



# THE SUBMISSION OF SCHOOLS TO THE CRESCENT

A special report exposing the reality of mosque visits by school children, with recommendations for schools, parents, and politicians





The report '*The Submission of Schools to the Crescent*' is a publication of the campaign Cultuur onder Vuur ('Culture under Fire'). This campaign aims to defend Dutch culture and Christian traditions against political correctness and Islamisation. For more information see: [www.cultuurondevuur.nu](http://www.cultuurondevuur.nu)

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## Notes and Literature

### Space for Notes

### About Cultuur onder Vuur

A photograph showing a group of children and an imam in prayer posture. They are kneeling on a red carpet, with their heads bowed and hands near their ears. The imam is in the center, wearing a white shirt and glasses. The children are wearing various colored clothing, including white, green, pink, and blue. The scene is set in a room with a red carpet.

## Preface

"Allahu akhbar," the imam says, bending over with his hands on the knees. These are words you expect from an imam when he is leading his fellow Muslims in prayer. Only here there are no fellow Muslims. The 'fellows' are Dutch schoolchildren from the public primary school Vinkenbuurt in Ommen. "Look between your feet," instructs the imam. The students bend forward, under the supervision of the teachers, some of whom bend also. Then the kids kneel down. "Elbows not on the ground, and hands close to the ears." The children are completely in the Islamic prayer posture... and this will not be the only time. "Until next week", the imam concludes.

This scene, posted on YouTube in December 2016, was the reason for the campaign Cultuur onder Vuur to set up the 'Klap uit de school' ('Talk about your school') campaign on the internet. There, parents can report mosque excursions in which their children have to participate. Various media sources, like the influential weblog GeenStijl, quickly picked up the campaign and reported on it. Many parents, worried that the Islamisation process is also reaching education, reported about their children's schools. Additionally, Dutch people without school-age children expressed their concern in a petition from 'Klap uit de school', which requests school boards to stop the abuse of the mosque visits (which has been signed by 19,185 people so far).

A year after its launch, petition signatures keep coming in. Schools continue with the mosque excursions, not infrequently with coercion. Due to 'Klap uit de school' putting such outings under public scrutiny, mosque visits now often happen under the radar. No pictures on their websites, no report in the school newspaper. There are even teachers who, due to critical publicity, refuse to inform parents in advance about the mosque visits.

Politically correct teachers who take students to the mosque find willing cooperation with educational administrators and mosques. The latter are often receive funding from the Turkish government or Saudi oil sheiks. Unfortunately, education administrators forego their duty to protect the children against these

influences, because of their naïve idea of Islam.

This is how Loes Ypma, chairwoman of the Christian school association Verus, defended the mosque visits in January 2018, "This is very important in our multi-religious society where there is such a need for connection and respect." The same Verus wrote at that time a report that "the fuss around Christian schools allowing their pupils to take part in Islamic rituals during the visit to a mosque", needs more research. This unambiguously indicates the effect of our campaign. The education administrators feel the pressure.

By reinforcing the need for 'connecting' and by the removal of evidence, they try now to make these mosque excursions clandestine for fear of reproach. Therefore, this report has been compiled to expose the practice of having Dutch school children 'praying' mosques.

The report compiles various individual reports and provides additional background information. Also, we will discuss the rights of the parents, the meaning and status of Islamic prayer, and how receiving schools in mosques fits into a broader Islamic missionary offensive.

We conclude with recommendations to parents, educational administrators, and politicians. Our report should not lead to desperation, but to action. Action in the interest of our children, who must be protected against the influence of the advancing Islamic threat.

Hugo Bos,  
Campaign leader Cultuur onder Vuur



# Chapter 1.

## Notifications of Mosque Attendance

### 1.1 'Praying' in mosques

Cultur onder Vuur has found a hundred cases in its research of the presumably thousands of mosque visits conducted by schools each year. We received this information due to reports by the public on the dedicated website Klapuitdeschool.nl, or because we investigated them ourselves. We have archived the evidence. Nineteen of these cases of mosque visits by school classes also included participation in an Islamic 'religious exercise', in which the children in the mosque had to 'pray'. As can be seen from comments later in this report, parents find this almost always unacceptable ("Stop poisoning our children!").

At the end of 2016, a video clip of a Dutch school class 'praying' in the mosque went viral via social media in the Netherlands, as well as the weblog GeenStijl, and has since been noticed worldwide. What's more is that in the mosque in question, the Ghulzar-e-Medina Zwolle, known hate preachers have been active, such as the violently anti-Western imam, Mohammed Anan Noorani Siddiqui, from Pakistan.

In this selection, we have chosen to include only the reports when 'praying' in the mosque was part of the excursion to the mosque. This is not to say that there are not many more, because we have limited ourselves to the mosque visits where 'praying' is recorded on footage. Imams often give detailed instructions about the manner of Islamic prayer ("Hands on the ears!") or a cry of encouragement, even 'Allahu akbar'.

### 1.2 Proof of mosque visit removed

The research of Cultur onder Vuur to mosque visits by schools has not gone unnoticed. As soon as we called attention on Klapuitdeschool.nl to the text and image material offered by schools themselves on their websites, they were quickly removed from the internet. Undoubtedly, other schools anticipated backlash and have removed materials from their websites in advance, so that we would not notice and archive it. How often this has happened, it is difficult to estimate. It is plausible

that the results would then have been much larger had this not been the case.

Despite feeling a need to conceal such information about the visits, these schools do not seem to want to cut down on them, but instead double down on their position. Characteristic is the reaction of Roelin Reichardt, director of sports primary school Kruisrak in Bunschoten. She thinks that parents' criticism on mosque visits by schools ("an indoctrination visit") only serves to prove how necessary they are. A teacher of the public primary school of Est reacted to parents who were criticising an unsolicited excursion to a mosque as follows, "Just as we do not discuss in advance whether there is a need for the children to participate in a traffic training program, or a practical traffic exam, or a visit to a duck decoy or the castle in Waardenburg, I have also not consulted with you about a visit to the mosque."

### **1.3 Mosque visits institutionalised**

Mosque attendance by schools is now a customary practice in the Netherlands. In a recent survey of 380 school leaders by Verus, an association of Catholic and Protestant schools (primary and secondary education), 41% of the respondents reported that they visit non-Christian places of worship as a school. This "non-Christian place of worship" is almost always a mosque. The chairman of Verus, Loes Ypma (former member of parliament for the Dutch Labour Party) apparently sees this as a positive development. "We also find it positive to see", she says in the accompanying press release, "that almost half of the schools surveyed are non-Christian places of worship because it contributes to the understanding and knowledge of other religions. This is very important in our multi-religious society where there is such a need of connection and respect." About propagating Christianity and bringing and teaching it to Muslim students -- which should be a logical priority for her -- this former teacher says nothing at all. In only a single case we found, at the primary school Klim-Op in Rijssen, the accompanying teacher at the excursion was a Muslim herself.

### **1.4 Three thousand schools visit mosques**

There are currently about 7,500 schools in the Netherlands for primary (6,800) and secondary education (642). If we use the outcome of the Verus research, this means that at least 3,000 schools visit mosques. Consider the fact that Verus' figures only concern Catholic and Protestant schools. It is likely that the percentage of public schools that conduct visits to mosques will on average be even higher. This essentially means that students are exposed on a large scale to Islamic propaganda that is often financed from abroad. For example, most Turkish mosques fall under the Diyanet, the Turkish state body for religious affairs (see chapter 3). They receive not only subsidy, but also direct political instructions. In the Diyanet Vakfi mosque in Hoorn for example, visited by the Mariaschool, the attacks on the Kurds are glorified as jihad and talked about as "the sweet nectar of martyrdom". The mosque

in Langedijk even applied for a subsidy in Saudi Arabia.

You will find the reports of 'praying' in the mosque below. This chapter is followed by an investigation into parental rights (chapter 2) and the status of prayer in the mosque from the perspective of Islam and how this fits into the mission plan of this religion (chapter 3). We conclude the report with a series of recommendations (chapter 4).

## 1. OBS De Vinkenbuurt

### 1.1 Data

Year: 2014  
School: OBS De Vinkenbuurt  
Place: Ommen  
Mosque: Ghulzar-e-Madina Mosque (Zwolle)  
Source: Dedalfsermarskramer.nl (local news website, page has since been removed)

### 1.2 Explanation

This mosque has been visited several times by hate preacher Mohammed Anas Noorani Siddiqui from Pakistan. This imam wants the death penalty for insulting the Prophet Mohammed. Quote: "Non-Muslim Dutch people live like dogs and bitches."

### 1.3 Visual material

#### OBS Vinkenbuurt maakt kennis met andere culturen

H. K. | 31 oktober 2014 | Algemeen, Cultuur



VINKENBUURT - Als onderdeel van het project 'andere culturen' hebben leerlingen van OBS Vinkenbuurt een bezoek gebracht aan de Ghulzar-e-Madina moskee in Zwolle. Daar gaf imam Mawlana Tahier Wagid Hosain Noorani een rondleiding in zijn moskee. Alle vragen die de leerlingen hadden werden op een leuke en begrijpelijke manier beantwoord. De leerlingen van OBS Vinkenbuurt probeerden ook het Arabische alfabet na te zeggen. Ook hebben ze ervaren hoe het is om te bidden. Ze hebben tijdens het bezoek veel geleerd over de Islam.

figure 1.1



### 3. Nutsschool

#### 3.1 Data

Year: 2014  
School: Nutsschool  
Place: Oldenzaal  
Mosque: Aalten Fatih Camii (Zwolle)  
Source: School website (page has since been removed)

#### 3.2 Explanation

This mosque came into conflict with local residents in 2015, who felt that the mosque's agreements were violated by making a weekly call to prayer. The mosque communicates on the internet almost exclusively in Turkish and frequently displays the flag of the Turkish state.

#### 3.3 Visual material



figure 3.1

## 4. Primary school St. Jozef

### 4.1 Data

Year: 2016  
School: Primary school St. Jozef  
Place: Oudewater  
Mosque: HDV Utrecht Uli Camii Mosque (Utrecht)  
Source: School website

### 4.2 Explanation

The report states: "We have also practised with a prayer."

