Guest Editors' Introduction to the Special Issue:

Echoes of Terror(ism):

International Contemplations and Reflections on 9/11

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ABSTRACT

As the twentieth anniversary of 9/11 approaches, we contemplate and reflect on the current social/political imagination of terror(ism) *and* U.S./Canadian patriotism. For educators seeking to unpack 9/11 and its reverberations, it is important to highlight Islamophobic and anti-Muslim racism, discrimination, prejudice, and violence, as well as to consider Muslim students' lived experiences. (Re)thinking about whose voices are included (or not) within the nexus of sociopolitical power is an important step toward justice and then rapprochement within and beyond the classroom. We consider this assemblage of articles to be a distinctly communal effort that responds to and attempts to disrupt the (perpetual) echoes of terror(ism) which became amplified by/through the events of 9/11.

KEYWORDS

social studies; 9/11; Islamophobia; anti-Muslim racism; terrorism; curriculum; pedagogy

Unpacking the Nuanced Echoes of Islamophobia

September 11, 2001: The world watched as four commercial airplanes were hijacked and subsequently weaponized. While three of the planes were (calculatingly) flown into the World Trade Center's north and south towers and Pentagon-the headquarters building of the United States' headquarters of defense-the fourth plane (e.g., United Airlines Flight 93) crashed into a field 65 miles southeast of Pittsburgh, Pennsylvania due to the (re)actions of passengers attempting to reclaim control of the flight. In total, close to 3,000 people (e.g., both U.S. and foreign civilians, law enforcement agents, fire fighters, government employees) were killed and 6,000 others were injured (National Commission on Terrorist Attacks upon the United States, 2004). The implications of these events foregrounded the complex nature of terror(ism) and how it is enacted, cultivated, registered, and experienced in (and by) assorted communities.

For Muslim communities, as well as those perceived to be Muslim, 9/11 marked an intensification of experiences of Islamophobia (e.g., racial exclusion and emotional, physical, and verbal terrorism) (Ahluwalia & Pellettiere, 2010; Bakali, 2016; Naber, 2006). Importantly, Islamophobia and anti-Muslim sentiment and rhetoric is not a new phenomenon generated by 9/11 and continues to impact the lives of Muslim people to this day (Aslan, 2011; Mattson, 2013; Said, 1978). As the United States responded to the complex crosscurrents of terrorism responsible for the 9/11 attacks with President Bush's "War on Terror" and passing of "Patriot Act", Islam has been erroneously and recklessly conflated with terrorism (Najib & Hopkins, 2020). And, despite surveillance of racialized communities being baked into the architecture of American society (Browne, 2015), anti-Muslim prejudice and discrimination *continues* to surge post-9/11 in both Canada and the United States (Eid & Karim, 2011; Ghosh, 2008; Kendi, 2017; Li, 2007; Poynting & Perry, 2007). Notwithstanding these societal and communal transgressions, "another response to Terror has been to put quotation marks around it—to commodify it, relexicalize it for History and Geography, museumize it" (Spivak, 2004, p. 85). Furthermore, 9/11 set into motion psychological processes linked to humans' fears of mortality, such as the link between Muslims feeling unsafe post-9/11 (and associated links to PTSD; Abu-Ras & Suarez, 2009) as well as non-Muslims in the U.S. reaffirming "the American way of life" (and the consequences of such affirmations), a drive to support charismatic and more authoritarian-style leaders, and the suppression of dissenting voices, among other effects (Kosloff et al., 2009; Pyszczynski et al., 2003).

As the twentieth anniversary of 9/11 approaches, as educators we are contemplating and reflecting on the current social/political imagination of terror(ism) *and* U.S./Canadian patriotism presupposing that "people without status and with a certain profile must earn and deserve their place in society [and] must prove why they should not be suspects, jailed, and shipped away" (Nguyen, 2005, p. XV). Acknowledging and honouring the work of countless community organizers, activists, educators, and researchers—particularly those from within Muslim communities—we, the editors of this special issue, nonetheless wonder at the ways that Islamophobic and anti-Muslim discourse(s), legislation, and practices continue to grow and evolve over time, as evidenced by calls for a "Muslim Travel Ban" in the United States (Yuhas & Sidahmed, 2017) and "Barbaric Practices Hotline" in Canada (MacDonald, 2015).

