




UNITED AGAINST TERRORISM

A
COLLABORATIVE
EFFORT
TOWARDS A
SECURE,
INCLUSIVE
AND JUST
CANADA



Royal Canadian
Mounted Police

Gendarmerie royale
du Canada



“Under this flag, may our youth find new inspiration for loyalty to Canada; for a patriotism based not on any mean or narrow nationalism, but on the deep and equal pride that all Canadians will feel for every part of this good land.” — Lester B. Pearson

UNITED AGAINST TERRORISM

A COLLABORATIVE EFFORT
TOWARDS A SECURE,
INCLUSIVE AND JUST
CANADA

1 CONSULTANTS & CONTRIBUTORS

SHAHINA SIDDIQUI
President, Islamic Social Services
Association (ISSA)

SHEIKH YOUSUF BADAT
Imam, Islamic Foundation (Toronto)
(consultant)

OMAR SIDDIQUI, BA (HON), MA, LLB
Chair, Canadian Muslim Leadership
Institute (CMLI) (consultant)

**KHALID ELGAZZAAR, LLB
& AMY AWAD, LLB, LL.M**
National Council of Canadian
Muslims (NCCM)

TASLEEM BUDHWANI, PHD, C.PSYCH.
Federal Policing Strategy, RCMP

KRISHNA LALBIHARIE
Graphic Design and Layout

Contributors are only responsible for 1
their respective contributions and do not
necessarily endorse other material contained
in this publication.

CONTENTS

SECTION 1

General Information

SECTION 2

Responsible Citizenship: Challenging
Extremist Messages of Violence Through
the Quran and Prophet Muhammad's
Teachings

SECTION 3

RCMP: Understanding Radicalization
and the Role of RCMP in Law
Enforcement and National Security

SECTION 4

Rights and Responsibilities of Canadian
Muslims

SECTION 5

Recommendations for Intelligence and
Law Enforcement Officials

WHY THIS HANDBOOK?

Islamic Social Services Association (ISSA) has identified the need to understand and evaluate the nature, origin, causes and impact of extremist messages on Canadian Muslim youth. These messages are coming from both Muslim extremists mainly through the Web and from Islamophobes.

Muslim extremists twist, abuse and misrepresent Quranic verses and the Prophetic traditions to support, justify and rationalize their hateful messages of violence and terrorism. Islamophobes also reinforce hatred against Muslims and demonize Islam using the same cut-and-paste approach to the Quran to argue that Islam condones terrorism.

Within these two extremes lie the overwhelming majority of Canadians — Muslims and non-Muslims alike — whose voices of reason, compassion, mutual respect and pluralism are being drowned-out by loud-mouthed hate-mongers and sensational media headlines. The work of the latter is creating discord which must be resolved in a constructive manner.

In order to bridge this gap — and in order to disseminate an accurate and responsible anti-violence civic narrative that is anchored in the Sacred Text and authentic Prophetic teachings, and which is inspired by the Canadian Charter of Rights and Freedom — ISSA has partnered with the RCMP and NCCM to produce this handbook.

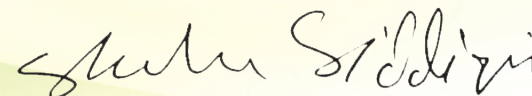
Questions answered in this handbook were generated from conversation cafés held in Winnipeg at a symposium entitled “United Against Terrorism” in June 2013 for the Muslim community.

The first section provides general information and definitions.

The second section addresses responsible citizenship. It aims to challenge extremist messages of violence through the Quran and Prophet Muhammad's teachings.

The third section deals with questions that arose about law enforcement and intelligence gathering by the RCMP and their relationship with CSIS, and provides advice on what to do if you suspect that your child is being radicalized to violence, as well as a list of websites that provide information on how to protect oneself and family from online threats.

The fourth section gives information on the rights of citizens along with their responsibility to keep our country and people safe, and how and what to do when you feel your rights have been violated.



Shahina Siddiqui, President, Islamic Social Services Association Inc. (ISSA)

This Booklet © Copyright 2014,
Islamic Social Services Association Inc. (ISSA),
National Council of Canadian Muslims (NCCM) and the RCMP.

SECTION 1

GENERAL INFORMATION (WEB BASED)

WHAT IS EXTREMISM? HOW IS IT DEFINED?

EXTREMISM: a tendency or disposition to go to extremes or an instance of going to extremes, especially in political matters: leftist extremism; the extremism of the Nazis.

EXTREMIST: One who advocates or resorts to measures beyond the norm, especially in politics.

WHAT IS RADICALIZATION?

Source: <http://en.wikipedia.org/wiki/Radicalization>

RADICALIZATION (OR RADICALISATION) is a process by which an individual or group comes to adopt increasingly extreme political, social, or religious ideals and aspirations that (1) reject or undermine the status quo or (2) reject and/or undermine contemporary ideas and expressions of freedom of choice. For example, radicalism can originate from a broad social consensus against progressive changes in society. Radicalization can be both violent and nonviolent, although most academic literature focuses on radicalization into violent extremism (RVE). There are multiple pathways that constitute the process of radicalization, which can be independent but are usually mutually reinforcing.

Radicalization that occurs across multiple reinforcing pathways greatly increases a group's resilience and lethality. Furthermore, by compromising its ability to blend in with non-radical society and participate in a modern, globalized economy, radicalization serves as a kind of sociological trap that gives individuals no other place to go to satisfy their material and spiritual needs.

WESTERN COUNTERTERRORISM AND LAW ENFORCEMENT AGENCIES' DEFINITIONS OF RADICALIZATION:

Source: <http://en.wikipedia.org/wiki/Radicalization>

1. UNITED STATES:

According to the U.S. National Counterterrorism Center (NCTC), the grievances that fuel radicalization are diverse and vary across locations and groups. Radicalization frequently is driven by personal concerns at the local level in addition to frustration with international events.

2. NYPD:

In 2007, the New York Police Department Intelligence Division released a document that focused on the Islamist radicalization process entitled, *Radicalization in the West: The Homegrown Threat*. The report was co-authored by Mitchell D. Sibling and Arvin Bhatt, who are both Senior Intelligence Analysts for the NYPD. The report researched and analyzed several famous case studies from abroad as well as from the United States to collect the needed data to create their step by step explanation of radicalization. The cases examined included the London 7/7 attack, 2004 Madrid train bombings, the Toronto 18 case, Herald Square Bomb Plot, the Lackawanna Six plot, and the Al Muhajiroun Two plot. The NYPD report breaks down the radicalization process into four steps with each step including its own key indicators and triggers. The four steps to radicalization and their key indicators are:

A. PRE-RADICALIZATION: The Individual's ordinary life prior to radicalization

Key indicators: Individuals background and current environment. Other indicators from the study included being a 2nd or 3rd generation immigrant to the U.S., having a college or even advanced degree, and being a recent convert.

B. SELF-IDENTIFICATION: The individual comes to identify with radical movements

Key indicators: 1) A crisis event occurs progressing the individual towards Salafi Islam. 2) Regular attendance at a Salafi mosque. 3) Change in personal behavior that may include: giving up vices such as gambling, drinking alcoholic beverages, and smoking as well as becoming involved in social activism pertaining to Islam.

C. INDOCTRINATION: Individual intensify and focus their beliefs

Key indicators: 1) Individual takes on political worldview and relates all things back to Salafi Islam and its teachings. 2) Withdrawal from mosque and movement towards a small group or "cluster" where radical ideas are espoused and shared. 3) Politicalization of new Salafi beliefs.

D. JIHADIZATION: Individual starts to take actions based on their beliefs

Key indicators: 1) Decision to travel abroad to countries involved in conflict for training. 2) Preparation for an "act of furtherance" by way of internet research, physical surveillance of possible targets, and visiting jihadi websites for words of encouragement prior to an attack. 3) Acquiring materials needed for explosives or other means of attack i.e. guns, vehicles, bomb components.

Similar to other radicalization reports that have been created, the NYPD report also includes several key assumptions:

- There is no single pathway to extremism. All cases take very different paths of radicalization.
- If an individual goes through all or even some of the steps of radicalization that does not mean that they will commit an act of terrorism. Several cases exist where an individual radicalized (wholly or partially) and never committed any acts of terrorism.
- The NYPD report also cites that the Internet as a key driver of radicalization and includes it in several sections of the report.