This construction of this 'super mosque', which can accommodate 1500 men and is prominently present in the cityscape, gave rise to parliamentary questions in the Parliament in 2013.

### 4.3 Visual material



**Moskee bezoek**

vrijdag, 11 maart 2016 | Judith Potman

Afgelopen maandag is groep 8 op bezoek geweest bij de grootste en nieuwste Moskee van Nederland namelijk: HDV Utrecht Ulu Camii Moskee.

We werden vriendelijk ontvangen door de vrouw van de Imam. Zij heeft ons eerst rondgeleid in de kelder. Hier zijn voornamelijk klaslokalen te vinden waar Arabische lessen gegeven worden. Deze worden gegeven op niveau en niet op leeftijd waardoor het dus mogelijk is dat kinderen van 6 en 10 jaar samen bij elkaar in de klas zitten. Na de rondleiding door de kelder gingen we naar de eerste verdieping. Hier is naast diverse vergader- en feestruimtes zelfs een rustruimte gecreëerd voor andere gelovigen om te komen bidden.

Op deze verdieping hebben we zelfs een kijkje mogen nemen in de beveiligingskamer waar alles goed in de gaten gehouden wordt en waar je de lampen aan en uit kan zetten zonder naar de ruimte toe te hoeven lopen. Op de tweede verdieping is de gebedsruimte gesitueerd. Deze gebedsruimte is het gedeelte voor de mannen. Op de derde en vierde verdieping is de gebedsruimte voor vrouwen. Dit ziet eruit als een groot balkon waar vanaf je de grote gebedsruimte in kan kijken (zie foto's). Bij binnenkomst zie je eerst een wasruimte waar het ritueel reinigen plaats vindt. Voor de schoenen zijn speciale vakken gemaakt (net zoals bij het bowlen). Na het uittrekken van onze schoenen betraden we de gebedsruimte. Dit is een grote open ruimte met veel lichtinval. De wanden zijn versierd met Arabische teksten. De Imam zelf kwam langs om een kort stukje van het gebed met ons te doen (zie filmpje). De vrouw van de Imam heeft ons veel verteld en uitgelegd en het was erg leerzaam en interessant om eens in een gebedshuis van een ander geloof te zijn geweest.

Fotos!

figure 4.1

## 5. Sport primary school 't Kruisrak

### 5.1 Data

Year: 2017  
School: Sport primary school 't Kruisrak  
Place: Bunschoten  
Mosque: Haci Bayram Mosque (Alkmaar)  
Source: School website (page has since been removed)

### 5.2 Explanation

School director Roelin Reichardt attended this visit. She downplayed the storm of criticism with the statement that it actually proves how badly such mosque excursions are needed.

### 5.3 Visual material

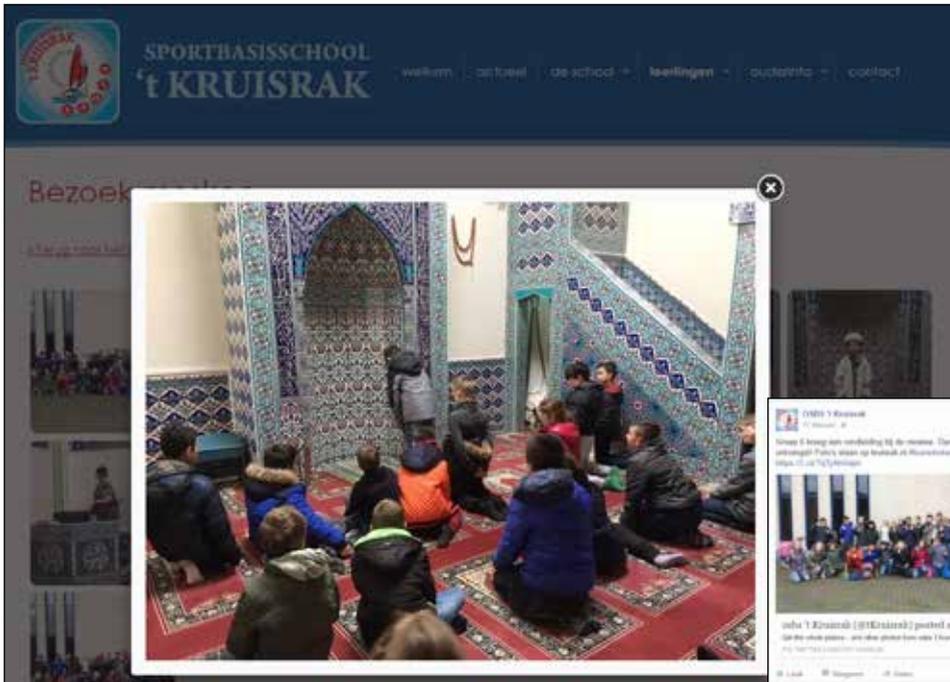


figure 5.1



figure 5.2

## 6. KBS Noorderpoort

### 6.1 Data

Year: 2016  
School: KBS Noorderpoort  
Place: Dongen  
Mosque: Mevlana Mosque (Rotterdam)  
Source: Twitter

### 6.2 Explanation

On video footage of the visit [1] you can see an imam (?) loudly making 'Allahu Akhbar' calls to the children several times.

[1] [klapuitdeschool.nl/melding-basisschool-noorderpoort-dongen/](http://klapuitdeschool.nl/melding-basisschool-noorderpoort-dongen/)

### 6.3 Visual material



figure 6.2

figure 6.1

## 7. Primary school Het Klimduin

### 7.1 Data

Year: Unknown  
School: Primary school Het Klimduin  
Place: Groet  
Mosque: Langedijk Mosque (Langedijk)  
Source: Kerkschoorl.nl (church website, page has since been removed)

### 7.2 Explanation

The visit was led by the Reverend Lettie Oosterhof of PKN (Protestant Churches of The Netherlands). "Good for mutual integration and getting to know the other world around the corner. "

The Langedijk Mosque applied for a subsidy in 2010 through the embassy of Saudi Arabia.

In 2018 the mosque organised a lecture by Ali Hourri (Brother Alkhattab), a controversial Salafist – a radical branch of Islam – preacher.

### 7.3 Image material



figure 7.1

## 8. OBS Est

### 8.1 Data

Year: 2017  
 School: OBS Est  
 Place: Est  
 Mosque: Mosque El Hassani (Tiel)  
 Source: School newsletter

### 8.2 Explanation

The teacher: "I have heard from some parents that we should have consulted with parents if there was a need for a mosque visit... [B]ut because an innocent castle visit is also not discussed in advance, I also do not have to consult with you about the visit to the mosque."

### 8.3 Visual material



figure 8.1

#### Moskebezoek

Enkele weken geleden vroeg juf Sandra (godsdienstige vorming) mij: "Houma, hebben we vorig jaar een kerkebezoek gehad of een moskebezoek?". Ik moest toen antwoorden: "Geev van beiden". Dat was eigenlijk wel de bedoeling geweest van juf Sandra. Ze vroeg toen, wat ik dit jaar dan zou willen voor de leerlingen. Aangezien meerdere kinderen wel eens in een kerk komen en misschien ook sneller eens een kerkdienst bij zullen wonen (kerst, doopdienst / trouwdienst / begrafenis) leek het mij goed om een moskebezoek te doen. Een klein beetje eigenbelang zat daar ook wel bij. Ik ben regelmatig te gast in verschillende kerken, maar was (tot gisteren) nog nooit in een moske geweest. Zo gedaan! Sandra had een positieve geleiden dat bezoek al georganiseerd. Ik vermoedde het rijden door ouders gemakkelijk te kunnen regelen omdat er (tot nu toe) altijd verschillende ouders klaar staan om te rijden.

Tot mijn verrassing bleek er een behoorlijke weerstand te bestaan bij verschillende ouders tegen dit bezoek. Uiteindelijk is één ouder met ons mee geweest en was één ouder bereid om (tussen allerlei ander chauffeurswerk door) ons op te pikken in Tiel. Gelukkig wilde juf Sandra uit Tiel komen om een paar kinderen mee te nemen. En gelukkig wilde ook meester André mee rijden. Anders had ik mijn toevlucht moeten nemen tot fietsen, wat natuurlijk ook goed had gekund. Ik heb van enkele ouders de opmerking gehad dat we hadden moeten overleggen met ouders of er wel behoefte was aan een moskebezoek. Ik heb ook van enkele ouders gehoord dat we alleen maar naar de moske gaan met de kinderen en nooit naar een kerk.

Zouk wij niet vooral overleggen of er behoefte is om de kinderen mee te laten doen aan een verkenningprogramma zoals streekwed, of een praktisch verkenningsexamen, of een bezoek aan een

#### Kerdoel 38

De leerlingen kennen factoren over geslachtelijke stromingen die in de Nederlandse multiculturele samenleving een belangrijke rol spelen, en ze leren respectvol om te gaan met seksualiteit en met diversiteit binnen de samenleving, waaronder seksuele diversiteit.

verkenning of het kastel in Wlaardenburg heb ik ook niet met overlegd over het bezoek aan de moske. Volgens de [Lerendocumenten](#) van het primair onderwijs moeten wij alle leerlingen hetzelfde onderwijs geven. Het bezoek aan de moske vond (en vindt) ik een prima manier om dat te doen.



Achteraf hoorde ik dat er incidenteel twee jaar geleden ook een bezoek aan de moske is geweest en nog geen bezoek aan een kerk met juf Sandra. Daarom zal ik er jammer met juf Sandra zorg voor dragen dat we in ieder geval volgend schooljaar een bezoek aan een kerk zullen krijgen.

De informatie over de islam, en de rondleiding door de moske werden gegeven door Theo van Wijk. Hij is Nederlandse woonde wij hem prima kinderen vertellen. Hij maakte wel veel indruk door een stukje Arabisch voor te lezen. Wij bakten daar natuurlijk helemaal niets van! maakte ook indruk door ons drinken en kledjes aan te bieden terwijl hij zich zelf wel hielden aan de Ramadan, die vastenmaand kennen de islam. Hij heeft ook laten zien hoe moslims bidden en heeft daarbij de Arabische teksten geprobeerd te vertalen naar het Nederlands. Kinderen mochten van hem alle mogelijke vragen stellen en krijgen op alle gronddere vragen een antwoord. Ze mochten nog vragen hoe zwaar een prachtig versierde Koran was. Grappig was, dat Theo van Wijk een bekende is van een gezin uit Est.