For educators seeking to unpack 9/11 and its reverberations, it is important to highlight Islamophobic and anti-Muslim racism, discrimination, prejudice, and violence, as well as to consider Muslim students' lived experiences. (Re)thinking about whose voices are included (or not) within the nexus of sociopolitical power is an important step toward justice and then rapprochement within (and beyond) the classroom.

Conceptualizing and Contextualizing Islamophobia and its Echoes

There is no agreed-upon definition of Islamophobia. Although the term "Islamophobia" was first used in English by Edward Said in 1985, it entered mainstream lexicon following the Runnymede Trust's (1997) report, "Islamophobia: A Challenge for Us All." Despite its Greek root of φόβος (phobos), which is commonly translated as "fear" or "aversion," what Muslims too often experience cannot be reduced to non-Muslims simply being afraid of and/or disliking Islam and Muslims. The problem is not Islam or Muslims, but rather those who are enacting and perpetuating discrimination, prejudice, and other associated forms of violence (Bangstad, 2016). Islamophobia is not only enacted and experienced at the interpersonal level; it is a form of systemic violence that is perpetuated by Muslim-minority nation states and a multi-million-dollar industry (Ali et al., 2011; Lean, 2017). As such, we agree with Najib and Hopkins (2020), who asserted that "that Islamophobia is a spatialized process that occurs at different scales in Muslim-minority countries: globe, nation, urban, neighbourhood, body and emotion" (p. 449).

In the spirit of transparency, we editors acknowledge our conflicted feelings about the term Islamophobia. We want educators to name the phenomenon in a way that students and other educators will recognize the systemic and global nature of the issue, but we are also wary of the pathologizing nature of the term and want to honour the lived experience of those unjustly subjected to hate/violence. If one is to use the term "Islamophobia," however, there is still a need to name the aspects of dislike and hatred of Muslims (Elkassem et al., 2018) in conjunction with actions such as intimidation, harassment, violence, as well as faulty assumptions and misrepresentations, often in the form of what Chimamanda Adichie (2009) has theorized as "single stories." This includes anti-Muslim tropes and Islamophobic narrativizations of backwardness and Orientalized Others (Najib & Hopkins, 2020; Said, 1978; Saleh, 2019). Our work and understandings are informed by Bullock's (2017) identification of eight distinct features of Islamophobia:

1. Islam is seen as a monolithic bloc, static and unresponsive to change;

2. It is seen as separate and "other." It does not have values in common with other cultures, is not affected by them and does not influence them;

3. It is seen as inferior to the West. It is seen as barbaric, irrational, primitive, and sexist;

4. It is seen as violent, aggressive, threatening, supportive of terrorism, and engaged in a clash of civilizations;

5. It is seen as a political ideology, used for political or military advantage;

6. Criticisms made of "the West" by Islam are rejected out of hand;

7. Hostility towards Islam is used to justify discriminatory practices towards Muslims and exclusion of Muslims from mainstream society;

8. Anti-Muslim hostility is seen as natural and normal. (p. 5)

Selod (2015) investigated how Muslims in the United States "experience[d] more intense forms of questioning and contestation about their status as an American once they are identified as a Muslim" due to the false perception of Islam as "synonymous with terrorism, patriarchy, misogyny, and anti-American sentiments (p. 77). Despite the increasing and ongoing hostility toward Muslims (Garner & Selod, 2015), Islamophobia receives relatively little attention and/or is not acknowledged as a form of individual and systemic racism (Massoumi et al., 2017). For these reasons, we resonate with Garner and Selod (2015), who conceptualized Islamophobia as "a specific form of racism targeting Muslims, and racialization is a concept that helps capture and understand how this works, in different ways at different times, and in different places" (p. 12).