3. UNITED KINGDOM:

The UK Home Office, MI5's parent agency, bluntly defines radicalization as "[t]he process by which people come to support terrorism and violent extremism and, in some cases, then join terrorist groups." The MI5 report closes by saying that no single measure will reduce radicalization in the UK and that the only way to combat it is by targeting the at-risk vulnerable groups and trying to assimilate them into society. This may include helping young people find jobs, better integrating immigrant populations into the local culture, and effectively reintegrating ex-prisoners into society.

4. CANADA:

Radicalization is a critical subset of the terrorist threat. The RCMP defines radicalization as the process by which individuals — usually young people — are introduced to an overtly ideological message and belief system that encourages movement from moderate, mainstream beliefs towards extreme views. While radical thinking is by no means problematic in itself, it becomes a threat to national security when Canadian citizens or residents espouse or engage in violence or direct action as a means of promoting political, ideological or religious extremism. Sometimes referred to as "homegrown terrorism," this process of radicalization is more correctly referred to as domestic radicalization leading to terrorist violence.

The nuances of this definition are critical. The English word "radical" comes from the Latin *radis*, or "root." Its connotation (as in the word "radish") is of being buried in the ground, rooted, fundamental. So a radical is a person who wishes to effect fundamental political, economic or social change, or change from the ground up. As stated in the RCMP definition, radical thinking is not necessarily problematic. Most progress has been an outcome of some form of radicalization and the mindset that accompanies it. Martin Luther King was considered a radical, as were a host of other people that we now view as important and entirely legitimate historical figures, from Moses, Mohammed and Jesus to Gandhi, Nelson Mandela and Gloria Steinem. In some cases, even violent radicals have later been deemed to be acting in the name of causes that were just. John Brown, the 19th century American abolitionist, is an example of such an individual.

All of us have views and opinions that others would define as radical, if not extreme. Radical thought and action does not necessarily translate into terrorism. In fact, radicals can play a highly positive role, both in their communities and in the larger political context (although admittedly this role is often only acknowledged after the fact). Again, radical views only become a problem when they are used to promote or condone violence or other forms of extremist behavior, including terrorism.

For more information refer to:

<http://www.rcmp-grc.gc.ca/pubs/nsci-ecrsn/radical-eng.htm#a>

<http://www.rcmp-grc.gc.ca/nsci-ecsn/rad/rad-eng.htm#rad>

EDITOR'S NOTE: Studies have been unable to establish any link between conservative religious practice and increased propensity for violence (<http://www.brennancenter.org/sites/default/files/legacy/RethinkingRadicalization.pdf>)- ex. British MI5 study found that "[f]ar from being religious zealots, a large number of those involved in terrorism do not practice their faith regularly. Many lack religious literacy and could actually be regarded as religious novices." (<http://www.theguardian.com/uk/2008/aug/20/uksecurity.terrorism1>)

SECTION 2

RESPONSIBLE CITIZENSHIP: CHALLENGING EXTREMIST MESSAGES OF VIOLENCE THROUGH THE QURAN AND PROPHET MUHAMMAD'S TEACHINGS



"O you who believe stand out firmly for justice, as witnesses to Allah, even against yourselves or your parents or your kith and kin and whether it is against rich or poor; for Allah can protect both. Follow not your lust lest you swerve, and if you distort justice or decline to do justice, verily Allah is acquainted with all that you do."
(Quran 4:135)

The Quran is very clear in advocating for Muslims to be just in all situations. All human life is sacred and the Quran equates the murdering of one person to murdering all of humanity.

"If any one slew a person – it would be as if he slew entire humanity: and if any one saved a life, it would be as if he saved the life of entire humanity." (Quran 5:32)

Clearly, in Islam, responsible citizenship is advocated and violence is condemned.

WHAT DOES ISLAM SAY ABOUT CITIZENSHIP ESPECIALLY ABOUT CITIZENSHIP IN A NON-MUSLIM MAJORITY COUNTRY?

The underlying and overriding principle of Islamic Law is that Muslims must obey the law of the land they live in, regardless of whether this land is majority Muslim or non Muslim. This principle has guided Muslims through centuries to abide in peace and harmony as religious minorities. This principle has only one caveat — as long as the law of the land does not forbid or actively restrict Muslims' right to practise the fundamental requirements

of their faith. If any such restrictions exist, Muslims must try and remove them within the legal means available to citizens and if none exists, it is recommended for Muslims to migrate to lands that would allow the freedom of religious practice.

For example, Islamic law allows for polygamy under certain strict conditions, however, in Canada, polygamy is illegal, and Muslims cannot legally enter a polygamous marriage. Muslims are thus bound to obey the law of the land and Muslim marriage commissioners are bound by the law not to officiate such unions, even if those commissioners happen to be Imams.

Muslim citizens of any country have the same duties towards the state as any other citizen. For more information, please refer to the following essay:
<http://www.dialogueonline.org/islamandtherights.htm>

IS IT WRONG TO HAVE DUAL LOYALTIES?

No, it is not wrong. Loyalty is not blind following when we remain loyal to the core values of justice, peace egalitarianism and service to humanity, our loyalties will not lead to any moral conflict, because the guiding principle is justice. You can speak against injustice and try to change the condition of the oppressed within peaceful and legal means without being disloyal to either your cultural heritage or religious and Canadian identities.

“O ye who believe, remain steadfast for Allah, bearing witness to justice. Do not allow your hatred for others make you swerve to wrongdoing and turn you away from justice. Be just; that is closer to true piety.” (Quran 5:8)

FOR THOSE NOT ORIGINALLY BORN IN CANADA, HOW DO THEY DEFINE THEIR CITIZENSHIP AND THEIR IDENTITY?

Multiculturalism allows us the privilege to maintain and celebrate our cultural heritage as long as those traditions do not contradict or are in conflict with Canadian laws. Immigrants value the country they have chosen to be their home while identifying with their country of origin. This merging of cultures and immersion of values assists in their healthy integration. They feel proud to be Canadians because Canada honors their cultural and ethnic heritage. Immigrants have been contributing to the Canadian society economically, socially and culturally since before confederation.

WHY DO SOME PEOPLE FEEL ALIENATED FROM THEIR CANADIAN IDENTITY?

Some Canadian born youth and some immigrants (both Muslim and non-Muslim) may be susceptible to feeling disconnected from broader society for a host of reasons. For the youth this may be simply because they are trying to negotiate their own identity within a range of cultural, religious, political and social referents that are presented to them.

For the immigrants, it may be simply because they may not have spent enough time in Canada to feel a connection with the country or they have been victims of racism and discrimination and as a result have insulated themselves from our diverse multi-cultural, multi-racial and multi-faith society.

http://www.queensu.ca/cora/_files/fc2010report.pdf

WHAT DOES IT MEAN TO BE A “MODERATE” MUSLIM?

The term “moderate Muslim” is an oxymoron. We never hear the term “moderate Christians” or “moderate Jews” or “moderate atheists.” Why is this adjective then attached so frequently to the word “Muslim”?

The term “moderate Muslim” implies that if one just identifies as Muslim that one is not a “moderate.” This term is meant to divide and classify Muslims based on Islamophobic jargon.

A practising Muslim is by nature moderate and so one should avoid this redundancy.

WHAT IS EXTREMISM IN FAITH? HOW IS THIS DEFINED?

“Allah made you to be a community of the middle way, so that (with the example of your lives) you might bear witness to the truth before all humanity.” (Quran, 2:143)

Extremism in Islam is characterized by having beliefs and values or performing actions that go against the generally accepted norms within Islamic law. Extremism is problematic when opinions and principles go against the legal system, especially the laws that are created to protect society from harm and promote the overall well-being of the society.

IS EXTREMISM ALWAYS BAD?

Muslims are warned to avoid extremism. Islam is the middle path. In every prayer Muslims supplicate “O Allah, guide us to the straight (middle) path.” (Quran 1:4)

Moderation is the very essence of our faith. The prophet consistently advised his companions to avoid extremes even in their observance of their faith, to maintain a balance between the right the Creator has on them and those their families and others have on them. A Muslim by definition is not an extremist.

WHAT IS RADICALIZATION?

Radicalization is a more advanced form of extremism and can find itself manifesting in the political and social views. Radicalization, just like extremism, does not always necessarily translate into terrorism or other related forms of violence.