Wij zijn erg trots op onze leerlingen, ze hebben zich op deze excursie uitstekend gedragen en hebben zoals wij dat graag zien en horen alles gevraagd wat ze wilden weten.

figure 8.2

figure 8.3

## 9. OBS Op Koers

### 9.1 Data

Year: 2014  
School: OBS Op Koers  
Place: Varsseveld  
Mosque: Mimar Sinan Camii (Terborg)  
Source: School website (page has since been removed)

### 9.2 Explanation

In 2013 this mosque invited Ahmet Akgunduz as a speaker. Akgunduz is the rector of the Islamic 'University' of Rotterdam and is regularly in the news because of his hateful statements about Erdogan's critics, among others.

### 9.3 Visual material



figure 9.1

## 10. Mariaschool

### 10.1 Data

Year: 2017  
School: Mariaschool  
Place: Hoorn  
Mosque: Diyanet Vakfi Mosque (Hoorn)  
Source: School website

### 10.2 Explanation

In this mosque a sermon was held in February 2018 in which the Turkish attacks on Kurds were glorified as jihad (holy struggle). The sermon, of which *De Telegraaf* has the sound recordings, also speaks about the "sweet nectar of martyrdom."

### 10.3 Visual material



figure 10.1



figure 10.2



figure 10.3

## 11. R.K. Primary school Dr. Ariëns

### 11.1 Data

Year: 2017  
School: R.K. Primary school Dr. Ariëns  
Place: Haaksbergen  
Mosque: Ertugrul Gazi Mosque (Haaksbergen)  
Source: School newsletter

### 11.2 Explanation

"We were allowed to try to pray by ourselves," said pupils Sanne and Yasmin.

### 11.3 Visual material



*figure 11.1*

#### Het bezoek aan de moskee

Wij zijn met groep 6/7 naar de moskee in Haaksbergen geweest. We begonnen met de ontmoetingsruimte. Daarna zijn we naar boven gegaan om naar de bidplek te kijken. We mochten zelf ook proberen te bidden. Daarna mocht Ilse een pak aan van de imam, en Yasmin mocht een stukje uit de Koran lezen. Er zijn twee verschillende ruimtes, een voor de vrouwen en een voor de mannen. Ze hebben ook rekening gehouden met mensen die een handicap of een gebroken been hebben, ze hebben ook een winkeltje. Er zijn ook ouders mee geweest. Om de vrijdag maken bepaalde vrouwen lamachun. Wij vonden het een leuk en leerzaam bezoek en hopen nog een keer terug te komen.

GEMAAKT DOOR SANNE EN YASMIN (groep 6-7)



*figure 11.2*

## 12. Primary school Oostenwind

### 12.1 Data

Year: 2017  
School: Primary school Oostenwind  
Place: Raalte  
Mosque: HDV Raalte Medine Camii (Raalte)  
Source: School website

### 12.2 Explanation

Primary school Oostenwind has visited several times. The website of this mosque refers to the website of Harun Yahya, a Turkish nationalist Islamic cult leader.

### 12.3 Visual material

figure 12.1



figure 12.3



figure 12.2



figure 12.4

## 13. Primary school De Kruisboelijn

### 13.1 Data

Year: Unknown  
School: Primary school De Kruisboelijn  
Place: Den Bosch  
Mosque: Arrahma (Den Bosch)  
Source: School website

### 13.2 Explanation

Inside of and around this mosque, fights have repeatedly occurred, stemming from internal conflicts.

### 13.3 Visual material

*figure 13.1*



*figure 13.3*



*figure 13.2*



*figure 13.4*

## 14. Primary school Klim-Op

### 14.1 Data

Year: 2016  
School: Primary school Klim-Op  
Place: Rijssen  
Mosque: Turkish Mosque (Rijssen)  
Source: Facebook page of school

### 14.2 Explanation

The teacher-counsellor was Islamic.

### 14.3 Visual material



*figure 14.1*



*figure 14.2*

## 15. Educational Center Sparrenbos

### 15.1 Data

Year: 2017  
School: Educational Center Sparrenbos  
Place: Rosmalen  
Mosque: Arrahma (Den Bosch)  
Source: School website

### 15.2 Explanation

From the report: "We were even allowed to participate in a small part of the prayer, including the movements."

### 15.3 Visual material

figure 15.1



figure 15.3



figure 15.2

## 16. Christian Primary School Het Anker

### 16.1 Data

Year: 2017  
School: Christian Primary School Het Anker  
Place: Hasselt  
Mosque: Unknown  
Source: School website

### 16.2 Explanation

In her school guide, the school calls the visit "preparing for the multicultural society."

### 16.3 Visual material



*figure 16.1*

*figure 16.2*

## 17. Meerwerf Primary school Thorbecke

### 17.1 Data

Year: 2017  
School: Meerwerf Primary school Thorbecke  
Place: Den Helder  
Mosque: Nida ul Islam (Den Helder)  
Source: Facebook page of school

### 17.2 Explanation

The excursion was led by Feroz Bhaggoe, who wears a double hat: he is both chairman of the mosque board of Nida ul Islam, as a teacher of Islamic religion at the Meerwerf primary school Thorbecke - a public school.

### 17.3 Visual material



*figure 17.1*

## 18. Theo Scholteschool

### 18.1 Data

Year: 2017  
School: Theo Scholteschool (since 2018: BS De Kameleon)  
Place: Haaksbergen  
Mosque: Ertugrul Gazi Mosque (Haaksbergen)  
Source: School website

### 18.2 Explanation

See also message 11. This mosque got publicity in 2017 because Dutch policemen attended the afternoon prayer in uniform.

### 18.3 Visual material



*figure 18.1*

## 19. Bernardusschool

### 19.1 Data

Year: 2018  
School: Bernardusschool  
Place: Zoeterwoude  
Mosque: Unknown  
Source: School website and Twitter

### 19.2 Explanation

The visit was in the context of a project about the Ottomans, which for centuries kidnapped Christians on large scale to make them conscripts or sex slaves.

### 19.3 Visual material



figure 19.1



figure 19.2

*Would you like to report a mosque excursion yourself? Go to [Klapuitdeschool.nl](http://Klapuitdeschool.nl) and inform Cultuur onder Vuur.*



## Chapter 2. The Rights of Parents

On request, the Ordo Iuris legal institute pointed out to us that there are three universal treaties on human rights in Europe:

[1]: the European Convention on Human Rights (ECHR), the International Convention on civil and political rights (ICCPR or BUPO) and the Charter of the fundamental rights of the European Union (Charter of Fundamental Rights of the European Union, CFREU). Each guarantees the rights of the parents in the education of their children in accordance with their beliefs, for example:

- Art. 2 of the First ECHR Protocol (2 EP ECHR): No person shall be denied the right to education. In the exercise of any functions which it assumes in relation to education and to teaching, the State shall respect the right of parents to ensure such education and teaching in conformity with their own religious and philosophical convictions.

- Art. 18 (4) of the ICCPR: The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

- Art. 14 (3) of the EU Charter: The freedom to found educational establishments with due respect for democratic principles and the right of parents to ensure the education and teaching of their children in conformity with their religious, philosophical and pedagogical convictions shall be respected, in accordance with the national laws governing the exercise of such freedom and right.

When, for example, 2 EP ECHR talks about the "respecting" by the State of "the right of parents to ensure such education and teaching in conformity with their own religious and philosophical convictions" this seems to ensure the parents' rights in the education of their children to a large extent. Even more so since it has been established in the judiciary that 'respect' here should be explained not in the weak sense as 'taking into account', but rather as meaning "a certain positive obligation

on the part of the State", according to the Dutch Association for Educational Law (NVOR). [2] "The state must allow parents to opt for education other than public education. And in public education, the state must refrain from indoctrination; the state must strive for and promote multiformity. "

## **2.2 Parents are not in a strong position**

In practice, however, this law article is primarily interpreted as the right of parents to a free choice of schools. This means "respecting" their rights in case-law usually turns out in a disappointing way when parents want to keep their children from a part of the learning programme with which they cannot agree in conscience. This is because the European Court for Human Rights (ECtHR) makes the first sentence of Article 2 the most important: the child is entitled to education and the second sentence - the right of the parents to raise their children according to their religious and religious convictions - dependent on the former. The ECHR 'checks' therefore only with 2 EP ECHR to what extent the government restriction of parental law is necessary and proportional for the protection of the right to education. As education will normally be offered by the state, the parents are already placed in a disadvantageous position beforehand in exercising their rights in a specific school situation. Once they choose the school, they have little more to say.

## **2.3 Reducing religious freedom**

In addition, Ordo Iuris points out that although the ECtHR recognizes the right of parents to exempt their children from certain school subjects -- such as religion and philosophy -- when that are not in accordance with their own convictions, but only insofar as that education is not conveyed in an "objective, critical and pluralistic manner" or "if there is an intention of indoctrination or misplaced proselytism."

In addition, the burden of proof lies with the parents. For example, the ECtHR rejected the complaint of parents against compulsory sex education at a public school in Denmark, even though it was contrary to the religious beliefs of the parents. After all, sexual education at school is becoming more and more common. In the Netherlands, they have gone a step further by imposing fringe concepts that are influenced by ideologies adhered to and promoted by the state, such as the gender theory.

The education system seems to strive for socially desirable objectives, such as promoting the integration of minorities. Researchers from the University of Amsterdam established in 2015 that this development is, of course, at the expense of religious freedom. [3] According to them, there is a "shift" in the way in which religious freedom in court is weighed against, for example, the principle of equality.