Islamophobia, as defined above, is a past and ongoing process of racialization, an ideology, and intersects with other systems and forms of structural violence (e.g., Ahmad, 2019; Bakali, 2016; Mohamed, 2017; Mugabo, 2016), such as racism, ableism, classism, misogyny, sexism, and xenophobia in the context of white supremacist, settler (Canadian and U.S.) colonialism. Muslim women (especially those wearing hijab) are often the main targets for (gendered) Islamophobic violence as they are storied as "easy targets" (e.g., meek, passive, and subservient) and/or "undeserving of protection," often because they are not considered to be "real women" (as noted by participants in Ahmad's 2019 study, pp. 59–60). Those who attack Muslim women (e.g., attempted femicide as well as physical, sexual, and verbal assaults) often go unpunished and this gendered violence is likely much more pervasive than is currently known as it is not often reported (Ahmad, 2019). This situation has been apparent in politics, such as French President Jacques Chirac's attack on the hijab (Afshar, 2013) and Québec's Bill 21 (see Jahangeer, 2020; Magder, 2020; Vermes, 2020). Given their multiple positionalities, Muslim women are forced to negotiate their "Muslimness" as well as strategize how they might avoid being targeted by those spewing hateful words and actions, which limits where they go, what they wear, among other (in)actions—meanwhile ignoring the multifarious forms of "soft violence" such as snarky comments and glances because of the sheer multitude of such everyday micro/aggressions (Najib & Hopkins, 2019).

In popular discourse, anti-Muslim and anti-Arab discrimination is often flattened as the same issue, despite the vast national, racial, linguistic, cultural, political, and even theological diversity of Muslims in North America and around the globe (Ramji, 2013; Saleh, 2019). In the United States, this conflation is obvious during discussions of anti-Black racism, where the intersectionality (Crenshaw, 1989; Crenshaw et al., 2017) of being both Black and Muslim is often neglected despite one-third of U.S. Muslims identifying as Black

(Auston, 2015). Black Muslims "often experience erasure in both Muslim and non-Muslim communities" (Jackson-Best, 2019, p. 4; see also Mugabo, 2016), and the intergenerational trauma of settlers enslaving Black Muslims in places like present-day Québec and Ontario is a neglected topic. Further, when Black experiences of enslavement are discussed, Black Muslims may feel the need to hide their faith (Jackson-Best, 2019). Although many Canadians pride themselves on their country's official policy of multiculturalism, the experiences of, for example, "Somali women with settlement, employment and education reflect Canada's failed multicultural policy, because it ignores the intersectionality of race, gender, religion and class" (Mohamed, 2017, p. 20). In Canada, as Hodan Mohamed (2017) highlighted in her discussion of the triple consciousness of Black Muslim women, Somali women are often situated "between the non-Black ethnic-majority Muslim communities (which mainly entails Arabs and Indo/Pakistanis) and the non-Muslim Black African diaspora communities; precipitating the formulation of an environment where Somali women occupy a separate socio-religious sphere" (p. 25).

Ongoing Reverberations: Muslim Student Experiences

When "we" are teaching "the students"—who counts as "we"? Muslim perspectives can very easily be assumed not to be present in our classrooms and/or failed to be considered (with nuance, or even at all) as part of the educational experience. Teachers can feel like they are educating for antiracism and challenging Islamophobia—and some do a wonderful job of this task (Amjad, 2018)—but even when teachers feel that they are educating in this way, students in their classes do not always share that feeling (Bakali, 2016). Thus, it is not just a problem of overt racism and discrimination (although it is in part), Islamophobia can also be more subtle and insidious. For example, a key problem occurs when teachers fail to consider the existence and feelings of Muslim students when teaching topics related to Islam and Muslims (Amjad, 2018). In obvious and less obvious ways, teachers can all too easily "promot[e] injustice through their teaching methods and curriculum" (Amjad, 2018, p. 327).

Educators seeking to address the multifarious forms of violence that non-Muslims wreak need to take care to amplify Muslim voices (in and out of the classroom), but without imposing reductive narrativizations of pity and recognizing the inadequacies of mere tolerance. Drawing from Dorothy Riddle's (1994) scale of homophobia, although repulsion and pity are unequivocally unacceptable, tolerance and acceptance are bare minimums and perhaps even harmful when they serve to mask underlying prejudice. Thus, the Riddle Scale notes a number of more helpful anti-discriminatory attitudes: support, admiration, appreciation, and nurturance.