Radicalism becomes problematic when it causes hatred and manifests itself through violence that can harm individuals or society. In the more common use of the term, radicalization implies the recruiting and brainwashing of individuals (especially youth) to take up such violent narratives.

For more information refer to:

<http://www.rcmp-grc.gc.ca/pubs/nsoci-ecrsn/radical-eng.htm#a>

HOW DO YOU SEPARATE RADICALIZATION FROM VIOLENCE AND HATE?

Anyone can hold radical views or opinions on geo-political, economic, environmental, social or religious matters.

The challenge is to distinguish them from calls for violence, believing and acting on these calls to violence either against individual civilians, groups or the state and its government. The call for violence includes promoting hate that may lead to violence and inciting violence and hate through the spoken or written word or through one's actions.

HOW DO WE DEAL WITH THE AGGRESSION THAT IS GOING ON RIGHT NOW AGAINST MUSLIMS AROUND THE WORLD?

Every situation must be contextualized so that we have a balanced world view. There is no justification for oppression, aggression and occupation of any people, country or state. There are laws and treaties to protect against illegal acts either by individuals, groups or countries.

“Goodness and evil are not equal. Repel evil with what is better. So that the person with whom there was hatred, may become your intimate friend! And no one will be granted

9.

such goodness except those who exercise patience and self-restraint, none but people of the greatest good fortune.” (Quran 41:34-35)

We should also avoid over-generalization or universalizing victimization of Muslims by the “West”. Each Muslim country that is in conflict, either imposed or self inflicted is unique in its nature and cause.

The narrative of the victimization of the Muslim Ummah (Muslim community) by western powers as promoted by terrorist groups such as Al-Qaida is strategic. They play upon our anguish over the suffering of our co-religionists and offer an over simplified world view of good and evil. The questions to be posed are: How did this situation come to be? Is there a lesson to be learned and how can we address and correct this injustice in a just and peaceful way? Resorting to terrorism and violence in retaliation to a real or perceived injustice will in itself not bring about justice or relief from violence.

Prophet Muhammad advises us: *“Do not be people without minds of your own, saying that if others treat you well you will treat them well, and that if they do wrong you will do wrong to them. Instead, accustom yourselves to do good if people do good and not to do wrong (even) if they do evil.” (Al- Tirmidhi)*

IS JIHAD THE SAME AS TERRORISM?

ABSOLUTELY NOT! Jihad is an Arabic term meaning striving, struggling and exertion in the path of good. Every day a Muslim struggles with his/her desires and does good and strives to be a better human being he/she is performing jihad. Prophet Muhammad told his companions as they went home after a battle:

“We are returning from the lesser jihad [the battle] to the greater jihad,” the far more vital and crucial task of extinguishing transgression from one's own society and one's own heart. (Riyadh-us-Saliheen)

Jihad is not holy war either. Islam allows for Jihad in the form of a military action in self defense only. Even in self-defence, terrorism and violence against civilians, women, children, non combatant spiritual leaders and destruction of infrastructure, places of worship, poisoning of wells (food supplies) and burning of orchards is strictly prohibited. Generally Islamic tradition and law encourages peaceful resolution through negotiations over military combat.

“But if the enemy incline towards peace, you also incline to peace, and put your trust in Allah.” (Quran 8:61)

HOW DO WE SEPARATE POLITICS FROM RELIGION?

Canada is a secular country. Canadian Muslims are free to practise their religion, and their freedom of religion is protected under the laws of Canada and the *Canadian Charter of Rights and Freedoms*. The religious beliefs of any one faith, however, cannot be imposed on all Canadians. Canadians are free to believe in a religion, renounce their religion or not believe in any religion without fear of punishment or discrimination.

The separation of church and state has been tested from time to time through laws that may curtail certain religious practice such as the restrictions on religious clothing recently were proposed in Quebec.

Canadian Muslims worked collaboratively and successfully to protest any such incursions on our religious freedom. When faced with such challenges we should work legally, politically and socially through the justice system in both politically and socially accepted ways.

Some extremists falsely propagate that in Islam, there is no separation of church and state and thus they have the right to impose their school of thought, deny religious freedom, be intolerant of pluralism and deny equality of all human beings. This is a clear violation and contradicts what Allah has decreed in the Quran. For example:

"There is no compulsion in religion." (Quran 2:256)

"To you your faith and to me mine." (Quran 109:1-6)

"O humankind, We have created you from a male and female and made you nations and tribes so that you may know each other and not that you hate each other. Indeed the most honourable among you in the sight of Allah is one who is most pious. Allah is indeed all knowing, aware." (Quran 49:13)

HOW DO WE SPREAD THE WORD THAT EXTREMISTS DO NOT REPRESENT THE MUSLIM FAITH TO MUSLIM COMMUNITIES IN PARTICULAR AND SOCIETY IN GENERAL?

The best way to show people that Islam teaches moderation and justice and peace is to embody those characteristics. Do not shy away from having a conversation or answering questions about Islam. Make sure that you have enough knowledge about what extremists are claiming and how they are twisting the message of Islam for their political and economic agenda so that you can respond effectively, accurately and sincerely.

"Say: We believe in God, and in what has been revealed to Abraham, Ismail, Isaac, Jacob, and the tribes, and in [the books] given to Moses, Jesus and the prophets from their Lord: We make no distinction between one and another among them, and to God do we submit in Islam." (Quran3:84)

"Invite all to the way of your God with wisdom and beautiful preaching. And argue with them in ways that are best and most gracious. For your God knows best who have strayed from his path and who receive guidance. And if you do respond to an attack, respond no worse than they did. But if you show patience, that is indeed the best course. Be patient- for your patience is from God... Indeed, God is with those who restrain themselves and those who do good." (Quran 16:125-128)

HOW DO YOU "ENGAGE" WITH EXTREMISTS VERSUS "CHALLENGE" EXTREMISTS?

It is best if you are a youth or someone who is not very knowledgeable about Islam to seek help from an elder or an imam to confront an extremist and to challenge them. Your best option when accosted by an extremist, racist, ignorant and hater is to say "salaam" and walk away expressing your abhorrence, and report them to your elders.

"The worshippers of the All-Merciful are they who tread gently upon the earth, and when the ignorant address them, they reply, "Peace." (Quran 25:63)

It is best to leave it to elders and scholars to debate and engage extremists because they can be difficult to engage with due to their training and tendency to adopt an aggressive stance.

HOW DO YOU DETECT AN EXTREMIST EARLY IN MEETING THEM, WHEN SOMETIMES THE INITIAL MESSAGE THAT THEY GIVE CAN BE VERY SUBTLE?

Extremists who have a violent agenda recruit young people to their way of thinking by using the same manipulation and brainwashing techniques that criminal gangs do.

- Trust your gut feeling.
- If you are uneasy and anxious around them and what they are preaching, then trust that feeling and cut ties.
- Alert elders in the community so that they can take action.
- Remember the core values of Islam are your best protection. Know your faith and educate yourself in them and keep good company so that you are alert and well informed so as not to be swayed by hateful arguments.
- If any situation around the world or at home is causing you anguish, seek out a counselor or an Imam or elder to vent your feelings and find constructive ways to deal and address your concerns.

HOW DO WE STOP EXTREMIST MESSAGES THAT ARE ALREADY CIRCULATING?

Identify them and those who are spreading such messages and report them to your elders and Imams. Ask capable people in your community to confront these messages and address them.

WHY DID OUR COMMUNITY NOT COME THROUGH TO COMBAT THOSE MESSAGES? WHAT IS THE SOCIETY AT LARGE DOING?

Since 9/11 and also long before, Muslim organizations across Canada have been active and proactive in reaching out to the larger community, media, politicians and all sectors of society. Muslim communities have been working in partnership with the RCMP to combat extremist messages and to protect Canadian society.

Mosques and Islamic Centers have held open houses and information sessions showcasing the true messages of Islam. Interfaith and multicultural collaborations have increased steadily. Organizations like the National Council of Canadian Muslims (NCCM) and others have been advocating on behalf of Canadian Muslims and educating the communities in the areas of human rights, civil liberties and responsible citizenship.