## **2.4 Home-schooling**

The European Court rules that parents, if they do not agree with the regular education, can always move to a private school or otherwise give home-schooling. In fact, however, these are alternatives that in practice for variety of reasons are either not available or cannot be achieved. Moreover, the EHRM did not allow home-schooling for religious reasons in another instance. If ordinary education falls short in the eyes of the parents, they, according to the court, can supplement this on their own initiative outside the regular school hours. This interpretation of article 2 is surprising, because it seems to be explicitly about parental rights during regular education, and not about what they want to give as additional education afterwards on their own time.

## **2.5 Violation too small**

Jehovah's Witnesses, who did not want their child to participate in the classical celebration of a national holiday because of certain militaristic elements, saw their complaint rejected as well. On that occasion, the ECtHR found the restriction on the rights of the parents too miniscule to consider it a violation of 2 EP ECHR. Thus, it seems that when the ECtHR rules in cases about the rights of the parents, however strong they may appear in 2 EP ECHR, it is almost always in favour of the government. However, even if not on the basis of 2 EP ECHR, parents who have chosen a school, but who want their children withdrawn from an undesirable part of the curriculum there, do have some possibilities left. This is evident from the answers of the Inspectorate of Education questions submitted by Cultuur onder Vuur [4].

## **2.6 Comments Education Inspectorate**

### **2.6.1 'Proactive monitoring'**

The reason for the questions to the Inspectorate of Education was the message 'Mosque visits for NL school children = standing policy' on the weblog GeenStijl of December 29th, 2016. It was reported that the Inspectorate of Education allegedly checks "proactively" for mosque visits by pupils or, at least, made observations on this subject. ("2016, that was also the year that the education inspectorate visited our school and remarked that our group 3 had not visited a mosque... ") Following this, teacher Hans Exterkate tweeted, "If you think now. [sic] Is that possible in our country? Yes. It is even government policy for our Primary Education to teach a bit of 'Citizenship'. See Point 38 from the Government Report 'Supervision of Citizenship and Integration', Appendix 1, Core Objectives for Primary Education and lower secondary education (PDF). So now you know!"

### **2.6.2 Key objectives**

The information that the government provides -- informally or officially -- on mosque visits by schools, comes up many times in the reporting of countries around us (see the discussions of various cases below). We therefore verified this with the Inspectorate of Education [4]. It denied explicitly to Cultuur onder Vuur that it checked formally on such outings.

According to the Inspectorate of Education, "No, this statement is wrong. Schools have no obligation to visit with students mosques or other places of worship, so the inspection does not monitor that... However, the Education Inspectorate recognizes that, as Exterkate reported, schools must meet the requirements of citizenship and integration: 'In the various education laws it is pointed out that education also aims at students having knowledge of and becoming acquainted with different backgrounds or cultures of their peers (article 8 paragraph 3 WPO, article 17 WVO, article 11 paragraph 4 WEC).' In addition, core objectives formulated what students should know and are able to do".

Quoting Core Goal 38, "The pupils learn the essentials about spiritual currents that play an important role in Dutch multicultural society, and they learn to deal respectfully with sexuality and diversity within society, including sexual diversity. " Its own task summarizes the Education Inspectorate as follows, "The inspection ensures that the school fulfills this citizenship assignment."

### **2.6.3 'Parents cannot decide for themselves**

How the school wants to do this, is up to the school. As Inspectorate of Education stated, "Schools determine for themselves how they shape this statutory (citizenship) assignment and the core objectives. For example, they can visit historical places (for example, former Kamp Westerbork), museums, institutions of our democratic constitutional state (such as the building of Parliament, a court), or places of worship (such as a church, synagogue or mosque)."

However, parents do not have the right to keep their children away from school on their own initiative from a lesson or excursion that they object to for whatever reason. "Excursions are part of the education of the school, in which students participate", says the Inspectorate of Education in its response. "If it comes to objections, for example of a religious nature, parents and school can negotiate about it, and try to find a solution together. Parents cannot, however decide for themselves that students do not participate in components of the education that the School offers. "

In line with the ECtHR rulings cited above, the Inspectorate of Education stresses

that parents should carefully use their freedom to send their children to the school of their choice. It is essential "that parents can choose a school that fits with what they find important. The school guide provides parents with information about the way in which the school fulfils its obligation to educate. That also applies to the subject 'education of citizenship' and any excursions that are part of it. The interpretation of the education is discussed in the 'medezeggenschapsraad' (school participation council), which means that parents are able to know which choices the school makes, and that they can talk with the school about it."

#### **2.6.4 Exemption**

The Inspectorate of Education refers to Article 41 of the Primary Act Education. The first element of it prescribes, "The students take part in all educational activities intended for them, ...[...]". The second part, according to the Inspectorate of Education, enables "the competent authority (the board) at the request of parents to replace certain parts of its education programme by alternative activities for the children. The decision about this therefore lies with the competent authority, not with the parents." Or, in the words of the law, "The competent authority can relieve a student at the request of the parents from participating in certain educational activities with exception of the final exam or the other final tests, referred to in Article 9b. An exemption can only be granted on the basis of grounds determined by the competent authority. The competent authority determines which educational activities for the pupil substitute the granted exemption."

#### **2.6.5 Last word to schools**

According to *Ordo Iuris*, parents can only get a court exemption from mosque visiting if they are able to demonstrate that this is a form of "preferential treatment" for the Islamic place of worship compared to that of other religions. Since this is quite troublesome, parents have, in practice, no other option than to consult with the school and try to reach a private agreement to prevent their children from visiting the mosques. Despite all the beautiful insurances of human rights conventions on parental rights, the school has the last word and not the parents.

### **2.7 Concrete cases**

What do the school situations look like that parents have to deal with, and from which they cannot withdraw, except with great difficulty? Here follows a number of recent cases from the Netherlands and the countries around us.

#### **2.7.1 Casus Roosendaal**

Ms. O.: "The Blokwei primary school in Roosendaal organised excursions for the children to both a mosque and a church, but the school was so stupid to go first to the mosque. The Muslim parents were enthusiastic and diligently helped to

transport and guide all children to the mosque. It was a successful visit. Only then it was the church's turn, which is strange, because the church is much more important to our culture than the mosque, and Muslims, after all, came to live among us and not vice versa.”

For the church visit, however, the Muslims suddenly showed no enthusiasm at all. It led to a lot of consultation, talk, and gossip, but the end of it was that many Muslim parents simply did not let their children go, and that the excursion to the church thus failed to achieve a large part of its purpose. You want to develop citizenship? In practice it means that Dutch children, like ours, get to know the mosque, but much less the other way round. It is largely a one-way affair.”[5]

### **2.7.2 Casus Eindhoven**

Mrs. I. was confronted with an e-mail from the Antoon Schellenscollege in Eindhoven in February 2018. A visit to the Al Waqf mosque was announced. "We will organise a practical lesson for the second year students of the basic classes in the form of an excursion to the mosque of the Waqf Foundation of Eindhoven." This mosque is the Al Fourqaan mosque that has been featured in the news several times in connection with controversial imams who preached there. Furthermore, two Moroccan boys who were shot dead in Kashmir in 2002 by Indian border troops were allegedly recruited for the jihad in this mosque.

Mrs. I. described her reluctance to send her objections to the school. "We could not contact the school right away, because then you're immediately seen as extreme right-wing." Instead, she wants to bring it up in at the next regular parent consultation. She finds it especially annoying that 'getting to know others cultures' is essentially relegated to visiting mosques, "Happily, it took no longer than an hour at best. Guided tour and snacks. No praying, boys separated from girls. But why are they getting to know other cultures in this manner while there's not even one Muslim at the school? Why are they not getting to know other cultures in the same way? "[5]

### **2.7.3 Casus Rendsburg (Germany)**

In Germany, parents refused to let their 13-year-old child join in one excursion to the mosque. [6] For that reason they were fined for EUR 150. The case led to a great controversy in the media. It involved the Kronwerk gymnasium Rendsburg (Schleswig-Holstein) in the context of the geography lesson on 'The Orient - the Power Factors: Water and Petroleum' involved conducting a visit to the neighbouring mosque. The parents, however, refused to pay the fine because, in their opinion, "no one can be forced against his free will to enter a house of prayer."

They stressed that they did not belong to any faith community and that they were afraid of the "religious indoctrination" of their child. On top of that, the mosque in question belongs to Milli Görüs, the Turkish nationalist movement that has strong ties with Erdogan's AK party. Due to allegations of extremism and anti-Semitism, the mosque had even been under suspicion of the German security service, the Verfassungschutz and was monitored for some time.

The family of the gymnasium comes from the former DDR (GDR, East Germany) and emphasized that they do not want to be confronted with religion without being asked. The father argued, among other things, that for that reason he had not had his daughter participate in the opening of the school in a church. [7] In addition, he had his children exempted for religious education. "I don't want this teaching to sneak in though the back door," said the father to *Stern*.

The father complained in the same magazine about his "unequal" treatment in comparison to Muslims who are able to keep their children from swimming lessons. This reproach was hard-hitting, as after a row in the media, rectrix Renate Fritzsche was forced to announce that parents who keep their daughters away from swimming lessons on religious grounds will also be charged.

The father of the student suggested to the school that his son could attend another class as a compensation while the others went on the outing. The school ruled that out. According to rectrix Renate Fritzsche, the Ministry of Education encourages schools to visit mosques, "It is an important goal of our education to awaken the willingness of the children to engage in foreign cultures and to tolerate them." The ministry confirmed this to the media. With a mosque visit in the context of the geography lesson (which we consider to be bizarre, at best) the school complies with the underlying pedagogical goal of the education law of Schleswig-Holstein. "The school needs to be open to young people of different cultural and religious pluriformity and [encourage]... understanding between nations and the ability to promote peace (Friedensfähigkeit)," said a spokesman for the ministry to SHZ. [8] Mosque attendance is therefore in Germany a mandatory part of education.

The lawyer of the family stated that mosque attendance is a "different type of activity" than education. He pointed to the large number of violent acts that are committed on behalf of and motivated by Islam. The parents did not want to send their child "to people who hold them in contempt as so-called unbelievers." After the refusal of the parents to pay the fine and for reasons of legal-formality, the case of the Oberlandesgericht Schleswig went back to the Amtsgericht Melburg, which had to review it again in substance. [10]

The father is accused of having acted in violation of the educational law from Schleswig-Holstein, because he admitted that his underage son did not go with the excursion to the mosque. The court (the Amtsgericht) lifted the fine because the collecting authority was not authorised to do so. A higher court, the Oberlandesgericht Schleswig, saw things differently and returned the case to Meldorf. The latest media reports on this date from November 2017.