Research shows that students experience anti-Muslim prejudice, discrimination, and violence, not only by their peers but also teachers (Amjad, 2018); this can take the form of "teasing, bullying, name-calling, taunting, and physical assaults" (Elkassem et al., 2018, p. 7). As reported in Ontario and very likely generalizable in other places, Muslim students have reported three interconnected experiences: they have felt isolated and alienated, their peers and teachers often lack awareness about Islam and Muslims, and representations of Muslims are lacking in teaching and curriculum (Hindy, 2016).

Despite these commonalities, it is important to note that Islamophobia is also a phenomenon that will have specific features depending on context and intersecting identities. Put differently, "Islamophobia occurs within the context of a global meta-narrative and is also specific within localized discourses and practices" (Bakali, 2016, p. 3). Examples of this include how Muslim women in hijab have encountered anti-Muslim racism and prejudice in post-9/11 Québec (Bakali, 2016, p. 4) as well as the discrimination and bias often experienced by immigrants and/or newcomers (Amjad, 2018). Events such as the Québec Mosque Terror Attack (Taylor, 2017; Zine, 2021), the murder of intergenerational members of the Afzaal/Salman family by a white supremacist in London, Ontario (Faheid, 2021), and the sharp rise in attacks on Muslim women in hijab (most of whom are Black) in Alberta (Mosleh, 2021), exacerbate the fears that many Muslims have in their daily lives as they navigate life in a society plagued by negative representations and white supremacist assumptions and actions.

Importantly, Muslim individuals and communities cannot be reduced to Islamophobia or any other (intersecting) system/form of marginalization. Despite the very real and pervasive racism and discrimination they often contend with, Muslim children, youth, caregivers/families, and community members continue to compose lives brimming with hope, love, faith, and strength within and across (assorted) communities (Eljaji, 2021; Elkassem et al., 2018; Kasamali, 2021; Saleh, 2019, 2021). For us, the (ongoing) relational resistance

(Saleh, 2019) of Muslim individuals and communities in the face of (interpersonal, intersectional, and systemic) marginalization is closely related to Bettina Love's (2019) concept of 'mattering,' where Love beautifully asserts:

> We who are dark are complex—we are more than our skin hues of Blacks and Browns. We intersect our moonlit darkness with our culture(s), language(s), race(s), gender(s), sexuality(ies), ability(ies), religion(s), and spirituality(ies). Our complicated identities cannot be discussed or examined in isolation from one another. These identity complexities, which create our multifaceted range of beings, must matter too. (p. 3)

Love later states that students cannot feel that they truly matter in classrooms if teachers do not fully understand their situatedness in what Kimberlé Crenshaw (1989; Crenshaw et al., 2019) theorized as the intersectionality of (violent) systems (e.g., anti-Black and anti-Indigenous racism, settler colonialism, homophobia, transphobia, ableism, misogyny, and Islamophobia). Love (2019) stressed, "When teachers shy away from intersectionality, they shy away from ever fully knowing their students' humanity and the richness of their identities. Mattering cannot happen if identities are isolated and students cannot be their full selves" (p. 7). In the field of social studies education in particular, our curricula and pedagogies bear witness (or not) to our belief that children, youth, families/caregivers, and communities profoundly matter — including those who happen to be Muslim.

Articles in this Special Issue

During our conceptualization of this special issue, we considered the work of Spivak (2004) and asked ourselves: *How can we offer a response in the face of the (seemingly) impossibility of response?* We consider this assemblage of articles to be a distinctly communal effort that responds to and attempts to disrupt the (perpetual) echoes of terror(ism) which became amplified by/through the events of 9/11. Mbembe (2021) reminds us that communal efforts seeking to challenge governmental logics of power, control, and terror(ism) make "possible the manifestation of one's own power of genesis, one's own capacity for articulating difference, and for expressing a positive force" (p. 3). Thus, it is our hope that this special issue will be considered a positive force; a groundswell that lays bare pedagogical, methodological, and theoretical shortcomings relating to orientations of 9/11 throughout all spheres of education(al research) (and beyond).