There are many fatwas (religious rulings by qualified and respected scholars and institutions issued around the world against violent extremism, and terrorism), refer to following links:

<http://www.muhammad.org/otherscondemn.php>

<http://www.cbc.ca/news/world/islamic-scholar-issues-fatwa-against-terrorism-1.866830>

WHOM DO WE CONSULT TO GAIN AN ACCURATE UNDERSTANDING OF OUR FAITH?

There are many scholars in North America that have good understanding of life and Islam in North America. Here are just a few for who demonstrated a keen knowledge of the current geo-political environment:

Dr. Ingrid Mattison, Sheikh Zaid Shakir, Sheikh Humza Yusuf, Dr. Jamal Badawi, Dr. Iqbal Nadawi, Sheikh Siraj Wahaj, Dr. Ihsan Bagby, Sheikh Abdallah Idris, Ali, Imam Ahmed Kutty, Imam Slimi, Imam Yusuf Badat, Ustad Nouman Ali Khan and Imam Sikander Hashmi.

Recommended English translations of the Quran: Pickthal, Yusuf Ali, Mohammad Asad and Irving

HOW DO WE GET YOUTH AND PARENTS ENGAGED IN A MORE SCHOLASTIC UNDERSTANDING OF ISLAM?

Learning to understand Islam, in a more scholastic manner, is a family effort. It requires that you:

- Make sure youth have a clear understanding that there is no dichotomy between being a Muslim and being Canadian. We can be both devout Muslims and loyal Canadians. We share the core values of human rights, freedom of religion, justice and rule of law.
- Increase the time you spend as a family in prayer and play.
- Seek out and do research on qualified, legitimate and recognized scholars, read up on their works and listen to their lectures as a family. Attend conferences where these scholars will be speaking. Always make time to de-brief with your family on what was heard and how it was processed.
- Be a critical and informed internet user and teach your children to be the same. You should monitor what your child is accessing on the internet. Be cautious of web based sites that seem Islamic oriented but can be either Islamophobic or extremist sites.
- Islamophobic websites are known to de-contextualize Quranic passages and apply a cut and paste approach to scripture, assign lies to the Prophet Muhammad and belittle his character, and blame Islam for all of the world's problems. They are attractively set up and seem legitimate but they misquote, manufacture information and assert outright lies.
- Note that even though extremists use religious language to justify their violence and hate, their agenda is driven by political, economic and social self interest.
- Extremist Muslim websites are equally dangerous and manipulate Islamic teachings and history to impress their political and ideological agenda. They also take verses of the Quran out of context and use the prism of their self interest to paint a picture that is misleading and erroneous of and about political, religious and social realities. Be aware that extremist websites use names of scholars that are not legitimate or assign misinformation to legitimate scholars. These sites are known for their hateful messaging, litany of wrongs done to Muslims and expressing hatred for non-Muslims, the "west" and of Muslims who teach peace and justice and have spoken up against terrorism. They are slick and visually impressive and glorify violence.
- The Quran must be studied in the historical context of its time, place and event, while relying on the examples of Prophet Muhammad (pbuh) and teachings of qualified and recognized scholars, who have the expertise to interpret the Quran.

- Rely on the core values of Islam of justice, fair play, human rights and human dignity stated in the Quran to filter out un-Islamic and hateful extremist messaging coming from the media and the cyber world.
- Know the teacher and the group your children are interacting with and or attending classes for “religious instructions” at the mosque, school or other centres. If you are uneasy, trust your gut feelings and instincts and ask questions, challenge the teachings and alert the leadership of your concerns. Talk to your children about your concerns.
- Encourage your children to be critical thinkers and not blind followers. Peer intimidation can make children uneasy to share what they have heard. Ease their apprehension by staying calm and encouraging them to talk to you and to ask questions.
- Refer to at least 3 tafseers (exegeses) of the Quran to get a balanced and nuanced understanding of the Quran.

WHAT ARE SIGNS THAT PARENTS SHOULD LOOK FOR IF THEY FEAR THAT THEIR CHILDREN ARE INFLUENCED BY EXTREMISTS, ESPECIALLY ONLINE?

Be aware of the following signs:

- Sudden onset of anti-social behaviour
- Spending excessive amount of time online, especially at night when most of the family is asleep
- At risk youth may exhibit excessive secrecy regarding what sites they are visiting online, where they are going, who they are meeting
- They may also be easily irritable when challenged on their political and religious views
- Extremely suspicious and judgmental towards society in general
- Uncommunicative towards their parents and siblings
- There may be a sudden change in their circle of friends
- External and overt expression of hyper-religiosity that is uncharacteristic of family culture
- They start speaking about the world in extreme terms of good and evil with no room for compromise
- Oversaturated in foreign news
- Lack of interest in their regular friends
- Disrespect of women and anti-women rhetoric
- Disrespect of scholars that teach peace and harmony
- Advocating isolation from society

“Oh mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other and not that you despise each other.” (Quran 49:13) “We sent Our Messengers with clear signs and sent down with them the Book and the measure in order to establish justice among the people.” (Quran 57:25)

WHAT IS WRONG WITH CANADIAN YOUTH GOING OVERSEAS TO FIGHT WITH FELLOW MUSLIMS AGAINST DICTATORS?

Foreign conflicts are never as simple as just fighting against dictators. These are complex situations with multiple overlapping political agendas at play. Many groups opposing dictators are themselves engaged in acts of terrorism, killing of civilians, and other forms of indiscriminate violence. Like the authority they are fighting against, they may lack legitimate authority and be engaged in unspeakable acts of brutality. Most people outside of the conflict zones (and many within them) including Canadian youth are ill-equipped to navigate the intricacies of foreign conflicts and risk becoming involved in violent extremist acts.

YOUTH TRAVELLING ABROAD TO FIGHT IN FOREIGN CONFLICTS:

1. Risk their lives, health, freedom and reputation of their family.
2. Risk becoming involved in or perpetrating acts of indiscriminate violence against civilians and will have to face the moral and ethical consequences of their actions in addition to legal consequences.
3. Are in violation of Canadian law and may be subject to prosecution in Canada before they leave or upon their return.

IN ORDER TO PROCESS THEIR FEELINGS IN A HEALTHY MANNER, YOUTH SHOULD BE ENCOURAGED TO

1. Talk about these conflicts with well informed elders.
2. Gain better understanding of all the geopolitical and economic nuances.
3. Express their pain and frustration in community forum so they can be counseled.

Schools should provide counseling for second hand trauma for youth whose families come from conflict zones and are dealing with grief over loss of family and friends in said conflicts.

Canadian Muslim youth must be encouraged to help the innocent victims abroad through political lobbying for action, raising awareness of issues through media and civic engagement and fundraising for humanitarian relief through registered charities. This will provide healthy outlet for positive actions fulfilling their need to help.

HOW DO WE BRIDGE THE GAP BETWEEN LAW ENFORCEMENT AND MUSLIM PARENTS?

The gap can be bridged by:

- Encouraging more interaction between community and law enforcement socially and recreationally.
- Holding information sessions to educate the community and the law enforcement about each other.
- Build relationships between the community and law enforcement.
- Encourage law enforcement as a career choice for youth and showcasing Muslims in law enforcement as positive role models.
- See law enforcement as a stakeholder in securing law and order.
- Any discrimination at the hand of police, RCMP or CSIS should be reported and not ignored.

EDITORIAL ALERT:

- By uncritically applying the noble concept of Jihad to terrorism and using labeling terrorist as 'jihadis', we are playing into the hands of violent extremists
- By equating terrorism with Jihad and by calling terrorist "jihadis," the media, law enforcement, intelligence agencies and politicians have confused the discourse, and this has been counterproductive in challenging the extremist narrative in the minds of the young and vulnerable
- Application of these terms and titles has inadvertently emboldened the terrorist — giving them bragging rights to nobility
- As stated earlier, Jihad is not terrorism; terrorists are criminals, not martyrs.
- Clear and accurate use of the Islamic lexicon, terminologies and concepts is the surest way to deconstruct the extremist violent narrative, and to de-program already radicalized youth.