As of yet, there is apparently no definitive statement about the case.

#### **2.7.4 Case of Cornwall (Great Britain)**

In 2015, British media reported that a primary school in Cornwall was confronted with a dozen parents' refusals before an excursion to a mosque. [10] This included a bus ride of no less than 110 kilometres for 91 students to Exeter, where in the context of RE (Religious Education) a visit to the local mosque, as well as the cathedral. The refusals, however, related only to the mosque visit.

According to one of the parents, many more were against the proposed outing, "We are not the only ones who do not want our children to go, but a lot of others are not honest enough to do so by means of the consent form. I do not want, for personal reasons, for my daughter to go to the mosque. I do not agree with the religion and what it stands for - but I am not ready to go into the reasons why. We have now been told that for this reason, our children will be excluded from RE, which is a major concern." Other parents gave safety reasons for their refusal. The terror attacks by Islamic State were mentioned. In 2008, in the same city, was a suicide attack in by an Islamic convert.

A particular fuss arose about the fact that the ten pupils who were were not allowed by their parents to go to the mosque were held accountable for that at a school meeting. They – being 10 years old on average -- had to explain one by one why they did not join the group. "It was not the children who made the decision", said one of the outraged parents, "discriminating against this children in such a way is outrageous, unacceptable, and unprofessional."

There were also some parents who received pressure themselves.. The school board, which apparently took the initiative for the excursion, sent them a letter in which their refusal was rejected. In addition, the parents who refused were held responsible for "possible damage to social relations." It was argued, among other things, that local Muslims meet increasing opposition as a result of the "negative media reports" about attacks by Islamic State and the radicalisation of young Muslims. Considering this, the parents, according to the board, would do well to change their minds and give permission for their children to attend the outing.

Religious Education was, after all, part of the "basic curriculum" of the school that is "enshrined in law".

In a statement for the press, the school board announced that the excursion was a good opportunity for the students to get acquainted with the "British Islam", and would help them understand "how Islam is presented in the media" and that terrorist groups such as Islamic State are "not a true reflection of the Islam as it is practised by an overwhelming majority of Muslims in Britain."

The Independent even reported that "mosques in Cornwall have been defaced with graffiti ", despite the fact that in Cornwall there is only one mosque. [11]

### **2.7.5 Case of Guernsey (Great Britain)**

In February 2016, British media reported an upheaval when students in the lower classes of a secondary school received the instruction to write a letter to their parents about why they had converted to Islam. [12] According to the assignment, the letter should pay attention to "how you feel, how after becoming Muslim your life has changed, how much you love your family and hope they can accept your choice."

Although at the end of the assignment it was stressed that the students "did not really" convert to Islam, many parents were outraged. Learning about religions is necessary, one of them wrote, "but be very careful if you ask them [the students] to become Muslim. If today many young people are lead to radicalisation, that is a dangerous path to take."

Another parent pointed out that "the number of young people that left to fight in Syria without their parents knowledge" and that the "idiot" who came up with the writing assignment "was not suitable for school or education". Again in this case the Ministry of Education defended the writing assignment as part of "the agreed syllabus for religious education".

### **2.7.6 Case of Sunderland (Great Britain)**

In November 2017, there were several reports of parents who refused to allow their children to participate in mosque excursions. [14] There was again media row about the proposition to "[w]rite a letter to your family about your conversion to Islam" by a school in the Sunderland region (in the North East of England). [13]

This assignment was again in the context of 'RE' (Religious Education) and, according to the school, in full accordance with the National Curriculum. Mark McLachlan refused his twelve-year-old daughter to take part, "I just do not see why they should have children write a letter to their family about their conversion to

another religion. I just don't see the point of that letter." Education about Islam is fine, but "what I do not want is a school that asks my foster daughter to investigate the reasons to convert to another religion," McLachlan continued, "I found the assignment totally inappropriate."

For the Staffordshire SACRE (Standing Advisory Council for Religious Education), the incidents were the reason to publish a special brochure in which advice is given to schools about how to deal with "parental concerns" about trips to houses of prayer. [15] Curiously, the mosque excursions, clearly the primary reason for the 'guidance document', are hardly mentioned at all. The brochure mentions that schools are increasingly confronted with "reluctance from a few parents" to allow their children "to take part in visits to places of worship". When parents withdraw their children, they have, in the United Kingdom, the right to do so. "The legal right for parents to withdraw children from RE adds an additional factor." (sic). That is why the brochure wants to aid schools and teachers to try "to pre-empt any parental concerns."

It is recognized that parents may have concerns that include "finance, safety issues or a political agenda". Also, is it possible that students have not "personally encountered many people from different faiths or cultures" and therefore, due to "negative media coverage", may feel "uncomfortable" about the visit. In this way, objections to visiting the mosque are framed by the brochure as a kind of provincial unease with foreigners. "Some parents may be sensitive about their children visiting a sacred space outside of their own belief tradition." However, the visits "play a key role in preparing pupils for life in modern Britain and enabling pupils to develop respect for and sensitivity to others helping to combat prejudice."

In the end, the brochure has to call a spade a spade. "While objections are raised about visits to a number of places of worship, they are most frequently about visits to mosques, which raises the bigger issue of Islamophobia and how this can be addressed." One should always, it suggests, ask the parents the motive for their refusal. "We strongly recommend that schools always ask parents to explain their decision, whilst remembering that parents do have the right to withdraw their children from some or all of RE, on grounds of conscience."

The brochure ends with a 'sample letter', in which the excursion is carefully brought up to the parents. Again, it is interesting that the brochure reminds its reader that this letter will also be used in an excursion to a church building, although the only reason for writing it was the visit to the mosque. "RE is an academic subject", the parents are told, "It is taught as an understanding of different religions and beliefs, from an unbiased perspective. In our view, it is an essential part of the curriculum

which is becoming more and more important as British society becomes more diverse. We feel strongly that pupils need a good understanding of different cultures, in order to learn respect for others and practise the values of acceptance, respect and unity.”

## **2.8 Conclusion**

The rights of parents to protect their children from elements of education that do not match their personal views is, at first glance, guaranteed by several international treaties. However, rulings show that in practice they are rarely vindicated by the courts if they (the parents) want to keep their children at home when there are components of the school curriculum that are not in accordance with their religious or philosophical convictions.

The common theme of the news reports from the Netherlands and neighbouring countries is the government's desire to justify visiting mosques as 'civic education'. The idea is that non-Muslims should get acquainted with the religious practice of Muslims. As for integrating Muslims into the culture of their host country, there seems to be a severe lack of attention. The policy of multiculturalism of these governments thus plays into the hands of the Islamic missionary zealots and serves their purpose of the islamisation of European society.



## Chapter 3. Islamic 'praying' is confessing Islam

Joining Islam is easy. The most important step that must be taken is the pronouncement of the shahada, the Islamic testimony of faith. That is very short, "I testify that there is no God except Allah and Muhammed is His prophet." In this chapter we will discuss the status of the mosque visits and the idea 'praying' in them by school children from the Islamic perspective. We will also investigate how the schools' visits to the mosques fit in a broader view in regards to Islam and its presence in the West.

### 3.1 Mosque visit: exercise in 'dawah'

It is not clear, at least not proven definitively, whether the above profession has been pronounced word for word during one or more of the school excursions, but it is certainly the case for the short form 'Allahu akbar' ('Allah is great') and other Islamic prayer texts. However, this makes little difference, says the American Islamologist and publicist Robert Spencer. [1] Asked by Cultuur onder Vuur, he explains that the 'praying' during the Dutch mosque excursions is an "exercise in Islamic dawah" (proselytism).

This means that whatever the objectives that government and education may have, from the Muslim perspective, children at a mosque visit are being purposefully prepared for converting to Islam. So, the prevailing ideology of multiculturalism plays into the hands of Islamic mission.

The frequently used counter argument that visits are also made to churches and synagogues simply does not hold water. In response to this, Spencer states that in reality these church visits act as a form of cover (and the idea that Islamic children actually go there too is often not the case). Furthermore, active participation in Christian prayer or prayer as 'exercise' by school children is almost never present. Kneeling in the mosque during a school excursion, on the other hand, is, according to photos and videos in the Netherlands, standard practice.

We find it difficult to imagine that these same school children, including the Muslims, would kneel before a statue of Mary to pray the rosary while visiting a

church. It is even more difficult to think that this could go on undisputed for years. As Spencer emphasizes, the ideology of multiculturalism always tends towards favouring that which is foreign or even hostile to your own nation, while at the same time raising obstacles to diffusion of the host culture.

### **3.2 Mosque attendance school goes viral (2016)**

The Internet, however, largely escapes the control of the multicultural agenda. That's why in 2016, the video of OBS de Vinkenbuurt Ommen, which at the time was visiting the Ghulzar-e-Madina mosque in Zwolle, could raise eyebrows the world over. As was repeated, especially in the British media, this mosque received radical imams from Pakistan. [2] Among them, Anas Noorani Siddiqui, who calls himself the spiritual leader of the World Islamic Mission (WIM), an Islamic mission organisation. This imam has openly endorsed the fatwas -- that demand acts of violent terrorism against American and Israeli citizens -- called for by Osama bin Laden. The same imam is also in favour of killing anyone who 'insults' Mohammed. He also preaches disdain for the Dutch lifestyle. According to him, non-Islamic Dutch people behave "like dogs and bitches". With this in mind, this mosque seems to be a strange choice for a school outing.

