⁸ CBC News (September 14, 2001). *Canadians speak out for Muslims.*

¹⁹ The Vancouver Province (September 24, 2001). *Islamic group forgives window smashing.*

²⁰ Global News (June 13, 2017). *Hate criems against Muslims in Canada increase 253% over four years.*

²¹ Wikipedia *2014 shootings at Parliament Hill, Ottawa* [Wikipedia] citing Muslim Association of Canada. "[Muslim Association of Canada Thanks Cold Lake Community](#)". Muslim Association of Canada.

²² Wikipedia citing Seymour, Andrew (November 1, 2014). "[Police investigate vandalism at mosque](#)". *Ottawa Citizen*.

- ²³ Ottawa Citizen (November 1, 2014) *Police investigate vandalism at mosque*.
- ²⁴ CBC News (October 22, 2015). *Ottawa shooting inflated the rhetoric of 'homegrown terrorism'*.
- ²⁵ Wikipedia citing "NHL postpones game between Sens and leaves in Ottawa". The Globe and Mail. October 22, 2014.
- ²⁶ Wikipedia citing Mazereeuw, Peter (October 29, 2014). "[Fund for families of slain soldiers soars past goal](#)". *Ottawa Citizen*. Retrieved October 29, 2014.
- ²⁷ Wikipedia citing Blaze Carlson, Kathryn (October 24, 2014). "[Nathan Cirillo's body returned to Hamilton](#)". *The Globe and Mail*.
- ²⁸ Wikipedia citing Scholey, Lucy (October 24, 2014). "[Prince Charles to attend orchestra dedicated to Cpl. Nathan Cirillo](#)". *Metro*. Retrieved October 25, 2014.
- ²⁹ Wikipedia citing CBC News (November 11, 2014). "[Remembrance Day draws huge crowds as National War Memorial rededicated](#)". *CBC News*.
- ³⁰ Colonial Despatches. Available online at <https://bcgenesis.uvic.ca/getDoc.htm?id=B60042.scx>
- ³¹ Japanese Canadian History. Available online at <http://www.japanesecanadianhistory.net/timeline2/timeline2b.htm>
- ³² *The Japanese Evacuation and Internment* by Linda Ohama. Available on line at <http://www.whitepinepictures.com/seeds/i/8/sidebar.html>. GOOD
- ³³ *Aya's Story*. Available on line at <http://langaraprm.com/2000/community/ayas-story/>.
- ³⁴ *The Japanese Evacuation and Internment* by Linda Ohama. Available on line at <http://www.whitepinepictures.com/seeds/i/8/sidebar.html>. Good
- ³⁵ *Aya's Story*. Available on line at <http://langaraprm.com/2000/community/ayas-story/>
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- ³⁹ *The Japanese Evacuation and Internment* by Linda Ohama. Available on line at <http://www.whitepinepictures.com/seeds/i/8/sidebar.html>.
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- ⁴¹ Japanese Canadian Internment, Wikipedia.org citing Apology and compensation, CBC Archives, <http://www.cbc.ca/archives/>.
- ⁴² The 25th anniversary of the Japanese Canadian Redress Agreement by Canadian Race Relations Foundation. Available online at <https://www.crrf-fcrr.ca/en/news-a-events/media-releases/item/24765-25th-anniversary-of-the-japanese-canadian-redress-agreement>
- ⁴³ Historica Canada, Internment of Japanese Canadians. Available online at <http://www.thecanadianencyclopedia.ca/en/article/internment-of-japanese-canadians/>

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⁴⁶ *Research Proposal Abstract 'LARA' and Japanese Canadians (and Japanese Americans)* by Masako Iino. Available on line at http://www.janm.org/inrp/english/sc_iino.htm.

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⁴⁸ 25 Senate Amendment 1560, an amendment proposed by Senator Harkin to the appropriations bill H.R. 2500.

⁴⁹ The Boston Globe (September 14, 2001).