SECTION 3

RCMP: UNDERSTANDING RADICALIZATION AND THE ROLE OF RCMP IN LAW ENFORCEMENT AND NATIONAL SECURITY



Royal Canadian Mounted Police Gendarmerie royale du Canada

"The RCMP is Canada's national police service. Proud of our traditions and confident in meeting future challenges, we commit to preserve the peace, uphold the law and provide quality service in partnership with our communities." — RCMP-GRC MISSION STATEMENT

1. WHAT'S THE RCMP'S ROLE?

As Canada's national police force, the RCMP is mandated to enforce laws, prevent crime and maintain public peace. Since its creation in 1873, the RCMP has worked to support the fundamental objectives of the Confederation, namely, to provide for peace, order and good government in Canada. The RCMP delivers policing services, pursuant to Police Service Agreements, to 8 provinces (all but Ontario and Quebec), 3 territories, approximately 200 municipalities, and over 600 Aboriginal communities.

The RCMP delivers a myriad of services, including front-line policing; law enforcement and investigative services in relation to federal statutes; criminal intelligence, technology and support services for the broader police community; and international policing duties as required. On a daily basis, RCMP members across Canada respond to approximately 7,500 calls for service from the public, ranging from common theft to robberies and homicides. We address drug dealing, domestic assaults, problem youth and identity theft. We provide specialized services by way of integrated teams focused on homicides and forensics, emergency response, police dog services, internet crime and child exploitation, to name a few. In short, we deliver the full range of police services to Canadians across this country.

RCMP members work daily and closely with their communities to tackle public safety priorities specific to those communities. One of the RCMP's national strategic priorities

is youth, which sees us working with local community authorities on reducing youth involvement in crime, both as victims and offenders; promoting youth engagement; supporting long-term solutions to youth crime and victimization; and focusing on risks and protective factors, as well as prevention and early intervention.

The RCMP has also made national security an organizational priority and aims to effectively respond to threats to Canada's security by detecting, preventing, and investigating terrorism-related criminal activities in Canada. When combating terrorism, threats to our national security can come in many forms: chemical, biological, radiological, or nuclear; an explosive device; a computer virus; or a simple bank transaction that funds terrorism. The RCMP is mandated to investigate these terrorism-related offences under the *Security Offences Act*, the *Security of Information Act*, the *Anti-Terrorism Act*, as well as other criminal offences under the Criminal Code of Canada.

2. WHAT DOES THE RCMP BELIEVE IS THE ROOT CAUSE OF TERRORISM?

The Criminal Code of Canada under section 83.01 defines "terrorist activity" as an act or omission undertaken "in whole or in part for a political, religious, or ideological purpose, objective or cause" that is intended to intimidate the public or compel a person, government or organization to do or refrain from doing any act, if the act or omission intentionally causes a specified serious harm. Specified harms include:

- Causing death or serious bodily harm
- Endangering life
- Causing a serious risk to health or safety
- Causing substantial property damage where it would also cause one of the above listed harms; and, in certain circumstances
- Causing serious interference or disruption of an essential service, facility or system, whether public or private

In general terms, terrorism is the unlawful use or threatened use of force or violence against individuals or property to coerce or intimidate governments or societies, to achieve political, religious or ideological objectives.

There are no single "root causes" of terrorism. Research has indicated that there may be several reasons that may influence someone to go down a path of violent criminal activity. Some of the reasons could include family or social influence, the sense of belonging or status, devotion to a cause, sense of adventure, revenge/grievance, or feelings of victimization or alienation.

INTERNET SAFETY

1. WHAT IS DEFINED AS PROBLEMATIC SOCIAL MEDIA?

The real issue is not problematic social media, but rather people's problematic USE of social media. The scope of cybercrime is expanding daily as Canadians become more dependent on technology in all facets of their lives, exposing them to increasing threats.

The RCMP works closely with the Canadian and international law enforcement community to develop tools and solutions to combat cyber crime. The RCMP's strategic goal is ensuring a safe and secure Canada, and that includes protecting Canadians from cyber crime and other forms of online exploitation.

As for cyber security, this falls under the purview of Public Safety Canada. Information can be found at www.getcybersafe.gc.ca (or www.pensezcybersecurite.gc.ca).

2. WHAT AGE IS RECOMMENDED FOR PARENTAL CONTROL AND MONITORING?

For more information on common parenting skills, methods of encouraging young people to act safely and respectfully, for items to look out for as well as the various laws and additional useful resources, please visit :

Tips for Parents at:

<http://bc.rcmp.ca/ViewPage.action?siteNodeId=87&languageId=1&contentId=21690>

Communicating with young people and having rules on sharing and viewing information on social media websites are important conversations to have regarding internet safety.

3. WHAT ARE THE WEB RULES AND REGULATIONS FOR POSTING ON SOCIAL MEDIA?

Parents, educators and youth can find resources and suggestions for youth using social media on the RCMP's Internet Safety page at:

<http://www.rcmp-grc.gc.ca/qc/pub/cybercrime/cybercrime-eng.htm>

Some major internet risks and problems include:

- Hackers and malicious logic (viruses, Trojan horses, worms)
- Offensive and inappropriate material
- Traditional offences (fraud, threat, harassment, etc.)
- Unsolicited e-mails and the protection of privacy (spam, spyware, etc.)
- Risks to your children (child luring)

4. WHAT IS HATE MAIL? WHAT CAN BE DONE IF YOU RECEIVE HATE MAIL?

Cyber bullying affects victims in different ways than traditional bullying. It can follow a victim everywhere 24 hours a day, 7 days a week, from school to their home and everywhere in between; usually areas that are safe from traditional forms of bullying. Bullying can be a traumatic experience, and some forms of bullying can even be considered illegal. These include:

- **Threats** - whether done face to face, online, over the phone or through text messaging.
- **Assaults** - including pushing, tripping, slapping, hitting or spitting.
- **Theft of Personal Items** - like a backpack, books, electronic devices, etc.
- **Harassment** - repeated tormenting online, with texts, phone calls and/or emails.
- **Sexual Exploitation** - sharing videos or photos with nudity of people under 18.
- **Hate Crime** - bullying based on ethnicity, sexual orientation, religious beliefs, etc.
- **Unsolicited e-mails** and the protection of privacy (spam, spyware, etc.)
- **Risks to your children** (child luring)

For all of these criminal offences, it is important to notify your local police detachment or report it to CYBERTIP.CA. Based on the available information, police will decide if an investigation is warranted and whether charges should be laid.

More information can also be found on the RCMP's Bullying and Cyber bullying webpage at: <http://www.rcmp-grc.gc.ca/cycp-cpcj/bull-inti/index-eng.htm>

5. WHERE CAN WE GET INFORMATION ON E-MAIL SCAMS?

Fraud scams are not victimless crimes. The impacts on the social and financial welfare of people are significant. Canadians can get information on how to protect themselves and their families from online threats, including cyber fraud, from www.getcybersafe.gc.ca (or www.pensezcybersecurite.gc.ca), the Government of Canada's national cyber security public awareness resource.

For more information on scams and fraud, please visit the following websites:

RCMP: Scam and Fraud
<http://www.rcmp-grc.gc.ca/scams-fraudes/index-eng.htm>

Canadian Anti-Fraud Centre
<http://www.antifraudcentre-centreantifraude.ca/english/home.html>

Competition Bureau of Canada
<http://www.competitionbureau.gc.ca/eic/site/cb-bc.nsf/eng/home>

MONITORING

WHAT IS BEING MONITORED BY THE POLICE (E.G., PHONE, INTERNET, ETC.)?

The RCMP only monitors when evidence and reasonable and probable grounds of a criminal offense has/is being committed.

ARE THERE THINGS THAT GET TRIGGERED ON THE WEB FOR THE POLICE TO NOTICE?

Within national security, tips on suspicious activity on the Web are only reported by the public.

HOW DO THE POLICE RECOGNIZE IF A PERSON HAS BEEN 'BRAINWASHED' TO BE A TERRORIST?

The RCMP does not target individuals or groups, but criminal activity. As such, members of the community (families, friends, neighbors, etc.) need to report suspicious behaviors to their local police of jurisdiction.

Radicalization to violence is a very complex issue. It's an intricate process and the persons that are most likely to notice changes in someone's behavior or mindset are their families, friends, and community members. The earlier the police can be informed of suspicious behaviors, the better.

IF SOMEONE IS BROUGHT TO THE ATTENTION OF THE POLICE, WHAT ARE THE STEPS OF MONITORING?

The RCMP does not comment on investigative techniques. The RCMP evaluates the information provided to determine if an investigation should be initiated. In order to protect the integrity of the investigation, the evidence obtained, and the privacy of those involved, the RCMP generally would not comment during the course of an investigation. In some circumstances information might be provided to the public, for example, in an effort to seek further information from the public.