According to a now-removed news report from De Dalfser Marskramer, the visit of OBS de Vinkenbuurt to the mosque was described as follows, "As part of the 'other cultures' project, students from OBS Vinkenbuurt visited the Ghulzar-e-Madina mosque in Zwolle. Imam Mawlana Tahier Wagid Hosain Noorani gave a tour of his mosque. All questions that the school children had, were answered in a funny and understandable way. The students of OBS Vinkenbuurt also tried to repeat the Arabic alphabet. They also experienced what it is like to pray. They have learned a lot about Islam during the visit." [3]

The video of the OBS de Vinkenbuurt went viral on an internationally. In the Netherlands, it became especially known after member of parliament, Harm Beertema (PVV), tweeted about it to the public. Afterwards, weblog GeenStijl published an article about it (December 29, 2016), together with the video. The clip in question shows how children, under the guidance of the imam and under encouragement of their teachers, adopt a kneeling and bent over position, rhythmically repeating 'Allahu akhbar' on instruction of the imam. While they are 'praying' that way, the imam gives corrective directions to perfect their prayer posture ('Hands under the ears!').



*The tweet of parliamentarian Harm Beertema (PVV)*

### 3.3 Preparation for Islam

How innocent is this? 'Prayer' is the participation in the practices of a religion. Even with children who participate under obedience to their teachers, this requires a certain degree of inner involvement. For this reason the Catholic Church traditionally (in Canon of 1917) forbids its believers categorically to take part in non-Catholic religious exercises. In the past, whoever broke this ban was under suspicion of heresy. For nearly all religions, to participate in prayer is a truly deep, meaningful act. This certainly applies to Islam, where few requirements beyond prayer are set for joining.

Apart from that fact, the idea that praying can be less noncommittal than some would think and can have a profound effect, especially on young children, is widely held sentiment. The enormous criticism evoked by the video and its viral nature, points to the outrage many have about the concept that children, in an educational context, are encouraged to participate in Islamic prayer (in some senses a 'rehearsal' for conversion). They engage, both mentally and physically, in a gesture that -- much more than kneeling in a Christian church -- expresses total submission. These mosque visits, carelessly presented in the Netherlands as a part of the 'Core goal of citizenship development', fit seamlessly into the Islamic *stealth jihad*. That is, the silent proselytism and spiritual conquest of Western societies by means of the Islamic presence.

### 3.4 Ideological offensive: the silent jihad

On one hand, the mosque visits fit in with the ideology of multiculturalism, from which they appear to have originated. On the other, they fit in the ideological offensive that has been opened from Islam against the West. The subject of one book written by the aforementioned Robert Spencer deals specifically with this topic, although in regards to American schools: (*Stealth Jihad. How Radical Islam is Subversion America without Guns or Bombs* - Regnery 2008). For a good assessment of the mosque visits by schools in the Netherlands, it is important to take note of the research on stealth jihad he conducted in the United States.

"Of all the arenas in which the stealth jihad is advancing, one of the most crucial is

in our schools, where stealth jihadists have found a welcoming environment among teachers deeply steeped in the credo of multiculturalism", says Spencer (p.198). 'Tolerance' is imposed on teachers, thereby "robbing many educators of their ability to assess non-Western cultures critically". Thus, making teachers "highly susceptible" to the ruses of stealth jihad.

This becomes very clearly visible in mainstream textbooks, often in which a laughably one-sided and ahistorical, flattering image of Islam is given. In contrast to Islamic education, which is clearly critical of Western culture, the Muslim influence of standard Western education has produced "an image of Islam that is so pure and peaceful that it sometimes crosses the border from purely pro-Islamic bias to outright Islamic proselytism".

### **3.5 School books**

Important in exposing this insidious form of jihad is a study released in June by the American Textbook Council, an independent national research organisation. This report found that ten of the most used school books for secondary schools present "an incomplete and confected view of Islam, that misrepresents its foundations and challenges to international security". The report also stated "that the books present highly tendentious constructions as undisputed truth, making common cause with West-hating multiculturalists to bowdlerize the presentation of Islam, denigrate or downplay Christianity and Western civilization, and transform many public school textbooks into proselytizing tracts."

#### **France**

Of course, this was concerned with the United States. In Europe the research into Islamisation from textbooks and the curriculum is still in its infancy. Recently, in France, teacher Christine Tasin made a waves with her work, *L'islam à la conquete de l'école* (2017). She attributes a major role to the socialist politician Najat Vallaud-Belkacem, who was born in 1977 in "the sovereign Islamic state Morocco ", as the Constitution of that country calls it, and which says that Islam is the "Religion of the state".

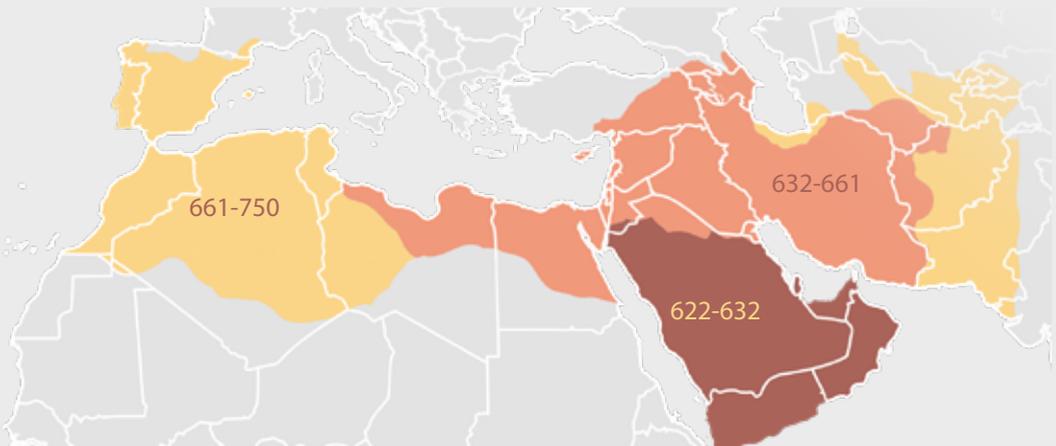
Belkacem has two passports, French and Moroccan. That did not prevent her from having several minister posts in France, including that of Minister of Education. Her politically-correct policy was very controversial with the population. She calls herself a "believ[ing]" but "non-practicing moslem", yet she was part of the 'Advisory Council of Moroccans abroad' of the Moroccan king, who considers himself a descendant of Mohammed.

## ISESCO

According to Tasin, Belkacem has made a name for herself by promoting Arabic as a language of choice in French schools. With this, she follows the recommendations of ISESCO (the Islamic counterpart of UNESCO for 57 Muslim countries), who published an important strategic document in 2000 on "the strategy for cultural action outside the Islamic world." It emphasizes the knowledge of it Arabic, the "language of the holy Quran", as a major amplifier and keeper of the Muslim identity. For this reason, ISESCO recommends lobbies "to persuade the educational authorities in their host countries to include Islamic culture courses within official curricula, such as in Belgium, Austria, Holland, Spain, the Alzas area in France, and some counties in Germany". This should go "together with making Arabic one of the languages students may take as an option in state- run schools." This lobby would also be present in the European parliament, with the specific aim of appealing to multiculturalism. The Western authorities must be requested "to generalize the educational activities based on interculturalism."

## Charles Martel

Tasin also provides numerous examples how the description of French history has changed over the years under pressure from multiculturalism and the increasing presence of Muslims in France. In 1945, French school children still read that Charles Martel saved his country and all of Europe from the "invasion" of Islam in 732 A.D. That such a belief system was a "new religion" created and taught by the "false Prophet Muhammad". This same prophet was said to have told his followers to impose the new religion "with the sword". In face of this threat, Martel had "routed" the Muslims at Poitiers to Spain, where the residents would slave for centuries "under the yoke " of Islam. But, "the great victory of Poitiers had saved Christianity and civilisation, that were threatened by the Arab invasion." (Tasin, p.16)



*Image of islamic conquests*

### **The battle of Guadalete (711)**

In later textbooks, the battle of Poitiers and its importance for Christian civilisation fades progressively into the background. Instead, it is emphasized how "Islam had created a civilisation, the masterpieces of which still exist". In some instances, the battle of Guadalete is emphasized and chosen as a deciding historic moment. With this victory over the Visigoths, in 711 the Muslims started their invasion in the Iberian peninsula. Studying this victory can help us today, as it is currently explained to students, "to teach the wealth of relations (military, diplomatic, intellectual) between Christians and Muslims in Andalusia... because only when we understand the victories of the Muslims, we also see... how the conquests and the important diversity of cultures initiated a slow development of Islamic ways of faith, practices, and texts from the seventh to the ninth century."

According to Spencer, who cites a multitude of examples, the tendency to eliminate or condone the violence of jihad with often contrived 'explanations' has - strangely enough - only become stronger since 9/11. About the unequivocally explosive and violent beginnings (in the seventh and eighth centuries) of the religion, it is only vaguely stated that Islam "spread", thus implying that it all took place through peaceful mission and voluntary conversion. "Although the first Muslims lived in Arabia, Islam spread through the Middle East." According to these textbooks, that was because people in this predominantly Christian area "were attracted by Islam's message of equality and hope for salvation." What also helped the Muslims greatly, was "their tolerance for other religions." No word about the bloody wars of conquest, the strangling Islamisation policy of large-scale conversions under duress, and institutional discrimination and burdensome taxes for the provisionally 'tolerated' Christians and Jews (the 'dhimmis').

### **Andalusia**

This representation of history also includes a purported vision of medieval Andalusia as a peaceful, multicultural paradise under the auspices of Islam. As the American Textbook Council noted, "when Muslim groups attack Christian nations, kill them and take their land, this process is referred to as 'building an empire'. Christian efforts to get those countries back are typified as 'violent attacks' or 'massacres'". The Crusades, "a tardy and small-scale response to 450 years of jihadist aggression", have a bad reputation in the eyes of most people today. Christian Crusaders are presented as "attackers" who ruthlessly conduct an "invasion", while the marauding of the Seljuk Turks in the Christian Middle East is called a "migration".

Again, the situation does not seem much different in France. Prof. Dr. Barbara Lefebvre, an historian, in an interview with *Le Figaro* in 2016, criticises how French textbooks systematically ignore the fact that "Islam is a missionary religion, which

feels a call to enlighten humanity, and that territorial conquest is his most important instrument for that purpose".