Boni Wozolek begins the issue by recounting her own personal experiences with physical and psychological violence stemming from the necropolitical terror(ism) of 9/11. Using Mbembe's (2019) concept of *the living dead*, Wozolek engages with the variegated and intra-active ways that conceptual mechanisms (e.g., gaslighting) perpetuate aggression and violence upon vulnerable members of society. Nisreen Alameddine (re)traces tenets of critical pedagogy and culturally relevant, responsive, and sustaining pedagogies in effort to accentuate the urgency of cultivating (educational) space(s) for Muslim students' narratives and experiences. Alameddine suggests that operationalizing this framework can also be generative in promoting reflexivity amongst educators and lead to the cultivation of transformational pedagogical practices. In a similar context, Shirin Haghgou suggests that the concepts of radicalization and deradicalization provide entry points for engaging with resiliency agendas relating to the (re)settlement of refugee youth. Just as the events of 9/11 (re/mis)shaped the notion of terror(ism), Haghgou makes a call for the continued interrogation of national frameworks developed to counter the development of terrorism (e.g., Countering Violent Extremism (CVE)), of which contain determinants causing (in)direct implications on the lives of young refugees.

Writing in this special issue, Kris Millet and Fahad Ahmad also engage the CVE framework. More specifically, Millet and Ahmad thematically analyze key policy documents and interviews with CVE practitioners to gain a better understanding of how the CVE framework (educationally) impacts communities within the Canadian province of Québec. Through the initiation of critical dialogue surrounding the CVE framework, this study foregrounds the ways in which CVE is imbued with problematic and dangerous contradictions that further perpetuate the targeting and stigmatization of Muslims.

Scott T. Glew offers an important perspective regarding the ongoing "War on Terror " in wake of the attacks of 9/11. Drawing from his own military service experiences, he expounds upon how intersections of critical pedagogy and peace education can be productive in (critically) engaging students in different aspects of citizenship. Jeremy Stoddard problematizes media-related modalities used to critically teach the events of

9/11. Leaning into Hall's (1980, 1982, 1985, 1996) concepts encoding and decoding, Stoddard suggests that pairing documentary footage about 9/11 with actual news accounts can unveil angles of inquiry that would be productive in helping teachers/students complexify how the echoes of 9/11 are situated within historical, global, and contemporary contexts. Relatedly, Kimberly Edmondson explores how social studies curricula (e.g., Alberta 30-1 textbook, *Perspectives on Ideology*) can lead to a troubling orientalist framing of Islam by tethering Islam to terror(ism) and muting the injustices Muslim communities in Canada (and beyond) in both pre-9/11 and post-9/11 contexts.

Sylvia Wynter (1995) reminds us that "[h]uman beings are magical[...]words made flesh, muscle and bone animated by hope and desire, belief materialized in deeds, deeds which crystallize our actualities" (p. 35). Within this mind, J.B. Mayo closes the special issue with an open provocation for readers to (re)consider what it means to be(come) a s/hero in the wake of tragedy. Mayo thoughtfully engages with the complex story and identity of Mark Bingham, a white gay man, who was aboard United Flight 93 that crashed as a result of a group of passengers attempting to regain control of the plane from al-Qaeda terrorists. Notwithstanding Bingham's bravery, Mayo draws our attention to the various textures of s/heroic erasure occurring within and across queer communities. Specifically, Mayo illuminates the resolutely courageous actions of Marsha P. Johnson during the Stonewall Riots and the echoes of her advocacy for Black and Brown transgender people on AIDS activism later during the 1980's. Mayo calls for social studies writ large to (re)examine how s/heroes are decided upon and thus (re)imagine the role they play in either perpetuating or puncturing master narratives.

When teaching about 9/11, it is important to consider the trauma of both the event itself (i.e., students in the class who may have lost a family member) as well as the trauma of ongoing anti-Muslim racism, discrimination, prejudice, and violence (i.e., the devil does not need an advocate, and hateful discourse ought not to be tolerated). Equally important is to consider: What stories are told? What stories are silenced? What images are employed in the classroom? Although powerful images can be part of beautiful engagements, it is important to be respectful to those placed on display, as well as the potential trauma for those viewing the image. Further, as educators are telling the "story" of 9/11, educators can weave together narratives for students to learn in complex, nuanced, and balanced ways instead of glibly incorporating multiple perspectives (Donald, 2013). We are confident that the articles in this special issue help us (re)imagine how we might engage with the echoes and subsequent reverberations of 9/11 within (and beyond) social studies classrooms.

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