HOW CAN PARENTS MONITOR THEIR OWN HOME NETWORK?

Parents are encouraged to take active roles in their children's online activities. For example, parents may want to stay engaged, explore different software controls, monitor downloads, keep the computer in an open area when possible and consult website reviews.

The RCMP's publication, *Youth Online and at Risk: Radicalization Facilitated by the Internet*, which can be found at <http://www.rcmp-grc.gc.ca/nsi-ecsn/rad/rad-eng.htm>.

provides tips on how parents can better monitor their children's internet activity. At its core, it is about having conversations with young people and providing them with as much information and education as possible to keep them safe.

Parents can also find tips on the RCMP's Centre for Youth Crime Prevention page at: <http://www.rcmp-grc.gc.ca/cycp-cpcj/index-eng.htm>

INFORMATION-SHARING / PARTNERSHIPS

WHAT IS THE RELATIONSHIP BETWEEN THE RCMP AND CSIS?

The RCMP works in partnership with numerous law enforcement and security agencies, including CSIS, to investigate all national security criminal threats. As an important partner of the RCMP, CSIS detects, investigates and advises the Government of Canada of threats to the security of Canada and Canadian interests. Among them are threats of terrorism, terrorist financing, espionage, foreign interference, cyber-security, and the proliferation of weapons of mass destruction. CSIS' role in the fight against terrorism and other threats to our National Security complements the RCMP which prevents, detects, disrupts and investigates crime, and collects evidence to support prosecutions in courts of law.

DOES CANADA ALWAYS PROVIDE INFORMATION TO THE UNITED STATES WHEN THERE ARE PROBLEMS AND CONCERNS?

No. The RCMP has strict guidelines for sharing information with local and international partners. Sharing information with foreign entities is done in a manner that complies with Canada's laws and legal obligations.

The safety and well-being of Canadians are the RCMP's priority and we continue to work with our domestic and international partners to prevent crimes from ever happening.

WHAT'S THE RCMP'S RELATIONSHIP WITH OTHER COUNTRIES WITH RESPECT TO THE SHARING OF INFORMATION?

The RCMP maintains strong linkages with law enforcement agencies around the world through tactical and strategic information sharing. This is needed to keep Canada safe from the globalized threat of terrorism and other criminal threats to our national security. Information sharing is done in compliance with Canada's laws and legal obligations.

TRAINING / EDUCATION

WHAT KIND OF HELP DOES RCMP GIVE TO INDIVIDUALS/FAMILIES THAT HAVE IMMIGRATED HERE?

As Canada's national police force, the RCMP is committed to preserving the peace, upholding the law and providing quality service in partnership with our communities. Through our community outreach program, we are engaging all Canadian communities, including the diverse ethnic, cultural and religious communities, in protecting Canada's national security. From local community events to advisory committees, as well as cultural awareness sessions, our outreach work has shown great success at building mutual trust and understanding between the RCMP and the communities we serve.

WHAT ARE THE RCMP VALUES?

RCMP values are integrity, honesty, professionalism, compassion, respect, and accountability. The RCMP has a clear policy on bias-free policing. We respect diversity and consistently provide equitable policing services to all the people we serve and protect.

WHAT IS THE TRAINING AND RECRUITMENT PROCESS FOR THE RCMP?

We are Canada's federal police force, providing services from coast-to-coast at the federal, provincial and municipal level. Career opportunities in the RCMP exist for people who are interested in a career as police officers or civilian employees who work together to handle the wide scope of our responsibilities in keeping Canadians safe.

The RCMP holds recruiting events in a number of cities and towns throughout the year. Listings can be viewed at:

<http://www.rcmp-grc.gc.ca/recruiting-recrutement/rec-eve/index-eng.htm>

The RCMP Cadet Training Program is an extensive 24-week basic training course, offered in both official languages. The cadet is part of a 32-member troop which is diverse in composition. Upon successfully completing the Cadet Training Program, cadets may be offered employment as members of the RCMP and given peace officer status. Once employed, they must then complete a six-month Field Coaching Program at selected training detachments where they are involved in everyday police duties under the supervision of a Field Coach.

WHAT TRAINING PROGRAMS DOES THE RCMP RECEIVE ON PROVIDING SAFETY?

The Tactical Training Section (TTS) provides training for Use of Force, Firearm Skills (including Annual Firearms Qualification) and Operational Skills Maintenance.

RCMP BASIC TRAINING

The Cadet Training Program consists of the following components:

- Applied Police Sciences, which provides an optimum learning environment where candidates acquire the knowledge and problem solving skills to address the needs of the community through the creation of partnerships
- Police Defensive Tactics which is designed to provide cadets with safe and effective techniques to manage policing-related incidents within the context of the RCMP Incident Management Intervention Model.
- Fitness and Lifestyle which is designed to develop cadets' commitment to a life-long healthy lifestyle to ensure their physical and mental readiness for police duties.
- Firearms which covers handling firearms with safety and precision for public and police safety within the provisions of law and policy.
- Police Driving which provides cadets with police driving skills and related knowledge to ensure public and police safety while on patrol and when responding to incidents.
- Drill, Deportment and Tactical Unit which is designed to develop a sense of pride in self through professional deportment. Cadets are taught how to care for and maintain their kit and proper turn out in uniform and mufti.

WHAT TRAINING PROGRAMS ARE OFFERED BY THE RCMP ON COMMUNITY ENGAGEMENT AND BECOMING A SCHOOL LIAISON OFFICER, ETC.?

The RCMP works with community partners and youth in a wide variety of areas such as drug and substance abuse issues, suicide intervention, youth at risk, and Internet safety. The RCMP currently provides police services to approximately 5,000 schools across Canada.

The RCMP believes that long-term prevention of youth crime and victimization can only be accomplished in partnership with the community. The RCMP works closely with local organizations and social services so that young people who come into contact with the police, as either offenders or victims, receive the help they need to overcome their challenges.

WHAT TRAINING DO RCMP MEMBERS RECEIVE ON STEREOTYPING AND RACIAL PROFILING?

In terms of stereotyping and racial profiling, there is training for Aboriginal Awareness, Awareness of Alzheimer's Disease, Lesbian, Gay Bisexual and Transgender (LGBT) Awareness, Recognition of Emotionally Disturbed Persons, and there are also Individual Instructional Modules (IIMs) for awareness of various religions and ethnicities.

The RCMP's bias-free policing policy specifically instructs employees not to engage in racial profiling. The RCMP does not target communities; we target criminal activity wherever it takes place

SECTION 4

RIGHTS AND RESPONSIBILITIES OF CANADIAN MUSLIMS



NATIONAL
COUNCIL
OF CANADIAN
MUSLIMS
Your Voice. Your Future.

"Racism is a refuge for the ignorant. It seeks to divide and to destroy. It is the enemy of freedom, and deserves to be met head-on and stamped out." — Pierre Burton

INTERACTION WITH LAW ENFORCEMENT

Canadian Muslims have a duty to keep Canada safe for all and to assist in this effort sincerely, while at the same time, ensuring that civil liberties are respected and protected for all. It should not be necessary to compromise in either area.

WHAT DO I DO WHEN APPROACHED BY THE RCMP OR CSIS?

You should be polite and be aware that:

- 1) Your cooperation with CSIS/RCMP is voluntary. You have no obligation to talk to CSIS/RCMP, even if you are not a citizen. Refusing to answer questions cannot be held against you, nor does it imply that you have something to hide.
- 2) If you choose to answer questions, it is advisable to have a lawyer present. It is best to arrange for a lawyer to contact the agent on your behalf.
- 3) You do not have to permit CSIS/RCMP representatives to enter your home or office. They must possess a search warrant in order to enter your property. If they say they have a warrant, ask to see it before allowing them to enter. Even if they have a warrant, you are under no obligation to answer questions.
- 4) You are not required to provide personal information about friends and family. You should feel free to tell the officer that you will not provide information about others without their consent.
- 5) Never lie to CSIS/RCMP. If you fear misunderstanding, it is better to refuse to answer questions. Lying to a law enforcement officer is a crime.

CAN I BE DETAINED JUST BECAUSE I KNOW SOMEONE WHO IS A SUSPECT?