In contrast, there is a strongly coloured and selective representation of events such as the Crusades. Lefebvre cites a textbook, in which in the chapter "The violence from religious wars' the only events featured are the Spanish Reconquista and the Crusades, "by mentioning, for example, the crimes of the crusaders, such as the sacking of Constantinople in 1204. Jihad, however, is not mentioned at all in this lesson, even though it is part of the chapter on Islam!"

The idealised representation of Islamic Andalusia is, according to Lefebvre, already "habitual" in French textbooks. Not surprisingly, the only sources presented are those that come from the Islamic conquerors. These are, naturally, "of questionable objectivity," according to the professor, because, "[h]ave we ever known of a victor who gives himself the role of a villain?"

### **3.6 Silent jihad: the United States**

Robert Spencer, an established expert on Islam, does not mention mosque visits by schools in his *Stealth Jihad*. There, such a thing is apparently not an issue, perhaps because Islam is not as widespread in the US as it is in Europe, and thus mosques are more rare. However, Spencer does cite a number of other illustrative cases of (self-) Islamisation in education.

For example, there was the case of a school in Amsherst, New Hampshire. It asked its students to set up a 'Saudi tent community' and open it for the city. Visitors received an Arabic name, and had to fill in an authentic Saudi customs form, complete with a warning that the death penalty will be applied in the case of drug smuggling. The sexes were separated, girls wore headscarves and veils while an Islamic religious group offered prayer rugs with built-in compasses that point towards Mecca. Lectures were given on the Islamic faith, items for the call to prayer and prayer cords were distributed. "Maybe it was all for fun," comments Spencer, "But it was not the first time that it was difficult to distinguish role-play of soul weaver for Islam in an American public school. "

In 2003, parents filed a complaint in against the Byron Union School District in California. The reason was that, in their opinion, some of the exercises that students had to complete amounted to proselytism. A handbook was used that asks for the following role-playing: "From the beginning [of the role-play] you and your classmates will become Muslims." Students have to memorise parts of the Fatiha (the first chapter of the Qur'an and the most important prayer in Islam), to adopt Muslim names, and to shout 'Allahu akbar' ('Allah is the greatest'), the cry made

notorious by jihadist terrorists worldwide. It is also encouraged that the students skip lunch, in order to simulate the fasting of Ramadan.

In the companion unit on Christianity, students did not have to pretend to be Christians, to study any Bible text, or to memorize any Christian prayer. The workbook on Islam demanded of students, however, that they make confessions of Islamic faith to pass the test - for example by confirming that "Muhammad is the prophet of Allah" rather than "Muslims believe that Muhammad is the Prophet of Allah." Despite all of this, a judge ruled that this program does not show "devotional or religious intention".

The lawyer of the parents pointed out how this is clearly a double standard. "While public schools prohibit Christian students from reading the Bible, praying, displaying the Ten Commandments, and even mentioning the word 'God', students in California are being indoctrinated into the religion of Islam. Public schools would never tolerate teaching Christianity in this way." How great would be the outcry, according to the lawyer, "if students were told what that they had to pray the Lord's Prayer, memorize the Ten Commandments, use such phrases as "Jesus is the Messiah" and fast during Lent."

In October 2004, children in a public primary school in Herndon, Virginia, were given a course on Islam and had to participate in another Islamic role-play. 'Multicultural trainer' Affeefa Syeed helped them to understand the Ramadan fast, and made no secret that her education fits well into a larger agenda "[f]or teachers and administrators, as well as fellow students explaining [how] Ramadan helps the school accommodate the religious requirements of the holiday."

At Friendswood Junior High in Friendswood, Texas, headmaster Robin Lowe cancelled, without notifying the parents, a physical education lesson. Instead, he required students to attend a presentation on Islam, which was given by two ladies of the Houston office of the Council on American-Islamic Relations (CAIR). According to students who were present, the meeting was primarily an exercise in proselytism for Islam, "The students were taught that there is one God, Allah, that Jesus is one of his prophets, that you should pray five times daily, and other basic tenets of Islam."

These examples from the United States show, just like those of the textbooks in France, illustrate how mosque visits by schools fit in with – or can be used for – the desire of Islam to spread itself. For this end, Islamic groups are developing an ideological offensive in each country, one which is willingly assumed and favoured by the multicultural administrative culture.

Just as in previously highlighted instances, Dutch schoolbooks often seem to give a flattered historical image of Islam at the expense of their own history. However, research in this regard is still in its infancy. Cultuur onder Vuur is considering to make this the subject of another report.

### **3.7 Utopian world order**

As we have previously proved, the mosque visits by schools fit in with Islam's aim to spread. Some might say that is its right as long as Islam is still conceived only as a religion, which would benefit from the traditional Dutch idea of religious freedom. After all, mission is what many religions do. Yet even then, the question remains whether in the special case of Islam it is necessary for the Dutch government and schools to collaborate in this end.

Mosque attendance is usually justified, with the same argument as church and synagogue visits, as 'Citizenship education' and as a socio-cultural excursion that gives students the opportunity to get acquainted with one of the country's important religions. To what extent is such an equivalence warranted?

With this universalist approach, a number of important and exclusive characteristics of Islam are not taken into account. Firstly, Islam does not recognise a distinction between the temporal and religious spheres. On the contrary, the larger society is exactly the place it desires to shape through Sharia (codified Islamic law). Indeed, Islam openly strives for a utopian world order. Also the phenomenon of "home grown" jihadists who leave for Syria from European countries to fight for the terrorist group Islamic State, often starts in these mosques.

A mosque is, therefore, not simply a 'place of worship', such as a church building or synagogue. Rather, it has the additional political focus in which the Muslim believers are encouraged to translate their beliefs into deeds and make demands to bring society into line with Sharia. As with any totalitarian ideology, that affects almost all social relations, starting with those of men and women.

One needs not look further than the fact that, for instance, the rape of a woman according to Sharia, she is to be punished for the sin of "adultery". She is only spared if she is able in to find four witnesses that are prepared to testify that the rape was against her will. The punishment that follows if she does not succeed is, in numerous Islamic countries, the death penalty, often by stoning.

### **3.8 Diyanet mosques**

Furthermore, there are almost always political and financial links between the mosques and foreign entities. The Diyanet mosques are, for example, Turkish state



mosques, whose imam is employed by the Turkish state. They fall under the 'Diyanet', the Turkish Directory of Religious Affairs, which is under the purview of the Ministry of General Affairs of President Erdogan. No wonder, then, that it is sometimes referred to as the 'Turkish state church'. Paradoxically, it was originally established after the fall of the Ottoman empire to keep radical Islam in check and to maintain strict control on everything related to the religion.

In Turkey, Diyanet manages some 90,000 mosques. Manned by laymen, this Diyanet network has become, particularly after the Islamic Party for Justice and Development (AKP) of President Erdogan came to power in 2002, an instrument to hold Turkish Muslims on a political leash. For example, it played an important role in the Erdogan coup in 2016 and in heating the emotions against his rival, Fethulla Gülen.

At the end of 2016, the Dutch department of Diyanet, the Islamic Foundation Netherlands (ISN), came in disrepute. It allegedly played a role in passing on information about Gülen supporters to the Turkish government. Elsevier commentator, Afshin Ellian, also suspects that the Dutch Diyanet mosques have played a major role in the recent election victory of DENK, a growing Islamic party in the Netherlands. [7]

When a school conducts a visits to a Diyanet mosque (a large part of the mosques featured in this study), this essentially means that they are visiting a political centre of the Turkish dictator. His activist, even militaristic, view of the mosque is summarised in the following statement, "Minarets are our bayonets, domes our helmets, mosques our barracks, and believers our soldiers".

It would be a misunderstanding to think this is merely poetic imagery. Erdogan encourages the Turks in Europe to integrate, but certainly not to assimilate, because "we are all grandchildren of Suleyman". (Sultan Suleyman the Great was the Turkish conqueror who invaded Christian Europe, took Hungary, and in 1529 laid the siege to Vienna). The president of Diyanet, Prof. Ali Erbas, tweeted on April 6th 2018, "The fundamental goal of our existence is to dominate the world."

Afshin Ellian emphasizes that Diyanet "trains imams, pays them, gives them instructions about their Friday sermons, and its head is seen as the great mufti of Turkey. They also build and control [many] the mosques in... countries such as the Netherlands or Germany. Those who visit a Turkish mosque, visit at the same time Turkish ministry Diyanet. And with that you are at the table with the Turkish government, and so also with the Turkish intelligence and security services."

As the 140 Diyanet mosques in the Netherlands are under full control of President Erdogan, the question must be asked, says Ellian "if Diyanet does not pose a safety risk for the Netherlands. I do not know any foreign power with such a well organized infrastructure in our country." The question that may equally be asked is whether it can still be justified to organise school excursions to these mosques, especially since it seems parents are not allowed to withdraw their children.

### **3.9 'Mama is worried'**

The visit of school classes to mosques therefore means that children of the lower primary classes are exposed to a mixture of religious, spiritual, ideological, and political influences. On 11 October 2017, the Flemish politician, Anke Van dermeersch, published an open letter about the visit of Flemish schools to mosques, "Mama is worried about the mosque visit!". [8] She said she worried little about her daughter, as she had asked the right questions in the mosque. The answers they received were such that she could draw her own conclusions about the position that would be waiting for her within Islam. Instead, she worries more about her son. Naturally, children differ and he could be more sensitive to Islamic influence. "In Islam, boys and men are flattered in order to enlist them and are enticed to sacrifice themselves as jihadists, which makes me extremely worried." A Channel 4 documentary noted in 2006 already that Muslims in the mosques are called to form "a state within the state". As one imam puts it, a Muslim may not "accept the rule of the kaffir (unbeliever). We must rule ourselves and reign over the others." Therefore, Dutch education should avoid this philosophy, instead of forcing the children into it.

### **3.10 Mosque in Munich**

The mosque is a logical base for Islamic missions. The classic explanation of how this works is *A Mosque in Munich* (2011) written by Pulitzer prize winning investigative journalist, Ian Johnson. He describes the German fascination with the radical Islam in the nineteenth century, which it wanted to use as a weapon against the colonial superpowers. After the fall of the German emperor in the First World War, Adolf Hitler took over this project and breathed new life into it. Due to this, modern Arab nationalism and Islamism became closely intertwined with Nazism. The central figure of this connection was Amin al-Husseini, Grand Mufti

of Jerusalem, who visited Hitler in 1941 (see also *Nazis, Islamists and the Making of the Modern Middle East* (2014) by Rubin and Schwanitz).

Due to the inadequate denazification of West Germany, it was possible for the Nazi Muslim network to remain largely intact. Additionally, the Muslim soldiers from the Red Army (Tatars, Chechens, Kazakhs and Uzbeks) who were taken prisoners of war, and then spied and fought for the Nazis under the Ostministerium of Alfred Rosenberg, remained in post-war Germany. They were adopted as employees of Radio Liberty, a front organization of the CIA, which focused on the fight against communism and the Soviet Union.

An ex-official of Hitler's Ostministerium, Dr. Gerhard von Mende, financed by Minister Theodor Oberländer of Foreign Affairs (an ex-nazi himself), set up an expert bureau to make a fifth column out of them against communism. This project was hijacked by the CIA, but not after Von Mende first established a foundation with his Muslim contacts for the construction of a mosque as a spiritual and cultural centre for Muslims in Germany. That project was then hijacked by Said (father of Tariq) Ramadan, a leader of the Egyptian Muslim Brotherhood.

When this place of worship finally opened in 1973, this Bavarian mosque turned out to be a first bridgehead for Muslim radicalism in Europe. Conveniently, this was at the same time that Muslim "guest workers" first came in large numbers to Europe, and afterwards continued to increase their share of the population through family "reunification" and by starting large families in their host country. Partly thanks to this mosque, from which many other Islamic centres were founded, the strongly ideologically coloured (radical, anti-Semitic) Islam is becoming today the dominant trend among Muslims in Europe.

In one review, Publishers Weekly calls Johnson's study a "staggering example" of the "perennial cluelessness" of the West when it comes to mosques and Islam.



## Chapter 4 Recommendations

This report shows that mosques use the multicultural education policies of the Netherlands to achieve their missionary goals. Schools actually help mosques to pre-islamise Dutch children by taking them to these mosques, encouraging them to participate in Islamic prayer, and by preaching the alleged benefits of Islam.

On the basis of the previous research Cultuur onder vuur offers the following recommendations.

### 4.1 To the schools

There must be an immediate stop on such mosque visits by schools. Dutch education must be aimed at teaching all pupils, including Muslim, the culture, faith, and traditions of the country. This is of course, in order to turn the integration of migrant children into a true success, but also because our own culture must be the guiding principle on which education should concentrate. Only in this way, when students are given a common and proven frame of reference, education can make an important contribution to social peace, unity, and harmony.

### 4.2 In Politics

#### 4.2.1 Strengthening parental rights

The legal position of parents in regards to education must be strengthened. Although the rights of parents are guaranteed on paper in different human rights conventions, it is evident they cannot be successfully relied upon if the school decides in a specific case to hold course or an activity with a visit to a mosque or similar excursion that goes against their convictions. It seems that the judge assumes that parents can move to another institution in the event of a serious conflict with their current school, or even to home schooling. However, in reality these are, for a variety of reasons, not true alternatives. According to the legal group Ordo Iuris, the only feasible way for parents to win their case in court is if they can demonstrate that by visiting mosques, Islam is favoured over other religions.

When working on the report, Cultuur onder Vuur, received indications that this is indeed the case. If excursions to churches or synagogues are at all organized,

Muslim students often do not participate. For parents, however, it will usually be difficult to prove this in court.

#### **4.2.2 Abolition of multiculturalist articles of law**

In various laws regarding education (for example, article 8 paragraph 3 WPO, article 17 WVO, article 11 paragraph 4 WEC) an article has been included, which states that Dutch education assumes "that pupils grow up in a multiform society", is therefore focused on "promoting active citizenship and social inclusion", and "that students have knowledge of and become acquainted with different backgrounds and cultures of peers". This dated article must be abolished.

The traditional Dutch values of pluriformity, active citizenship, and social integration are used to propagate multiculturalism, an ideology that is, as even German Chancellor Angela Merkel acknowledges, a "lie" which is now "dead". For the Netherlands, this is superfluous in any case, as Catholics, Protestants, and Jews have lived here in 'pluriform' together for ages without multiculturalism being pursued or schools visiting each other places of worship.

#### **4.2.3 The law must put Dutch culture first**

Cultuur onder Vuur rejects the assumption that Dutch society should be "multicultural", let alone that this should be pursued as an ideal. It is true, especially due to the mass immigration of the past decades, that separate cultural spheres of life have arisen. However, this is an undesirable development that should be reversed instead of promoted by making Dutch culture and traditions enshrined in the law. Education must play a dominant role in this. Concerning the Inspectorate of Education, improved legislation should enable it to check whether the educational institutions introduce the pupils in a sufficient way into Dutch culture, faith, and traditions.

#### **4.2.4 Adjustment of the core objective 38**

Following the abolition of the aforementioned multiculturalist articles of the law, the 'core objectives of education' should be also be adapted. In particular, Core objective 38 that was invoked by the Education Inspectorate to Cultuur onder Vuur as a ground for mosque visits by schools: "The pupils learn the essentials about spiritual currents in the Dutch multicultural which society play an important role, and they learn to deal respectfully with sexuality and diversity within society, including sexual diversity. "

This core objective, which has an unambiguously ideological-leaning and considers the development of the "multicultural society" as a *fait accompli*, curiously enough mentions "spiritual currents" in the same breath as "sexuality and diversity within society, including sexual diversity. " This very 'core goal' is brought up by the

authorities to justify outings to the mosques, despite the fact that mosques are not at all proponents of "sexual" or any other form of diversity whatsoever. In light of this blaring inner contradiction, Core goal 38 must be reformulated, for example, as follows: "The pupils will learn essentials about the spiritual currents of the Netherlands, of which Christianity is the most decisive for Dutch culture and history."

### **4.3 To the parents**

#### **4.3.1 Consultation with school**

As the education inspectorate has informed Cultuur onder Vuur, parents are not allowed to withhold their children from a school excursion to a mosque, nor from other lessons or activities that conflict with their convictions. As stated above, Cultuur onder Vuur believes that parents should have this right. Their legal position needs to be strengthened. Even though this is not the case right now, they are not without power. When they consult with the school, there is the opportunity to have an exemption granted and a favourable alternative offered in its stead, although the school has the final word in this.

#### **4.3.2 Parents can form a block**

Parents also have the ability to strengthen their position in these consultations by joining together and confronting the school as a block with clear demands. This also makes it easier for them to appeal to the parents' council or 'medezeggenschapsraad' (participation council). Utilising the media will further increase the bargaining position of parents, because schools are quick to avoid the bad publicity of public complaints. These schools are afraid of damage to their reputation, as well as the loss of students.

With this in mind, we would draw the attention to the fact that once we republished the information about mosque visits from the websites of schools on our own website, [Klapuitdeschool.nl](http://Klapuitdeschool.nl). Often, the information would disappear from the Internet within a few hours. Apparently, these schools love to broadcast their political correctness and multicultural 'virtue signalling', only to discover that it actually does not work to their advantage when such practices are placed under public scrutiny. Parents can and should use this schizophrenia of the schools to bolster their negotiating position.

#### **4.3.3 Civil disobedience: reporting sick**

As a final option, parents can always report the student sick in the case of these mosque visits (a practice incidentally utilised by the Muslims for visits to churches and synagogues). This is a totally reasonable form of civil disobedience given the present lack of status of parents when there are school activities that contradict their deeply-held convictions. As long as no improvement is made in regards to parental rights,

such civil disobedience the only remaining method of avoiding these mosque visits and consequently the last resort of the citizens against unwanted Islamic influence on their children, mediated by the school.

#### **4.4 More research: school books**

Finally, this research into mosque visits calls for further research into the Islamisation of education. For example, in depth examination of the whitewashing of the violent spread of Islam (and in contrast to that, the attempts by Christianity to defend itself, such as the Crusades) as described in textbooks. Provided Cultuur onder Vuur finds sufficient funding, it is our goal to make this the subject of a future report.

## Notes & literature

### Chapter 2. The rights of parents

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4. E-mail correspondence Cultuur onder Vuur with Jan-Willem Swane, spokesman Inspectie van het Onderwijs, 30 maart 2018.
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3. De Dalfser Marskramer, 31 Oktober 2014.
4. Robert Spencer: *Stealth Jihad. How Radical Islam Is Subverting America without Guns or Bombs* (Regnery 2008), met name hoofdstuk 8: 'Readin', writin', and subjugatin' the infidel: the stealth jihad in American Schools.
5. Christine Tasin: *L'islam à la conquête de l'école* (Résistance Republicaine 2017).
6. *Comment l'islam est abordé dans les manuels scolaires?* Entretien fleuve avec Barbara Lefebvre. Le Figaro, 26 September 2016.
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8. Anke Van dermeersch, *Mama is bezorgd over het moskeebezoek*. Ankevandermeersch.be.

# Space for Notes

# About Cultuur onder Vuur



Cultuur onder Vuur ('Culture under Fire') was founded in 2014 out of concern about the increasing threats for Dutch culture and Christian traditions. For more information, see [www.cultuurondervuur.nu](http://www.cultuurondervuur.nu)

Cultuur onder Vuur falls under the Civitas Christiana Foundaton.

Civitas Christiana fights for the victory of the Chritian traditions, the family and the freedom of the Netherlands. Against the advancing multiculturalism, the gender ideologyand the culture of death.

Civitas Christiana restores the Netherlands by leading it back to its Christian roots. It achieves this by uniting people who share this iedal through modern means of communication and by organizing meetings and protests and revealing the truth by conducting research and writing publications.

The guiding values in Civitas Christiana's work are: responsibility, integrity and and commitment. The report *The Submission of Schools to the Crescent* has come about without any government subsidy. With a donation you can help Cultuur onder Vuur to develop more reports - for example on islamaci indoctrination in school books. You can donate on NL38 ABNA 0426 8919 29. Please mention 'Donation report visiting mosques'.