Under Canadian law, you can only be detained if you are committing or are suspected of having committed a crime. In very narrow circumstances, a judge may also impose conditions to prevent an individual from carrying out a crime or requiring a person to provide information about a crime that they suspect will be carried out in the future. You should contact the National Council of Canadian Muslims (www.nccm.ca) to seek advice and to keep a record of the incident.

CAN LAW ENFORCEMENT OFFICIALS TREAT MUSLIMS DIFFERENTLY?

Everyone in Canada has the same rights and responsibilities regardless of their religion, ethnicity, sexual orientation, race and gender. The right to freedom of religion and to freedom from discrimination based on religion is contained in the *Canadian Charter of Rights and Freedoms*, a part of the Canadian constitution, the highest law of the land. It applies to all actions taken by governments.

The job of law enforcement officials is to protect everyone in Canada including you and you owe them both respect and gratitude for this. Law enforcement officials are human beings and may have their own biases. Unless they express those biases in an outward way by something they say or do, you should assume that they are performing their duties objectively. If you suspect a law enforcement official is treating you in a biased manner, you have a right to file a complaint against them. You must still treat them respectfully and understand that acting aggressively towards a police officer can be a crime.

PUBLIC PERCEPTION OF ISLAM AND MUSLIMS HOW CAN I RESPOND WHEN I SEE ISLAM BEING LINKED TO TERRORISM?

It can be hurtful and disturbing to hear Islam being linked to terrorism. As individuals, it is important that we are involved in our communities. This means consistently reaching out to your neighbors, participating in neighborhood and community organizations, school parent committees and volunteering. Through this participation, which is a way for us to live our faith, people will have an opportunity to know us better and it will dispel any extremist messages they may have heard. Time and time again studies have shown that the more interaction people have with Muslims, the more likely they are to have an accurate and positive view of Islam and Muslims. At the same time, Muslims should not shy away from correcting misunderstandings and challenging stereotypes about Islam and Muslims in an educated and civilized manner, when it is appropriate to do so.

At a community level, we need to support organizations that are challenging Islamophobia and bigotry and providing a professional voice for Canadian Muslims on issues of importance to them.

The National Council of Canadian Muslims (NCCM) is an excellent example of an organization striving to ensure accurate portrayals of Canadian Muslims. By visiting its website at www.nccm.ca, signing up for the mailing list and providing regular financial support, you will be helping ensure an accurate portrayal of Canadian Muslims.

WHAT CAN I DO WHEN I SEE “ISLAMOPHOBIA” PROPAGATED IN THE MEDIA?

Islamophobia, properly defined as a hatred or fear of Islam, is often the result of ignorance. While it is not possible to challenge every negative or inaccurate portrayal of Islam and Muslims, we can go a long way in changing the overall tone of discussion in the mainstream media. Here are some simple suggestions:

1. Write a Letter to the Editor

Write a letter to the editor when you disagree with an opinion or article or to express your appreciation for a well written and thought provoking piece.

Writing a letter to the editor need not be time consuming. Letters are typically a maximum of 150 words in length and highlight one key message or argument. Keep in mind that you should write regularly because many letters are submitted to the editors of newspapers and it may take some time before you see one of yours in print.

2. Contact TV and Radio Program Producers

You can call or write letters to producers of TV programs and point out any inaccurate or bigoted portrayals of Muslims. You should be polite and specifically reference the material in question (date, time, name of program). Explain why the information or message is inaccurate and potentially harmful, suggest alternatives and ask the producer to follow-up with you about your concerns. Do not forget to also send positive feedback about accurate and positive portrayals.

3. Complain to the Canadian Broadcast Standards Council

If you feel the content of the program was particularly egregious, consider making a complaint to the Canadian Broadcast Standards (<http://www.cbsc.ca/english/complaint/index.php>). Your complaint must be submitted within 28 days of the broadcast.

4. Radio Programs

Many radio programs allow listeners to call in to share their views. Use this opportunity to set the record straight. Prepare one or two simple talking points and make a habit of calling in regularly. No matter what happens you must always be polite. Even if you are not able to make your point fully this time, listeners will at least notice your composure.

DISCRIMINATION AND HARASSMENT

WHAT CAN I DO ABOUT DISCRIMINATION IN THE WORKPLACE FROM COLLEAGUES OR MANAGEMENT?

Everyone has the right to work in safe environment free from discrimination and harassment based on religious affiliation. Employers and service providers are responsible for providing an environment or service that is free of harassment. It is your employer's or service provider's responsibility to take action when harassment occurs.

If you think you have been discriminated against or harassed in the workplace, you should first bring the problem to the attention of someone within the organization. Depending on the size of the employer and the procedures in place, you may wish to present the problem to: (1) your immediate supervisor or higher level manager; (2) your union representative; or (3) human resource department.

You should have a record of the times and places of the incidents as well as a simple explanation of why they amount to discriminatory treatment or harassment. You should be polite and professional in addressing your problem. If you are too upset to calmly address the issue immediately, it is better to postpone until you can be calm.

If you are unable to resolve the problem to your satisfaction or simply wish some advice, you should contact the National Council of Canadian Muslims (www.nccm.ca). Your options might include filing a grievance with your union, making a complaint to a provincial or federal human rights commission or tribunal or pursuing other legal action.

WHAT TO DO IF CALLED "TERRORIST?"

It is normal to be upset or angry if you are insulted. In all situations, it is important to remain calm. Depending on the circumstances, you have different avenues of response:

1. If this comment is made in your workplace (by a client or co-worker), you should notify the person responsible for the workplace (supervisor, site manager, human resources representative) about what happened and how it affected you. Ask them to get back to you with any action they have taken to address the situation. They are required to provide a work environment free from harassment.
2. If you are a student and this comment is made by other students, you should report it to a teacher, principal or guidance counselor.
3. If this comment is made to you by a member of the public, you have several options:
 - (a) Walk away as you are not required to respond to such a comment.
 - (b) If you feel threatened or fearful, you should walk away and notify the police.
 - (c) If you feel comfortable engaging in a discussion, you may wish to ask the individual why they feel this way and calmly respond.

'RANDOM' SEARCHES AT BORDERS DON'T FEEL RIGHT. CAN I DO ANYTHING ABOUT THIS?

The Canadian Border Services Agency is federal law enforcement agency responsible for several functions related to the control of people and goods crossing Canadian borders. They have fairly broad powers to search both individuals and objects crossing borders including examining information on cellular phones and portable computers.

Since it is not practical for CBSA agents to thoroughly search all individuals and goods entering the country, they frequently identify specific individuals for additional scrutiny. The selection of individuals should be based on a variety of factors including information specified on the customs card and responses to initial questions from CBSA officers. Searches should not be initiated solely on the basis of someone's religious or ethnic profile. Given the broad range of potential considerations (some of which are not known to the public), it is difficult to determine the exact reason an individual has been subjected to additional scrutiny.

If you feel you have been unfairly targeted based solely on your racial / religious affiliation, contact the National Council of Canadian Muslims (www.nccm.ca) to report the incident and seek advice and assistance on how to proceed. They may recommend that you make a complaint to the CBSA Recourse Directorate (<http://www.cbsa-asfc.gc.ca/contact/feedback-retroaction-eng.html>).

DOES LAW ENFORCEMENT NEED PRIOR JUDICIAL AUTHORIZATION WHEN "INVESTIGATING" MUSLIM COMMUNITIES, SUCH AS WIRE-TAPS, E-MAILS, SURVEILLANCE, ETC?

Law enforcement officials must seek prior judicial authorization in order to intercept non-public communications including phone conversations, text messages and e-mail exchanges. They would also require prior judicial authorization for the installation of surveillance equipment in a private space.

IS THERE A COMMUNITY HUB TO AIR CONCERNS?

The National Council of Canadian Muslims (www.nccm.ca) is at this time the organization most involved in acting on human rights and civil liberties issues specifically affecting Canadian Muslims. You should feel free to contact them. If there are significant concerns in a specific location in Canada, it might be possible to work with NCCM to set up a community meeting with law enforcement officials to bring forward those concerns in a professional manner.

HOW TO OVERCOME FEAR OF AUTHORITIES BECAUSE OF EXPERIENCES?

Some people have had negative experiences in dealing with authorities especially in the immediate aftermath of 9/11. Others have come from places in the world where authorities do not generally follow accepted legal norms and engage in abusive practices. In either case, it is easy to be weary of authorities.

It is important to remember that the only role of law enforcement officials in Canada is to enforce the law and protect the public. As long as you are polite and aware of your legal rights, there is no need to be afraid of authorities.

IS IT OKAY TO ORGANIZE AND PARTICIPATE IN PROTESTS ABOUT ISSUES OF IMPORTANCE TO US?


The right to peaceful protest is enshrined in the Canadian constitution and all Canadians can protest when they feel it will have beneficial impact. It is always advisable to notify local law enforcement authorities in advance of a planned protest and to seek the appropriate permits and authorizations based on the location.

The right to peaceful protest does not include the right to damage public or private property, or any form of violence or intimidation.

HOW DO WE ACT PROACTIVELY TO AVOID CRISIS?

The Muslim community has faced its most serious challenges in Canada in the aftermath of terrorist violence associated with Islam. Canadian Muslims can do a lot to help avert future crisis:

1. Immediately report to law enforcement suspicions about criminal activity;
2. Show others what Muslims are really about by being involved in their communities, reaching out to neighbors, participating in neighborhood and community organizations, school parent committees and volunteering;
3. Challenging inaccurate portrayals of Muslims and Islam in the public discourse including the media and political arenas.
4. Supporting organizations that help promote the civil liberties of Canadian Muslims and provide them with a professional voice like the National Council of Canadian Muslims (www.nccm.ca).
5. Collaborate and cooperate on projects with interfaith and multicultural groups that are a benefit to society.
6. Volunteer as a family in various capacities.
7. Increase your presence in public dialogue and discourse.
8. Engage in the political process.
9. Become well informed about Islam so you are in a position to recognize and debunk extremist messaging.
10. Encourage and develop trust between your communities and RCMP. Invite them to your events and encourage youth to see RCMP as a career option



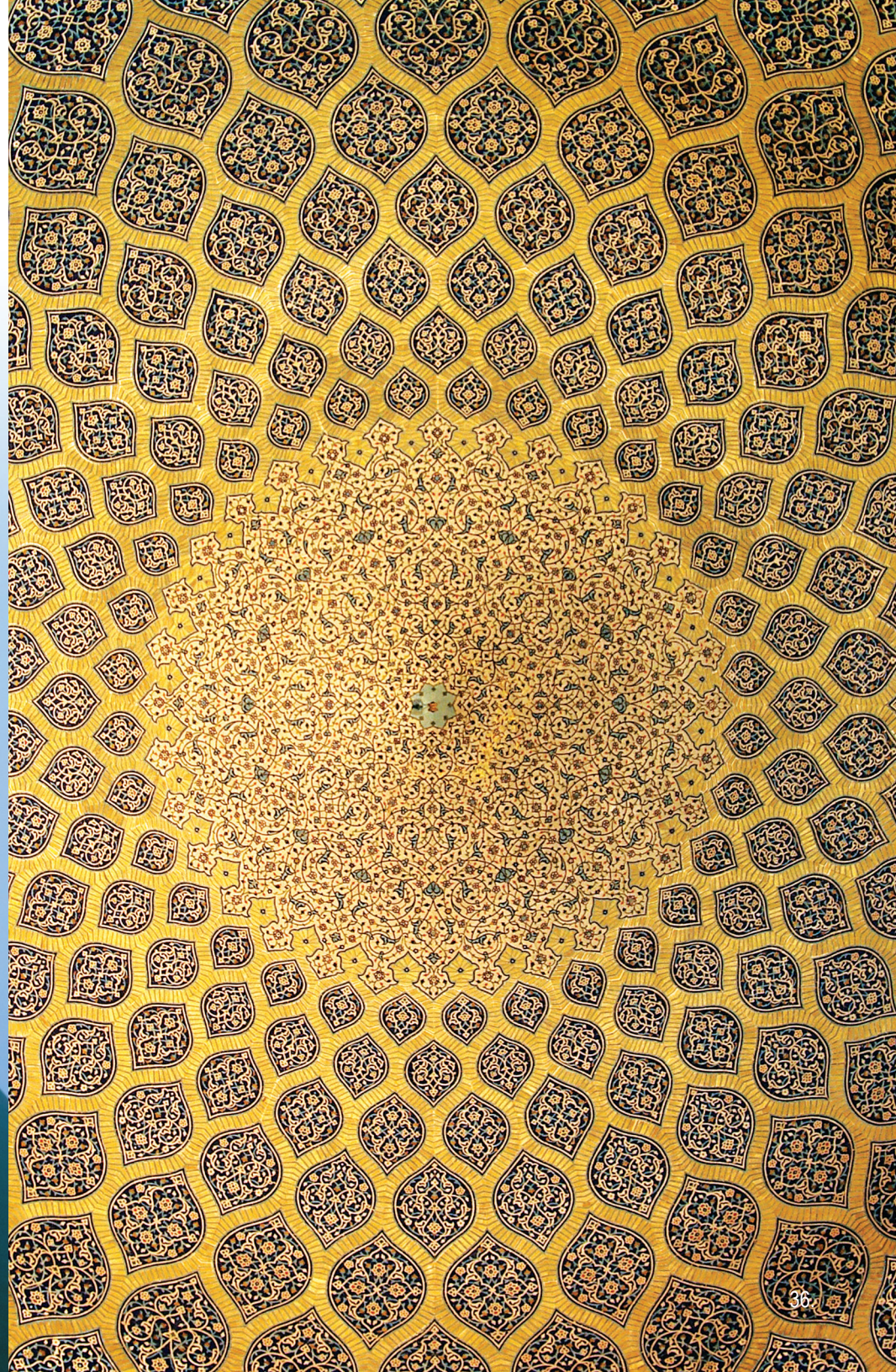
SECTION 5

RECOMMENDATIONS FOR INTELLIGENCE AND LAW ENFORCEMENT OFFICIALS

Muslim Canadians continue to make important positive contributions to all aspects of Canadian society. They are, as all Canadians, committed to ensuring the safety of Canada and its inhabitants. In order to maintain and continue to develop trust and positive cooperation between the Canadian Muslim community and intelligence and law enforcement officials, the following important recommendations should be considered:

1. Do not conflate religiosity with radicalization or conflate religious devotion with a propensity to commit acts of violence.
2. Abandon public terminology that creates false linkages between Islam and terrorism in favor of consistent language that contextualizes threats and accurately identifies the perpetrators of violent extremism. Avoid terms such as “Islamist terrorism”, “Islamicism”, and “Islamic extremism” in favor of more accurate terms such as “Al Qaeda inspired extremism”.
3. Discontinue any inappropriate information gathering techniques including (but not limited to) showing up at workplaces, intimidating newcomers, questioning individuals religiosity and discouraging legal representation.
4. Ensure all operations strictly adhere to the spirit and letter of laws and regulations pertaining to the limits on surveillance and information gathering activities.
5. Collect and publicly report disaggregated data based on the racial, ethnic and religious backgrounds of individuals interviewed and/or investigated in order to substantiate statements about the objectivity of investigations and that racial/religious profiling is not practiced.
6. Do not refer to terrorist as “jihadis.” This only emboldens them and gives them a legitimate status in the eyes of the vulnerable. Terrorism is not jihad. Jihad is a noble concept in Islam.
7. Muslims are very diverse culturally, in religious observance and ethnicity. Do not brush them as one monolithic group and assign guilt by association.

8. Build relationships with Muslim community that is based on mutual respect and is not crisis driven
 9. Make extra effort to inspire youth from Muslim community to see law enforcement as a viable career option.
 10. Develop your literacy in Islam and in Muslim cultures.
 11. Attend community events and visit mosques.
-



TOGETHER, WE WILL BUILD A SECURE, INCLUSIVE AND JUST CANADA

FOR MORE INFORMATION,
PLEASE CONTACT:

ISLAMIC SOCIAL SERVICES ASSOCIATION, INC.

201-72 Princess Street
Winnipeg
R3B 1K2
Telephone: 204.944.1560
Web: www.issaservices.com
E-mail: info@mail.issaservices.com

NATIONAL COUNCIL OF CANADIAN MUSLIMS

Telephone: 613.254.9704
Web: www.nccm.ca

ROYAL CANADIAN MOUNTED POLICE

D Division Headquarters:
1091 Portage Avenue
P.O. Box 5650
Winnipeg, MB
R3C 3K2
Telephone: 204.983.5420



